

Management of Ramadhan Bazaar in Empowering the Community's Economy on the Waqf Land of the Baitul Khoir Grand Mosque in Tulungagung

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Abstract

Keywords:

Management; Productive Waqf; Ramadan Bazaar; Economic Empowerment.

This article discusses the management of the Ramadan Bazaar held on the waqf land of the Baitul Khoir Grand Mosque in Tulungagung, as a means of empowering the local Muslim community. The bazaar serves not only religious and social functions but also acts as a productive initiative to optimize waqf assets for community welfare. Managed through systematic planning, organizing, implementation, and controlling stages, this activity represents a practical application of productive waqf. This study employs a qualitative descriptive method with a case study approach. The data collection technique involved structured interviews with mosque administrators and business actors involved in the bazaar, as well as the documentation of ongoing activities. The results indicate that the Ramadan Bazaar has a positive impact on the local economy, while also strengthening the mosque's social and spiritual role. However, challenges remain in management and program sustainability. The study recommends a productive waqf-based bazaar management model as an alternative strategy for mosque-based economic empowerment, emphasizing the need for collaboration among mosque administrators, the community, and supporting institutions.

INTRODUCTION

Indonesia is the largest Muslim-majority country in the world and is recognized as one of the most generous countries globally, according to the World Giving Index 2019. The potential of waqf in Indonesia is estimated to reach IDR 180 trillion (Badan Wakaf Indonesia). According to data from the Directorate of Zakat and Waqf Empowerment, Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of the Republic of Indonesia, Indonesia has a vast amount of waqf assets. Among them, the number of waqf land locations in Indonesia is 440,512, covering an area of 57,263.69 hectares, with approximately 57.42% of it already certified. The percentage is illustrated in the figure below:

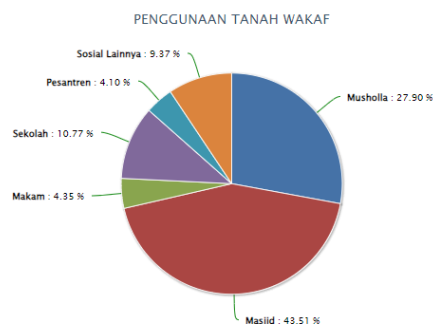


Figure 1.1 Utilization of Waqf Land in Indonesia

Source: <https://siwak.kemenag.go.id/>

Waqf is an asset of the Muslim community, the utilization of which is intended to last indefinitely. In reality, however, the management and development of waqf assets in a productive manner for social welfare have not yet been optimally implemented. Therefore, Law No. 41 of 2004 should ideally facilitate the realization of productive waqf asset management (Afisna et al., 2023). Waqf is one of the acts of worship prescribed by Allah SWT. It involves withholding an asset while utilizing its benefits in the long term in accordance with Islamic law (Mukhlisin Muzarie, 2010). Sayyid Sabiq defines waqf as retaining ownership of an asset and using its benefits in the way of Allah SWT (Ghufron, A., 2002). Waqf is expected to provide benefits and improve the welfare of the ummah; hence, optimizing waqf management is essential to achieving broader community welfare (Zahra, Khairul; Saleh, 2024).

Waqf is one of the funding sources with great potential and wide-ranging impacts for the benefit of religious life and the welfare of the Muslim community. Among the significant contributions of waqf is its support for the development of religious life, the improvement of education quality, healthcare services, and social welfare, especially for vulnerable groups such as the poor (dhuafa), persons with disabilities, the elderly, and others in need. From the perspective of Islamic teachings, waqf reflects a deep concern for social issues faced by humanity. If managed optimally and professionally, waqf has the potential to become a strategic instrument to ensure a dignified quality of life (*al-karamah al-insaniyah*). Therefore, the productive utilization and development of waqf assets must be continuously pursued, as in Islamic law, this is the primary responsibility of waqf managers (*naẓīr*). A *naẓīr* is an individual or institution entrusted to manage, maintain, and develop waqf property by the intentions and purposes of the waqif (donor) (Aminol, 2021).

The management of waqf can indeed be carried out by various institutions, including foundations, prayer rooms (*musholla*), and mosques, which serve as key community-based institutions in this regard. The management of waqf by mosques plays a crucial role in empowering the economic capacity of the ummah and strengthening the mosque's socio-religious functions. Properly managed waqf can serve as a sustainable source of funding for various religious, educational, social, and economic programs. The effectiveness of waqf management is highly dependent on the role of the *naẓīr* (waqf manager). Therefore, the implementation of the POAC (Planning, Organizing, Actuating, and Controlling) management functions within waqf institutions is essential to improving human resource capacity and maximizing the value of waqf assets (Nisa et al., 2022).

