



SUSTAINABLE WAQF SPACE IN URBAN KAMPONG: THE CASE OF KAMPONG KAUMAN, SEMARANG CITY

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ABSTRACT

Waqf is a Muslim culture directly related to urban spatial systems. The culture of *Waqf* that relates to land and buildings grows from a spirit of social generosity, and it cultivates shared communal spaces dedicated to the public interest. *Waqf* also cultivates an esoteric culture that binds the community to Islamic values. The existence of *Waqf* space, which has developed continually to the present day, begs the question of how this spatial concept came to be. Does this system offer a viable path to creating sustainable, urban, communal spaces? To answer this question, this research considered the conceptualization of *Waqf* space from a sustainable perspective. The research was conducted in the Kampong Kauman, Semarang Muslim community. A holistic single case study was conducted. The research indicated that the *Waqf* at the research location comprised seven spatial themes, including worship, learning, sharing, business, environmental infrastructure, Islamic broadcasting, and preservation. If these seven themes are abstracted into socio-environmental concepts, they can be mapped into three categories: public service, functional harmony, and adaptive comprehensiveness. These categories together construct an understanding of sustainable space within the *Waqf* framework.

Keywords:

Waqf space; sustainability; urban kampong; Kampong Kauman

1. INTRODUCTION

Amid increasingly dense urban settlements, communal spaces in urban areas feel increasingly scarce. Communal spaces are places for social interaction, gathering, developing conversations, and organizing collective activities. The availability of communal space can guarantee society's social sustainability [1]. In human settlements, there are legible initiatives to cultivate harmony between behavior and the environmental context [2]. For city residents, communal spaces complementing homes and workspaces are highly desirable. There is potential to form inclusive, egalitarian, and resilient social patterns through communal spaces, which is desirable given the increasing prevalence of individualism and isolation in the present day. Referring to the policy in the Sustainable Development Goals (SDGs), the Government of Kampong emphasizes how important it is to realize participatory and inclusive urban settlement development [3].

Waqf is a traditional knowledge form that factors heavily into forming Muslim communal spaces. Grammatically, *Waqf* means stopping the process of transferring rights [4] on objects that last a long time [5] and are sustainable [6]. *Waqf* refers to "*shadaqah jariyyah*" philanthropy, where individuals hand over assets for the public interest [7]. *Waqf* is also a form of worship with pillars including *wakif*, *mauquf bihi*, *mauquf alaihi*, and *sighot* [8]–[10]. *Waqf* aims to create benefits or income for specific predetermined purposes. It means that *Waqf* is a gift of dedication, where property is ceded for charitable purposes. For *Waqf* objects to exist and be meaningful, the presence of a community is needed to receive, manage, and utilize the assets. Community

ownership of property can develop connectivity between people, places, capital, and activities to realize communal prosperity [11].

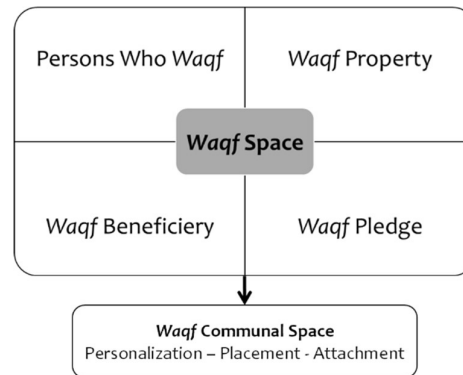


Figure 1. *Waqf* forms a communal space.

In forming a *Waqf* space (see Figure 1), a community carries out a personalization process by determining the status of ownership rights, developing functions through object arrangement (occupancy), and using space optimally (attachment) [12]. This process occurs in Muslim communities with similar interests in worship [13]. Through this process, *Waqf* forms a shared space for the community to develop various cultural activities and processes [14]. The *Waqf* space is owned by people who know each other, and it is, therefore, a second space with secondary territory [15].

In urban settlements, *Waqf* space is a spatial-cultural product that develops from the practices of religious teachings. Urban settlements typically have three developmental dimensions: temporal (conditions before and after), spatial sustainability, and structures that accelerate urbanization. Understanding the interrelationship of these three concepts can also elucidate the uniqueness of particular spaces [16]. Moreover, the sustainability of urban space is sought to develop effectively and sustainably, as stated in the global policy Sustainable Development Goals (SDGs), which in point eleven emphasizes efforts to realize inclusive, safe, resilient, and sustainable cities and settlements. This goal is supported by the strong magnet of the city's attractiveness so that it becomes the core of national development [17]. For this reason, it is essential to understand the realities of the *Waqf* journey within existing *Waqf* spaces in urban settlements and consider their spatial sustainability.

Given the overall research aim to formulate the concept of *Waqf* space from a sustainable city perspective, Kampong Kauman, in the center of Semarang City, was selected as the location of a case study. Kampong Kauman is a densely populated settlement dominated by Muslims and has many *Waqf* buildings. The *Waqf* spaces in this kampong include mosques, *Musallas* (Islamic prayer rooms), Islamic boarding schools, regular schools, madrasas (Islamic regular schools), stores, and other social buildings. This research shows how the processes entailed in forming *Waqf* spaces develop in the context of sustainability in urban residential environments.

2. METHODS

The concept of *Waqf* space has emerged from the cultural practices of communities doing *Waqf*. Therefore, this research is grounded in a theory of constructivism regarding socio-cultural reality [18]. The case study is a *Waqf* space within a residential space with specific practices relating to the urban environment, and this research is anthropological. The research is a holistic single case study aiming to understand all aspects of *Waqf* in this specific context [19]. The assumptions inherent in using a single case include the characteristics of Kampong Kauman, a high-density settlement in the city center with a predominantly Muslim population. Therefore, the context can be considered homogeneous and seen as a unique case that can be studied in its entirety [20]. Participants' involvement is explored in stages to obtain their unfettered experiences. Analysis is carried out inductively by developing descriptions based on field data, while theory acts more as background knowledge [21], [22]. Data analysis is carried out inductively in conjunction with collecting data in the field, including data collection, condensation, data presentation, and conclusion [19]. Data collection was carried out using unstructured direct interviews, direct observation of the behavior and morphology of the space, as well as secondary data collection from various archives of relevant institutions and historical records of relevant past events. Data condensation is carried out through stages: Selection is determining which dimensions are important and meaningful relationships; Shrinking is focusing data that is directly related to the research problem; Summarization is the act of summarizing the core, processes, and statements that are preserved; Simplification

and transformation is rigorous selection through summaries or brief descriptions, classifying data in one broader pattern, and so on. Data presentation is carried out by examining information that provides the possibility of drawing conclusions. Conclusion drawing is to draw conclusions related to the theme and sustainability of *Waqf* space.

