



THE EXISTENCE OF WAQF IN ESTABLISHING A SUSTAINABLE COMMUNAL SPACE

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ABSTRACT

The number of urban settlements in Indonesia continues to grow, while the paucity of communal space in urban areas persists. Therefore, it is vital to support local potential to achieve long-term success. Waqf generosity is one form of social development that has been institutionalized in society. Waqf, or benevolent generosity in surrendering personal possessions for the public good, is carried out by almost the entire Muslim community worshipping Allah SWT. This research aims to uncover the role of waqf in the formation of public spaces from a long-term perspective. This study employs a case study method to comprehend the real life of the waqf spatial entity in the urban village. The research location is Tugurejo Village, Tugu District, Semarang City. The study deviates from the grand theory to investigate the events at the study site. Interview, observation, and secondary data are used to acquire data; descriptive methods are used to analyze the data, and the research findings are fed back into the grand theory. The research found that sustaining communal ownership rights and productivity advantages between generations ensures the sustainability of waqf as a communal space, resulting in a sustainable community structure.

KEYWORDS:

The existence of waqf; communal space; sustainability; case study; Tugurejo village

INTRODUCTION

The growth of cities in Indonesia is becoming more dynamic. Cities have been a powerful draw for people's movement as centers of progress and civilization. According to World Bank (Worldometers) data, Indonesia's total urban population in 2019 was 150.9 million people, or 55.8% of the country's total population. The city's population continues to rise at a rate of 0.7 percent every year. The city's population is expected to reach 170.4 million by 2025, accounting for 59.3 percent of Indonesia's total population of 287 million. The high rate of urbanization increases the city's burden, particularly in the urban village settlement space.

In general, villages in Indonesia arose from rural areas that were being transformed into cities or due to urbanization. As a result of the rush to capitalism, village communities grow spontaneously. Hence, there are numerous conflicts and issues in the hamlet, including excessive population density, illegal land status, non-permanent building quality, and a lack of

suitable environmental infrastructure and utilities [1]. On the other hand, the village will constantly change as a living thing, as evidenced by its diverse inhabitants in terms of religion, race, nation, and livelihood. However, the connection to the village has waned due to the more rational and individualistic demands of modern living. The village is the only type of settlement that can accommodate the population with the lowest economic and educational levels, which cannot be refuted [2]. Correspondingly, ensuring the village's long-term viability as a viable settlement is critical.

Sustainable development is a way of thinking about development that considers the long-term viability of future generations as well as the current one [3]. The notion of sustainability arose in response to global countries' announcement of the Sustainable Development Goals (SDGs) as a shared development goal through 2030 [4]. Point 11 of the SDGs emphasizes the significance of establishing inclusive, safe, resilient, and sustainable cities and settlements through direct

community participation in urban development planning and management [5]. Consequently, the capacity and alignment with local potential are critical in achieving long-term development. Increasing the intensity of engagement, being participatory, being democratic, and building a sense of trust are all ways to develop community capital. This capital includes physical assets, financial assets, and human capital/social ties that enable individual advancement within the social collective [6]. The three pillars of social capital work together to form the foundation for a long-term community strong development.

Waqf generosity is one kind of social development that has been institutionalized in society for a long time [7]. Philanthropy is a charity or social piety that tries to benefit others [8] [7]. Waqf charity stems from a belief in worship, which unites communities through collective activity, fosters social reform, and addresses structural inequity [9]. Waqf involves the presence of the community in shaping the connectivity of people, places, capital, and activities in a belief system to exist for realizing prosperity and to be meaningful [10]. Waqf helps to create inclusive and egalitarian social spaces, such as places of worship, education, health, and environmental infrastructure, on a spatial level [11].

Regarding spatial waqf, some research have been conducted and discussed the aspects of Geographic Information System (GIS)-based waqf applications [12], [13], waqf real estate development [14], and waqf in urban regeneration [15]. Waqf shapes the morphology of cities, and this research focuses on the macro features of space and pay less attention to the sustainability aspects.

This research aims to uncover the role of waqf in the formation of public spaces from a long-term perspective. The study site is situated in Tugurejo Village, Tugu District, Semarang City. The hamlet's features with the largest waqf and the most complex type of space utilization in Semarang City are indeed considered while determining the site [16]. Tugurejo Village has a variety of waqf areas, including mosques, prayer rooms, Islamic boarding schools, schools, graveyards, rice fields, ponds, and clean water reservoirs. The process of construction and dynamics of common space that occurs on waqf land in Tugurejo Village may be seen through this research.

