

The Role of Pesantren Management in Managing Productive Waqf

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Abstract

Pesantren, as an Islamic educational institution in Indonesia, has great Pesantren in Indonesia hold significant potential in managing productive waqf, yet many still operate in a consumptive manner. With land waqf potential reaching 55,259.87 hectares and cash waqf amounting to approximately IDR 180 trillion annually, professional management is essential for optimizing waqf asset utilization. This study, using a library research method, analyzes the role of pesantren management in productive waqf, identifies key success factors, and explores its impacts, challenges, and opportunities. Pesantren management plays a vital role in implementing POAC (planning, organizing, activating, controlling) functions. Internal success factors include visionary leadership, nazhir professionalism, and asset management innovation, while external factors involve regulatory support and socio-economic conditions. Productive waqf contributes positively to pesantren's financial independence, infrastructure development, sustainable scholarships, student entrepreneurship, local economic empowerment, and job creation. Challenges include low public awareness, lack of professional management, limited human resources, legal uncertainty over waqf assets, and limited initial capital. However, opportunities are supported by regulations such as Law No. 41/2004 and BWI Regulation No. 1/2020, which provide strong legal frameworks and technical guidelines. Strengthening management capacity and fostering multi-stakeholder collaboration are necessary steps to fully realize the potential of productive waqf in supporting pesantren and community development.

Keywords: pesantren management, productive waqf, economic empowerment, Islamic education, professional Nazhir

Abstrak

Pesantren di Indonesia memiliki potensi besar dalam mengelola wakaf produktif, namun banyak yang masih bersifat konsumtif. Dengan potensi tanah wakaf mencapai 55.259,87 hektare dan wakaf tunai sekitar Rp180 triliun per tahun, diperlukan manajemen profesional untuk optimalisasi aset wakaf. Penelitian ini bertujuan menganalisis peran manajemen pesantren dalam pengelolaan wakaf produktif, mengidentifikasi faktor-faktor penentu keberhasilan, serta mengeksplorasi dampak, tantangan, dan peluangnya. Metode yang digunakan adalah studi kepustakaan dengan menelaah literatur dan riset terkait. Manajemen pesantren berperan penting dalam menerapkan fungsi POAC (planning, organizing, activating, controlling). Faktor internal penentu keberhasilan mencakup kepemimpinan visioner, profesionalisme nazhir, dan inovasi pengelolaan aset. Faktor eksternal meliputi dukungan regulasi dan kondisi sosial ekonomi masyarakat. Wakaf produktif berdampak positif terhadap kemandirian keuangan pesantren, pengembangan infrastruktur, beasiswa berkelanjutan, kewirausahaan santri, pemberdayaan ekonomi lokal, dan penciptaan lapangan kerja. Tantangan yang dihadapi antara lain minimnya pemahaman masyarakat, manajemen tidak profesional, keterbatasan SDM, ketidakpastian hukum aset wakaf, dan keterbatasan modal awal. Namun, peluang terbuka lebar melalui dukungan regulasi seperti UU No. 41/2004 dan Peraturan BWI No. 1/2020. Diperlukan peningkatan kapasitas manajemen dan kolaborasi multi-pihak untuk mengoptimalkan potensi wakaf produktif.

Kata Kunci: manajemen pesantren, wakaf produktif, pemberdayaan ekonomi, pendidikan Islam, Nazhir profesional

Introduction

Pesantren are like towering, sturdy structures. They stand on a land of struggle (Zh 2021). Their foundation is firmly rooted in Islamic and Indonesian values. Within them, warriors worship Allah, the Lord of the universe, and study the Quran and other forms of knowledge.

Since their inception, Pesantren have grown, developed, and spread throughout various rural areas. The existence of Pesantren, as Islamic institutions deeply rooted in Indonesian characteristics, holds strategic value in the development of Indonesian society. Reality shows that, on the one hand, the majority of Indonesia's population is Muslim, and on the other, the majority of them live in rural areas (Abdul A'la 2006).

