

WAQF LAND CERTIFICATION THROUGH AGRARIAN REFORM PRINCIPLES TO REALIZE SOCIAL WELFARE IN NORTH SUMATRA

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Abstract

Agrarian Reform is a National program in the Nawacita of the President of the Republic of Indonesia, as stated in Presidential Regulation Number 86 of 2018 concerning Agrarian Reform. Agrarian reform is a program formed in the context of restructuring the structure of land ownership control which is more equitable which is expected to be able to create equity and justice in land ownership so as to improve welfare for all levels of society. The existence of waqf land arrangements cannot be separated from the land law system in Indonesia. Waqf land is the embodiment of a land law system that is increasingly complex and develops according to the needs of the people in Indonesia today. In principle, the agrarian reform program and productive management of waqf land will be a force to realize the welfare of the community. The purpose of this study is to provide input and views on the waqf land management model productively which leads to the land law system, namely through the agrarian reform program. This study uses a type of normative juridical research that puts the law as a system of norms relating to legal events. The theory used in this study is the theory of social welfare which indicates a state of prosperity in general, which includes physical, spiritual, and social conditions and is not only the improvement and eradication of certain social badness, so it is a condition and activity. The result of this study is that the regulations in agrarian reform, especially land registration, are specifically for waqf land management in North Sumatra. So that the design of the waqf land governance model that proposes to Land Certification, will not only create prosperity, but will also reduce the occurrence of conflicts and land disputes in Indonesia.

Keywords: Governance Model, Productive Waqf Land, Agrarian Reform, Social Welfare

I. INTRODUCTION

The field of agrarian law is a set of regulations governing the use and utilization of earth, water, and space, which includes waqf land. The provisions for waqf land are conveyed under the umbrella of land law, namely Law no. 5 of 1960 concerning the Basic Agrarian Law, in Article 49 paragraph 3 which reads "The endowment of owned land is protected and regulated by a Government Regulation." Furthermore, the provisions for waqf are further regulated in more technical implementing regulations in the form of the process of certifying waqf land. The issue of land waqf has its own place in the rule of law in the agrarian/land sector in Indonesia. In the teachings of Islam there are rules regarding land waqf for worship and social purposes, which are practiced by people who are Muslims. On the basis of this provision, the makers of the UUPA stipulate separate waqf land rights in one of the articles of the UUPA.

Waqf according to the constitution is defined as a legal act to build or donate some assets to be used permanently or for a certain period of time for purposes of worship (religious interests) or general welfare based on sharia law. As regulated in Article 22 of Law Number 41 of 2004 that waqf only functions as:

- a) Worship infrastructure/religious activities;
- b) Infrastructure for education and health activities;
- c) Assistance to the poor, abandoned children, orphans, scholarships;
- d) Progress and improvement of the community's economy; and/or
- e) Progress and improvement of other general welfare in accordance with sharia law and the constitution.

The urgency of waqf land registration is part of the waqf land management system. In the amount of 56,384.37 Ha, there are 35, 290, 80 Ha of waqf land that has not been certified. There are still many waqf lands in areas in Indonesia that have not been certified for several reasons. The mandate of Law Number 41 of 2004 is clear that land waqf activities must be recorded and certified as an effort to protect the existence of waqf land. In the land sector, including waqf land, it is necessary to have legal rules and certainty regarding land, including knowing the status of the land, who the owner is, what the evidence is, and knowing the location and limits of its area. This is to ensure legal certainty regarding the matters mentioned above in order to avoid the existence of an acknowledgment and a land taker and a party who recognizes the unilateral land. Government Regulation No. 28 year 1977 applied in Islamic teaching on waqfin Article 1(1) states that Waqf indicates legal action or legal institution that can be separated from part of wealth related to right of the land and institution for religious or social interest.