WAQF AND COMMUNAL SPACE

Waqf is derived from the Arabic term waqafa, which means "to halt" [17], "to last" [18], and "to preserve" [18] [19]. Waqf in Fiqh refers to the possession of an object that can be utilized while staying intact for spreading kindness and bringing Allah SWT closer to us (Mustafa Dib al-Bugha, nd). According to the Shafi'i school of thought, waqf property can be viewed from two perspectives: it is property ownerships (roqobah) and property benefits (benefits) [20]. Waqf is the act of returning assets, which are previously privately owned, to Allah SWT so that they cannot be passed down by inheritance, buying and selling, or grants.

Meanwhile, one can manage money to provide positive benefits for the designated group (mauquf 'alaihi). The beneficiary group is determined by specifying the nature of the targeted group in the commitment, which specifies who the person is (muayyan) (jihad) [20]. Waqf activities, in general, can take the shape of immovable items like land, structures, and plants, as well as moveable goods that can be used [21]. Waqf land is the same as common law of the land, managed by social institutions for the general good [22]. Waqf land is developed to create common places for social activities in the community.

Communal space can be understood as a location to share [23], as well as a venue for various communal activities to address their cultural demands [24]. Because communal space falls under the category of semi-public space, it requires a catalyst or filter in the a type of activity that serves as the foundation for gathering [25]. Because it is controlled by a group of people who already know each other, the common area becomes a secondary domain [26]. The interaction between members will develop from the common space, which might stimulate the emergence of togetherness and mutual bonding. The relationship between three primary components, including (1) the phenomena of environmental behavior, (2) space for user groups, and (3) the setting as the site of the occurrence, can be used to understand the behavior in a spatial context [27], [28]. In this approach, architecture is viewed as a physical setting, whereas humans are viewed as individuals or groups with distinct aims that are dynamic and based on norm schemas. According to Jon Lang, 1987 [25], manifest activities will demonstrate the organization's aims; whereas, latent activities will demonstrate the goals of individuals. This procedure is set in motion over a set period [29]. A psychological property (synapomorphy) of space, or what is known as space milieu, is the interaction between human aspects, physical settings, and time [30].

Communal space is synonymous with group personalization, a declaration of collective ownership of space manifested in physical and non-physical forms. Personalization, property placement (occupation), and symbolic marking that may be observed from place attachment are all examples of significant marking [27]. Communal space is sometimes synonymous with public space, which means "public" or "out in the open" [28]. The amount of space used by the community can be used to determine the degree of publicity. No one will take advantage of the facility if it is not made public. Publicity necessitates a certain level of collectivity for humans in the production system to interact socially in public spaces. Public space constraints apply to the physical realm and the virtual or transcendental realm [31]. Accordingly, a common space's performance can be measured in its explicit function and its ability to create a latent or "side function" [32]. This function manifests itself in the shape of numerous activities that are not included in planning and become a factor that enhances space

function.

The historical journey that has been taken demonstrates the common space's long-term viability. Sustainability in the context of waqf can be demonstrated in the continual cycle of the link between the waqf space and community services [33]. Waqf persistence is a continuous/persistent attempt to establish and maintain connections between people, places, capital, and activities organized in a belief system to achieve communal or general welfare [10]. This process demonstrates that, in addition to individual excitement, persistence is influenced by the community's social strength in the supporting efforts (effortful behavior) [34]. Waqf's ability to continue in community spaces can be shaped by the continuity of functions and managerial adjustments [35].

In a broader sense, social sustainability of the community is determined by the community's ability to self-regulate, create resources (resource management), and maintain its self-sufficiency [36]. The motivation of the members gathered in community groups or institutions is a source of energy for addressing common needs [36]. This awareness is built on the spirit of worship in waqf, resulting in a desire to participate and play an active role in the development process. The more people support this institution, the more likely it is to succeed in achieving independence.