In Islamic teachings, everything must be carried out in an orderly, correct, disciplined, and well-structured manner. Every process must be done properly and not carelessly. As stated in a hadith narrated by At-Tabarani: "*Verily, Allah loves that when one of you performs a task, he does it with excellence, perfection, and professionalism.*" Therefore, it is essential to apply the functions of management, starting from planning, organizing, directing, and controlling. Essentially, management organizing something to be done properly, precisely, and purposefully is a practice prescribed in Islamic teachings (hafidhuddin, didin, 2003).

The management of waqf, particularly in the form of waqf land assets, can be developed across various sectors. Historically, waqf has served as an essential means and capital in advancing religious development. Before the enactment of Law No. 41 of 2004 on Waqf, the regulation of waqf in Indonesia was governed by Government Regulation No. 28 of 1997 concerning the Endowment of Owned Land and was partially addressed in Law No. 5 of 1960 on the Basic Agrarian Law. However, these legal provisions primarily regulated immovable waqf assets and were mostly allocated for acts of *ibadah mahdhah* (ritual worship) such as mosques, prayer rooms (*musholla*), Islamic boarding schools (*pesantren*), cemeteries, and similar facilities. Over time, regulations evolved to empower waqf and enable its development more productively by prevailing

laws. In addition to religious purposes, there has been increasing emphasis on the need to manage waqf productively for social welfare purposes (the benefit of the ummah)(Djunaidi, 2007).

Productive management of waqf for community welfare has become an unavoidable necessity. To address social issues, waqf serves as a quite potential source of funding. In this regard, the strategic development of productive waqf land can become an alternative funding source for the economic empowerment of the ummah in general(Djunaidi, 2007). Thus, waqf in Islamic Sharia is essentially similar to an economic corporation, where capital is developed and utilized for the benefit of the community.

Based on the researcher's initial observation of Kyai Marju'i, the chairman of the Takmir (management board) of the Baitul Khoir Grand Mosque Tulungagung, the mosque originated from waqf land. Its geographical location is very strategic, situated in the city center of Bandung near a market, which is the economic hub of the southern region of Tulungagung Regency. Moreover, the mosque serves as a resting place for business travelers and travelers on journeys, making it easier for vendors to sell their goods. Over time, the then nazir, KH. Rohmad Dailami, the main founder along with his management team, felt overwhelmed by managing the waqf land of the Baitul Khoir Grand Mosque Tulungagung (Kyai Marju'i, 2025). Due to significant developments, the mosque's management was eventually transformed into a foundation engaged in several activities, including:

First, the mosque's socio-religious activities include: 1) a place for da'wah (Islamic preaching). The mosque is used every morning for worship activities by children of LPI Al-Azhar, such as the regular Sunday morning study of the book *Al-Hikam*, which can attract up to 1,000 congregants; 2) a social institution called Al-Khairat, which manages orphans and the poor.

Second, productive social activities include; 1) The LPI Al-Azhar educational institution, which encompasses several educational units such as the Tarbiatul Qur'an Islamic boarding school, SMPI Al-Azhar (Islamic junior high school), MI (Islamic elementary school), RA (Islamic kindergarten), PAUD (early childhood education), and a daycare center; 2) KBIHU; the Al-Mukaromah Hajj and Umrah guidance group, which annually assists prospective pilgrims from the southern Tulungagung region and surrounding areas, as well as organizes Umrah departures.

Third, productive activities that generate social profit include two main economic activities: 1) The Ramadhan Bazaar, managed by the youth organization under the mosque's supervision. Although held annually, the bazaar successfully accommodates home industry products from congregants, generating nearly 1.5 to 2 billion IDR in revenue. This indirectly serves as a large-scale learning platform or laboratory. The bazaar's operation is based on trust capital, meaning the contract is a consignment with no charge. 2) The Entrepreneur Laboratory, also known as a minimarket, operates from morning until evening.

