



# **Practices Of Productive Waqf Management, Development And Utilisation By Waqf Managers In Islamic Boarding Schools In Maros Regency**

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## **Abstract**

The study aims to explain the practices of productive waqf management, development, and utilisation by waqf managers in Islamic boarding schools in Maros Regency. This is a qualitative study. The research design is field research. The results of this study indicate that: The management of productive endowments at the Raudaturrasyidin DDI Cambalagi Islamic boarding school is categorised as unproductive with insignificant income growth due to irregular harvests throughout the year. The realisation of the utilisation of profits from productive endowment income at the Raudaturrasyidin DDI Cambalagi Islamic Boarding School. Meanwhile, the management of productive endowments at the Nurul Ikhwan Islamic Boarding School through the boarding school canteen is categorised as productive with a significant increase in income. Meanwhile, the management of productive endowments at the Nahdlatul 'Ulum Islamic Boarding School through the mini market Aminah demonstrates productive management of productive endowments on endowed assets, namely the Mini Market Aminah, which is categorised as moderately productive with significant income growth from May to December 2023 and May to December 2024. Each portion of the income from productive endowments at the three boarding schools has a designated allocation for utilisation. On the other hand, development aspects are not being implemented at the pond managed by the al-Irsyad Foundation.

**Keywords:** Productive Waqf; Islamic Boarding; Maros Regency

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## **INTRODUCTION**

Waqf, an Islamic philanthropic instrument that has existed for a long time, has re-emerged on the global stage in the contemporary era due to its significant potential in addressing the challenges that are currently plaguing society. Waqf plays a key role in addressing the moral issues underlying the economic crisis, such as greed and materialism, by fostering altruism and collective well-being. Furthermore, Waqf aligns with the principles of Islamic economics that address systemic weaknesses in the global economic system, including the separation between the financial and real sectors, as well as the detrimental effects of interest-based debt and excessive speculation. By adhering to Shariah principles, Waqf investments are inherently linked to the real sector, fostering economic stability and sustainable growth.(Bachri and Rosyadi 2024)

As one of the pillars of community welfare, waqf institutions play a significant role and function as instruments of Islamic economic development and are instrumental in efforts to achieve a healthy national economy. In a broader context, the presence of waqf can also be felt in terms of improving the economic living standards of the community, especially if waqf is managed in a neat, orderly and professional manner.(Virgiawan and Miftah 2023)

Waqf is a source of welfare for the community that has not been managed seriously. Poor administration and regulation of waqf has led to the dysfunction of this largest resource of the community.(Sudirman et al. 2022)

The potential of productive waqf supports sustainable local economic resilience in the face of global recession. However, its management in Indonesia is still not optimal, considering that waqf assets are predominantly channelled to non-productive sectors. This is due to the legal framework for waqf, which is not yet ideal for regulating the productive management of cash waqf assets for community economic empowerment amid global recession.(Huda and Supriyadi 2025) Productive waqf not only encompasses financial dimensions but also has a significant impact on the social environment, as the income generated is allocated to meet various community needs, including education, health, and poverty alleviation.(Astanti, Izziyana, and Utomo 2025)

Pesantren built with Islamic philanthropy in the form of waqf institutions are very appropriate as a model for the development of pesantren education in contemporary Indonesia.(Kasdi 2019) In the local context, Maros Regency has great potential for community economic development, one of which is through Islamic educational institutions such as Islamic boarding schools. Islamic boarding schools not only function as religious educational institutions but

also as strategic community empowerment centers. However, there are still boarding schools that face limitations in terms of operational funding and facility development, resulting in a high dependence on government assistance or donors. This is where the role of productive endowments becomes significant.

In Maros Regency, South Sulawesi, there are various Islamic boarding schools that receive waqf land from the community or local Muslim figures. Some of them have managed waqf passively, such as using it as a place to live for students, a mosque, or a learning centre. Although these forms of utilisation still have religious value, the potential of waqf as an economic pillar has not been fully optimised. Some boarding schools have begun to explore productive management of endowments, such as establishing agricultural land, livestock farms, cooperative stores, or printing presses. However, the implementation of productive endowment management remains uneven and faces various challenges, including weak management capacity, lack of entrepreneurship training, and insufficient institutional direction within boarding schools to develop endowments as tools for economic empowerment.

Among the institutions that manage waqf is the Aminah mini market, which has been managed by the Nahdlatul 'Ulum Islamic boarding school in Soreang, Lau District, Maros Regency, since 2009. The net profits generated from the mini market are allocated for various purposes. As part of efforts to create a self-reliant economy to achieve welfare for the pesantren and surrounding community, for example, assisting in the salaries of pesantren teachers, scholarships for some students and alumni, pesantren activities, basic necessities for the surrounding community in need, and others. Another example is the management of some endowment assets by the Endowment Manager at the Raudhaturrasyidin DDI Cambalagi Pesantren. Furthermore, in a different region, namely the Nurul Ikhwan Islamic Boarding School in Maros District. However, the issue lies in how productive endowments are implemented by the Nahdlatul 'Ulum Islamic Boarding School in Soreang, Lau Sub-district; the Raudhaturrasyidin DDI Cambalagi Islamic Boarding School in Bontoa Sub-district; and the Nurul Ikhwan Islamic Boarding School in Maros District.

## METHOD

This type of research is qualitative research. The research design is field research.