METHODS

The approach focuses on studying settlements with a specific community behavior (human science). The research will be conducted in a qualitative manner using the constructivism paradigm [37]. The method employed is a case study, which is an empirical research aimed at understanding real-life situations when the boundaries between the phenomena and the setting are blurry [38]. An instance of study investigation is carried out holistically on a specific case (holistic single-case design). This research necessitates a united nature of the research findings and the context from an epistemological standpoint. The significance of sensory, logical, and ethical empiricism in numerous phenomena encountered in the field is used to construct holistic nature [39]. Although this research is similar to positivistic research that seeks generalizations, it is constructed based on a grand concept rather than a specific object of observation. As a result, this study avoids social phenomena at the research locus and exploratory data and information mining. It also avoids variables and hypotheses based on theory, but it does not rule out the possibility of hypotheses based on empirical conditions.

Interviews, observation, and secondary data were used to gather information. Face-to-face interviews with participants were done, with generic and open-ended questions used to elicit ideas and opinions from participants. The observations were made by going to the location and observing the community's behavior and activities. The secondary data are collected by altering the waqf institution's

documentation. The field data and information were examined by utilizing descriptive approaches until they were stable and turned into research findings. Theoretical discourse interprets research findings before returning to the broad theory that underpins the research's implementation.

FIELD FINDINGS AND SETTING CHARACTERISTICS

CHOOSING A RESEARCH LOCATION

Tugurejo Village is a seaside community in Semarang City's Western outskirts, namely in the Tugurejo Village region of the Tugu District. Tugurejo village spans 370 hectares, with 23.5 hectares of residential property and 346.5 hectares of agricultural land (rice fields and ponds). Farmers and industrial workers make up most of the population, predominantly Muslim. The physical limits of Kampung Tugurejo are the Java Sea to the North, the Semarang-Jakarta principal arterial route to the South, Kampung Pelem Keep to the East, and Kampung Tapak to the West. Figure 1 depicts the orientation of Tugurejo Village's location.



Figure 1. Tugurejo Village is oriented toward Semarang City (Source: Researcher Analysis, 2021).

TUGUREJO VILLAGE LAND WAQF AL AMIN MOSQUE WAQF

In 1891, a Dutch scholar named Verbeek discovered a stone monument on the hills and called it Kampung Tugurejo. This region was given the name Kampung Tugurejo after the temple's findings. The creation of waqf in this village is inextricably linked to Kyai's efforts to promote Islam. The history of waqf begins in 1880, when Mbah Abu Bakar, a Muslim clergy from Tambak Aji Village, came to the Tugurejo area to perform Islamic rites. Because the village was still a coconut plantation at the time, it was known as "Kampung Klapan." There was no mosque in this area, so people traveled to Tambak Aji, the next village, to attend Friday prayers. As a result of this situation, Mbah Abu Bakar decided to build a small surau to do congregational prayers.

The people were left without a Muslim clergy after Mbah Abu Bakr died. This situation concerned Lurah Kaslam (who died in 1921), so he offered to trade his land in Klapan village for Kyai Arif's rice fields, hoping that Kyai Arif would agree to stay and encourage the locals to follow Islamic teachings. Kyai Arif accepted the offer and agreed to bolster the locals and relocate to Klapan hamlet to conduct religious lessons. Thus, the mosque was rebuilt and expanded to 10 × 10 square meters under the reign of Kyai Arif in 1930. The mosque's structure includes a zinc dome in

the shape of a cone with a curving surface that resembles an inverted horn.

Kyai Samhudi took up the relay after Kyai Arif died. It was determined in 1960 to construct a larger mosque. The mosque's shape was completely transformed from a traditional type to a fortress model, with only four wooden pillars of Kyai Arif's mosque remaining. This procedure takes a long time to complete (10 years). For the hardships and sacrifices undertaken, Kyai Samhudi named the mosque 'Al Amin,' representing the ta'mir's belief in maintaining the mandate of his congregation and the Prophet Muhammad Shallallahu Alaihi Wasallam's nickname. The mosque's construction was completed in 1970, and it was equipped with a mustoko in the form of a pillar in 1973.

The Roudlotut Tholibin Islamic Boarding School was built on the land behind the mosque in 1983, and a 30 x 5-meter mosque building space was added to the West. The mosque was rebuilt onto two stories in 1993 as a part of a renovation project. The two-story building with a total area of 498 square meters was ultimately finished and opened on December 4, 1999, by KH. Mustofa Bisri, a caregiver of the Roudlotut Tholibin Islamic Boarding School in Rembang. The mosque is still operating today.