Among the three activities, the researcher is particularly interested in analyzing the implementation of empowerment through the Ramadhan Bazaar managed by the mosque youth group (remas) under the guidance of the mosque's management (takmir). Although the bazaar is held annually, the mosque successfully accommodates home industry products from the congregation and generates revenue nearing IDR 1 billion. Additionally, the bazaar hosts around 450 products from the local community's home industries, including basic necessities, snacks, crackers, bread, beverages, processed fish products, and more. These activities are managed by the youth of the Baitul Khoir Grand Mosque Tulungagung (Yusniza, 2025). Indirectly, this bazaar serves as a major learning platform or 'laboratory' covering leadership management, emotional management, financial management, marketing management, human resource management, and organizational skills. The bazaar's operation is based on trust, operating on a consignment basis with no charge.

The management of waqf land assets has been extensively studied by previous researchers. For example, Rudi Hartono and colleagues conducted an analysis on the management of waqf assets at the Nur Ikhlas Musholla in Pulokerto Village, Gandus District, Palembang City(Hartono

& Lestari, 2023), Another study focused on the management of waqf land at Masjid Jami' Darussalam in Jatipayak Village, Modo District, Lamongan Regency, aimed at improving community economic conditions. The findings revealed that the management was not yet optimal, as the land was only leased for agricultural purposes and remained consumptive in nature. Additionally, reporting procedures had not been fully implemented (Devi, 2021). Furthermore, research by Ega Rusanti highlighted the potential for mosques to be developed as centers for community empowerment. For instance, establishing Islamic Microfinance Institutions (BMT) as financial assistance for the community positions the mosque not only as a place of worship but also as an active player in economic development. (Rusanti et al., 2021).

The novelty of this research lies in several aspects. *First*, the focus on the Utilization of Waqf Assets within the Ramadhan Bazaar Scheme. This study highlights the temporary and productive use of waqf land for an annual economic activity (Ramadhan bazaar), a topic that has not been extensively explored in previous research. Most prior studies have concentrated on waqf in the form of permanent institutions (such as schools, hospitals, Islamic cooperatives, or BMTs), rather than temporary utilization based on religious events. *Second*, a Strong Local Context. This research examines the case of the Baitul Khoir Grand Mosque Tulungagung, which employs a distinctive collaborative approach to bazaar management between the mosque's takmir and the local community. This offers practical insights based on local community dynamics that can be replicated by other mosques across Indonesia. *Third*, the Integration of Shariah, Socio-Economic, and Waqf Governance Perspectives, making this study multidisciplinary and contributing to the literature on productive waqf and community-based economic development. *Fourth*, an Emphasis on Inclusive Empowerment of Local MSMEs. The research underscores how religious economic activities can open economic access for small-scale entrepreneurs, rather than just focusing on medium or large enterprises.

Waqf assets are generally still dominated by uses for worship, education, and social purposes. Modernization of thinking and insight into the empowerment of waqf assets must be carried out and improved so that strategic steps for waqf asset empowerment can be established, such as social entrepreneurship models. In social entrepreneurship, capital is divided into human capital, financial capital, and social capital. Human capital is the primary capital in building social entrepreneurship (Ridwan, 2021).

In line with what was conveyed by the Chairman of the Foundation, KH. Muh. Fatoni M.Pd.i, the mosque youth, who predominantly manage the activities, mostly possess skills and abilities. From their entrepreneurial experiences gained through these activities, they acquire valuable capital for success when they complete their duties and face the outside world to become successful entrepreneurs (Fatoni, 2025). The utilization of waqf land assets in bazaar activities, which has not been previously studied by researchers, thus attracts the researcher to take the theme "*Management of Ramadhan Bazaar in the Empowering the Community's Economy on the Waqf Land of the Baitul Khoir Grand Mosque Tulungagung.*"

METHODS

This research uses a qualitative approach. The author attempts to analyze and describe or provide the clearest possible depiction of the phenomena in the field based on accurate facts, both written and oral, from observed matters. The theoretical orientation employed in this study is phenomenological, meaning the research is conducted under natural conditions of the object. The researcher acts as the key instrument, data collection techniques are combined, the resulting data is descriptive, and data analysis is carried out deductively, placing more emphasis on meaning rather than generalization (Hidayat, 2022). The subjects are the foundation managers, mosque administrators (takmir), mosque youth (remas), and the LPI Al Azhar institution, particularly those responsible for the entrepreneur laboratory. The object of study is the Baitul Khoir Grand Mosque

Tulungagung. The type of research used in this study is field research, which is conducted directly to observe a phenomenon in a natural situation. This research procedure produces descriptive data obtained from informants through interviews, observation, and documentation (Moleong, 2007). Data is collected directly in the field from both the subjects and objects under study. The data gathered can be primary or secondary (Arikunto, 2006). In this research, the emphasis is on primary data obtained through interviews with various relevant parties at the Baitul Khoir Grand Mosque Tulungagung, with the main focus on waqf land assets. The data analysis method uses the Miles and Huberman model, commonly applied in qualitative research, conducted both during and after the data collection period. This method consists of three concurrent activities: data reduction, data display, and conclusion.