3. RESULT AND DISCUSSION

A. ORIENTATION OF KAMPONG KAUMAN LOCATION

Kampung Kauman is a city center settlement around the city’s main square and Johar Market, Semarang. Kauman has a very high population density of around 8,968 people/km². Kampung Kauman is in Bangunharjo Urban Kampong and Kauman Urban Kampong, Central Semarang District, Semarang City. With an area of around 13 hectares, Kampung Kauman is delineated by physical boundaries in the north by stores along Pemuda Street, in the east by stores along Kanjengan Street and the west side of the square, in the south by *Kyai* Haji Wachid Hasyim Street, and in the west by the Persaudaraan Haji Indonesia (PHI) building (PHI is a fraternity of Indonesian Hajj) and the complex of Utama Bank. Kampung Kauman is known as “Kampung Al-Quran,” which expresses the local people’s rich Islamic values and culture. The location and orientation of Kampung Kauman can be seen in Figure 2.

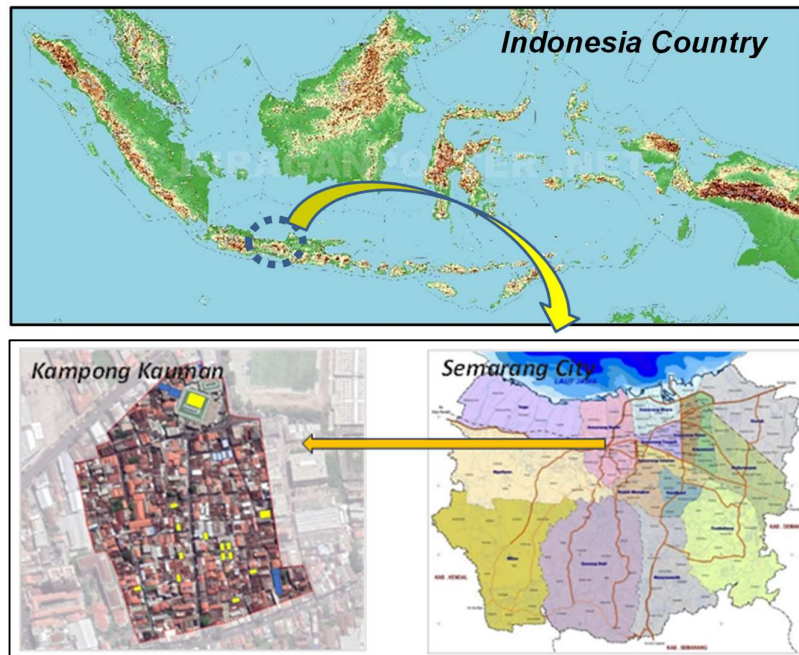


Figure 2. Orientation of the Kampung Kauman location relative to Semarang City

B. DISTRIBUTION OF WAQF PROPERTY IN KAMPONG KAUMAN

The first *Waqf* to be established in Kampung Kauman was the Semarang Grand Mosque, formed from a grant from the Demak Sultanate in the 16th century. The 1896 Dutch East Indies Government *Staatsblad* document (the official policies at that time) states that the Semarang Grand Mosque included the “*Banda Masjid*” property (116 hectares of land) as a source of funding for the mosque and tombs. The Indonesian Government issued a Decree of the Minister of Religion number 92 of 1962, which confirmed that the “*Banda Masjid*” land was mosque property and had the designation of *Waqf* land [23]. This change in status was intended to protect assets from looting. Based on an interview with Muhaimin, the caretaker of the Raudlatul Quran *Musalla* (referred to as *takmir*), this process indicates that the *Waqf* of the Semarang Grand Mosque did not originally come from an individual but rather from a land status conversion of “*Banda Masjid*” into *Waqf*. Apart from the *Waqf* of the grand mosque, Khori Musafa, the *takmir* of the Assajidin Mosque stated that Kampung Kauman also has numerous *Waqf* endowments from individuals, such as the Assajidin Mosque, Al-Iman Mosque, Al-Ishlah *Musalla*, Muhyiddin *Musalla*, Ar-Ridwan *Musalla*, and Raudlatul Quran *Musalla*. The complete *Waqf* data can be seen in Table 1 below.

Table 1. *Waqf* Space in Kampong Kauman

| No | Time of Establishment | Name of <i>Waqf</i> Property |
|----|---------------------------------|--|
| 1 | <i>Waqf</i> before independence | <ul style="list-style-type: none"> ▪ Kauman Semarang Grand Mosque; ▪ Assajidin Mosque in East Kampong Kauman; ▪ Al-Iman Mosque in Kemplongan Alley; ▪ Raudlatul Quran <i>Musalla</i> in Glondong Alley |
| 2 | <i>Waqf</i> in 1946-1965 | <ul style="list-style-type: none"> ▪ <i>Madrasa</i> in Pungkuran Alley; ▪ Sultan Agung Islamic Elementary School; ▪ Raudlatul Quran Landfill in Batulan Alley |
| 3 | <i>Waqf</i> in 1966-1998 | <ul style="list-style-type: none"> ▪ Raudlatul Quran Landfill in Bok Alley; ▪ Girls' dormitory of Raudlatul Quran Islamic Boarding School in Bok Alley; ▪ Raudlatul Quran Landfill in Batulan Alley; ▪ Boarding School Dormitory; ▪ <i>Musalla</i> in Getekan Alley |
| 4 | <i>Waqf</i> in 1998-2017 | <ul style="list-style-type: none"> ▪ Al-Quran Learning Center in Pompa Alley; ▪ Sultan Agung Islamic Elementary School; ▪ Boys' dormitory of the Raudlatul Quran Islamic Boarding School in Pompa Alley; ▪ Girls' dormitory of Raudlatul Quran Islamic Boarding School in Jonegaran Alley; ▪ Girls' dormitory of Raudlatul Quran Islamic Boarding School in Bangunharjo Alley |

The community is enthusiastic about *Waqf*. The number of *Waqf* foundations in Kampong Kauman can be attributed to a broad awareness of the importance of providing Islamic education to younger generations. In the 1950s, the community formed the Yayasan Badan Wakaf Sultan Agung (YBWSA), a *Waqf* foundation, to manage education for children in Kauman. Similar efforts were also made by the Lembaga Pendidikan Ma'arif Nahdlatul Ulama (LP Ma'arif NU), an educational institutional NU organization founded in 1957, which developed the Hasanuddin 3 Junior High School and NU Pungkuran Islamic Elementary School. Boarding school education was developed by establishing the Raudlatul Quran Islamic Boarding School in the 1950s. The Al-Iman Foundation was founded by entrepreneurs in 1983, and the Raudlatul Quran Al-Quran Learning Center was founded in 1987. The first endowment for the Raudlatul Quran Islamic Boarding School occurred in 1980 in the form of the Abdullah Dormitory in Getekan Alley, which has now grown to twelve dormitories.

