

Problems With The Use Of Waqf Land On The River Banks in Kumai District

Nuraini¹, Rofi'i², Haidi Hajar Widagdo³, Wahyu Akbar⁴

¹²³⁴Universitas Islam Negeri Palangka Raya, Indonesia

Email: nurainifebrianto@gmail.com

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Abstract

This study aims to analyze the impact of river abrasion on the use of waqf land in the riverbank area of Kumai District, West Kotawaringin Regency. Waqf land in this region is vulnerable to environmental changes, especially river abrasion, which has the potential to threaten the physical existence and sustainability of social, religious, and educational functions. This research uses a qualitative method with a descriptive approach through case studies. Data collection was carried out through field observations, in-depth interviews with nazhir, mosque administrators, religious leaders, and the surrounding community, as well as documentation. The results of the study showed that river abrasion caused a shrinkage of waqf land from 40 × 40 meters to 35 × 40 meters. The impact can be seen in the damage to part of the mosque foundation, changes in the pattern and direction of building renovation, and the narrowing of the space of the Al-Qur'an Education Park (TPA) which has an impact on rearranging learning times. Nevertheless, the main function of waqf land as a means of worship, education, and social activities can still be maintained through various forms of adaptation carried out by the community and nazhir. This study also found that community participation and the role of nazhir are very decisive in maintaining the sustainability of waqf land utilization, although mitigation efforts are still limited. Therefore, integrated and adaptive waqf land management is needed by involving local governments and religious institutions to protect waqf assets from the threat of abrasion in a sustainable manner.

INTRODUCTION

In Islamic law, waqf is one of the socio-economic instruments that has a strategic function in supporting the welfare of the people. Waqf land is given for the public interest and cannot be traded or inherited. (Sahil, 2021) In addition, waqf land waqf is a religious asset that has a strategic function in supporting worship, educational, and social activities. (Hafizd, 2021)

From a socio-religious perspective, waqf land also plays a role as a support for people's lives, especially in maintaining the sustainability of the functions of mosques, religious educational institutions, and other social facilities. The optimal use of waqf land reflects the maintenance of the waqf mandate as well as showing the success of waqf management by nadzir and community support. On the other hand, when waqf land is not adequately managed and protected, its strategic function can be disrupted, and even potentially lost, so that the main purpose of waqf as a means of worship and the welfare of the people cannot be achieved optimally.

The use of waqf land in Indonesia is also generally intended for the construction of religious and social facilities such as mosques, madrasas, or Al-Qur'an education parks (TPA). (Hidayat et al., 2023) However, not all waqf assets can be used optimally due to environmental challenges, especially in areas prone to abrasion in riverside areas. Rivers or coasts in this region, natural changes such as abrasion, flooding, and shifting river flows become a real threat to the existence of waqf land. These dynamic natural conditions cause waqf land on the banks of rivers to be at

risk of land shrinkage, even losing their social and religious functions. (Takwin, 2024)

Especially in Kumai District, West Kotawaringin Regency, Central Kalimantan, is one of the areas that has waqf land on the banks of the river, with the use of waqf land through social and religious utilization. However, before the abrasion, waqf land on the banks of the river in Kumai District was optimally utilized by the community. The land area is still intact with an area of 40×40 meters. This area has not been directly affected by the abrasion process so that the function of the land can still be used as originally designated, by providing sufficient space for various religious and educational activities.

The mosque stands with an airy environment, allowing worshippers to carry out worship comfortably. At the time of congregational prayers, the worship saf can be neatly arranged up to six saf, reflecting the high participation of the community and the breadth of available space. In addition to the function of worship, waqf land is also used as a center for children's religious education through the Al-Qur'an Education Park activities. This activity is carried out regularly every day and starts at one o'clock in the afternoon. All students study at the same time, so that the interaction between children, teachers, and the mosque environment is well established. This condition creates a conducive learning atmosphere and is full of togetherness, making waqf land a space for religious values to grow from an early age. However, over time, the condition of the waqf land has changed after abrasion. The shrinkage of waqf land area to 35×40 meters due to the erosion of river currents causes the space for utilization to be more limited. This impact is felt directly by the community in their daily activities at mosques and landfills. TPA activities that were previously carried out at one time must now be divided into two sessions, namely at one o'clock in the afternoon and at three o'clock in the afternoon. This time division is carried out so that learning activities continue to run in an orderly manner despite the available space. Children can still learn to recite, but with a more structured time arrangement and adjust to the conditions of the land.