RESULTS AND DISCUSSION

Transformation of the Mosque's Function: From a Place of Worship to Economic Empowerment of the Community

Waqf is one of the social donation instruments that plays a significant role in Islamic teachings. Traditionally, waqf has been allocated mainly to immovable assets such as mosques and prayer rooms (mushola), but its utilization is now evolving. It is important to understand that mosques serve as community centers with various social activities and empowerment programs. For example, research by Alif Wahyu Zahara shows that mosques are not solely intended for worship but also aim to implement programs and activities for the community through Islamic philanthropy practices (Zahara et al., 2021). Similarly, the management of waqf by the Baitul Khoir Grand Mosque Tulungagung involves several activities. In principle, the practices carried out by the waqf administrators (nazir) follow Islamic law (syariah), but in the field, they develop according to the dynamics and functions present. Mosques, which were initially identified only with religious, social, and dakwah activities, have developed into centers for religious knowledge, education, and entrepreneurship practices. All of this is possible due to the support of qualified human resources and adequate facilities and infrastructure.

The mosque's role as a center of worship is indeed irreplaceable; however, besides deepening devotion to Allah, the mosque also functions as an economic center that positively impacts the Muslim community. In the economic context, the mosque serves as a meeting and coordination place for individuals involved in trade and other economic activities (Rasyid et al., 2023). Furthermore, the mosque's economic activities also serve a social function, including the distribution of charity from the collection phase to its disbursement and the empowerment of small businesses such as stalls and shops owned by the congregation (Effendi & Saifudin, 2022). Each mosque has its own strategy to advance the economic welfare of its community, even if it is a simple financial strategy based on mutual assistance for community empowerment (Abrista, 2021).

The Baitul Khoir Grand Mosque Tulungagung is located at a central crossroads between three regencies: Tulungagung, Trenggalek, and Pacitan. Adjacent to the mosque are the large Bandung market and a major fish market. This strategic location makes the mosque a central hub for worship, education, preaching, social activities, and business. Before Eid al-Fitr, the mosque courtyard is usually used for a bazaar selling Eid cakes and basic necessities, with the latest turnover reaching 1.5 billion rupiah. The goods sold come from handicrafts or home industries of the congregants. Surprisingly, the bazaar managers (i.e., the mosque youth) do not need to purchase inventory or provide capital upfront; they operate solely on trust. Additionally, there is an entrepreneurial laboratory that opens every day, offering school supplies, household needs, and more. All profits earned, aside from those used for the bazaar, are returned to the mosque for preaching and social purposes. Thus, the mosque's functions are optimized not only as a place of worship but also as a center for social and economic welfare in the community (Kudus et al., 2024).

The productive management of waqf at the Baitul Khoir Grand Mosque in Bandung Tulungagung operates through two main profit-and-benefit activities. First, an annual bazaar managed by the mosque's youth (remas) under the guidance of the mosque's administrators (takmir). Although held only once a year, the bazaar accommodates around 450 home industry products from congregants, including basic foodstuffs, snacks, crackers, bread, beverages, processed fish, and others, achieving a turnover close to one billion rupiah. This activity also serves as a large-scale learning laboratory for the mosque youth in various management aspects such as leadership, emotional management, financial management, marketing, human resource management, and organizational skills. The bazaar operates on a trust-based capital system, with a consignment agreement and zero upfront capital.

Second, connected to LPI Al-Azhar, there is an Entrepreneur Laboratory in the form of a minimarket open from morning until evening. This minimarket accommodates home industry businesses run by guardians of students and mosque congregants, selling household necessities, school supplies, and various household accessories. Therefore, the waqf assets are allocated for productive use, significantly boosting local economic activity and improving the welfare of the surrounding community (Masriyah, 2024).

