

THE EFFICACY OF WAQF LAND DISPUTE SETTLEMENT THROUGH NON-LITIGATION MEDIATION

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ABSTRACT

In Indonesia, rapid expansion of waqf land had great impact on the waqf dispute that had to be resolved. Waqf dispute might be settled through consensus and mediation. In fact, it showed that waqf dispute settlement through mediation was ineffective because it was not based on appropriate mediation principle. This study would find out and analyze the problems in waqf dispute settlement through mediation based on the perspective of the efficacy of law theory in Central Java. Sociolegal research with empirical juridical approach was used as the research method, primary and secondary data were the data needed, while the analysis was done qualitatively. The result of the study showed that, based on efficacy of law theory, waqf dispute settlement through mediation outside the court had been ineffective, because it had some problems in; legislation formal juridical, law enforcement institutional, media or facility on law enforcement human resources, society compliance on the law, and legal culture customary law in society. The efficacy of waqf dispute settlement through mediation outside the court was settled through an innovation on the field of regulation, institution, human resources, and legal culture, in order to get fair and thorough settlement on the waqf dispute in society.

Keywords: Efficaci, Wakf, Meditation.

INTRODUCTION

Indonesia has highly rapid invasion of waqf land, the data from Direktorat Pemberdayaan Wakaf, Kementerian Agama showed that in 2006, the national waqf land assets were 4,359 billion m² in 435.768 locations. In 2017, the assets were 4,364 billion m², and in 2018, they were 4,4 billion m² (Badan Pusat Statistik, 2018). Based on the Data of SIWAK (Sistem Informasi Wakaf), it showed that in 2019, the number of waqf land assets was 50.200.38 ha, in 372.322 locations (Kementerian Agama, 2019).

The data above showed that people's enthusiasm to give waqf land was pretty high. Waqf land has strong correlation with public's interest and has economic value. It frequently causes the issues that could not be settled internally, so it becomes dispute. The objects of waqf land dispute frequently has correlation with its legal status, its management, and as well as changes in its function and the empowerment of waqf land assets including the building on it, that is adjusted to the needs of the society in empowering the waqf assets.

The disputing parties might be between the society and nadzir (the person who empowers waqf), wakif (the person who creates waqf) and nadzir, as well as nadzir and the heir of wakif (Islamiyati, 2019a). The factors that cause waqf land dispute, were; misunderstanding in waqf among nadzir, wakif and the heir of wakif, different interest between nadzir and the heir of wakif, the economic value of land price that gets higher so that the heir of wakif sometimes tries to take it, there is no waqf land certificate, the conflict between religious law and state law about waqf land legality, the default of nadzir (Fadhilah, 2011). Waqf dispute must be settled so that waqf land asset can be saved and the society remains enthusiasm in creating waqf.

Waqf dispute settlement had been explained in Article 62 Waqf Law No. 41 Year 2004, that was through consensus to meet agreement, if it can not be settled, it will be settled through mediation, if it can not be settled through mediation, it will be settled through arbitration or court (Pengadilan Agama or Religious Court)". Based on Article 49 Law No. 3 Year 2006 stated that PA (Pengadilan Agama abbreviated as PA) had competency to settle the waqf dispute submitted by disputing parties.

The study conducted by Dewi Hendrawati and Islamiyati (2019b), explained that waqf dispute settlement in the society in the coastal area of Central Java, used two processes, that were nonlitigation process, such as; consensus (23 %) and mediation (60,8 %), and litigation process, Religious Court (16,2 %). Based on the data, they showed that most of the society in the coastal area of Central Java used non-litigation process in waqf dispute settlement. It was due to; faster process, cheaper cost, informal and final nature, guaranteed confidentiality, able to maintain good relationship, the freedom in choosing the third party, definite face-to-face implementation, easier revision, the parties are able to determine dispute settlement procedure. Based on the study, it could be concluded that mediation outside the court was the most frequently used process in the waqf dispute settlement by the disputing parties. However, after it was criticized, in fact, based on the appropriate rule of mediation, there were many inappropriate things in mediation held by the disputing parties, for instance; the mediator acted as the problem solver, the mediator did not know his main tasks and function so that the dispute can not be settled optimally, and there was no opportunity for the parties to express their opinion. Therefore, in this study, it showed that the implementation of mediation in waqf dispute settlement had not been optimal yet.