The President of the Republic of Indonesia issued a Presidential Regulation Number 86 of 2018 concerning Agrarian Reform. Agrarian reform is defined as a realignment from the structure of control, ownership, use to land use which aims to improve the welfare and prosperity of the Indonesian people and as a form of implementation of the implementation of agrarian reform according to TAP MPR No. IX/MPR/2001 concerning Agrarian Reform and Natural Resource Management. Agrarian Reform is one of the national priorities carried out by the central to regional governments, which is carried out in a unity of six aspects, namely: (1) Strengthening the Regulatory Framework and Settlement of Agrarian Conflicts; (2) Arrangement of Land Tenure and Ownership for Agrarian Reform Objects; (3) Legal Certainty and Legalization of Land Rights Objects of Agrarian Reform; (4) Community Empowerment in the Use, Utilization and Production of Land for Agrarian Reform Objects; (5) Allocating Forest Resources to be Managed by the Community; and (6) Central and Regional Agrarian Reform Implementing Institutions (Presidential Staff Office 2017).

Asset management and access management must be realized to achieve agrarian reform. Asset management is a reorganization of the control, ownership, use and utilization of land. The asset arrangement consists of land redistribution or asset legalization. Furthermore, the arrangement of access as a regulatory arrangement regarding good institutions and management for the subject of agrarian reform so that later it can develop the productivity of its assets and can increase the welfare in the household. Legalization is part of asset management through land certification activities that aim to ensure ownership of land rights. The process of implementing

land reform is assessing the assessment (assess reform) for the community and the planning of public access access reform) to economic and political resources that enable the community to make good use of their land.

Heads of Regional Offices of the National Land Agency (Kakanwil BPN) and Heads of Land Offices (Kakantah) throughout Indonesia are directed to coordinate with Regional Governments (Pemda) and related agencies that handle assets in the religious sector, as well as build a database on the number of parcels of land assets. Places of worship, both certified and uncertified. This policy is sustainable which will be implemented in the form of waqf land management that can be carried out productively. From the development of the Agrarian Reform policy from the six aspects above, this article focuses on the aspects of legal certainty and legalization of land rights for Agrarian Reform Objects, especially for waqf land in North Sumatra which aims to realize social welfare.

II. DISCUSSION

Social Welfare Theory

Literally, what is meant by welfare is the security and safety of life. The word welfare includes the notion of prosperity, which is a concept that indicates a situation in which everyone, both as an individual and as a member of society, can meet their needs easily. Walter A. Friedlander, Social welfare is an organized system of social services and institutions aimed at helping individuals and groups to achieve satisfactory standards of living and health and personal and social relationships that enable them to develop their full potential and improve their welfare in harmony with the needs of their families and communities.

In general, welfare theory can be classified into three types: classical utilitarian, neo classical welfare theory, and new contractarian approach. The classical utilitarian approach emphasizes that a person's pleasure (pleasure) or satisfaction (utility) can be measured and increased. The different levels of pleasure felt by the same individual can be compared quantitatively. The principle for the individual is to increase as much as possible his level of well-being. As for the community, improving the welfare of the group is a principle that is held in their lives. Neo classical welfare theory is a welfare theory that popularized the Pareto Optimality principle. The Pareto Optimality principle states that the community becomes better off and non-worse off. This principle is a necessary condition for achieving a state of maximum social welfare. In addition to the pareto optimality principle, neo classical welfare theory also explains that the welfare function is a function of all individual satisfactions.

Another development of social welfare theory is the emergence of the new contractarian approach. The principle in this approach is that a rational individual will agree with the maximum freedom in his life. The essence of this approach is that each individual has a clear concept of goods and services and the duties of existing social institutions. In this case, individuals will maximize their freedom to pursue their concept of goods without any interference.

Based on some of the views above, it can be concluded that this welfare classification is related to the theory of utilitarianism which was introduced for the first time by Jeremy Bentham by using the rule of "The Greatest Happiness of The Greatest Number". According to this theory, the benchmark of utility (luck) is nothing but two opposite words, namely: pleasure (pleasure) and sadness (pain). The more a person is able to produce pleasure and suppress humiliation means he will get more happiness. This utilitarian theory discusses the usefulness or benefits of an action, the focus of this theory is welfare, happiness, benefit, and joy. The theory of utilitarianism provides support for the achievement of social welfare that is felt by the people who receive the benefits. So that more and more people receive benefits and benefit from an object or process, the goal to be achieved in the form of welfare or happiness will be achieved.