Planning and Management of the Ramadhan Bazaar Activities

Management is a crucial process in the field of waqf, encompassing planning, organizing, directing, and supervising, which determines whether the managed waqf assets are beneficial and capable of development (Damayanti et al., 2023). The planning of waqf asset utilization through the Ramadhan Bazaar activity begins with a coordination meeting for the formation of a committee, attended by the mosque board (takmir), youth organization (Remas), and other involved parties. The planning activities include: 1) Determining the theme and objectives of holding the bazaar during the month of Ramadhan; 2) Preparing the activity budget; 3) Setting the timeline for the event; 4) Designing the layout, including allocating spaces for bazaar participants, organizing zones based on product categories, and drafting the area map; 5) Promotion and publicity, including the design and distribution of posters, banners, and invitations, as well as promotion through social media and local media; 6) Discussing permits and security by obtaining permission from relevant authorities and assigning security personnel; 7) Establishing rules for consignment sellers, such as work hours, a maximum value of consigned goods (IDR 50 million), and a 2% infaq fee taken from the sale of successfully sold items; 8) Net profits are distributed into three parts: youth organization funds, mosque management funds, and staff honorariums; 9) In the following year, the distribution will be divided into four parts: 40% for the mosque board, 20% for the youth organization, and 20% allocated for empowerment programs as capital for future activities. An Economic Empowerment Institution has also been formed to manage these funds (Yusniza, 2025).



Figure 1.2: Opening Ceremony of the 2025 Ramadan Bazaar

The Ramadan Bazaar at Baitul Khoir Grand Mosque in Bandung began in 2009. It started with the formation of a committee based on the needs of the event. Each committee member carried out their tasks according to their job description, including reaching out to traders for cooperation entirely based on trust. The bazaar committee's main capital was goodwill and a solid reputation, while the material capital was zero rupiah. In its first year, the bazaar achieved significant profits. Due to the high sales, traders participating in the event expanded beyond the local area to nearby cities such as Blitar, Kediri, and others (Tamrin, 2025).



Figure 1.3 Buying and Selling Activities at the 2025 Ramadan Bazaar

Implementation Dynamics and the Transformative Role of the Ramadan Bazaar in the Economic Empowerment of the Muslim Community

The utilization of waqf land through the Ramadan Bazaar is an economic activity that makes use of endowment land located within mosque premises to accommodate goods from vendors or MSMEs during the month of Ramadan. The objective, beyond supporting the economic welfare of the ummah, is to demonstrate the productive potential of waqf in a contemporary context. Using waqf land for economic activities such as the Ramadan Bazaar represents a form of productive waqf aimed at enhancing the prosperity of the Muslim community. For this initiative to be effective, efficient, and aligned with Sharia principles, a robust organizational governance system and sound internal regulations are required. The governance and internal regulation of the Ramadan Bazaar on waqf land are essential to ensure that the activity is not only legally and religiously valid but also genuinely contributes to the economic empowerment of the community.

The synergy between the *naẓir* (waqf manager), the community, and religious authorities is necessary so that the waqf is not merely a symbol of spirituality but also a sustainable economic instrument.

The activities of the Ramadan Bazaar are organized in a neat and structured manner, with the formation of a committee to clearly define the responsibilities of each member. *First*, the formation of the Bazaar Committee includes appointing a chairman, secretary, treasurer, and field coordinators, all of whom play essential roles in overseeing the technical aspects of the event. A new committee is appointed each year. For the 2025 Ramadan Bazaar at the Baitul Khoir Grand Mosque Tulungagung, the committee is chaired by Aziz Fajar Yusniza. The committee also includes members of the mosque board (*takmir*), who serve as advisors and supervisors. *Second*, the distribution of job descriptions is a crucial aspect of the planning stage. Given the large scale and responsibility of the Ramadan Bazaar, each individual must have clear and defined duties. The job descriptions include: 1) Advisors and mentors; 2) Management supervisors; 3) Financial supervisors; 4) Human resources supervisors; 5) Coordinator for Home Industry/MSME consignments; 6) Coordinator for Bazaar partner consignments; 7) Logistics team coordinator; 8) Decoration and facilities coordinator; 9) Finance coordinator; 10) Security and customer service coordinator; 11) Cleanliness and other support roles (Tamrin, 2025).