Figure 2. The Al Amin Tugurejo Mosque's Waqf building (Source: Primary Survey, 2021)

The Al Amin mosque's waqf expanded throughout time to include other localities (Figure 2). Around the hamlet settlement, the land waqf held by the takmir of Al Amin Mosque consists of a 966 m² mosque building, 5,229 m² pond area, and four profitable rice fields. The Hasanuddin 06 Middle School, the Roudlotut Thalibin Islamic Boarding School, and the Miftahus Sibyan Quran Education Park (TPQ) are other endowments that have grown to supplement the mosque's purpose.

a. Hasanuddin 06 Middle School is a structure on the Al Amin mosque's South side. Since 1968, the Maarif NU Educational Institution Foundation (YLP) has been in charge. This waqf is funded through congregational contributions. The history of waqf begins with the existence of a permanent structure at the end of the road that will be sold to a Dutch resident. Seeing this opportunity, KH. Ahmad Abdul Hamid urged the villagers to purchase property and houses owned by Dutch citizens at the village's end of the road for Rp. 75 per square meter. If it is not purchased, it will most certainly fall into the hands of a third party and be used as a non-Muslim place of worship. The residents struggled to collect wealth in various ways based on this suggestion, including playing 'kencleng' around the village, 'urunan jarik' to 'jimpitan urang,' and requiring

each pond owner to hand over 2.5 percent of the results of his 'marit' pond to the ta'mir of the mosque to purchase the land. This dispute persisted for a long time until the land was finally purchased in 1969, and the Madrasah Diniyah was moved from the North of the Al Amin Mosque to the former house owned by the Dutch resident which had been purchased.

- b. Waqf of the construction of the Raudlotut Thalibin Islamic residential school began in 1983. Kyai Abdul Hamid Kendal proposed that the Tugurejo community should create a boarding school to accommodate youngsters in Tugurejo for studying Islam. It led to the establishment of the cottage [40]. As a Waqf of Halimah, Jironah, Hj. Qomariyah, and H. Abdul Qadir, a pesantren was erected in the West of the Al Amin Mosque. Hj. Khodijah is also willing to cover all expenditures associated with the development of the Islamic boarding school. The cottage is 28.70 meters long, 10 meters wide, and 6 meters tall. The cottage construction was originally meant for SMP Hasanuddin 06 pupils whose parents could not afford it. However, because of its strategic location and easy access to city transportation, it evolved into a student boarding school for IAIN Walisongo Semarang.
- c. The Miftahus Sibyan Quran Educational Park (TPQ) Waqf was created in 1984 to suit the study of young children from kindergarten to grade two of elementary school. Many students worldwide participate in the learning process, which takes place in Tugurejo Village in the afternoon.

Waqf land in Tugurejo Village is also being established to install artistic wells and reservoir buildings to service the community's clean water needs and the primary places mentioned above. The lack of water caused by the suspension of the Tambak Aji village's water supply prompted the construction of this well. To address this issue, the community formed the Tirto Langgeng Non-Governmental Organization (NGO) in 2003 and constructed artistic wells on two waqf lands, namely SMP Hasanuddin 06 and TPQ Miftahus Sibyan. Water has been used to meet the needs of the inhabitants of RW 01 and RW 05 districts, with 750 clients. In 2007, the water management agency was renamed as Makmur Abadi BKM, the Sub Unit for Clean Water Management (CWM) from Tirto Langgeng NGO. This clean water service has been available until now. Figure 3 shows a diachronic representation of the above development process of waqf.

EACH HABITAT HAS ITS WAQF

The Rukun Tetangga (RT) built independent waqf in the form of prayer rooms and Islamic boarding schools in addition to the Al Amin mosque waqf. A waqf of the Al Makmur prayer room covers an area of 198 m² in the RT 06 RW 05 area. The Al Makmur Mosque has a sustaining waqf in the form of rice fields located in three places, which are 5,378 m² in size. A waqf of the Nurul Dholam prayer room and the Al-Hikmah women's boarding school with 100 m² in size each are