The existence of Pesantren has experienced ups and downs over time, necessitating transformations to adapt to the outside world while simultaneously maintaining strong traditions within the boarding school itself. This is undoubtedly an effort by educational institutions that have existed for centuries to adapt to the demands of the times. Some people perceive boarding schools as rigid, disorderly, overly simplistic, shelters for delinquent children, and unresponsive to current developments. While these negative assessments from outside the boarding school are generally inaccurate, they are not entirely wrong (Shiddiq 2015). The weakness of Pesantren in this era of change lies in its management. This is because many remain traditional. Furthermore, the development of Pesantren cadres is also problematic. Weakened cadre development can produce poor leaders. This is due to a weak image, a weak democratic culture, and a lack of discipline. Many Pesantren have not yet adapted their educational curriculum to market needs. Consequently, many Pesantren remain closed to criticism and suggestions (Saifudin 2017).

Therefore, measured and systematic steps are needed to eliminate these negative views. Furthermore, many of these Pesantren are located on waqf land, which can still be developed. In other words, this waqf land is productive. This requires transforming Pesantren into productive waqf schools. One step in developing a waqf into a productive waqf is through pesantren management.

The role of Pesantren management in managing productive waqf is crucial for several fundamental reasons (Ummah, Susanto, and Zh 2025). First, the enormous potential of waqf in the education and social sectors, particularly in Pesantren. According to data from the Ministry of Religious Affairs, waqf has made a significant contribution to the education sector. More than 47,000 waqf-based educational institutions support approximately 3.3 million students in Indonesia. Furthermore, 18,018 Pesantren utilize waqf assets, serving more than 1.6 million students (Kamaruddin 2024). Therefore, an in-depth analysis of an efficient waqf management model is necessary.

Second, many Pesantren have successfully managed productive waqf, demonstrating the potential that can be exploited. Acep Zoni concluded that Pesantren are among the institutions with extensive experience in waqf management. Several Pesantren in Indonesia have demonstrated their achievements in managing and developing waqf, thereby benefiting the wider community. (Mubarok 2020). This still requires a thorough analysis of the elements contributing to its success.

Third, in Indonesia, Pesantren, as a potential waqf institution, should respond to the paradigm of productive waqf management, given the reality that they have been managed relatively consumptively. (Achmad Siddiq 2011). This is because many Pesantren rely solely on funding for operational or daily needs, such as student fees or

donations. Therefore, sound Pesantren management is essential for managing waqf. Fourth, solutions to the numerous challenges faced by Pesantren in managing productive waqf must be research-based. A professional and organized management model is needed to harness the potential of productive waqf for economic and social empowerment.

This article aims to analyze the role of Pesantren management in managing productive waqf, identify factors influencing how well productive waqf management improves the quality of education and the welfare of teachers, students, and the community, and explore the challenges and opportunities faced in managing productive waqf.

Research Method

This article uses library research, a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages to library research: preparing the necessary equipment, preparing a working bibliography, organizing time, and reading or taking notes on research materials. (Menurut Zed,2004). The data collection involved searching for and constructing sources from various sources, such as books, journals, and previous research. The literature obtained from these various references was analyzed critically and in-depth to support the propositions and ideas.

Results

A. Pesantren

Pesantren or Pesantren are institutions that can be said to represent a natural process in the development of the national education system. Historically, Pesantren are not only synonymous with Islamic values but also embody the meaning of Indonesian authenticity (indigenous). This is because institutions similar to pesantren have existed since the Hindu-Buddhist era. Therefore, Islam simply continued and Islamized existing educational institutions. This, of course, does not diminish Islam's role in pioneering education in Indonesia (Madjid 1997).