Muhaimin believes that the various factors driving the *Waqf* formation include, among others, the desire to donate assets for charity (commonly people who own a lot of property); having no heirs (where main assets are donated after deducting alms to relatives); family agreement (typically in families whose heirs are already well-off and already have a place to live, so they prefer that the property be *Waqf*-ed rather than wasted); following the will of parents (a common occurrence for *Waqf* lodges which are endowed as places of recitation); conditionality (whereby the owner will endow their asset if their spouse dies); the "*torogan*" process (whereby a family member purchases a share of the inheritance from a fellow family member in order to secure control of the inherited property and then endow it); consignment (whereby the owner wishes to endow, but still needs money, so the *Waqf* land is purchased at a high price), and to avoid conflicts of interest (such as agreeing on a dispute by making land *Waqf* for the common good). Generally, *Waqf* land in Kampong Kauman is *Waqf* certified. The local community defined *Waqf* as "legally ceasing;" thus, the *Waqf*-ed assets cannot be resold. However, whenever the property needs to be resold for some reason, the substitute property must be equal to or higher value than the property being resold. *Waqf* assets are trust property and must be preserved. *Waqf* land is a heritage property that must be developed for use as long as possible. Therefore, careful consideration is required when replacing.

C. CONTEXTUAL ANALYSIS

C. 1. *Waqf* Space as Place of Worship

Worship is a fundamental aspect of community life. Muslims in Kampong Kauman strongly believe that the purpose of life is to worship. Hence, all aspects of life must be pursued as a manifestation of worship to Allah *Subhanahu Wa Ta'ala*, as explained by Azhar, a Semarang Grand Mosque taker who believes our lives are for worship. Therefore, humans and jinn were not created except to worship Allah *Subhanahu Wa Ta'ala*. *Waqf* in Kampong Kauman includes places of worship: the Semarang Grand Mosque (Masjid Agung Kauman Semarang), Assajidin Mosque, Al-Iman Mosque, Ar-Ridwan *Musalla*, Raudlatul Quran *Musalla*, Muhyiddin *Musalla*, and Pompa Alley *Musalla*.

According to *Kyai* Mohammad Adnan, an Islamic cleric of Semarang Grand Mosque, the mosque has various functions. First, they are places to build friendship among Muslims by carrying out jama'ah *salah*, which means

congregational worship where people can meet and interact to make bonds of friendship and Islamic brotherhood. Second, they are places of worship for *rawatib* prayer and Friday prayer as a form of prostration and obedience to Allah *Subhanahu Wa Ta'ala*. Third, they are a medium for the propagation of Islam, which strengthens acts of worship and instills Islamic values through social preaching in people's lives.

Through field observations, this research found that the buildings of the mosque and the *Musalla* in Kampong Kauman are oriented to the west towards the Kaaba in Mecca City, Saudi Arabia. The spaces in the mosque and the *Musalla* buildings include the imam's area (called *mihrab*), separate *salah* areas for men and women to worship Allah *Subhanahu Wa Ta'ala*, ablution facilities (places for *wudlu* before *salah*), terraces, verandas, and courtyards (*Sahn*). Particular equipment in these buildings includes sacred borders, patterned floors with rows of *shaf*, pulpits, *sutrah* (a *salah* barrier), prayer hijabs (a veil that covers the entire body, except the face and hands, and is worn by women to do *salah*), loudspeakers, *bedug* (a vast wooden double-barreled drum to be played before the *salah* call or *adzan* is recited), clocks, and minarets for the reciting of the *adzan* by a muezzin or crier. See a selection of features in Figure 3.

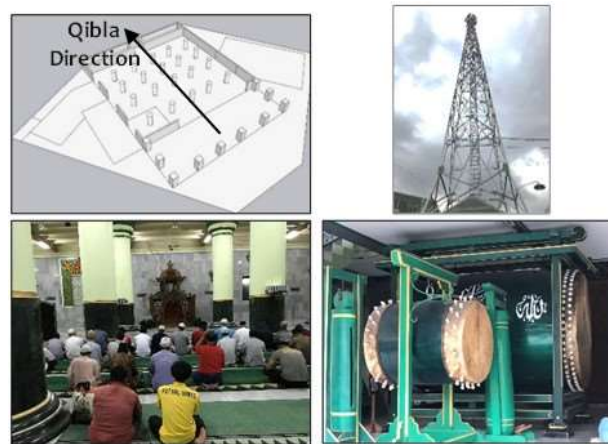


Figure 3. Congregational *salah* space and equipment at the Semarang Grand Mosque

The *salah* procedure begins with purification and *takbirotul ikrom* and ends with greetings. Every Muslim is required to do five compulsory *salah* daily. Doing *salah* in congregation is preferred over doing *salah* individually. Therefore, Muslims regularly do the five compulsory *salah* congregationally in a mosque or *Musalla*. In addition, the mosque also serves as a place for optional activities (otherwise known as *sunnah*), including Quranic studies (*semaan*), prayers for the deceased (*tahlilan*), *istighathah salah* for seeking help from Allah *Subhanahu Wa Ta'ala*, the annual commemoration of the decease (*haul*), *dziba'an* tradition by reciting Salawat to Prophet Muhammad (Peace Be Upon Him), and recitation of *Nisf Sha'ban*. At certain times, the mosque is also used for Islamic holiday celebrations such as the Birthday Commemoration of Prophet Muhammad (Peace Be Upon Him), Islamic New Year (also called Hijri New Year), the Day of Ashura or the 10th day of Muharram, Shab e Miraj, Nuzul Al-Quran, Night of Laylat ul Qadr, and 27 Rajab.

People believe that the buildings of the mosque and the *Musalla* are the houses of Allah *Subhanahu Wa Ta'ala* and that the purity of these buildings must be maintained. It is realized by raising the floor and establishing a sacred border at the entrance to the mosque. Those entering the mosque must also avoid uncleanness and filth (*hadas*). Apart from the physical design, the mosque has advantages as a place of worship. Prayers inside the mosque are 27 degrees higher than prayers outside (i.e., they are 27 times better), so the mosque is believed to have virtues and to be full of blessings [24]. Azhar, *takmir* of the Semarang Grand Mosque, also confirmed that *salah* has the advantage of being 27 degrees than *salah* individually. As a result, the mosque is the place where all Muslims go to *salah* in the congregation. At the time of the Apostle, the mosque was the House of Arqam (Darul Arqam), where all the congregational affairs, including human interactions with Allah (*habl min Allah*), human relations (*habl minan nas*), monetary affairs (*bayt al-mal*) and many more activities were managed in the mosque. The term Darul Arqam refers to the function of the mosque at the time of the Prophet Muhammad (Peace Be Upon Him), which made the mosque a place for ritual and social worship (such as the establishment of *bayt al-mal* in regulating the distribution of people's welfare). The function of the mosque as a place of worship is evident from the Friday *Salah* activities in Kampong Kauman, which were concentrated at the Semarang Grand Mosque. If everyone held their own Friday *Salah*, it would diminish the unity of the people of Kauman.