The study conducted by explained (Annisa, 2018) that the efficacy of mediation depended on the type of waqf dispute, the motivation from the parties to make agreement in dispute settlement, related to basic/ideological value, the ability of the mediators in assisting dispute settlement, and the availability of funds. Moreover, in the study, it showed that mediation implementation in waqf dispute settlement on the case above had not been effective yet, because of the disloyalty of the mediator in assisting the parties in settling waqf dispute and the lack of awareness of the parties in giving good faith to settle the waqf dispute.

Law No. 30 Year 1999 concerning tentang Arbitration and ADR was frequently used by the parties in dispute settlement generally, but waqf dispute settlement still must be tested, whether the Law could be used as instruction or not, considering that creating waqf had natures. The natures of creating waqf were waqf assets liability was aimed for

the people/society and the waqf assets should not be lost, broken, but its permanent benefit must be maintained. If there is a change on its benefits and aims, it must get permission from PPAIW and BWI as the authorized institutions of creating waqf in Indonesia.

Based on the explanation above, it could be concluded that based on the study concerning mediation in waqf dispute settlement, it showed that the implementation of mediation was not effective yet. If it was correlated with the Law No. 30 Year 1999 concerning Arbitration and ADR, in fact the rule of mediation in waqf dispute settlement had not been regulated in it yet. It caused legal issue or legal issue concerning waqf dispute settlement through mediation, because among the rules of waqf dispute settlement that had been explained in Article 62 Paragraph (2) Law No. 41 Year 2004 concerning Waqf with the realization of the implementation of mediation in society that was ineffective. Therefore, the study concerning waqf dispute settlement through mediation in the perspective of the theory of law of efficacy was quite important to be carried out, because there was an activity of tracking the data in society concerning the implementation of mediation in waqf dispute settlement.

In this study, the research problem was how is the issue of waqf dispute settlement through mediation in the perspective of the theory of efficacy of law? This study aimed to find out and analyze the issues of waqf dispute settlement through mediation in the perspective of the theory of efficacy of law in Central Java. Moreover, it also aimed to find out the implementation of mediation in society and its legal issues. The significance was to be able to be used as the creation of law for waqf dispute settlement through mediation effectively and optimally in society.

METHODOLOGY

The type of this study was field research, its object was in Central Java which took samples in the regions of Semarang, Demak, Kendal and Klaten. The type of this study was considered as socio-legal research, because it analyzed the issues of the procedure of waqf dispute settlement through mediation in society and its legal issues, so that its efficacy could be found out. This study was categorized as qualitative research which aimed to develop the concept of theory based on the data and the source of the research. The approach method used empirical juridical approach. Juridical approach could be defined as the research that was doing the research related to legal basis of applicable laws, that were Law No. 41/2004 Concerning Waqf, PP No. 42/ 2006 concerning the Rules of Waqf Implementation. Empirical approach was the research concerning the implementation of rule of law for waqf dispute settlement in society, legal relationship with society.

Primary and secondary data were the data needed in this study. Primary data were from the interview with Waqf Service Institution in society, that were; PPAIW (3 people), BWI Kabupaten (4 people), BWI Propinsi (2 people), and the Judge of Religious Court (2 people). The secondary data were obtained through library research and documentation, the secondary data included primary, secondary, and tertiary legal materials. Primary legal material was from legal basis of waqf dispute settlement. Secondary legal materials were from references, journals, and papers about waqf law,

while tertiary legal materials were from reading sources of non-legal materials, encyclopedias, web or journals to support other research materials.