Third, the establishment of the Articles of Association and Bylaws (AD/ART) serves as a crucial step in enhancing the professionalism and sustainability of the Ramadan Bazaar activities at Masjid Besar Baitul Khoir. The creation of AD/ART provides a legal foundation and operational framework for the event. These documents function as written guidelines that define the objectives, organizational structure, authorities, and procedures for the implementation and management of the bazaar, ensuring it is conducted in an orderly, transparent, and continuous manner. Fourth, the formulation of rules and regulations for the bazaar acts as an internal control mechanism. This strategic measure ensures that all activities are carried out in an orderly and efficient manner while adhering to Islamic principles. These rules govern the behavior of participants, committee members, MSME actors, and visitors, fostering a professional and conducive environment throughout the event. With the establishment of proper organizational and institutional governance especially clear and applicable regulations the bazaar can run smoothly, optimizing the potential of waqf in a structured, measurable, transparent, and trustworthy way (Nurjihan et al., 2023).

The Dynamics of Implementation and Transformation of the Ramadan Bazaar in Empowering the Muslim Community's Economy

The Ramadan Bazaar held on waqf land has transformed from a mere annual event into a strategic instrument for empowering the Muslim community's economy. This transformation encompasses aspects of organizational governance, internal regulations, and community participation. The bazaar is now aimed at supporting MSMEs, fostering a halal economic ecosystem, and enhancing Islamic financial literacy. Strengthening governance based on productive waqf and digitalizing the management system have become essential steps toward the economic empowerment of the Muslim community.

The implementation of the Ramadan Bazaar activities began on the 17th day of Ramadan and lasted for 13 days. In this year's bazaar, the event was more organized, with the overall management taken over by the mosque's *takmir*, although the initiative originally came from the mosque youth organization (*remas*). The main reason for this shift is the changing dynamics of the mosque youth. Previous generations of mosque youth had more competent resources and stronger motivation, while the current members face limitations in commitment due to various personal responsibilities and activities. In addition, there have been notable dynamics regarding honorariums and job descriptions. As a response, a new institution the Economic and Community Empowerment Body was established. This body is responsible for formulating regulations,

defining clear job descriptions, and conducting specific analyses of the weaknesses related to human resources.

This year, the concept of the Ramadan Bazaar underwent a significant transformation. Originally intended as a learning experience, it has now evolved into a model of entrepreneurship and charitable giving (*infaq*). For future improvement, a more professional business model is being planned. For example, one month prior to the event, job vacancy posters will be distributed, complete with job descriptions and salary details. Priority will be given to mosque youth (*remas*), but if unavailable, candidates may be recruited from the mosque's foundation stakeholders or the general public. The implementation of the Ramadan Bazaar on the waqf land of the Baitul Khoir Grand Mosque Tulungagung proceeded smoothly and received a highly positive response from the community. Based on an interview with Mr. Tamrin, Head of the Economic and Community Empowerment Institution, the 2025 Ramadan Bazaar (1446 H) achieved a turnover of IDR 800 million. This year, the total sales reached IDR 619 million, with 98 consignors from local MSMEs offering various products. In addition, there were 147 consignments from factories and 149 from other retail stores, totaling 178 types of goods recorded by the 2025 Bazaar Committee (Tamrin, 2025).

The bazaar also provided valuable managerial experience to the organizing committee in terms of coordinating event logistics, managing finances, and facilitating inter-institutional collaboration. Although the event generally ran well, several challenges were noted, including the limited professionalism and capacity of human resources, as well as suboptimal profit-sharing mechanisms. Nevertheless, the bazaar is regarded as a successful initial model for productive waqf asset management and as a means of mosque-based community economic empowerment. Common challenges in managing productive waqf include a lack of understanding of the concept, insufficient training and capacity-building for *nazir* (waqf managers), limited public outreach, and weak managerial practices. The recommended solution is to enhance the capacity and competence of human resources to enable more creative and innovative management of productive waqf assets (Rahmatillah et al., 2022).

Supervision and Institutional Framework in the Management of the Ramadhan Bazaar

In the context of productive waqf, the presence of a solid institutional framework and a transparent supervision system is a key prerequisite to ensure that bazaar activities are not only well-organized but also aligned with sharia principles and the socio-economic goals of the ummah. Therefore, it is important to examine how organizational structures, internal regulations, and auditing mechanisms are developed and implemented in practice.