The impact of river abrasion can also be seen in the physical changes in mosque buildings located in the riverbank area. Although the abrasion occurred gradually and caused the shrinkage of the surrounding land, the main building of the mosque suffered damage that occurred was limited to a portion of the building and did not have a significant impact on the strength of the main structure. However, river abrasion has the potential to cause damage to the foundation of the mosque building, which can cause concern for the community in carrying out worship, but besides that abrasion has an influence on the pattern of renovation and development of mosque buildings. If previously the mosque building was designed with an elongated shape following the direction of the land, after abrasion the renovation was carried out by changing the direction of the construction to widen. This change was made as a form of adjustment to the increasingly limited land conditions due to soil erosion.

The building pattern is carried out in a planned manner so that the main function of the mosque as a place of worship is maintained. Based on the results of field observations and statements from mosque administrators and worshippers, the renovation carried out did not reduce the capacity of the worship room, so that the number of prayer prayers can still be arranged up to six prayers, the same as before abrasion. In addition to having an impact on the use of religious activity spaces, river abrasion also affects the arrangement of worship spaces in mosques. Based on the information of the mosque management and worshippers, before the abrasion occurred, the division of prayer rooms between male and female worshippers was relatively balanced. The number of prayer saf for female and male worshippers can be arranged

proportionally according to the available space capacity, so that the implementation of congregational worship takes place comfortably and in an orderly manner. However, after the abrasion and shrinkage of waqf land, the arrangement of the mosque space underwent adjustments. The change in the direction of the building and limited space have an impact on reducing the number of prayer saf for female worshippers. This condition causes women's prayer rooms to be more limited than before, even though worship activities continue to run regularly. The adjustment was made as an effort to maintain the regularity of the saf and ensure the comfort of pilgrims in the midst of the limitations of existing space. Thus, despite the physical changes in the environment due to river abrasion, congregational worship activities can still take place optimally without experiencing a decrease in the capacity of worshippers. Another impact that was also felt was on mosque supporting facilities, especially the Qur'an Education Park. The space that was previously quite large had to be narrowed due to land limitations after abrasion.

If the problem of shrinkage of waqf land due to river abrasion is not immediately dealt with seriously, then the existence of the waqf land has the potential to suffer further damage to the point of losing its function and even its status as a waqf asset. Continuous abrasion can cause a significant reduction in land area, so that the space for use for religious and social activities becomes increasingly limited or cannot be used at all. This condition has an impact on the community as waqf beneficiaries, considering that waqf land is a protected asset and is intended for the benefit of the people in a sustainable manner. (Retired, 2024) This situation is caused by the negligence of the nazhir in managing waqf land.

Several previous studies have shown that river and coastal abrasion has implications for changes in land use and encourages people to make various forms of adaptation, such as building renovations, structural strengthening, and relocation of religious activities. Other research also emphasized the importance of the role of the community and waqf managers in maintaining the sustainability of waqf assets amid environmental pressures. However, studies that specifically discuss the description of the use of post-abrasion waqf land in riverbank areas and community follow-up efforts in maintaining the waqf function are still limited, so more in-depth research is needed.

Based on these conditions, the problems in this study are focused on two main things. First, how is the description of the use of waqf land after abrasion occurs in the riverbank area. Second, how are the follow-up efforts carried out by the community in solving the problem of waqf land utilization due to abrasion.