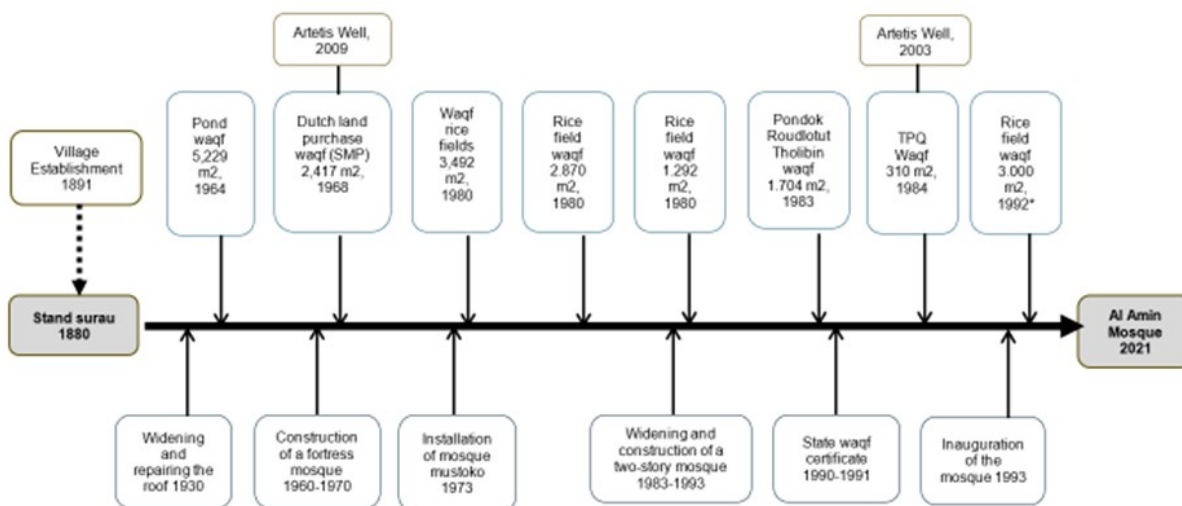


Figure 3. The role of waqf in shaping the Al Amin Mosque's space over time (Source: Researcher Analysis, 2021)

located in the RT 07 RW 01 area. These two structures are adjacent. However, they are controlled by distinct organizations. The management of RT 07 RW 01 is in charge of the prayer room building, while the family is in charge of the Islamic boarding school. Because of the limited land available, boarding school students do not pray in the prayer room but rather in a separate hall. The At-Taqwa Mosque, erected in 2018 in RT 05 RW 01 region, is the other land waqf. The three autonomous waqfs listed above do not have a waqf certificate; instead, they rely on a deed of pledge signed at the Ministry of Religious Affairs in Semarang

(Figure 4).



Figure 4. Al Makmur, At Taqwa and Nurul Dholam prayer rooms and Al Hikmah boarding school gates (Source: Primary Survey, 2021)

According to the description above, Tugurejo Village comprises 17 waqf land parcels that have been

Table 1. The wakif's name and the waqf land's acreage in Tugurejo Village

Not	Wakif Name	Land Area (M2)	Waqf Year*	Communal Space	Function
1	Sakdun Umi	110	1880/1991	Al Amin Mosque	Places of worship of villagers
2	Mustaghfirin	856	1880/1991	Al Amin Mosque	Places of worship of villagers
3	KH Zaenal Asikin	2.417	1964/1994	Hasanuddin Junior High School 06	A place to study for villagers and outsiders
4	Djikronah	1.704	1983/1991	Roudlotut Tholibin Cottage	A place to study for villagers and outsiders
5	H. Makruf	1.250	1984/1994	TPQ Miftakhus Sibyan	Where to learn from the villagers
6	Dimiyati	198	1980/1991	Mushola Al Makmur	Citizen places of worship RT 06 RW 05
7	Khumaidi	100	1992/Not yet	Mushola Nurul Dholam	Place of worship residents RT 07 RW 01
8	Khumaidi	100	1992/Not yet	Pesantren putri Al Hikmah	Where to learn from the villagers and outside
9	Khadzib	200	2018/Not yet	Mushola At Taqwa	Citizen places of worship RT 05 RW 01
10	Napiah	5.229	1964/1991	Al Amin mosque pond	Place of business
11	Thoha Nawi	3.492	1980/1990	Al Amin Mosque rice field 1	Place of business
12	Yahya A. Basir	2.870	1980/1991	Al Amin mosque rice field 2	Place of business
13	Ngasmi	1.292	1980/1991	Al Amin mosque rice field 3	Place of business
14	H. Ridwan	3.000	1992/Not yet	Al Amin mosque rice field 4	Place of business
15	Musa Rais	2.498	1982/1991	Al Makmur mosque rice field 1	Place of business
16	Ngasmi	1.298	1982/1991	Al Makmur mosque rice field 2	Place of business
17	Achmadun	1.582	1982/1991	Al Makmur mosque rice field 3	Place of business

Note: * Pledge year / Waqf certificate year
 Source: siwag.kemenag.go.id and primary survey, 2021.