Furthermore, the worship can be divided into two categories: direct worship of Allah *Subhanahu Wa Ta'ala* (*mahdoh*) and devotional worship as social worship (*ghoiru mahdoh*). This is reflected in Wibudi's explanation, which states that a *takmir* of Semarang Grand Mosque explains the Muslim man's responsibility to *salah* at the mosque every Friday and to attend the Friday *Salah* in congregation with other Muslim men. Likewise, prayer is a responsibility to Allah *Subhanahu Wa Ta'ala*. Thus, the mosque provides recitations in the afternoon and evening after Maghrib (after sunset). Direct worship is summarized in the pillars of Islam, including the Profession of Faith (*shahada*), *salah*, fasting, alms (*zakat*), and Hajj (a pilgrimage rite to the Kaaba). Social worship includes various good deeds that bring goodness to fellow people. Hence, it can be concluded that the activities, physical setting, function, and meaning of the *Waqf* space in Kampong Kauman can be considered a place of worship to Allah *Subhanahu Wa Ta'ala*.

C. 2. *Waqf* Space as a Place of Learning

Islam places great emphasis on the importance of seeking knowledge. *Waqf* in Kampong Kauman forms a space for studying in the form of a mosque, school, and Islamic boarding school. Formal education occurs at Sultan Agung Elementary School and Pungkuran Elementary School. Students and teachers carry out teaching and learning activities from morning to evening, with a syllabus under the provisions of the Indonesian Education Service. Education like "*nyantri*" is developed at Raudlatul Quran, based in Glondong Alley. The boarding school buildings include an office, *Musalla*, and ten dormitories spread throughout Kampong Kauman. The boarding school emphasizes Al-Quran tahfidz education in Glondong Alley, while the student accommodation dormitories are spread across Kampong Kauman. Rote learning is developed through the *binnadzor* and bil qoib methods, as stated by the following interview with Muhaimin, *takmir* from Raudlatul Quran:

"The learning curriculum applied in Islamic boarding schools is tahfidzul Quran (memorizing the Al-Quran). The system we apply is the sorogan and murajaah Al-Quran method. Because the priority of the curriculum is memorizing the Al-Quran, all activities that are applied are, of course, related to supporting the quality of memorization. Thus, the process of memorizing activities for students is carried out three times daily, namely in the morning, afternoon, and evening with the ustadz or kyai, the Islamic cleric. In the morning and evening, it is used to increase memorization (undaan), while in the evening, it is used to murajaah Al-Quran."

In addition, Muhaimin also explained that high-level memorization is achieved by involving the students in the life of the surrounding community for overnight stays and practicing *imtihan* akbar or Glondong *semaan* (30 *juz*). Every student who wishes to graduate must be tested by the people whose homes they visit to prove their memorization and enrich their ability to live generously in society. This memorization test is carried out in the ruwahan and *imtihan* akbar exams (*Imtihan* and ruwahan), which occur annually (in the month of ruwah before the month of Ramadan). In ruwahan's practice, all memorization achievements are reported to the teachers. *Imtihan* akbar is carried out during the pre-commandment of the hut. All students who have completed 30 *juz* will be presented in the exam simultaneously. For this reason, it is necessary to prepare by doing all five *juz* until the day of the *imtihan* akbar.

When they reach 30 *juz*, the students are directed to carry out the Glondong *semaan* by spreading them to people's homes as proof of memorization in the community. Apart from schools and boarding schools, spaces for studying are also developing informally in mosques and *Musallas* in the form of tafsir, *semaan*, and thematic studies. Various forms of Islamic knowledge, such as *sirah nabawi*, the law of *fiqh*, moral beliefs, and other *muamalah* studies, are learned here. Discussions regarding the condition of the people and da'wah activities are carried out in *Lailatul Ijtimak* meetings to build collective understanding in implementing Islamic law. Learning in the form of worship rituals can be found in the delivery of Friday and Eid sermons, as well as various other Islamic holiday commemorations such as the Birthday Commemoration of Prophet Muhammad (Peace Be Upon Him), Islamic New Year (also called Hijri New Year), Day of Ashura, Shab e Miraj, Nuzul Al-Quran, Night of Laylat ul Qadr, and 27 Rajab. These various critical Islamic events are commemorated as a form of worship and a reflection of the faith and piety of the people. The community believes that understanding religious knowledge does not come by itself but must be achieved seriously and with great sacrifice in time, energy, and cost. The existence of physical space, activities, and functions, and the importance of seeking knowledge, demonstrates that the *Waqf* land in Kampong Kauman is fundamentally shaped for seeking knowledge. Figure 4 shows activities undertaken in Kampong Kauman in the study of Islam.



Figure 4. Visualization of teachers and routine Quranic learning at Raudlatul Quran Islamic Boarding School

The Kauman locals believe that seeking religious knowledge is mandatory for every Muslim. Based on this mandate, they develop learning spaces such as schools, Islamic boarding schools, and mosques as learning media. They realized that Islamic knowledge is fundamental to study, as seen from the vision of Raudlatul Quran Islamic Boarding School, which emphasizes the importance of instilling the spirit of Islam in religious life and the state based on Islamic law. Muhaimin explains that this vision is translated into steps to form a young generation with complete knowledge of the Quran and Islamic law. Furthermore, it can develop basic abilities in conveying Islamic da'wah and cultivate independent attitudes in everyday life. The study room on the *Waqf* land in Kampong Kauman not only houses the study of Islamic knowledge but also teaches skills to prepare for life in the future. Therefore, *Waqf* spaces in Kampong Kauman (including schools, Islamic boarding schools, and mosques) can be understood as places for learning.

C. 3. *Waqf* Space as a Place for Sharing

Waqf buildings of mosques, schools, and Islamic boarding schools in Kampong Kauman become sharing spaces when various resources are distributed. Some descriptions of these sharing spaces from the interviews are as follows:

"I have a program every Friday to issue infaq. I leave it entirely to the takmir who manages it. Social activities, worship activities, economic activities to back up social and religious activities" (Interview with Kyai Mohammad Adnan, cleric of Semarang Grand Mosque).

"The boarding here is free, the accommodation is filled with dormitories, there are donors themselves. Most funds come from Jakarta. The source of funds is from our congregation. The school never asked for this endowment, but his congregation in Jakarta contributed to kyai for the children of the boarding school." (Interview with Rigza Abdullah, *takmir* of Semarang Grand Mosque.)