Referring to the Law of the Republic of Indonesia Number 18 of 2019 concerning Pesantren, Chapter I, Article 1, that Pesantren, Dayah, Surau, Meunasah, or other names hereinafter referred to as Pesantren are community-based institutions and were founded by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, sow noble morals and uphold the teachings of Islam rahmatan lil'alamin which are reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, role models, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Based on data from the Ministry of Religion's Education Management Information System (EMIS) in the even semester of 2024, the number of Pesantren was 42,435 units with a variety of educational units within them, both formal and non-formal. (EMIS.Kemenag n.d.).

B. Pesantren Management

Pesantren, as the oldest Islamic educational institution in Indonesia, plays a strategic role in the national education system. The existence of Pesantren is inseparable from socio-intellectual discourse in Indonesia, as they serve as a model of

both the first and oldest social and intellectual system in Indonesia. (Septuri 2021). To maintain its existence and improve the quality of education, Pesantren require good and structured management.

According to Islamic principles, everything should not be done haphazardly, but rather in an organized, structured, orderly, and well-organized manner. One example is educational institutions, namely Pesantren. Pesantren are Islamic and community-based educational institutions. The government regulates and recognizes each of these educational institutions in Law No. 20 of 2003 on the National Education System. Likewise, Law No. 18 of 2019 concerning Pesantren was drafted to ensure the implementation of Pesantren in their educational, da'wah, and community empowerment functions (Yahya 2015).

Management of Pesantren in the context of productive waqf refers to the organizational process that includes planning, organizing, implementing, and controlling to achieve common goals in various institutional aspects. (Astuti and Sukataman 2023). As a traditional Islamic educational institution, Pesantren has unique characteristics that distinguish it from other educational institutions, so its management requires a special approach.

Pesantren management applies management functions that have been developed by experts, known by the abbreviation POAC. (Planning, Organizing, Actuating, Controlling). (Astuti and Sukataman 2023) These four functions can be explained as follows:

1. Planning

Planning is the most crucial part of running of Pesantren. Pesantren must create comprehensive, global plans and then develop specific plans to facilitate their implementation (Sagala 2015). In the context of Pesantren, planning includes determining the vision, mission, educational goals, curriculum, and student development programs.

2. Organizing

Organizing is the entire process of grouping people, tools, tasks, and authority and responsibility in such a way as to create an organization that can be moved as a complete and unified unit in order to achieve predetermined goals (Sagala 2015). In Pesantren, organization involves the division of tasks between the kiai, ustaz, administrators, and senior students.

3. Actuating

Actuating is defined as all efforts, ways, techniques, and methods to encourage members of an organization to be willing and sincere in working as well as possible to achieve organizational goals efficiently, effectively, and economically. (Sagala 2015). In pesantren, this function is very important because it involves motivating students to learn and practice Islamic teachings.

4. Controlling

Controlling is the process of determining what has been achieved, namely what standards are being used, what form is produced, in the form of implementation that is following standards, assessing implementation and, if necessary, taking corrective action, so that implementation can proceed according to plan to achieve the goals of Islamic education (Sagala 2015).

C. Productive Waqf

Productive waqf is an innovation in waqf asset management that aims to optimize economic benefits for the welfare of the community. This concept was developed in response to the need to maximize the economic potential of waqf assets, which have been underutilized in Indonesia.

Waqf is a form of giving that requires retaining the origin of assets and donating the proceeds to a beneficial cause. Waqf is also a theme in Islamic teachings, which is still relevant to study today. The many benefits that can be obtained from waqf mean that various institutions manage it using various models. There are those who manage it under the terms productive waqf, development waqf, land waqf, educational waqf, and many others (Mahendra et al. 2022).

According to Law Number 41 of 2004, waqf is a legal act of a waqif to separate and/or hand over part of his property to be used forever or for a certain period of time according to his interests for the purposes of worship and/or general welfare according to sharia (Fahrurroji 2019). Fahrurroji continued, saying that productive waqf can be defined as waqf assets that are used for productive purposes, such as industry, agriculture, trade, services and so on, which are not intended to directly utilize the waqf assets, but from the waqf assets generate profits that are used for waqf purposes (Fahrurroji 2019).