This study used case study analysis in the areas of the research objects, the conclusion was drawn inductively. The data would be analyzed descriptively and analytically, it meant that the research result would be presented, then it would be analyzed to answer the research problems.

DISCUSSION

The research results showed that every area of the research samples faced disputes, it would be explained specifically in this following table;

Table 1
The Cases of Waqf Disputes in Central Java (1980-2018)

No.	Waqf Dispute Cases	Legal Issue	Waqf Dispute Settlement
1.	Kauman Mosque, Semarang (1980-1999) (Ismawati, 2007)	There was tukar guling (transfer) of waqf assets	by involving several gure and governmental
2.	Demak (2014) (Afifuddin, 2017)	Waqf landgrab between the people and nadzir	Consensus and mediation. However, waqf dispute was not settled yet until this day, because the parties had no commitment to settle the dispute. The mediator could not persuade the parties to make agreement. Until this day, the was no agreement for the dispute settlement between the people and nadzir.
3.	Patebon Kendal (2008) (Hendrawati, 2018)	The empowerment of waqf assets that was inappropriate with its allotment	Mediation, but the mediator was also involved in the settlement, by not giving alternative for the parties to settle waqf land dispute.

No.	Waqf Dispute Cases	Legal Issue	Waqf Dispute Settlement
4.	The case of Baitul Mustagfirin mosque, Gayamsari, Pedurungan (2018) (Arifin, 2019)	The heir built a building that was into mosque waqf land.	Consensus and mediation.
5.	Waqf land case in Kecamatan Prambanan Klaten, 2008-2009	Waqf landgrab from Kraton Solo between Muhamadiyah Organization and Keadilan Sejahtera Party	The settlement was through mediation, and the parties decided win-win solution. (Sulistya, 2019)

Source: The data were processed from primary data source

The research results showed that waqf dispute settlement through mediation was quite helpful for the parties in making agreement, because mediation had several advantages, that were; there was no coercion for the disputing parties, in fact, they were protected and directed to settle the dispute faster, low cost and effective, flexible and not formal and not awkward, guaranteed guaranteed confidentiality, and establishing good relationship after the dispute.

In fact, waqf dispute settlement practice, mediation faced legal issues that hampered the existence of waqf law enforcement. Legal issues/problems of waqf dispute settlement through mediation in Central Java, included; (1) Waqf dispute settlement through mediation used regulation as stated in Article 62 Waqf Law No. 41 Year 2004. However, the rule of mediation in the Waqf Law only stated it globally/generally, it did not explain technical rule of mediation in detail. (2) The rule of mediation through court/litigation had been explained in PERMA No. 2 Year 2008 jo PERMA No. 1 Year 2016, but the rule of law of waqf dispute settlement through non-litigation mediation had no rule of law yet. (3) All this time, the state already had the rule of non-litigation dispute settlement, it was Law No. 30 Year 1999 concerning Arbitration and ADR (Alternative Dispute Resolution). Article 1 (10) of this Law explained that dispute settlement through non-litigation process was carried out through consultation, negotiation, mediation, conciliation or expert judgment. However, this Law did not mention clause specifically for waqf dispute settlement. Nevertheless, creating waqf had its own natures, such as; the waqf assets were permanent, they should not lost, waqf assets empowerment was for social interest, creating waqf had worship and social value. Therefore, Law No. 30/1999 could not be enforced in waqf dispute settlement. (4) Meanwhile, the society had their own pattern in waqf dispute settlement based on Islamic law. Islamic law explained that waqf dispute settlement was carried out through consensus for conciliation, mediation and judicial judge. The pattern in waqf dispute settlement was from the practice of ulama/kyai or PPAIW. However, the rules of Islamic law above was still global, it did not explain the rule in detail, all this time, there was no written rule yet implemented by state institution,