"Here, Syahriyah Santri pays 50 thousand per month for electricity and water. The caretaker provides rice. He was given rice even though he did not pay for his meal. In reality, many people do not pay the 50 thousand, so it is not considered mandatory. So, where does the funding come from? We have regular donors, and we do not ask for all of them from the Semarang Grand Mosque. The Kauman mosque is suitable for rich people. Mahta is a billionaire. If he says anything, say something. Sakura, for example, what do we need? So, we do not have any government assistance." (Interview with Muhaimin, *takmir* of Raudlatul Quran *Musalla*.)

From the description above, it can be understood that several forms of sharing take place within the *Waqf* space. The first is sharing regarding sustenance, which is realized in managing alms (*zakat*), *infaq*, and *Waqf* in mosques and *Musallas*. An *infaq* box supports this activity, including a donation report board, an explanation of *Takmir's* wealthy treasury, and a list of philanthropists or permanent donors. Management of *infaq* and alms is reported to the congregation to maintain mutual accountability and trust. The *zakat* *fitr* and *zakat* *amal* are collected and distributed to those entitled on the eve of *Eid al-Fitr*. The *Waqf* land and buildings are realized through the legality of the *Waqf* deed, and it is developed as a place for activities in keeping with the *wakif*, all of which are for the benefit of the people of Kauman. Sharing sustenance also occurs in religious rituals, such as in slaughtering sacrificial animals, the meat of which is distributed to the entire congregation. Food is also distributed during the "Blessing Friday" tradition as a form of incidental alms. Various other forms of worship involve sharing activities (see Figure 5).



Figure 5. Sustenance sharing at the Semarang Grand Mosque

The second pattern is sharing in the struggle. In running the *Waqf*, *nadzir* developed an institutional system of *takmir* and foundations to maintain the dignity of the Islamic struggle. For example, at the Semarang Grand Mosque, there is the *nadzir* of the Badan Kesejahteraan Masjid (BKM) established to improve the role and function of the mosque as a place of worship and a fostering facility for Muslims, the *nadzir* of the Yayasan Masjid Agung Semarang (a foundation of Semarang Grand Mosque), and Yayasan Badan Pengawasan Masjid Agung Semarang (a foundation to supervise the management of Semarang Grand Mosque). The Yayasan Masjid Al-Iman (a foundation of Al-Iman Mosque) is in the dwelling area. Among academic institutions are the Yayasan Nurul Ulum Pungkuran, Semarang supervising NU Islamic Elementary School, *Madrasa Tsanawiyah* of NU (junior high school level), and Hasanuddin 3 Junior High School. Furthermore, the YBWSA manages the Sultan Agung Islamic Elementary School at Kampong Kauman. Sharing the role of struggle can also be seen in the Raudlatul Quran Islamic Boarding School, which benefits from donor funding.

The third pattern is sharing facilities. From field observations, it is known that the locations of worship facilities are spread out to serve the entire Kampong Kauman. This worship facility is centered at the Semarang Grand Mosque and houses holiday prayers (Friday, Eid al-Fitr, and Eid al-Adha). The mandatory prayer can be performed at each *Musallas*, including the Assajiddin Mosque, Al-Iman Mosque, Ar Ridwan *Musalla*, Pungkuran *Musalla*, and Pompa Alley *Musalla*. Apart from religious events, mosques and *Musallas* are also used for cultural events such as life cycle ceremonies in the form of weddings, *kenduren* (local celebration of gratitude), and praying for the deceased. This developing latent function shows a strong bond between the *Waqf* buildings and the life patterns of the Kauman community.

The pattern of sharing facilities can also be seen from the mixed functions that develop in the *Waqf* space. Like the building belonging to the Raudlatul Quran Islamic Boarding School, including the Abdul Hadi dormitory, it is also used for the Al-Quran Learning Center and a community meeting hall. Various community meetings are held in this building, especially regular monthly meetings and events commemorating national holidays. Sharing space also occurs in the Mulyono Dormitory, where the first floor is used for a communal bathroom building, while the second and third floors are planned to be used for student rooms. This pattern also occurs in borrowing space, such as the Hasanuddin 3 Junior High School building being used for the end of the Raudlatul Quran Boarding School, so it becomes mixed-use. This collaboration shows a symbiotic mutualism between *Waqf* spaces. The existence of physical space, activities, functions, and meanings that develop in this *Waqf* space can be constructed as a place of sharing.

C. 4. *Waqf* Space as a Place for Sharing

The *syiar* place is a form of communication that calls out God's law into societal life. The formation of an Islamic *syiar* space cannot be separated from the existence of mosques as places of worship. Several activities that are intended for the spreading of Islam include loudspeakers and *bedug* as a medium for announcing the *salah* call (*adzan*). *Syiar* spaces also occur during processions for life cycle celebrations such as weddings (*ijab kobul*) and many local cultural celebrations of Islamic culture in mosques and *Musallas*. Various cultural activities that use mosques as activity spaces spread Islam into participants' lives. It aligns with *Kyai Adnan's* statement:

"The mosque is a place of prayer. Imagine if, one day, there was prayer and no one entered the mosque. We hope that every prayer is as full as Friday. Friday prayers are mandatory in mosques because they specifically support the spread of the Islamic religion." (Interview with *Kyai Mohammad Adnan*, cleric of Semarang Grand Mosque).

"Students are often involved in events at city hall because of the closeness of the kyai of Raudlatul Quran to the government. Those who recite the Quran at the mosque are from the boarding school" (Interview with Rigza Abdullah, *takmir* of Semarang Grand Mosque).

Institutionally, this broadcast space was formed through the activities of the Semarang Grand Mosque *takmir* in managing and executing the functions of the mosque. The *takmir* room is a place to organize the mobilization of resources, including people, services, and goods. As exemplified by the prophets, the process of cutting and distributing sacrificial meat in the mosque yard is a means for preaching and promoting Islamic values. The *Waqf* space is seen to benefit the environment. The Semarang Grand Mosque has cultural events closely related to Islamic broadcasts, namely the Dugderan Carnival. This event was first held in 1881 and was motivated by the *ruwah* culture, which wished to determine the beginning of Ramadan. To unify the time for the start of Ramadan, the regent gathered the ulama for deliberation to reach a joint decision. The decision was announced to the public, who came to the mosque to prepare for Ramadan. As a symbol of ethnic unity, an imaginary animal called "*Warak Ngendog*" was created, a combination of a Javanese goat, an Arabic camel, and a Chinese dragon. "*Warak*" comes from the Arabic word "*waro'a*", which means protecting oneself from

syubhat actions. Due to this struggle, the degree of restraining the doubtful produces eggs (*ngendog*) until it becomes the term Warak *Ngendog* (see Figure 6).



Figure 6. "Warak *Ngendog*" cultural event at the Semarang Grand Mosque

C. 5. WAQF SPACE AS A BUSINESS PLACE

Apart from being used for social services, *Waqf* space is also used for productive economic activities. At the Raudlatul Quran Islamic Boarding School, a place selling "RQ" mineral water has been established on the first floor of the As'ad Farida Dormitory. According to Muhaimin, this business was used to hone the students' entrepreneurial spirit. However, as described below, it also produces profits used to finance dormitories.