The Existence of Waqf in Establishing a Sustainable Communal Space

transformed into social spaces such as mosques, prayer rooms, schools, Islamic boarding schools, and rice fields. Table 1 shows how the wakif data was compiled as well as the size of the waqf land.

WAQF SPACE UTILIZATION

In Tugurejo Village, the use of waqf land was developed both directly and indirectly. Direct

utilization occurs when social buildings are built on waqf land, while indirect utilization occurs when land is cultivated for agricultural and fishery purposes. Because of the differences in consumption patterns, the intensity of space use is varied. The activity intensity in mosques and prayer rooms is generally low-moderate on weekdays but medium-high on holidays (Friday, Eid al-Fitr, and Eid al-Adha). Every day, the

Table 2. The results of compiling space functions and user attributes

Not	Room	Function	Activities	Facilities	User
1	Mosque	Main: mahdoh worship	Rowatib prayer, Friday prayer, holiday prayer, preaching, i'tikaf, consecrated.	Prayer room, kholwat room, terrace, wudlu place, toilet.	Imam, Takmir, worshippers of the mosque in the village.
		Complement: muamalah / social worship	PHBI, zakat & alms distribution, takmir meetings, hauls, pilgrim spirits.	Terrace, courtyard of the mosque.	Imam, Takmir, worshippers of the mosque in the village.
		Support: circulation	Parking, adhan.	Courtyard, minaret of the mosque.	Imam, Takmir, worshippers of mosques in the village, muezzin.
2	Mosque	Main: mahdoh worship	Pray rowatib, preach, sanctify.	Prayer room, terrace, ablution place, toilet.	Imam, Takmir, worshippers pray around.
		Complement: muamalah / social worship	PHBI, almsgiving, takmir meeting.	Terrace, prayer yard.	Imam, Takmir, worshippers pray around.
		Support: circulation	Vehicle parking, walking, adhan.	Courtyard, minadel tower.	Imam, Takmir, worshippers of the surrounding prayers, muezzin.
3	School (Junior high school and TPQ)	Main: teaching-learning	Classroom learning, reading references, practicum, sports, scouting, meetings, taking care of administration.	Classroom, library, laboratory, courtyard, teacher's room, administrative room.	Students, teachers, educators, guests.
		Complement: extra-curricular.	Ceremony, morning apple, skill training, martial arts training, sports practice, snacks.	Courtyard, tuesday, canteen.	Students, teachers.
		Support: circulation	Park the vehicle, walk.	Courtyard, parking lot, tuesday, canteen.	Students, teachers, educators.
4	Boarding	Main: teaching-learning	Classroom learning, studying, tadarus, taking care of administration.	Class, manager's room.	Santri, ustadz, educators, guests.
		Complement: settled.	Ceremony, morning apple, sport, stay, skills training, snacks	Dormitories, courtyards, tuesdays, classes, canteens.	Santri, ustadz, educators.
		Support: circulation	Park the vehicle, walk.	Parking lot, yard, tuesday.	Students, teachers, educators.
5	Paddy	Main: farming.	Ngelepi rice fields, nggaru, ngluku, barren, matun, harvest, bero.	Rice fields	Cultivator farmers.
		Support: circulation.	Caring for irrigation (ulu ulu)	Inlet waterways and outlets	Cultivator farmers
6	Pond	Main: keeping fish	Drying of the soil, guise of teplok, calcification, eradication of pests, fertilizing, dividing/ tokolan, maintenance, harvesting.	Pond field	Cultivator farmers
		Support: circulation	Caring for irrigation, caring for vegetation.	Inlet and outlet aqueducts, ponds.	Cultivator farmers

Source: Primary survey, 2021

school and Islamic boarding schools have a medium-high intensity. Because of the difference in intensity, the pattern of activity in the usage of waqf space differs on weekdays and holidays in terms of space collection.