This study aims to describe the use of waqf land after abrasion in the riverbank area and analyze follow-up efforts carried out by the community in maintaining the sustainability of the social and religious function of waqf land. In addition, this research is expected to be able to provide an empirical picture of the form of adaptation carried out by the community and waqf managers in dealing with the impact of abrasion.

The benefits of this research are expected to contribute theoretically and practically. Theoretically, this research can add to the scientific treasures in the field of waqf and management of religious assets, especially those related to the impact of abrasion in riverbank areas. Practically, the results of this research are expected to be considered for the community, nazhir, and related institutions in formulating strategies for the management and utilization of waqf land so that it continues to function optimally even though it is in an area prone to abrasion.

In addition, it is also because of the attitude of the community that does not care about the

status of waqf land, which should be protected for the integrity and survival of the waqf land for public welfare in accordance with the purpose, function and designation of waqf land. (Mas'ut, 1945) If there are no adequate protection and management efforts from the nazhir, as well as a lack of attention and support from the government and related parties, then the waqf land is at risk of loss without replacement or rearrangement according to the provisions of the waqf. In the long run, this situation can weaken the role of waqf as a social and religious instrument, hinder community empowerment, as well as create uncertainty in the management of waqf assets in areas that are vulnerable to environmental disasters.

METHODS

This research uses a qualitative type of research with a descriptive approach. This study uses a case study method because the research focuses on one specific phenomenon that occurs in a certain location, namely the use of waqf land affected by abrasion in the riverbank area of Kumai District. This approach allows researchers to gain a deep, contextual, and comprehensive understanding of land use changes as well as community and nazhir adaptation efforts after abrasion. The impact of abrasion not only affects the physical aspects of waqf land, but also related to social, religious, educational, and response to nazhir and the local community.

The research was carried out in Kumai District, West Kotawaringin Regency, precisely at the location of waqf land on the banks of the river and experienced abrasion impacts. The research period lasted for two months, which the researcher used to conduct continuous field observations, in-depth interviews, and collect documentation related to the condition of waqf land and buildings standing on it. The object of this study is waqf land that has experienced extensive shrinkage due to river abrasion, while the subjects of the study include waqf nazhir as the main manager, religious leaders, mosque administrators, and the surrounding community who are directly involved in the use of the waqf land.

The primary data source in this study was obtained directly from the field to describe the empirical conditions of the impact of abrasion on the use of waqf land and mosque buildings. Primary data includes the results of observations on the physical condition of the mosque after abrasion, changes in the direction and shape of the mosque building from originally elongated to widened as a form of adaptation to land limitations, narrowing the space of the Al-Qur'an Education Park (TPA), and the continuity of congregational worship activities which until now are still able to accommodate six prayer saf. In addition, primary data was also obtained through interviews with informants to explore the views, experiences, and efforts made in maintaining the sustainability of social, religious, and educational functions of waqf land in the midst of the threat of river abrasion. Primary data was obtained through the information of nazhir as the main source. (Undari Sulung, 2024) In addition, mosque administrators, community leaders, and worshippers also became informants who provided information related to the mosque renovation process, adjustments to the use of waqf land, and community responses to abrasion that occurred.

Meanwhile, secondary data in this study was obtained from relevant literature studies, such as books, and scientific journals that discuss waqf. This secondary data is used as a theoretical foundation to strengthen the analysis of research results and assist researchers in understanding the concepts and findings of previous research related to the topic being studied.

Data collection techniques are carried out through observation, interviews, and documentation, while data analysis is carried out qualitatively through the stages of data reduction,

data presentation, and conclusion drawn. To ensure the validity of the data, this study uses source and technique triangulation techniques as well as checking data to informants. (Honorable, 2024) The focus of the research is directed at changes in the area of waqf land due to abrasion, the impact of abrasion on the use of waqf land, and community responses in maintaining the function of waqf land.