"There is a business here at the school, but the sales are only Quran water. It is for domestic purposes but marketed and managed by friends." (Interview with Muhaimin, *takmir* of Raudlatul Quran *Musalla*.)

Apart from the boarding school, business space is also developed using land belonging to the Semarang Grand Mosque in Kampong Kauman and outside kampong. In the mosque courtyard, a shop selling perfume has been developed. According to *Kyai* Adnan, mosque business development aims to provide a source of income to support the mosque's social and religious activities, as stated by the following source.

"Mosque economic activities are used to back up social and religious activities." (Interview with *Kyai* Mohammad Adnan, cleric of Semarang Grand Mosque.)

The *takmir* of Semarang Grand Mosque also has a substantial amount of *Waqf* land outside Kampong Kauman, which is "*Banda Masjid*" land developed for business purposes. Like Soekarno-Hatta Street, the land is used for a gas station with seven pump machines, a car wash, a retail shop, a *Waqf* productive center (WPC), a rental office, a food court, and a market. This business space generates income, which is used to benefit the Semarang Grand Mosque. Based on the *takmir* policy, the percentage use of *dalan* is 40% for additional capital, 30% for subsidies for the needs of the Semarang Grand Mosque, and 30% for financing Islamic activities in Semarang City (see Figure 7).



Figure 7. Business space in the form of a perfume shop, RQ mineral water, and gas station at the Semarang Grand Mosque

Apart from existing assets, the Semarang Grand Mosque has also initiated development efforts in buildings and shops around the mosque (with the purchase of the former Bojong Hotel, Sakura Shop, and operational vehicles), aiming to develop productive businesses using the *Waqf* assets.

"This mosque will also increase its assets. Yes, it is like we bought the former Bojong Hotel. If it used to be an Islamic hotel, then there was a Cahaya Jeans Shop, a famous shop attached to this. Then, in front of it, there is a Sakura Shop on Jolotundo Street, using the mosque's land, which is the compensation. Yes, including if we have an operational car. Some mosques bought their own, and some from Suara Merdeka Company got an ambulance. Moreover, we have a lot of offers, including in Malang and Boja, but we are afraid we will not be optimal." (Interview with Solikin, *takmir* of Semarang Grand Mosque.)

The explanation above shows that the *Waqf* assets of the Semarang Grand Mosque have been managed and developed as a source of income for the mosque. The benefits are used for mosque operations and business development and for funding the spread of Islam in Semarang City. Many people continue to offer additional *Waqf* to managers, but to maintain productivity, not all *Waqf* are accepted, especially those far outside the city. The physical settings, activities, and meaning facilitate places of business on *Waqf* land in Kampong Kauman.

C. 6. *Waqf* Space as a Place for Regeneration

Waqf in Kampong Kauman forms a space for regeneration by providing a place for education and training for Islamic cadres. Regeneration is intended for the short term in the form of changing management (intra-generational change) and the long term between generations (inter-generational change). Intra-generational regeneration occurs through the process of da'wah and the formation of mosque and *Musalla* administrators cadres where each *takmir* has a limited management period. Cadres develop through the learning of religious knowledge, managerial science, and da'wah development. This learning encourages people to understand Islamic knowledge better and apply it in everyday life so that elements of society will strengthen each other, forming a unified congregation in upholding Islamic values in the community.

Kauman's inter-generational regeneration can be seen in preparing the young Islamic generation in educational spaces at Sultan Agung Elementary School, Pungkuran Middle School, and Raudlatul Quran Islamic Boarding School. The active role of teachers and *ustadz* in educating and developing Islamic knowledge among students facilitates the readiness of the following Muslim generation. In this way, cross-generational preparation can be carried out, and the trust in the *Waqf* space can ultimately be maintained.

Regeneration also occurs when family members are involved. The wakif's heirs manage the *Waqf* foundation so that ancestral *Waqf* is always productive and sustainable. This occurred at the Raudlatul Quran Islamic Boarding School, which the *kyais'* heirs have managed for three generations. These various phenomena show that *Waqf* in Kampong Kauman is an element of ancestral heritage whose function continues to be maintained. It forms a space for regeneration (see Figure 8) in preparing the next generation for the Islamic struggle.



Figure 8. Regeneration place in the *Waqf* space in Kampong Kauman

C. 7. *Waqf* Space as a Place for Conservation

For the locals of Kampong Kauman, *Waqf* is communal wealth that must be cared for and maintained continuously. It can be seen from the routine efforts made to maintain and preserve the quality of *Waqf* buildings, including building and renovating as needed. The locals believe that *Waqf* care is a form of worship to produce benefits with rewards that continue to flow to the wakif, as stated by the following source:

"Every time there is development, it is conveyed by the Waqf that the predecessors should not miss, even if some are piled up, but perhaps that is only a narrow picture. So that this mosque is prosperous for its congregation, administrators, environment, and so on so that the good deeds of its predecessors continue to flow to them. That is why we now have regular donations, hoping that the donations will flow into the wakif as long as the mosque is still running well." (Interview with Solikin, *takmir* of Semarang Grand Mosque.)

"If I samikna waatokna, because this is from my parents, my parents-in-law, my brother is also Abdullah Umar. Besides sanad, we also connected here. Sanad is the teacher's line, and our teacher recited the Koran to the teacher, and so on until Rosul. So, there is a combination of sanad and nasab. The teacher is the Quran, knowledge, and the book. It is why the book used as a reference must have a clear source. If the Quran comes directly from Allah Subhanahu Wa Ta'ala and the Prophet Muhammad (Peace Be Upon Him)." (Interview with Rigza Abdullah, *takmir* of Semarang Grand Mosque.)

Conservation is carried out by upholding Islamic law within *Waqf* space. Activities that are considered evil (immoral) are prohibited. The development is mandated at the time of the pledge (sight), while the complementary and development functions can be developed according to community needs. As seen from the use of mosques, *Musallas*, and Islamic boarding schools, the primary functions are worship and education. Complementary functions can be developed including business and the provision of environmental infrastructure, including maintaining scientific knowledge so that it continues to connect with the shari'a determined by the Prophet Muhammad (Peace Be Upon Him).

Conservation is realized institutionally by establishing a *Waqf* management foundation. This development aims to ensure that the direction of struggle in *Waqf* remains in the corridors of religion, society, and humanity. Some developing foundations include the Yayasan Masjid Agung Semarang in Kauman and the Yayasan Badan Pengawasan Masjid Agung Semarang. The Yayasan Masjid Al-Iman (a foundation of Al-Iman Mosque) is in the dwelling area. In academic institutions, there is the Yayasan Nurul Ulum Pungkuran, Semarang, which supervises the NU Islamic Elementary School, *Madrasa Tsanawiyah* of NU, and Hasanuddin 3 Junior High School. Furthermore, the YBWSA manages the Sultan Agung Islamic Elementary School at Kampong Kauman.