Based on economic substance, Monzer Qahf divides waqf into two types: direct waqf, namely waqf to provide direct services to those entitled to receive waqf benefits (mawquf 'alayh), such as waqf mosques as places of prayer, waqf schools as places of learning, and waqf hospitals as places to treat sick people; and productive waqf, namely waqf assets used for productive purposes that generate profits for the benefit of mawquf 'alayh (Fahrurroji 2019).

Sharia-wise, productive waqf is supported by the hadith of Rasulullah SAW narrated by Imam al-Bukhari regarding the practice of waqf, which has existed since the beginning of the second century Hijri. Imam al-Zuhri (d. 124 AH) recommended the waqf of dinars and dirhams for the development of Islamic da'wah, social and educational facilities by using the money as business capital and then channeling the profits (Fahrurroji 2019).

D. Types of Productive Waqf

1. Based on the type of property
 - a. Waqf of Immovable Property
 - 1) Land for productive agriculture
 - 2) Buildings for commercial businesses
 - 3) Office buildings
 - 4) Shopping centers. (Fahrurroji 2019).
 - b. Waqf of Movable Assets
 - 1) Cash waqf
 - 2) Shares/Islamic shares
 - 3) Securities
 - 4) Vehicles for transportation businesses
 - 5) Intellectual property rights. (Fahrurroji 2019).
2. Based on the Management Method
 - a. Cash Waqf

A cash waqf is a waqf in the form of rupiah that is managed productively, with the proceeds used for the benefit of the people. In a cash waqf, the waqf asset is money, the principal value of which must be maintained and not diminished (Fahruroji 2019)

b. Waqf Through Money

Waqf through money is a waqf of goods given with money by the waqif as a contribution to the waqf program/project, whether social or productive, offered by the Nazhir. (Fahruroji 2019)

E. Examples of Productive Waqf

1. Productive Waqf in Pesantren

Pesantren Darunnajah Jakarta is a concrete example of the implementation of productive waqf. Founded in 1960 by K.H. Abdul Manaf Mukhayar, this Pesantren uses waqf funds to develop business units independently managed by the Darunnajah Foundation. Productive waqf at this Pesantren includes a grocery store, a hardware store, a bookstore, a snack stall, and a rice mill (Prasetyo 2025)

Pesantren Al Muflihin in Cirebon, founded in 2003, also implements the concept of productive waqf. Starting from approximately 3 hectares of waqf land, declared in 2012, the Pesantren has developed into a modern educational institution with various facilities to support educational and economic activities (Prasetyo 2025).

2. Other Examples of Productive Waqf

- a. Agriculture Sector: Rice paddies, fields, and fish ponds managed to generate sustainable income.
- b. Trade Sector: Shopping centers, traditional markets, and shops.
- c. Service Sector: Hospitals, hotels, and convention centers.
- d. Financial Sector: Investments in Islamic financial instruments that generate profits (Fahruroji 2019)

3. Modern Productive Waqf Innovation

Various productive waqf innovations that reflect business aspects in the modern world have been introduced, such as:

- a. Office buildings
- b. Sports centers
- c. Business centers
- d. Boarding houses
- e. Gas stations (Fahruroji 2019)

Discussion

A. Pesantren Management in Managing Productive Waqf

Pesantren management remains guided by the core functions of management in general, including planning, organizing, implementing, and controlling. Therefore, in the context of productive waqf management, Pesantren need to plan, organize, implement, and control.

1. Planning

Planning in productive waqf management in Pesantren involves establishing a clear vision, mission, and objectives. Pesantren must have a clear vision, mission, and objectives to provide clear direction for activities and decision-making (Astuti and Sukataman 2023). Long-term planning makes sense for

Pesantren, where they can invite various alumni, experts, researchers, supporters, and qualified community leaders to jointly develop a strategic plan (RENSTRA) (Astuti and Sukataman 2023).