The state's involvement in realizing social welfare in a normative juridical manner is formulated in the preamble of the 1945 Constitution. Welfare issues are part of Indonesia's national goals which include three things, namely: (1) protecting the entire Indonesian nation and the entire homeland of Indonesia, (2) advancing the general welfare and all of Indonesia. Spilled the blood of Indonesia, (3) and participate in carrying out world order based on independence, eternal peace, and social justice. This is implemented in Law Number 11 of 2009 concerning Social Welfare (Social Welfare Law), replacing Law Number 6 of 1974 concerning Basic Provisions of Social Welfare. In Article 1 paragraph (1) of the law, it is stated that: " Social welfare is a condition of meeting the material, spiritual and social needs of citizens so that they can live properly and be able to develop themselves, so that they can carry out their social functions".

To realize prosperity for all levels of society, there needs to be government intervention to provide services and develop social welfare in a planned, directed, and sustainable manner. So that the order of life which includes material and spiritual aspects is at a balanced point or does not place one aspect of the arm more important than the other.

The tangible form of activity as an organized effort to achieve prosperous conditions is waqf activity, which in its implementation aims to achieve social welfare. In other words, waqf institutions are expected to be able to assist the government in achieving welfare and social security for the community. As stated in the Waqf Law Number 41 of 2006 concerning Waqf, that the purpose of waqf is to achieve general welfare.

The condition of the fulfilment of material, spiritual and social needs as stated in the definition of social welfare in the Welfare Law is an important element in achieving welfare for the community as a whole as individuals and social beings. Furthermore, these parameters will be a reference in this study to determine the size of the achievement of community welfare on the existence and management of waqf land.

Agrarian Reform Principles in the form of the PTSL Program

Agrarian Reform (Agrarian Reform) or land reform is one of the effective tools or ways to achieve successful development, because access to land is fundamental for socio-economic development, poverty reduction, and for sustainable environmental sustainability, apart from being a factor of production, land is also a factor of wealth, prestige and power or power.

Krishna Ghimire defines agrarian reform or land reform as a major change in the agrarian structure that leads to increased access of poor farmers to land and certainty of tenure (tenure) for those working on the land, including access to agricultural inputs, markets, and services and other assistance needs.

Agrarian reform can actually answer the inequality of land ownership and control, not just land redistribution. Agrarian reform is expected to be one way out of creating equitable distribution of land ownership for prosperity and justice. The people of Indonesia in general and North Sumatra, in particular, are currently waiting for the implementation of agrarian reform which is President Jokowi's flagship program to overcome the problems of poverty, inequality, food, and agrarian conflicts. In the implementation of the enactment of the regulation, there must be obstacles in the preparation for the implementation of agrarian reform. One of them is to prepare a legal basis for the implementation of agrarian reform so that agrarian reform can be on target and be able to overcome various problems that accompany the implementation of agrarian reform.

Thus, in essence, the concept of agrarian reform includes 3 concepts, namely:

- a. Land reform concept, namely the restructuring of land ownership control structures that are more equitable.
- b. The concept of Access reform, which is related to the arrangement of the use or utilization of land that is more productive accompanied by the arrangement of support for facilities and infrastructure that allows farmers to gain access to economic resources in rural areas. The access includes access to agricultural facilities and infrastructure, irrigation, roads, farming, production marketing, farming cooperatives, and banking (people's business credit).
- c. The concept of Policy/Regulation reform, which relates to policy and legal arrangements that favor the people at large.

In following up the politics of reforming the Agrarian law as regulated in the UUPA, the government has issued a stipulation as outlined in the MPR Decree Number: IX/MPR/2001 concerning Agrarian Reform and Natural Resource Management. Agrarian law reform is part of agrarian law reform which is juridical determined by the People's Consultative Assembly through MPR Decree Number IX/MPR/2001. Agrarian and other natural resources. Article 2 Decree of the People's Consultative Assembly of the Republic of Indonesia Number IX/MPR/2001 explains that agrarian reform includes a continuous process in the context of restructuring the control, use and utilization of agrarian resources, which is carried out in order to achieve legal certainty and protection as well as justice and prosperity for the people of Indonesia. All Indonesian people.