Conservation is also realized by maintaining asset values (buildings and furniture) to ensure longevity. In terms of maintaining the trust of the *Waqf*, this is realized by giving building names such as the Raudlatul Quran dormitory. The name of the wakif is used in many buildings, such as Muyiddin *Musalla*, dormitories of Abdullah, Ar'Rodiyah Aminah, Turmuzdi Taslim, As'ad Farida, Toha Putra, and others. This naming aims to ensure that users always remember the wakif's services and are not misused when the community is reminded that it was once wakif property. The status of the property is protected by the legality of the *Waqf* certificate so that it no longer becomes a problem in the future, as stated by the following source.

"So, the dormitory was given a name. The wakif, whose name is Abdulah, is mentioned as Abdulah Dormitory. So, heirs cannot reclaim it. Therefore, the names have been mentioned. In the end, people, after the endowment, believed that no one could claim it. In the name of Allah, we hope it does not happen." (Interview with Muhaimin, *takmir* of Raudlatul Quran *Musalla*.)



Figure 9. Conservation by embedding inscriptions and maintaining the function of *Waqf* in Kampong Kauman.

Observations show that conservation is also carried out by attaching the inscription establishing the *Waqf* to the wall so that it is perceptible to the many people using the building. This occurred at the Pungkuran Elementary School building. This is also why tandem benches have been maintained, as these benches are a *Waqf* from the people. The Al-Iman Mosque has also retained its ancient dome into the present day. This shows that *Waqf* attempts to extend the beneficial value of charity so that it is always helpful and produces rewards for the wakif. These physical settings, activities, and meanings construct a conservation site on *Waqf* property in Kampong Kauman.

C. 8. *Waqf* Space As Environmental Infrastructure

Environmental infrastructure is the completeness of facilities and physical structures needed by society. The infrastructure developed on *Waqf* property in Kampong Kauman includes infrastructure for education, worship, local meetings, and environmental sanitation in communal restrooms.

Kampong Kauman's educational facilities include the Al-Iman Mosque kindergarten, Pungkuran Elementary School, Sultan Agung Islamic Elementary School, and Raudlatul Quran Islamic Boarding School. The facilities for worship include the Semarang Grand Mosque, Assajiddin Mosque, Al-Iman Mosque, Ar-Ridwan *Musalla*, Raudlatul Quran *Musalla*, Muhyiddin *Musalla*, Pompa Alley *Musalla*. Another facility developed on *Waqf* property is the community hall in Rukun Warga 03 (abbreviated RW, a division of an urban village), Kampong Kauman. The community hall is in Pompa Alley and utilizes the building of Pompa Alley Quran Learning Center, under the management of Raudlatul Quran Islamic Boarding School. The locals use the space on the second floor for regular meetings and other social activities. School space is also used for social activities, such as Pungkuran Elementary School as a quarantine room during the pandemic. Pungkuran Elementary School is an old building in Kampong Kauman. This building was built in 1964 and has a vital role in supporting the education system in Kampong Kauman, as explained by the following source.

“During the pandemic, this school was used as a quarantine place for Kampong Kauman locals, but as Allah wills, no one here is infected by the virus. In addition, this building is also used as a location for the Indonesian Red Cross roll call.” (Interview with Nur Istiqomah, teacher of Pungkuran Elementary School.)

The developing sanitation facilities include the communal shower and restroom facilities as a clean water supply system and sanitation and sewage infrastructure (see Figure 10). This building was built in 2021 and includes five showers, one sink, one water reservoir, and three septic tanks. Communal showers and restrooms are situated on the *Waqf* property of the Mulyono Dormitory. This building is the result of collaboration between Raudlatul Quran Islamic Boarding School and the program for the provision of sanitation facilities and infrastructure for religious education institutions by the Indonesian Department of Religion.



Figure 10. Communal shower and restroom at the Raudlatul Quran Islamic Boarding School

Driven by a spirit of self-sacrifice, the locals of Kampong Kauman worked together to build *Waqf* buildings, as they understand that environmental infrastructure is a collective need. Citizens independently constructed, maintained and operated the building as expected. Efforts must be made to mobilize all resources, including energy, costs, consideration, and time, to ensure that the space functions well. The physical setting, activities, and interrelationships result in environmental infrastructure on *Waqf* property in Kampong Kauman.

D. SUSTAINABLE WAQF SPACE

The preceding sections discussed field facts extracted from informants and observations to identify empirical themes in the *Waqf* spaces. Conceptual abstractions are built from specific spatial characteristics, ideas, and social dynamics, which form in specific contexts so that the concepts reflect the characteristics of existing spaces [16]. The pros and secondary features fail to produce a concept or symbol representing the phenomenon.

D. 1. Public Service

The Semarang Grand Mosque *Waqf* was formed from “*Banda Masjid*,” while other *Waqfs* in Kampong Kauman grew out of the intent to preserve the benefits of the properties. This behavior undergirds the community’s impulse to construct buildings to meet everyday needs. Therefore, *Waqf* is oriented towards communal service and making a collective impact. The first *Waqf* building was the mosque, followed by the *Musalla*, a school, and an Islamic boarding school. Thereafter, business spaces, environmental infrastructure, and services were developed. *Waqf* buildings stand in every neighborhood, meaning that each local has a place of worship, such as the Assajiddin Mosque in Kabupaten Street, Al-Iman Mosque in Pompa Alley, Glondong *Musalla* in Glondong Alley, Ar-Ridwan *Musalla* in Jonegaran Street. It shows that *Waqf* balances sacred and profane functions, and *Waqf* and residential buildings are relatively balanced [25].

Waqf forms the unity of citizens as wakif, *nadzir*, and *Waqf* beneficiaries. Each *Waqf* develops autonomously, supported by the surrounding community, which acts as owner and manager of the *Waqf*. They developed a financing system through infaq and alms. For example, the three schools are tuition fee free because alternative funding sources support them. Each building was built through the dedication of the congregation in the form of a foundation. The economic growth among residents encourages improvements in the quality of *Waqf* buildings, resulting in improved spaces over time. This interdependent relationship forms a balance between functions, and the two mutually reinforce one another.

Various environmental quality improvements result from the availability of *Waqf* facilities, impacting social interactions and community economic growth. In the long term, *Waqf* buildings drive local economic growth and social dynamics. The *Waqf* managers, bound by the founding document (*Waqf* deed), prioritize economic growth and social services to the community (conservation).

These functions, such as religious services, education, commerce, and housing in a mixed land system (mixed use), complement one another and generate new income sources [26]. The *Waqf* space in Kampong Kauman is increasingly driving the economy (business). The symbiosis between public buildings and *Waqf* buildings forms a complementary togetherness.