One example of a Pesantren that has implemented planning for waqf development is Pesantren Tebuireng. This Pesantren has a productive waqf development strategy aimed at making the boarding school independent and developing human resources as entrepreneurs, with various assets and programs managed by the Pesantren Tebuireng Waqf Agency (Amarudin, Febia, and Widyaningsih 2024). This plan encompasses the development of various sectors such as agriculture, animal husbandry, investment, garment manufacturing, distribution of necessities, catering services, kiosk aisles, and culinary centers (Amarudin et al. 2024).

2. Organizing

The organization of productive waqf management in Pesantren is carried out through a clear and orderly organizational structure, consisting of leaders, administrators, and students (Astuti and Sukataman 2023). Pesantren must have a clear organizational structure for waqf management, with the selection process for administrators carefully conducted to ensure they possess the appropriate qualifications and a strong commitment to the board's goals (Astuti and Sukataman 2023).

In practice, the waqf Nazhir of Pesantren Tebuireng is part of the Hasyim Asy'ari Foundation, a foundation under which institutions focus more on managing waqf assets, safeguarding, maintaining, expanding, and regulating their use, including ensuring the legality of certificates and ensuring the legal certainty of waqf assets (Amarudin et al. 2024).

3. Actuating

Actuating is an effort to mobilize members to work together to achieve shared goals. In the context of productive waqf, implementation includes the financial management of Pesantren, which must have a sound financial management system, including orderly and transparent bookkeeping and control over the use of funds. (Astuti and Sukataman 2023).

Facilities management is also crucial. Pesantren must have adequate and well-maintained facilities, including dormitories, classrooms, laboratories, and libraries. Furthermore, students are provided with effective mentoring programs to help them develop the potential and skills necessary to face life's challenges (Astuti and Sukataman 2023).

4. Controlling

Control is a monitoring activity process that includes all activities in the Pesantren carried out by the foundation leadership and caretakers to ensure that actual results are in accordance with planned results (Astuti and Sukataman 2023). Some control implementations are carried out formally in routine reports, such as quarterly, semi-annual, or annual reports at the end of each year (Astuti and Sukataman 2023).

B. Factors Influencing the Management of Productive Waqf

1. Internal Factors

a. Management and Leadership Capacity

Visionary leadership in Pesantren is key to the success of productive waqf management. Based on the experience of the Pesantren Darunnajah, the leadership of KH. Abdul Manaf, who has a business background as Director of PT. Makmur Raya has made a significant contribution to the management of waqf assets (Hasan Darajat 2024). The managerial skills gained from this business experience were then applied to the management of the educational institutions they founded.

Pesantren that successfully manage productive waqf generally have an integrated management system, such as that implemented at Pesantren Darunnajah, which has an integrated administration system within the Pesantren Union. (Arief and Yuwono 2024). This system allows the management of students' savings and spending as financial assets that can be used for investment and financing development.

b. Nazir's Professionalism

The professionalism of the Nazhir is a crucial factor that cannot be negotiated in carrying out the mandate to manage waqf assets productively (Achmad Siddiq 2011). A professional Nazhir must possess a sound understanding of waqf law, financial management skills, and a long-term development vision. Limited Nazhir professionalism is a major factor in the underutilization of waqf assets in many Pesantren (Albizanthi et al. 2025).

c. Innovation in Asset Management

Pesantren that have successfully managed productive waqf (endowments) demonstrate innovative capabilities in asset utilization. For example, the Modern Pesantren Darussalam Gontor has developed 27 productive business units and implemented waqf utilization that extends beyond religious aspects to improving the economy and welfare of the community (Achmad Siddiq 2011).