Since the reformation began, the issue of agrarian reform has regained its place, namely with the National Agrarian Reform Program (PPAN) in 2007 during the reign of President Susilo Bambang Yudhoyono by introducing the concept of asset reform and access reform. However, in its implementation, the realization of the program is not clear and the details of the plan

unfortunately do not move from the discourse level to the practical level. During the time of President Joko Widodo, Reforma Agraria became a National Priority program by producing a policy in the form of Presidential Decree No. 86 of 2018 concerning National Agrarian Reform Program which includes six aspects, namely: (1) strengthening the regulatory framework and resolving agrarian conflicts; (2) structuring the control and ownership of land for the object of agrarian reform; (3) legal certainty and legalization of land rights for the object of agrarian reform; (4) community empowerment in the use, utilization and production of land subject to agrarian reform; (5) allocation of forest resources to be managed by the community; and (6) central and regional implementing institutions for agrarian reform.

Article 1 Presidential Regulation No. 86 of 2018 states that Agrarian Reform is a restructuring of the structure of control, ownership, use, and utilization of land that is more equitable through Asset Management and accompanied by Access Management for the prosperity of the Indonesian people. From this formulation, it is illustrated that the agrarian reform is carried out through the stages of asset management and access arrangement. Article 1, paragraphs 2 and 3 of Presidential Regulation No. 86 of 2018 explains that:

- (1) Asset Management is a realignment of control, ownership, use and utilization of land in the context of creating justice in the field of land control and ownership.
- (2) Access Arrangement is the provision of opportunities for access to capital and other assistance to the Subjects of Agrarian Reform in the context of improving welfare based on land use, which is also known as community empowerment.

Asset arrangement is the basis for structuring access, where asset arrangement consists of land retribution and asset legalization, while access arrangement is carried out on a cluster basis in order to increase economic scale, add value and encourage entrepreneurial innovation on Agrarian Reform Subjects. The implementation of agrarian reform illustrates that agrarian reform will not only achieve a form of legal certainty in the control and ownership of land for the community, but is also expected to achieve the goal of community welfare in the form of economic improvement in advanced land management programs. For this reason, there should be a balance in the implementation of asset and access arrangements so that the objectives of agrarian reform can be carried out optimally.

The focus of this article, which refers to aspects of legal certainty and legalization of land rights for the object of Agrarian Reform, is implemented in the form of land certificates. In this case, the policy in the form of Accelerating Complete Systematic Land Registration (PTSL) is a form of government obligation to ensure legal certainty and protection for community land ownership. Minister of Agrarian and Spatial Planning Regulation Number 6 of 2018 concerning Complete Systematic Land Registration. The implementation of PTSL in general has deviations from the land registration process as regulated in PP 24 of 1997 concerning land registration, especially regarding administration which does not require a transfer certificate and other problems such as land that is still in dispute. Complete Systematic Land Registration is considered to be able to achieve greater results and in a relatively faster time compared to sporadic land registration. This can happen because the collection and registration of land

parcels is carried out simultaneously on all land parcels contained in one village/kelurahan area or its equivalent.

The policy of accelerating complete systematic land registration (PTSL) is a manifestation of the government's obligation to ensure legal certainty and protection of community land ownership. The PTSL acceleration program is implemented for all land registration objects throughout the territory of the Republic of Indonesia, covering all parcels of land without exception, both government/regional government asset land, land that does not yet have land rights, State-owned enterprise land/regional-owned enterprise, village land State, customary law community land, forest area, transmigration land and other land parcels. The condition of the Land Office as implementing PTSL can be described by the systematic level, human resources, and availability of facilities and infrastructure.

The Existence of Waqf Land in North Sumatra

Administratively, North Sumatra Province consists of 25 regencies and 8 cities. With an area of 72,981.23 km². Meanwhile, demographically, based on population data in 2020, the population of North Sumatra is 14.8 people. The composition of the population of North Sumatra is based on religion the majority of the population is Muslim. There are also 4.09 million people (26.8%) of the population of North Sumatra who are Christians. A total of 654.76 thousand people (4.3%) are Catholic, and 355.45 thousand people (2.33%) are Buddhist. This data shows that the majority of the population in North Sumatra is Muslim spread over 33 regencies/cities. The religious practice that is strengthened in society is the practice of waqf. Based on data from the Directorate of Zakat and Waqf Empowerment, the Director General of Islamic Community Guidance, Ministry of Religion of the Republic of Indonesia (SIWAK Data), and North Sumatra Province is in second place for outside the waqf land area which is recorded at 7,941.48 Ha. The following is data on the number of certified and uncertified waqf lands scattered in North Sumatra.