so it used the rule based on local customary law that was appropriate with Islamic law. It made the rule of waqf dispute settlement through mediation had no legal force that protected the disputing parties yet. (5) On waqf dispute settlement, the mediator was usually PPAIW, because PPAIW was considered as an expert in waqf law in the people's perspective. If there was waqf dispute, so that its job was to settle the waqf dispute in order to settle it fairly and the waqf assets could be saved and waqf law could be enforced in society. Therefore, existing law in society was the customary law. (6) The role of mediator in mediation was highly important, because the success of waqf dispute settlement through mediation really depended on the mediator. Moreover, the mediator must understand their job and function in order to be professional so that could lead the parties to settle the dispute through win-win solution. (7) Mediation practice in society showed that mediator was chosen by the parties because they were close in the aspects of social, religion, kinship, and not based on professionalism. It caused issues in mediation, because mediator did not know and did not understand yet about their position, what should they do and how to manage waqf dispute issues for faster settlement.

The efficacy of waqf dispute settlement through mediation was an effort to explain whether rule of law of mediation could be applied or implemented by society in waqf dispute settlement. If the rule of law of mediation could be implemented by society in waqf dispute settlement, so that the law was effective. However, if the rule of the law of waqf dispute settlement through mediation could not be implemented yet in the society, so that the law was ineffective.

In this study, there were five factors for the benchmarks of the efficacy of mediation in waqf dispute settlement as stated by Soeryono Soekanto in the theory of efficacy of law. Those five factors that affected the efficacy of law in society were; legislation (formal juridical legislation), law enforcement (institutional law enforcement), media or facility on law enforcement (human resources), society (level of people's compliance on law), legal culture (customary law in society). If the theory of efficacy of law was used as the benchmark for the implementation of the efficacy of mediation in waqf dispute settlement in Central Java, it could be explained as follow; (1) The factor of legislation, was the rule in written form (legal formal). The rule of waqf dispute settlement through mediation had been explained in Article 62 Paragraph (2) Law No. 41 Year 2004 concerning Waqf, that stated if waqf dispute settlement could not be settled through consensus, so that it could be settled through mediation. Mediation was a mechanism of dispute settlement that could not be settled by the parties internally, so it needed other parties to settle it (Abbas, 2009). There were two kinds of mediation: mediation in the court and mediation outside the court. The rule of mediation in court could be found in PERMA No. 1 Year 2016 concerning mediation in the court, while mediation outside the court had no regulating rule yet. All this time, customary law from Islamic law was used as the rule, in the form of rules/norms obeyed by the society. Furthermore, the rule concerning the implementation of mediation outside the court had weakness from its juridical aspect, no legal certainty, and ineffective implementation of mediation outside the court. Although, generally the rule of waqf dispute settlement had been regulated in Article 62 Paragraph (2) of Waqf Law, but there was no technical rule for its implementation, so that it could not meet legal certainty principle optimally. (2) Law enforcement (institutional), was the law enforcement carried out by the parties that made or determined the law. The institution had role to settle legal dispute so the law could be enforced. The jobs of waqf