2. External Factors

a. Regulatory and Policy Support

Law Number 41 of 2004 concerning Waqf provides a strong legal basis for the development of productive waqf. This regulation mandates that waqf be managed productively and not for consumption, so that it can contribute to addressing the economic problems of the community (Achmad Siddiq 2011). However, the implementation of this regulation still faces challenges in practice..

b. Community Socio-Economic Conditions

The level of public awareness and understanding of productive waqf significantly influences the success of its management. Communities with a good understanding of the concept of productive waqf tend to be more supportive of innovative programs developed by Pesantren (Albizanthi et al. 2025).

C. Impact on Education Quality

1. Improving Educational Infrastructure

Effective management of productive waqf has a direct impact on improving educational infrastructure. The Tebuireng Pesantren, for example, has successfully

used productive waqf proceeds to build dormitories for students, expand the university, and construct other public facilities (Hasan Darojat 2024).

2. Financial Independence of Pesantren

Productive waqf enables Pesantren to achieve financial independence in meeting operational needs without burdening the students with costs. Surpluses generated from productive waqf assets can be used to improve the quality of education and learning facilities (Hasan Darojat 2024).

3. Scholarship Program Development

Darunnajah Pesantren implements a 10:1 educational subsidy scheme, whereby for every ten new students who register, one receives a free scholarship. This program is supported by the proceeds from productive waqf management and, as of 2022, has awarded scholarships to 2,283 students (Hasan Darojat 2024).

D. Impact on the Welfare of Teachers and Students

1. Increasing Teacher Welfare

The proceeds from productive waqf management can be allocated to improve teacher welfare by increasing salaries, allowances, and work facilities. This contributes to increased motivation and teaching quality.

2. Santri Skills Development

Through the involvement of students in productive business units, they gain practical experience and entrepreneurial skills. Darunnajah Pesantren, for example, involves students in managing various business units as part of the learning process.. (Arief and Yuwono 2024).

3. Wider Access to Education

With the scholarship program supported by productive waqf, access to education has become more open to lower-middle-class people. This aligns with the principle of waqf as an instrument of social empowerment.

E. Impact on Community Welfare

1. Local Economic Empowerment

Productive waqf from Pesantren can drive the local economy through the development of various business units. Asshiddiqiyah Pesantren, for example, develops agricultural and business ventures that not only benefit the school but also support the economy of the surrounding community, particularly the parents of the students (Achmad Siddiq 2011)

2. Job Creation

Business units developed from productive endowments can absorb labor from the surrounding community, thereby contributing to reducing unemployment and improving community welfare.

3. Social Services

Pesantren with a good productive waqf can develop social service programs such as health services, free education, and other social assistance for the surrounding community.

F. Challenges in Managing Productive Waqf

The implementation of productive waqf in Pesantren faces several significant challenges:

1. Lack of public understanding of waqf law in general, where the public does not yet understand waqf law properly and correctly (Abdullah 2021), This is also reflected in the limited understanding of productive waqf, where some members of the community and Pesantren managers still have a limited understanding of the concept and its implementation (Mushaddiq, Tanjung, and Hakiem 2021).
2. Unprofessional waqf management is an obstacle to optimizing the use of waqf assets (Abdullah 2021)
3. Waqf objects in the form of static assets have not been utilized productively (Abdullah 2021)
4. The lack of professionalism of Nazhir is the main factor in the non-productive use of waqf assets (Abdullah 2021).
5. The limited number of professional human resources means that many Pesantren still lack management staff who have competence in business and financial management. (Albizanthi et al. 2025)
6. The position of Pesantren endowments, which have not yet become public institutions, the bias in the status of endowment assets between endowments or the personal property of Kyai, and the problem of legal subjects of endowments, especially Nazhir. (Abdullah 2021)
7. Initial Capital Limitations: To develop waqf into a productive endowment, a considerable amount of initial capital is required for investment and development.