On a micro-scale, waqf in Tugurejo forms a relationship between space and the function it carries, as seen in the table above. Waqf for the common good (jihadi) has created a communal social area [20]. The high level of use demonstrates the building's significant

(essential) impact on the surrounding communities. The existence of a waqf structure is not judged in and of itself but rather is judged by environmental interests that necessitate its presence. It applies to all structures on waqf land, including mosques, prayer rooms, schools, madrasas, and water structures. The community's devotion to this location is a symbol of heritage [35]. The connection can also be seen in the pattern of waqf space usage, which unites the manifest and latent functions. The presence of a

borrowed house page for prayer rooms around the Al Amin Mosque and a private house for a female dormitory room at the Roudlotul Tholibin Islamic boarding school demonstrates that private spaces surround the waqf area.

WAQF SPACE'S HIERARCHICAL STRUCTURE

Tugurejo Village's waqf area serves as a link between functions and hierarchical structures. All space users use the mosque as a place of worship, including the Al Amin Mosque room, closely tied to the Roudlotul Tholibin Islamic boarding school, TPQ Miftahus Sibyan, and Hasanuddin 06 Middle School. This function can be used five times every day and during Eid prayers. When the call to prayer rang out, everyone in the room stopped what they were doing and went to the mosque to do worship in congregation. Another link is in coordination between managers from different educational strata who complement one another. Figure 5 depicts this complementarity system.

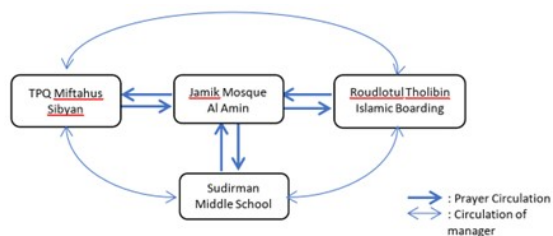


Figure 5. The relationship between the mosque's function and the educational institutions in the area (Source: Researcher Analysis, 2021)

The association between the Jamik Al-Iman Mosque and six prayer rooms in Tugurejo Village environment forms the link between the worship places. The six prayer rooms are the extension of the mosque in this example. Three prayer rooms (Al Makmur Mosque, Nurul Dholam Mosque, and Attaqwa Mosque) are on waqf land, while the other three are not (Ajila Mosque, Al Awwabin Mosque, Nurul Falah Mosque). The prayer room is located in each RT setting with a coverage radius of fewer than 400 meters. It suggests that the prayer room is still accessible on foot, indicating that mosques and prayer rooms serve the entire village area.

Rowatib prayers are held in mosques and prayer rooms in Tugurejo Village. However, Friday and Eid prayers are only held in Jamik Mosques, indicating that the qoryah system is enforced in attendance. It is an example of the Prophet's hadith being put into practice, which underlines the significance of keeping harmony and unity within the realm of qoryah. Qoryah is a collection of homes in a specific location that can function as a complete system on their own [41]. The qoryah limits are the same as the village, which has its personality and name. The execution of qoryah concerns not only Friday prayers and holidays but also the zakah management system, qurban worship, and Islamic holidays, which are located hierarchically in Jamik Al Amin Mosque. The mosque coordinates the collection of zakah and other religious activities in the

prayer room, with the proceeds being distributed throughout the Tugurejo Village area. It demonstrates that the waqf-based communal space in Tugurejo Village is organized into a hierarchical system on both a spatial and institutional level. The connections between the purposes of space can be used to create a structure that is oriented through a hierarchy of worship places and a network of physical and financial motions to become the identity of waqf in Tugurejo Village [42]. Figure 6 depicts this hierarchical organization.

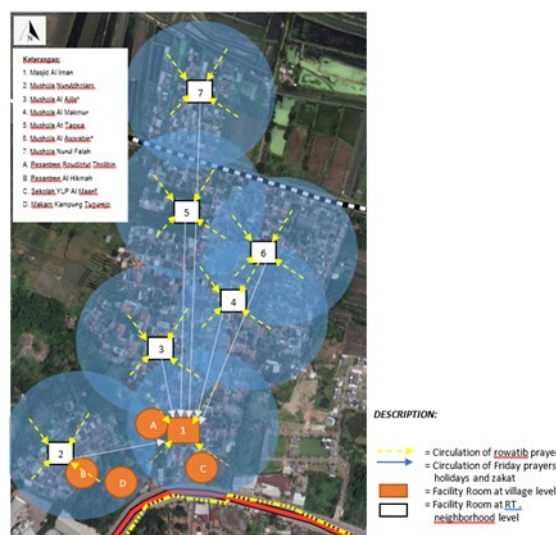


Figure 6. The hierarchical structure of land waqf-based infrastructure In Tugurejo Village (Source: Researcher Analysis, 2021)