law institution were settling waqf dispute, giving guidance in waqf dispute settlement, and socializing the rules of waqf law in the society. Legal institution for litigation waqf dispute settlement was in the Religious Court, but there was no legal institution for non-litigation waqf dispute settlement. All this time, the existing waqf institution was only Kantor Urusan Agama (KUA) or Office of Religious Affair that had PPAIW. In the beginning, the waqf institution was only as the institution that facilitated waqf, it was not the institution for waqf dispute settlement. If there was a waqf dispute in society, so that the settlement was in the social institution established independently by the society, for example; religious organization (NU and Muhammadiyah), and Dewan Kesejahteraan Masjid (DKM). However, the institutions had no juridical rule that was used as guidance in waqf dispute settlement. All this time, they used hereditary rules that were practiced by public figure, and the rules had become the rule for waqf dispute settlement that was practiced in society (local policy). The local policy must be different in each place, organization, time, and personal, so that there were no legal uniformity and legal certainty that protected the disputing parties and assets, such as waqf dispute case in Klaten. It made waqf dispute settlement law through mediation was not effective yet. (3) The media or facility on law enforcement of waqf dispute settlement, in the form of educated and professional human resources. Moreover, there was physical facilities that supported it, such as well-established organization, adequate facilities, and sufficient finance. Based on the research result, it showed that human resources of law enforcers for waqf dispute settlement through mediation (mediator) were PPAIW, religious leaders, BWI, and PA. The recruitment of mediator was based on the relationship of trust, social, religion, and kinship, without considering their ability. There were two kinds of ability in this context, ability in the substance of dispute conflict and ability in dispute settlement. Ideally, the mediator must have both abilities, but in fact, the mediator that was recruited by the parties was the mediator who had ability in its waqf law substance. The mediators never attended training/course/workshop of mediation, and there was no government's policy to provide training for the mediators in handling waqf dispute. It impacted on the success of mediator in settling the dispute. Moreover, the research result also showed that many mediators did not understand yet about their function, authority and job in waqf dispute settlement, so that many unsolved waqf dispute could not be settled yet, while inviting the disputing parties, such as; waqf land dispute case in Demak, the lost of bondo of Kauman mosque, Semarang, waqf assets dispute in Nurul Firdaus Mosque, Jatinom Klaten. Furthermore the main factor in the form of law empowerment for the mediator and supporting factor in the form of cost for improving human resources/mediator as well as organization for waqf dispute settlement in the society had not been implemented yet. It caused the implementation of mediation from the factors of media or facilities on law enforcement of waqf dispute settlement had not been effective yet. (4) The society (the level of people's compliance on law). The level of compliance was determined based on people's knowledge on law. The correlation with waqf dispute settlement through mediation was determined based on the parties' knowledge level on the legal rule of mediation, including the mediator's knowledge about their job, function, and authority. On the mediation outside the court, there was no rule yet, so that it had no legal certainty yet, the government did not issue legal rule of non-litigation waqf dispute settlement legally and formally. As the result, the disputing parties and nadzir's action in settling waqf dispute based on the applicable law in the society from religious law, the customary law or local wisdom that were still traditional. Based on the research data, it showed that the existing law was able to settle simple waqf dispute (micro dispute). However, for big/complicated/macro dispute, the law could not settle the waqf dispute yet. Moreover,

rapid improvement of waqf law would cause some issues that led to varied and complicated dispute. Therefore, the disputing parties and mediator should collaborate and give mutual response to settle the waqf dispute. Moreover, it could create the people's level of compliance on the applicable waqf disputes through mediation outside the court. This law is used in the settlement of trade disputes, while in the act of waqf there are social values, worship, and waqf assets are used sustainably.

law on waqf dispute settlement through mediation outside the court. (5) Legal culture (applicable customary law in the society). Based on the study, it showed that the society had legal culture in waqf dispute settlement. Based on the interview with PPAIW (Darun, 2019), he explained that the jobs of PPAIW as the official who served waqf in the society, was not only as the mediator in waqf dispute settlement, but also as the person who settled waqf dispute for the settlement of waqf dispute to enforce the waqf law. Those were carried out due to; (1) The society needed waqf dispute settlement, because the knowledge of the rule of waqf in the society was very low, (2) There were only few human resources in dispute settlement, so that they needed the help from PPAIW in waqf dispute settlement, if not, the waqf dispute might not be settled, (3) It had correlation with Islamic dogma, so that PPAIW usually used Islamic approach to settle waqf dispute, (4) As the form of waqf service because the society needed it, (5) To save waqf assets, (6) PPAIW had role as waqf law enforcement institution.

On the waqf dispute settlement, the mediator was usually PPAIW, because in the perspective of society, PPAIW was considered as an expert in waqf law. If there was a waqf dispute, so their job was to settle the waqf dispute, so that the waqf dispute could be settled fairly and the waqf assets could be saved and waqf law could be enforced in the society. The question: did PPAIW's action above break the rule, this one must be given understanding, because textually the mediator's action who settled waqf dispute violated mediation principle where the mediator had a job to assist the parties in settling waqf dispute, not to settle waqf dispute (based on Law No. 30/1999 concerning Arbitration and ADR).