Data analysis in this study was carried out with a qualitative approach through several stages, namely data simplification, data organization and presentation, and conclusion formulation. The data that has been obtained is first sorted and categorized according to the theme and focus of the research, then compiled in the form of a descriptive description to be interpreted in depth. The analysis process takes place continuously from data collection in the field to obtaining findings that are in line with the formulation of the research problem. (Ahmad, 2021)

The validity test of the data was carried out using triangulation techniques, both source triangulation and triangulation techniques. Source triangulation is applied by comparing information from various informants, while technical triangulation is carried out by matching data from observations, interviews, and documentation. This step aims to increase the level of validity and reliability of research data.

THEORETICAL AND CONCEPTUAL STUDIES

1. Maqasid Theory

The results of the study show that river abrasion has an impact on the shrinkage of some waqf land and encourages adjustments to mosque buildings and landfill facilities. The change in the shape of the mosque building from elongated to widened and the narrowing of the landfill area is a form of response to the limited land affected. Nevertheless, the functions of worship and education are still carried out through renovation and rearrangement of spatial planning. This condition can be analyzed using the theory of maqāṣid al-syarī'ah which emphasizes the purpose of sharia in maintaining benefits and preventing damage.

Protection of waqf land in relation to the principle *ḥifẓ Al-Māl* (Treasure Keeper). Waqf land is an asset of the ummah that must be maintained for its existence and benefits. The impact of abrasion that threatens the stability of land and buildings shows the potential for damage to waqf assets. Therefore, the steps of renovating, strengthening buildings, and rearranging land use carried out by nazhir and the community can be understood as a form of collective asset protection implementation. These efforts are in line with the concept of *ḥifẓ al-māl* which not only emphasizes ownership, but also the protection and management of assets to continue to provide long-term benefits. (Rohmaningtyas, 2021)

In addition, the existence of the mosque on waqf land is directly related to *ḥifẓ Al-Dīn* (Maintaining Religion). The mosque functions as a center for worship and religious activities of the community. Adjustments to buildings and spatial planning so that congregational prayer activities continue to take place shows the priority of maintaining the sustainability of religious practices. Despite the change in the number and arrangement of the saf due to limited space, the implementation of worship is still maintained. This reflects the application of the purpose of sharia in maintaining religion through the maintenance of worship facilities. (Rahmalina et al., 2023)

The use of waqf land for the Qur'an Education Park is also related to *ḥifẓ al-'AQL* (Maintaining Reason) through the Sustainability of Religious Education. (Ifada et al., 2025) The

narrowing of landfill space does not stop learning activities, but encourages adjustments to schedules and alternating use of space. This strategy shows a form of adaptation that still maintains the function of education. In the framework of maqāṣID, the sustainability of the educational process is part of the protection of the intellectual aspects of the people.

The conceptual framework is in line with empirical findings in the field that show real conditions for the existence and use of waqf land located on the banks of rivers in Kumai District, West Kotawaringin Regency. Based on the results of field observations and information from the nazhir and the surrounding community, it is known that waqf land, which originally had an area of about 40×40 meters, has shrunk to 35×40 meters due to the gradual erosion of the soil by river currents. This abrasion process is influenced by high rainfall, changes in river flows, and the lack of strengthening of soil structures on the river banks. The shrinkage of the land not only has an impact on the physical condition of the waqf land, but also has direct implications for the social, religious, and educational functions that have been carried out on it.

From the physical aspect of the building, the results of the study show that river abrasion causes damage to some of the mosque foundations located in the riverbank area. This damage arises due to the gradual erosion of the soil by the continuous river current, thereby reducing the strength of the soil supporting the building. This condition raises concerns among the community, especially worshippers who routinely carry out prayers at the mosque. Although mosque buildings in general can still be used and do not suffer significant structural damage, the damage to the foundation causes insecurity for some worshippers, especially during extreme weather conditions or when river water discharge increases. This concern encourages the community and mosque administrators to be more vigilant and start thinking about steps to repair and strengthen buildings so that worship activities can continue to take place safely and comfortably. However, abrasion affects the pattern of renovation and development of mosque buildings. Before the abrasion, the mosque building was designed to be elongated following the shape of the land that was still large. After abrasion and land shrinkage, building renovation is carried out by changing the direction of development to widen. This change is a form of adaptation of the community and nazhir to the limited space available so that the function of the mosque remains optimal even though the land has been reduced.