Supervision in the Ramadhan Bazaar activities is conducted in a structured manner, as evidenced by the existence of the Human Resources and Economic Empowerment Division within the Management Structure of the Takmir of Baitul Khoir Mosque Bandung. Furthermore, there is an arrangement of advisors and supervisors in the division of job descriptions for the Bazaar activities, including management supervisors, financial supervisors, HR supervisors, and coordinators for each field. Additionally, an Economic Institution has been established under the auspices of the Takmir of Baitul Khoir Mosque Bandung, where this Economic Institution is supervised by the takmir in carrying out its activities.

This structured supervision aims to ensure that all series of bazaar activities run according to plan, transparently, and accountably. Each supervisor has specific duties and responsibilities, such as the management supervisor who monitors the overall progress of activities to ensure they align with the established objectives; the financial supervisor who oversees the inflow and outflow of funds to prevent discrepancies; and the HR supervisor who ensures that all personnel and volunteers work professionally according to their assigned job descriptions.

The existence of this multi-layered supervision system not only improves the quality of activity management but also serves as an educational tool for mosque youth members and volunteers in conducting waqf-based socio-economic activities. Furthermore, with the Economic Institution under the takmir's oversight, it is hoped that the community economic empowerment activities can continue sustainably and be strategically developed through more productive and measurable programs, while also strengthening the mosque's role as a center for community empowerment. Supervision is a process to ensure that the entire series of planned programs or activities continue to run as intended despite any obstacles encountered during implementation. Waqf assets, if managed systematically through planning, organizing, implementation, and supervision, will impact the fulfillment of primary, secondary, and tertiary needs of beneficiaries, by the principles of welfare in Islamic economics (Bin Abd. Ghani & Bin Aziz, 2023).

Analysis of Waqf Land Utilization in Economic Empowerment Through the Ramadhan Bazaar

Utilization of Waqf Land Assets through Ramadhan Bazaar Activities in Economic Empowerment Seen from the Benefits Received *First*, Household Industry Income: The waqf land assets of the Great Baitul Khoir Mosque in Bandung Tulungagung provide many benefits beyond religious and socio-religious aspects, especially in the economic sector. From an economic perspective, the community benefits from the annual Ramadhan bazaar activities that have been ongoing for 17 years. The community members engaged in economic activities such as traders, MSMEs (Micro, Small, and Medium Enterprises), or home industries located in Bandung Tulungagung and its surroundings who consign goods for sale at the Ramadhan bazaar receive income from the goods entrusted, with the majority of these goods (about 30%) coming from the congregation of the Great Baitul Khoir Mosque in Bandung Tulungagung.

Second, Mosque Services: The profits or funds obtained from bazaar activities are divided into several parts, including employee wages and the mosque's takmir fund, which is then used for religious assembly activities. These religious assemblies include events such as breaking fast together, "Jumat Berkah" (Blessed Friday) activities, and other religious events. For example, on Mondays and Thursdays, there are communal breaking fasts, on Fridays there is consumption for "Jumat Berkah," annually there are donations given to the poor and orphans with nearly 500 participants, and on Sunday and Wednesday mornings there are "Kitab Kuning" (traditional Islamic book) study sessions with up to 700 participants. Therefore, the profits are well managed with a profit-and-benefit principle, circulating from the community back to the community and empowering them.

According to the theory presented in the book *Sharia Management*, every activity must be carried out in an orderly and organized manner (hafidhuddin, didin, 2003). Therefore, this aligns with the management of waqf at Baitul Khoir Mosque, Bandung, Tulungagung, which has been conducted with disciplined and systematic management, particularly in the utilization of waqf land assets through the Ramadhan Bazaar activities—covering several stages from planning to supervision.

The productive utilization of waqf land is a strategic effort to empower the community's economy by sound management principles. The Great Mosque of Baitul Khoir in Bandung, Tulungagung, has made use of its waqf land to consistently organize the annual Ramadhan Bazaar. This initiative serves as concrete evidence that waqf assets are not merely passively held but actively developed to generate both social and economic value for the surrounding community. The Ramadhan Bazaar is held on waqf land that was previously underutilized. Through a structured managerial approach, the mosque administrators designed this program by prioritizing Sharia principles and encouraging community participation.