Nevertheless, if it was seen from the intention of the mediator's purpose to settle waqf dispute, it must have its own reason why the mediator settled waqf dispute. Based on the research data, it explained that PPAIW settled waqf dispute because the parties' knowledge in creating waqf was very low and PPAIW as mediator was considered as an expert in creating waqf, with their knowledge, they could enlighten the society in creating waqf. Furthermore, the society treated PPAIW who was kyai as the person who had high position in the society who was able to enforce waqf law fairly.

CONCLUSIONS

Based on the explanation above, it could be concluded that waqf dispute settlement through mediation outside the court based on the theory of efficacy of law was not effective yet, because there was no clear and definite rule that was used as the guidance in mediating. As the result, there was no benchmark yet used, mediator's action had no legal basis. All this time, the recruitment of mediator was based on the relationship of religion, social, and trust, not professionalism. The mediators who were kyai/ PPAIW had mastered the field of waqf law, but they did not know their jobs, roles, and

authorities as mediator. If the mediator acted that way, so it was hard to settle macro dispute waqf. Moreover, there was no government's policy yet concerning waqf dispute settlement through mediation outside the court. Although, Article 62 Paragraph (2) Waqf Law had explained concerning the procedure of waqf dispute settlement, but there was no media or facility yet on the law enforcer of waqf dispute settlement, both physical facility (human resources) and its support, such as well-established organization, adequate facility and sufficient finance.

Waqf dispute on micro issue could be settled by using customary law in the society, for instance; the consensus for agreement and mediation. However, in macro conflict or issue, the dispute was not simple, its settlement needed professional mediator who understand his main function, so that the waqf dispute would not become unresolved case, but it could be settled effectively.

Moreover, it could be said that waqf dispute settlement through non-litigation mediation on micro case could use the customary law in the society, for instance several cases in Kabupaten Kendal, Klaten and Semarang. However, macro conflict/case, it needed to be settled professionally, including the role of mediator and the parties' job in the waqf dispute settlement, such as; the case regarding waqf assets of Sunan Kalijogo Demak and the lost of Bondo of Kauman Mosque, Semarang. Based on the explanation above, the need for forming legislation or regulation of non-litigation waqf dispute settlement was important and absolute so that the dispute could be settled effectively and the waqf assets could be empowered by the society.

The regulation of non-litigation waqf dispute settlement was issued so that the implementation of mediation became effective, because it must contain the substance that regulated concerning mediator's performance, the parties' obligation in mediating, the stages, nadzir's performance, and others, that were used as direction and performance in mediating. Mediation was ineffective, if nadzir was not open-managed, the mediator was not professional, there was no attention from the government, there was no good faith from the disputing parties in mediating, such as there was no transparency in giving information, hiding important information, not attending the mediation, and the mediator had no initiative to help the waqf dispute settlement.

The legal issues of waqf dispute settlement, are; Article 62 Waqf Law only states globally or generally concerning waqf dispute settlement procedure through mediation. There has been the rule of law in the mediation in the court that is PERMA No. 1/2006. On the other side, there has been no rule of law concerning the practical instruction of mediation outside the court or non-litigation mediation. Moreover, dispute settlement rule in Law No.30/1999 concerning Arbitration and ADR has no clause concerning creating waqf. It makes the Law can not be enforced for waqf dispute settlement in society. All this time, the society uses applicable law from Islamic law obeyed by the followers. Nevertheless, the Islamic law also explains it globally, not specifically.

Based on theory of law efficacy, waqf dispute settlement through mediation outside court is not effective yet, because the lack of it formal legal rule. Although Article 62 Paragraph (2) of Waqf Law has explained concerning waqf dispute settlement procedure, but there is no media or facility on the law enforcer of waqf dispute settlement, both

physical facility (human resources) and its supports, such as well-established organization, adequate facilities, and customary law.

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