G. Development Opportunities in Managing Productive Waqf

Despite facing various challenges, the opportunities for developing productive waqf in Pesantren are enormous. According to data from the Ministry of Religious Affairs' Waqf Information System (SIWAK), the potential for land waqf in Indonesia reaches 414,829 locations, covering an area of 55,259.87 hectares. 3 According to the Indonesian Waqf Board (BWI), the potential for cash waqf in Indonesia reaches Rp 180 trillion per year (Prasetyo 2025)

Law Number 41 of 2004 concerning Waqf is a new milestone in the management of waqf in Indonesia, which is expected to provide legal certainty and increase the effectiveness of waqf management, including in Pesantren (Prasetyo 2025).

Indonesian Waqf Board Regulation Number 1 of 2020 concerning Guidelines for the Management and Development of Productive Waqf Assets provides comprehensive guidance for waqf managers to develop waqf assets to be more productive (Prasetyo 2025).

Conclusion

Based on a comprehensive analysis of the role of Pesantren management in managing productive waqf, it can be concluded that productive waqf is a crucial instrument for achieving financial independence while simultaneously improving the quality of Islamic education. The implementation of professional and systematic management has proven effective in optimizing the use of waqf assets to generate sustainable positive impacts for the Pesantren and the surrounding community.

Pesantren management plays a crucial role in the management of productive waqf through the implementation of modern management functions known by the

acronym POAC (Planning, Organizing, Actuating, Controlling). In the context of productive waqf, planning includes establishing a vision, mission, and long-term development strategy, involving various stakeholders, including alumni, experts, and community leaders.

Visionary leadership is a key factor in the success of productive waqf management. The professionalism of the Nazhir (manager) is also a crucial and non-negotiable factor, as the Nazhir must possess a sound understanding of waqf law, financial management skills, and a long-term development vision. Innovation in asset management contributes to improving the economy and welfare of the community. Regulatory and policy support through Law No. 41 of 2004 concerning Waqf provides a strong legal basis for the development of productive waqf. The socioeconomic conditions of the community also significantly influence success, with the level of public awareness and understanding of productive waqf determining support for innovative programs developed by Pesantrens.

Effective management of productive waqf has a tangible impact in the form of improved educational infrastructure. Pesantren achieves financial independence through surpluses generated from productive waqf assets, which are used to improve the quality of education without burdening students with financial burdens. Sustainable scholarship programs also have a positive impact. For students, involvement in productive business units provides practical experience and entrepreneurial skills. Impacts on the community include local economic empowerment, job creation, and the development of social service programs.

The implementation of productive waqf in Pesantrens faces several significant challenges. A lack of public understanding of waqf law in general and the concept of productive waqf in particular is a major obstacle. Unprofessional waqf management and inadequately competent Nazhir hinder the optimal use of waqf assets. The limited professional human resources in business and financial management remain a problem in many Pesantrens. Furthermore, the status of Pesantren waqf, which is not yet a public institution, and the bias in the status of waqf assets between waqf and the private property of the Kyai, creates legal uncertainty. Limited initial capital for investment and infrastructure development also poses a challenge that must be overcome.

Despite facing various challenges, the opportunities for developing productive waqf in Pesantrens are enormous. The potential for land waqf in Indonesia continues to grow annually. The same applies to cash waqf. A strong legal basis, enshrined in Law Number 41 of 2004 concerning Waqf, provides legal certainty and increases the effectiveness of waqf management. Indonesian Waqf Board Regulation Number 1 of 2020 concerning Guidelines for the Management and Development of Productive Waqf Assets provides comprehensive guidance for waqf managers to develop waqf assets more productively.

Moving forward, ongoing efforts are needed to improve the management capacity of Pesantrens, particularly in the management of productive waqf, to ensure optimal benefits for Islamic education and community welfare. Collaboration between the government, waqf institutions, and the community is key to optimizing the potential of productive waqf to achieve sustainable economic development.

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