The management begins at the planning stage, starting with the formation of a committee, the preparation of an annual work program, the designation of the bazaar location, budget

planning, and the determination of participant criteria. The event is also inclusively open, allowing participation from both local residents and those from outside the region, especially targeting MSMEs (Micro, Small, and Medium Enterprises) and congregants of Baitul Khoir Grand Mosque in Bandung, Tulungagung. The partnership model implemented is also quite flexible participants may consign their goods to be sold by the committee and still earn profits through a revenue-sharing system. This supports small entrepreneurs who may have limited time or resources to sell directly. This initiative represents an innovative form of waqf-based philanthropy that expands collective economic benefits, positioning the mosque bazaar as a catalyst for empowering MSMEs (Syuhada et al., 2024).

In the organizational stage, a committee is formed with a clear structure that includes field coordinators, finance, logistics, and promotion divisions. The distribution of roles is carried out through mutual deliberation and based on the principles of *Amanah* (trustworthiness) and collective responsibility. In addition, rules are established to be followed by all involved parties. The waqf land is organized into stand plots, managed by mosque youth and other relevant parties, with responsibilities such as selling halal products and maintaining environmental cleanliness. This aligns with the theory proposed by Riawan Amin, who states that the success of an organization is influenced by various factors, including human resources, sufficient capital, and technology (A. Riawan, 2010). However, in the context of the bazaar, the main capital is *trust*, which, according to the writer, is the most essential asset in conducting business activities. Moreover, a strong organizational culture is required, one that is grounded in a clear vision and mission. This is evidenced by the formulation of the organization's statutes and bylaws (AD/ART), which guide and sustain the professionalism and sustainability of the activities.

The implementation phase of the Ramadhan Bazaar demonstrates a significant economic impact. In addition to increasing the income of business actors, this activity also serves as a platform for strengthening social ties (*silaturahmi*), promoting local products, and disseminating Islamic values in economic transactions (*muamalah*). The mosque management also provides social services such as free iftar meals, donations for orphans, and fundraising during the bazaar, making the waqf land not only economically beneficial but also socially and spiritually valuable.

Furthermore, monitoring and evaluation are conducted regularly, both on a daily basis and at the end of the program. This supervision includes the orderliness of activities, fulfillment of participants' obligations, and assessment of the waqf land utilization. The evaluation results serve as the basis for program improvement in the following year, indicating the presence of a sustainable management cycle. This aligns with the research conducted by Wildan Munawar and M. Arief, which shows that the management of productive waqf has a positive and significant effect on community welfare, with economic empowerment acting as an intervening variable. The better the productive waqf is managed by a waqf institution, the more it will indirectly improve community welfare through sound economic empowerment. The success of productive waqf management can thus serve as a reference for waqf institutions in optimizing waqf utilization (Munawar & Mufraini, 2021).

Through this initiative, the Baitul Khoir Grand Mosque Tulungagung has successfully demonstrated how waqf land can be optimized as an instrument for empowering the economic well-being of the ummah. It not only provides direct benefits to traders and the local community but also enhances the mosque's image as a center for socio-economic development. This form of management is also aligned with the fundamental objectives of waqf in Islam, namely to ensure the continuity of benefit (*istimrār al-naʿī*) and to realize the welfare of society.

CONCLUSION

This study demonstrates that the management of the Ramadhan Bazaar held on the waqf land of the Baitul Khoir Grand Mosque Tulungagung is a tangible form of productive waqf asset utilization, significantly contributing to the economic empowerment of the Muslim community.

This activity not only serves as a platform for economic strengthening through seasonal trade during the month of Ramadhan but also functions as a means to foster social-religious ties among community members and to enhance the role of the mosque as a center of communal activity.

The bazaar is managed through a relatively systematic management process, starting from planning the location and technical aspects of the event, organizing the entrepreneurs and committee members, executing the bazaar activities during Ramadhan, to administrative and financial oversight. Collaboration between mosque administrators, the local community, and MSME (Micro, Small, and Medium Enterprises) actors has been the key to the success of this initiative. The cooperative effort of all stakeholders and the allocation of bazaar profits for social and religious purposes illustrate a management practice that is not only economically sound but also oriented toward collective well-being (*maslahah*).

Based on these findings, it can be concluded that the management of bazaars based on waqf assets holds great potential to serve as a sustainable model for the economic empowerment of the Muslim community. However, there is a need to enhance institutional management capacity, establish more structured internal regulations, and provide continuous capacity-building support so that the initiative can develop more professionally and deliver a broader impact. This study recommends that mosques, as socio-religious institutions, should not only serve in the spiritual domain but also play an active role in community economic development through the productive, strategic, and accountable management of waqf assets.

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