D. 2. Functional Harmony

Waqf is formed from the relationship between the building and its function. *Waqf* buildings are built to provide specific functions in serving the community and cannot be separated from the context in which the building is located. There is also a harmony of functions within and among *Waqf* buildings (the *Musalla*, the classroom, etc.). One of the mandates of *Waqf* is to ensure that *Waqf* assets function and are maintained optimally to serve locals (conservation).

For this reason, it is possible to carry out progressive development of *Waqf*, such as developing assets at the Semarang Grand Mosque by purchasing buildings and shops around the mosque (Hotel Bodjong, Sakura Shop, operational vehicles), all of which are intended to develop productive *Waqf* businesses (business). This pattern reflects the close relationship between the local community and the *Waqf*. The community feels ownership and the *Waqf* is protected continuously through ancestral heritage. The *Waqf* building symbolizes their daily life system, and the will to protect and preserve it develops and grows over time (conservation).

D. 3. Comprehensive And Adaptive

Waqf projects balance individual and public interests [25]. Neighborhood consensus controls individual space and public space because the community owns the public space and makes decisions that represent their individual and collective needs. This agreement allows individuals to act and change the character of public spaces as long as it does not cause disruption and harm to the public. It produces a community law that all property can only be developed if it does not interfere with the interests of others.

The comprehensiveness of the *Waqf* is demonstrated in the existence of spaces with various functions, from spiritual, social, and economic to environmental functions (business and environmental infrastructure). *Waqf* produces benefits for the public interest through two approaches, namely using assets directly for the construction of public facilities (revenue receiving) and turning assets into productive businesses so that they can become a source of income (revenue producing) [27], [28]. The relationship between these two models is complementary and comprehensively strengthens the community's economic and social system (business). Every *Waqf* building that is established is never isolated (exclusive). Instead, they are built to be part of the social and economic system in which they exist and are, therefore, adaptive. *Waqf* development is not limited to the core area but is also developed in various aspects according to community needs. One of the advantages of *Waqf* is the ability to adapt (adaptive) to developing social, economic, and political conditions. *Waqf* can be developed by adding assets to increase income or at least maintain the beneficial functions of existing institutions [26]. Like Semarang Grand Mosque, many mosque assets outside the kampong, such as gas stations, food courts, and shopping areas, are managed professionally. These generate economic benefits for the mosque. Various asset management models have been developed in the form of profit or risk-sharing and rental models [29]. The proceeds from the funds obtained are used for operational management of the mosque, repairing assets, educational facilities, Islamic learning and the interpretation of the Quran, and other operations.

D. 4. Construction Of Sustainable Space

Following the discussion above, it can be concluded that the three themes in the *Waqf* space form three sub-concepts, including the concept of public service, the concept of functional harmony, and the concept of comprehensive adaptability.

The concept of public service is built from the role of space in meeting the community's needs, which is reinforced by the founder's binding pledge [30]. The character of *Waqf* that aims to produce the greatest possible benefits makes the space formed only intended for public welfare. This makes each *Waqf* building erected part of the local social and economic system, in accordance with the needs of the community and never isolated from the environment in which it is located. Moreover, management institutions are also formed from empathy and concern for surrounding residents, so sustainability in fulfilling public services will always be maintained from time to time.

Functional harmony is formed through a balance between *Waqf* buildings that complement each other, such as establishing mosque buildings supported by Islamic boarding school activities and infrastructure spaces to complement settlements. *Waqf* building financing is usually sourced from the community, while the community will benefit from *Waqf* buildings. This relationship of interdependence establishes a balance, including a balance of quality and development financing [31]. Community and *Waqf* buildings will be well maintained in good economic conditions, and vice versa. When economic conditions are bad, there will be degradation in both buildings. This condition indicates the strong harmony between functions in the *Waqf* space system.

The concept of comprehensive adaptation is formed through the ability of *Waqf* to adapt to developing social, economic, and political conditions. Endowments can be developed by adding assets to increase revenue or at least maintain the benefit functions of existing institutions [30]. This can be seen in the *Waqf* facilities that continue to grow, such as adding grand mosque *Waqf* properties, educational facilities, funding Islamic learning, and social services in the community. Adaptive instruments develop in various forms, such as asset exchange for higher value (*istibdal*), space borrowing contracts (*mursad*), double leases (*al ijaratain*), and liens on *Waqf* production (*al hikr*) [32]. The unity of the above three spatial concepts forms the sustainability building of *Waqf* space, as shown in the following figure (see Figure 11).

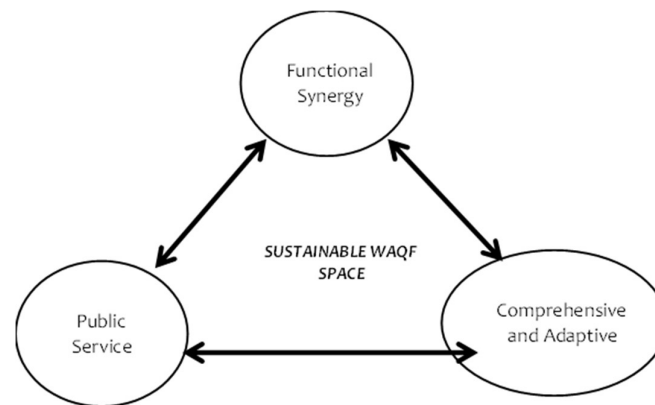


Figure 11. Principles of sustainable *Waqf* space in the Kampong Kauman

The combination of these three concepts forms a socio-environmental framework. The connectivity of people, places, capital, and activities in realizing prosperity forms inclusive and resilient settlements in the face of development dynamics [11]. Therefore, to produce benefits, *Waqf* assets shape social behavior to produce sustainable philanthropy [6], [33], [34].

4. CONCLUSION

Waqf in Kampong Kauman was formed through a natural process of community awareness of the importance of preserving *jariyyah* charities. *Waqf* property is used for religious activities, social functions, and environmental infrastructure. The *Waqf* space can adapt to community needs. *Waqf* accommodates eight spatial themes, including space for worship, sharing, learning, business, environmental infrastructure, Islamic syiar, regeneration, and conservation.

Waqf in Kampong Kauman grew from the spirit of preserving property benefits, thus orienting the *Waqf* towards communal service and making a collective impact. Spatially, *Waqf* forms a connection between buildings and their functions. The building of the *Waqf* produces specific functions inseparable from the spatial context in which it is located, thus forming a harmony of functions. The space has various spiritual, social, and economic functions and environmental aspects. It forms a comprehensive structure in strengthening communities' economic and social systems by supporting these three sub-concepts (function adjustment, public services, and adaptive principles) to form sustainability in the *Waqf* space in Kampong Kauman.

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