DISCUSSION

According to the Tugurejo people, Waqf land means "things that are seen but don't go to the brain" or "quiet goods whose existence should not be disturbed." Allah SWT owns waqf property; it is eternal from ownership. Until now, no waqf land has changed ownership status since the establishment of the first waqf in 1880. The rob damaged some agricultural lands, but their waqf status was not affected. It demonstrates that the community understands waqf as Allah's property that cannot be transferred [20]. The extension of the double track of the Semarang-Jakarta railway line by PT. KAI, which uses waqf land belonging to the Al-Iman Mosque, demonstrates this determination. Even though the site has been used for rail, the land purchase process has not yet been completed. This requirement further underscores that waqf is binding on internal and external managers, including waqf that will be maintained despite changes in its advantages.

The waqf practice that has been instilled in the Tugurejo community over decades demonstrates the wealthy's care for environmental issues. Starting from developing mosque room to the education room (schools and boarding schools), as well as the economic space (rice fields and ponds), and the

process of establishing waqf land demonstrates complementarity. This pattern emerges from real-world issues addressed by resource mobility, resulting in a complementary spatial system [35]. It demonstrates the harmony of space's functions in enhancing the quality of the domestic environment. Waqf area can only be used for things permitted by Islamic law [43]. For the people of Tugurejo, the Waqf space is a commonplace to present good deeds. The use of space, other than for manifest functions (prayer and Quran), is implemented in the form of zakat, infaq, and alms, as in the construction of mosques and waqf prayer rooms. Waqf income comes from rice fields and ponds is used to help the impoverished and orphans. It demonstrates that the waqf space has been evolved into a space for the provision of welfare and social justice rather than just a location for rituals. The structure isn't only empty space; it's also brimming with positive values [23]. The wakif's purpose in handing out his fortune for the environment is to have this charity present.

The historical diachronic of the Al Amin mosque's formation reveals that the mosque's management was carried out in earnest after a long battle. This effort entails all citizens, as represented by the mosque's takmir institutions as well as mobilizes the resources in the form of energy, thoughts, and costs for the waqf to stay productive and sustainable [44]. It indicates that the waqf space has a high level of group personalization (occupancy). Tugurejo Village develops a particular spatial character as a sustainable community space (synapomorphy) when extensive usage of space (place attachment) is combined [30] [27].

The continual service cycle, such as in the worship space, the manufacturing economy, and ongoing environmental infrastructure (clean water sources), contributes to the common space's long-term viability [33]. This diversity and variation of waqf demonstrate that people have matured and have a good understanding regarding the benefits of the property that money is transformed into charity by making it the property of Allah the Almighty and the rights of community benefits [45]. This variety of space also suggests that the waqf community is not solely focused on mahdoh worship but also on muamalah worship. It is the realization of "serving" as a reminder that life must always be productive to produce goodness. This social awareness creates an "existing" awareness that actions of charity must be carried out collectively, building a physical, material, economic, social, and cultural system that works together to achieve prosperity and justice. Waqf, on the other hand, in the ultimate awareness of "there," is a manifestation of surrender to God's nature and guidance, the creator substance that sustains the universe's life [46], [47], [48]. This phenomenon demonstrates that the collectivity and spatiality created in Tugurejo Village's waqf spaces are related to the physical material field and have a long-term conceptual and transcendental scope [31].

CONCLUSION

Waqf operation in Tugurejo Village arose from a popular understanding of the need for charitable work. Waqf's long-term viability is determined by applying religious law to the management and development of waqf productivity. The multiplicity of uses and complementarities that emerge in common spaces, which encompass components of religion, education, social, economic, and environmental infrastructure demonstrate the presence of waqf. On a functional level, the intensity of space utilization creates a fit between the building's physical characteristics and the activities within it (synapomorphy). It demonstrates that waqf is present in satisfying people's desires for social space.

Waqf is concerned not only with the current generation but also with the sustainability of future generations, which is achieved by retaining communal ownership rights and productivity benefits. Therefore, waqf buildings are filled with the presence of values and meanings of virtue as a manifestation of human life to God, other humans, and the universe, not just on a physical level.

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