The impact of abrasion is also felt on the use of worship spaces. Based on the results of interviews with mosque administrators and worshippers, the abrasion that occurred did not affect the number of prayer saf. From before to after the abrasion, the implementation of congregational prayers can still be arranged up to six saf. Nevertheless, congregational worship activities continue to run regularly and do not experience a significant decrease in participation. This shows that the community still has a strong religious commitment to the mosque as a center for worship activities, even though the physical condition of the land is limited.

In addition to the worship function, the waqf land is also used as a center for religious education through the Al-Qur'an Education Park (TPA) activities. The results of the study showed that abrasion caused a narrowing of the landfill space, thus having an impact on the pattern of implementing teaching and learning activities. Before the abrasion occurred, landfill activities were carried out at one time, namely at one o'clock in the afternoon, with all students participating in the activity at the same time. However, after abrasion and reduced space, landfill activities must be divided into two sessions, namely at one o'clock in the afternoon and at three o'clock in the afternoon. This time division is carried out so that the learning process continues to run in an

orderly and comfortable manner for children, even though the available space is increasingly limited.

This change in the pattern of space use shows the adaptability of the community in maintaining the function of waqf land education. Although abrasion poses physical limitations, landfill activities remain a priority because they are seen as an important part of the religious formation of the younger generation. This is in line with the purpose of waqf in Islam, which is to provide sustainable benefits for the interests of the ummah, especially in the fields of education and da'wah. (Rohman, 2025)

From the social and institutional side, the results of the study show that the role of nazhir and the community is very decisive in maintaining the sustainability of waqf land utilization. Nazhir not only plays the role of an administrative manager, but also becomes a mobilizer of the community in dealing with the impact of abrasion. Based on the informant's information, various mitigation efforts have been carried out independently by the community, such as planting mangrove trees and rambai around the riverbanks, building simple embankments, and repairing access bridges to mosques. These efforts are carried out in mutual cooperation as a form of mutual concern for waqf assets that are considered to belong to the ummah. (Lesions, 2024)

These mitigation efforts reflect the religious awareness and social responsibility of the community towards waqf land. Islamic values that emphasize the importance of maintaining trust and providing benefits to others are the main basis for community actions. This is in line with the words of Allah SWT in QS. Ali 'Imran verse 92 which affirms that perfect virtue cannot be achieved without the sacrifice of the beloved possession. In this context, the time, energy, and materials spent by the community to maintain waqf land are a tangible form of practicing these values.

2. Abrasion Concept

Furthermore, the results of the study show that waqf land in Kumai District not only functions as a place of worship and education, but also as a center of social and cultural activities of the community. Various routine religious activities such as Friday night yasinan, congregational prayers, recitations, Ramadan cults, as well as social activities such as the pillars of death, arisan arrays, prayers for mothers, and mutual cooperation of residents are carried out at the location. The existence of waqf land with these various activities makes it a social glue that strengthens community solidarity and togetherness.

In scientific studies of geomorphology and coastal, abrasion is understood as the process of land erosion that occurs due to natural interactions between aquatic media such as waves, currents, and tides with soil material on the shoreline or river, thereby causing a reduction in soil mass and a change in the shape of the land line. This definition emphasizes the process of erosion, not solely on the small volume of soil lost. Therefore, even if the erosion that occurs is relatively small, for example only a few centimeters, it can still be categorized as abrasion as long as there is evidence of physical changes caused by water energy on a repetitive and continuous basis. In the context of the use of waqf land in riverbank areas, small-scale abrasion is still relevant to be noted because it is cumulative, has the potential to increase over time, and can affect land stability, building function, and sustainability of its utilization. (Istijono, 2013)