Data on the amount of waqf land in North Sumatra

No	Ministry of Religion Office	Amount	Area (Ha)	Already certified		Not Certified	
				Amount	Area (Ha)	Amount	Area (Ha)
1.	Deli Serdang Regency	886	105.90	503	64.54	383	41.36
2.	Karo District	170	11.96	77	6.54	93	5.42
3.	Langkat Regency	1.171	274.36	988	246.68	183	27.68
4.	Central Tapanuli Regency	396	179.85	275	30.78	121	149.07
5.	Simalungun Regency	981	138.99	701	102.69	280	36.31
6.	Labuhan Batu Regency	397	24.85	199	9.33	198	15.52
7.	Dairi . County	110	22.25	11	2.74	99	19.52
8.	North Tapanuli Regency	56	12.40	22	1.52	34	10.88
9.	South Tapanuli Regency	411	67.95	197	27.83	214	40,12
10.	Asahan District	1.191	177.14	946	128.69	245	48.45
11.	Toba Samosir Kabupaten Regency	53	2.99	29	1.49	24	1.50

12.	Mandailing Natal Kabupaten	1.335	287.19	364	43.55	971	243.65
13.	Nias Regency	64	4.73	41	3.25	23	1.48
14.	Cliff City	110	6.98	14	0.61	96	6.38
15.	Binjai City	288	8.62	275	8.24	13	0.39
16.	Pematang Siantar City	190	17.58	181	17.24	9	0.34
17.	Tanjung Balai City	196	32.49	127	6.35	69	26.15
18.	Sibolga City	39	1.72	37	1.57	2	0.15
19.	Medan city	1,205	6,124,10	893	58.45	312	6,065.65
20.	Padang Sidempuan City	124	9.19	88	5.24	36	3.95
21.	Serdang Berdagai Regency	311	88.52	142	12.95	169	75.57
22.	North Padang Lawas Regency	151	99.18	0	0.00	151	99.18
23.	PakPak Bharat Kabupaten Regency	29	6.23	5	1.20	24	5.03
24.	South Nias Regency	16	0.78	15	0.44	1	0.35
25.	Humbang Hasundutan Regency	28	2.90	18	2.24	10	0.66
26.	Coal District	619	42.62	273	19.13	346	23.49
27.	Padang Lawas Regency	294	63.64	7	1.13	287	62.50
28.	Samosir Regency	11	0.61	4	0.14	7	0.47
29.	Gunung Sitoli	17	2.89	4	0.30	13	2.60
30.	North Intention District	0	0.00	0	0.00	0	0.00
31.	West Intention District	2	0.05	0	0.00	2	0.05
32.	North Labuhan Batu Regency	802	114.73	250	27.71	552	87.01
33.	South Labuhan Batu Regency	204	8.06	169	5.77	35	2.29
Amount		11.857	7,941.48	6.855	838,32	5.002	7103.16

The data above is data on waqf land scattered in North Sumatra, from the data it shows that there is still a high number of waqf land that has not been certified, which is 7,103.16 ha. Although the number of certified waqf lands shows a higher percentage, which is around 51%, this does not show good data in the legalization process considering that in fact certification can be carried out through the Complete Systematic Land Registration (PTSL) program as promulgated in a Ministerial Regulation. Agrarian and Spatial Planning Number 6 of 2018 concerning Complete Systematic Land Registration. As available data, that towards the target of issuing land certificates for 21,000 plots of land in North Sumatra, data on the submission of waqf land certificates in the PTSL program in North Sumatra has not been found.

III. CONCLUSION

From the results of the research that has been presented in this paper, it is finally concluded that the certificate of waqf land will provide legal certainty so that the status of the land is in the form of a certificate of ownership of the waqf land. The form of land certificate is a form of asset reform, namely reorganizing the control, ownership, use and utilization of land in order

to create justice in the field of land tenure and ownership. With the implementation of Asset reform, the land can be given the opportunity to access capital and other assistance to the Subjects of Agrarian Reform in order to improve welfare based on land use, which is also called community empowerment through structuring access.

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