In many studies of coastal and riverbank environments, abrasion is distinguished based on its rate and intensity, i.e., mild, moderate, and severe abrasions, which are generally measured by

the rate of shrinkage of land shorelines per year. Mild abrasion often does not cause major damage immediately, but it is still important to note because it is cumulative and can develop into structural damage if not anticipated early. In the context of the use of waqf land, gradual abrasion can affect the effective area of the land, the safety of worship buildings, and the comfort of the socio-religious activities that take place on it. Therefore, even small-scale recording of abrasion is an important part of risk analysis and sustainability planning of waqf assets, as it relates to the principle of long-term benefit protection and protection of the socio-religious function of the land. (Suwarsono, 2011)

Identify the causative factors and patterns of abrasion in the riverbank area, considering that the abrasion character of the river is different from the abrasion in the coastal area, especially in terms of the source of eroding energy and the dynamics of the movement of the water flow. The abrasion process on the riverbank is generally influenced by the flow rate, seasonal fluctuations in water discharge, the configuration of the bend of the river channel, and human intervention in the border area, such as physical development, land clearing, and reduced vegetation that functions to hold the soil. The combination of natural factors and human activities makes abrasion tend to occur non-uniformly and limited to certain points, but still has a considerable spatial impact on the surrounding land. In relation to waqf land located on the banks of rivers, a comprehensive understanding of the causes and patterns of abrasion is an important foundation for formulating mitigation efforts, asset protection, and forms of land use adaptation, so that the sustainability of the worship and social functions contained in it can be maintained in the long term. (Richi Aldian, Elvi Zuryani, 2022)

This is in line with research findings that show that if abrasion continues without more serious and planned treatment, waqf land has the potential to experience more severe shrinkage and lose some of its function. This condition can have an impact on the reduction of worship spaces, education, and social activities of the community. In addition, weak management and protection of waqf land can also pose a risk of permanent loss of waqf assets. Therefore, synergy is needed between nazhir, the community, and local governments in formulating waqf management strategies that are adaptive to environmental changes.

River abrasion not only brings potential damage to land and buildings, but it can also provide a positive side from a human and natural point of view. From the social side, the pressure due to abrasion encourages the community and nazhir to increase adaptation through the construction of simple embankments, strengthening the slopes, planting vegetation and rambai trees as a buffer, as well as adjusting or moving buildings to safer areas. This response strengthens mutual cooperation, environmental concern, and local initiatives in maintaining the sustainability of shared assets.

In the case of riverside waqf land in Kumai District, the positive impact can be seen from changes in the design of mosque renovations, rearrangement of landfill spaces, and community involvement in the protection of the surrounding area. Meanwhile, naturally abrasion at one point can be followed by sedimentation at another point which has the potential to form new land. Therefore, abrasion is not only seen as a threat, but also as a trigger for social adaptation and more sustainable spatial planning opportunities.

River abrasion has a negative impact both in terms of nature and human life. Naturally, this process results in the erosion of land on the river bank, reduced land area, weakening soil stability, and increased potential damage to surrounding buildings. Abrasion can also disrupt the balance

of the shoreline environment and accelerate changes in river flow paths. From the human side, these conditions cause anxiety and discomfort, and hinder the use of space for worship, educational, and social activities. In the context of waqf land, this impact can reduce the function of facilities such as mosques and landfills, narrow the area of activities, and increase the responsibility of nazhir and the community in maintaining and protecting waqf assets.

Synergy between nazhir and the community is important in dealing with the impact of abrasion on waqf land. The non-governmental efforts that have been carried out so far are still limited and have not been able to provide long-term protection. Therefore, the role of nadzhir is urgently needed in the management of the waqf entrusted to him so that the waqf is managed properly in the long term, especially in the form of strengthening riverbanks, building permanent embankments, and technical assistance in managing areas prone to abrasion so that waqf assets are protected and function sustainably. (Bani Syarif Maula et al., 2022)

In addition, the role of religious institutions is also needed to strengthen the capacity of nazhir in managing waqf adaptively to environmental risks. Waqf management does not only focus on utilization, but also on asset protection so that the benefits can continue to be felt by the community. (Ismail et al., 2026) The findings of this study show that river abrasion not only has an impact on the physical aspects of waqf land, but also has implications for the sustainability of social, religious, and educational functions.

Nevertheless, the people in Kumai District show strong social resilience in maintaining the function of waqf land. The spirit of mutual cooperation and collective commitment to maintain mosques and religious activities is an important social capital in the midst of limited land. Thus, the management of waqf land in riverbank areas requires an integrated and sustainability-oriented approach so that waqf land remains an asset of the ummah with religious and social value. (Sugianto, 2024)

CONCLUSION

Based on the results of the study, it can be concluded that river abrasion has a significant influence on the existence, protection, and pattern of waqf land utilization in the riverbank area of Kumai District, West Kotawaringin Regency. The main impact identified was the shrinkage of waqf land due to erosion of the riverbank, which was followed by disturbances in some of the foundation structures of mosque buildings and limited space for religious education activities. The shrinkage from the initial size to smaller shows that environmental factors have a direct consequence on the physical sustainability of the waqf assets and the functions that run on them.

The change in land conditions not only has an impact on the physical aspect, but also affects the pattern of utilization and management of waqf facilities. The renovation of the mosque building has undergone an adjustment of the construction direction from an elongated pattern to a widened pattern as a form of adaptation to space limitations. The activities of the Al-Qur'an Education Park have also undergone an adjustment of the schedule from one session to two learning sessions so that the educational process continues to run effectively. These findings show that abrasion forces a technical transformation in spatial planning and management of the use of waqf assets without stopping its main function.

Negatively, abrasion poses environmental and social risks in the form of decreased soil stability, increased potential for building damage, insecurity among worshippers, and reduced flexibility of space for worship, educational, and social activities. In the context of waqf, this

condition has the potential to reduce the usability of assets and increase the management burden for nazhir. However, the research also found a positive impact on humanity, namely the emergence of adaptation capacity, local innovation, and strengthening community participation. The form can be seen in the construction of simple embankments, planting of slope vegetation, improving access, and the practice of mutual cooperation in maintaining the waqf area. Community social capital has proven to be an important factor in maintaining the sustainability of the waqf function in the midst of environmental pressure.

From the natural side, abrasion is part of the river dynamics that cannot be completely avoided, but the risk can be managed. The process of erosion at one point is often followed by sedimentation at another point that has the potential to form new land. This phenomenon shows that environmental change is dynamic and requires an adaptive, monitoring-based, and long-term oriented approach to space management, especially for waqf assets intended for cross-generational benefits.

In the perspective of maqāṣid al-syarī'ah, the condition of depreciation and threat to waqf land is basically contrary to the principle of property protection (ḥifẓ al-māl), because waqf assets should be maintained for the existence of the principal and the continuity of their benefits. However, the various adaptation and protection measures carried out by nazhir and the community reflect the practical implementation of the values of maqāṣid, especially in maintaining the function of worship (ḥifẓ al-dīn), safeguarding the public good, and preventing greater damage. These collective efforts show that waqf management is not only administrative, but also moral and social.

This study confirms that the management of waqf land in areas prone to abrasion requires an integrated approach that combines physical protection, adaptive spatial planning, capacity building of nazhir, and collaboration between communities and local governments. The self-help efforts that have been carried out are strong initial capital, but they still need to be strengthened with technical, regulatory, and infrastructure support so that the protection of waqf assets can take place in a sustainable manner. With adaptive, collaborative, and sharia maqā'id principles, waqf land in the riverbank area can still be maintained as an asset of the ummah with worship, social, and educational value in the long term.

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