## RESULTS AND DISCUSSION

### Practices in the Management, Development, and Utilisation of Productive Waqf by Waqf Administrators at Islamic Boarding Schools in Maros Regency

#### 1. Nahdlatul Ulum Islamic Boarding School, Soreang

##### a. Management of Productive Waqf

Based on the cash book of the Nahdlatul Ulum Islamic boarding school, it can be concluded that the management of productive endowments at the boarding school through the MINI MARKET AMINAH boarding school has seen a significant increase in income from 2023 to 2024. From May to December 2023, the lowest income was Rp143,959,339 and the highest was Rp190,626,230, with a total income for 2023 of Rp1,900,275,749. From May to December 2024, the lowest income was Rp195,994,051 and the highest was Rp255,016,693, with a total income for 2024 of Rp2,429,730,743.

##### b. Development

Encouraging the local community to develop the Aminah minimarket by participating in investments, and those with skills in making traditional cakes can sell their products at the minimarket through a profit-sharing system. Establishing partnerships with other parties such as the DDI Mangkoso Barru Islamic boarding school by selling products like sarebba attaawun and air attaawun, which are owned by the Mangkoso boarding school, under a profit-sharing system. Involving the managers in entrepreneurship training organised by the provincial government or SME organisations. ("Hasil Wawancara Dengan Tabsyir Syamsi-Ketua Yayasan Al- Asy'ariyah An-Nahdliyah, Makassar 20 April 2024," n.d.)

##### c. Utilisation

The minimarket was established in 2007, five years after the Nahdlatul 'Ulum Islamic boarding school was founded. The boarding school administrators and the head of the foundation discussed the idea of establishing a shop that would provide daily necessities for male and female students, even if only on a small scale. ("Hasil Wawancara Dengan Raya-Pendiri & Pengelola Aminah Mart," n.d.)

The productive use of the Nahdlatul Ulum Soreang Maros Islamic boarding school's endowment fund, with payment subsidies for the following levels: MI = 26 students, MTs, MA & PDF = 20 students. Regarding the number of children exempted from payment at the boarding school because they receive educational costs from the boarding school, which are derived from the profits of the boarding school's businesses, including the Aminah minimarket, which

has expanded its learning facilities. ("Hasil Wawancara Dengan Akbar Syam-Kepala Tata Usaha Pondok Pesantren Nahdlatul 'Ulum," n.d.)

In addition, the form of waqf utilisation is by financing underprivileged students who excel academically, enabling them to pursue higher education, such as continuing their studies in Egypt or Malaysia. The waqf administrators develop the physical infrastructure by expanding the boarding school, opening new business units, providing material assistance, and facilitating space for the autonomous organisations (Banom) of Nahdlatul Ulama (NU) that operate within the boarding school environment. Additionally, scholarships are provided to alumni of the NU boarding school who wish to pursue higher education, both domestically at institutions such as ITB, Syarif Hidayatullah, and UI, as well as internationally in countries like Malaysia, Egypt, and Morocco. The requirements for receiving this assistance are a recommendation from the local NU (Nahdlatul Ulama) leadership and a certificate of financial need from the local government of the student's place of origin, the village, or the village head (muzakkir kelas 2 MA 2024). These students receive financial assistance for their studies from the 2nd grade of Mts (Islamic junior high school) until the 2nd grade of MA (Islamic senior high school) or even until graduation. ("Hasil Wawancara Dengan Tabsyir Syamsi-Ketua Yayasan Al- Asy'ariyah An-Nahdliyah, Makassar 20 April 2024," n.d.)

## 2. Nurul Ikhwan Islamic Boarding School, Marusu

### a. Management of Productive Waqf

The Nurul Ikhwan Islamic boarding school canteen is smoothly managed by five employees. The staff members share responsibilities in managing the canteen. Some are tasked with going to the market to purchase essential ingredients, while others prepare meals for the students before mealtimes. The students eat three times a day: breakfast, lunch after returning from school, and dinner after Isha prayer and before retiring to their rooms. ("Pengelola Kantin Santri Pondok Pesantren Nurul Ikhwan-Juni 2024," n.d.)

Based on the canteen cash book, it was concluded that the management of productive waqf at the Nurul Ikhwan Islamic boarding school through the student canteen by the boarding school canteen manager experienced a significant increase in income from January 2023 to December, with the lowest income of 3.7 million and the highest of 9.5 million.

### b. Development

The development of productive waqf at the Nurul Ikhwan Islamic boarding school is demonstrated by adding new types of businesses, such as opening a boutique selling Muslim clothing for women and various designs of mukena (prayer garments) for female students, as well as daily wear, so that parents of students who did not have time to shop before visiting their children at the boarding school can shop at the boutique if they know their children need items for use at the boarding school, thus eliminating the need to go out again, considering the location of the boarding school. who do not have time to shop before visiting their children at the boarding school can shop at the boutique if they know their children need items to wear at the boarding school, thus eliminating the need to go out, especially since the boarding school is quite far from the city. The shop also provides stationery and office supplies, so that extra activities such as teacher training and educational staff development, if held at the boarding school, do not need to go to the city to shop but can be done at this shop, which although not very spacious, can provide the necessary stationery and office supplies for the students. ("Hasil Wawancara Dengan Anshar-Pimpinan Pondok Pesantren Nurul Ikhwan Maros, Marusu 27 Mei 2024," n.d.)

## 3. Raudaturrasyidin DDI Islamic Boarding School, Cambalagi

### a. Management of Productive Waqf

The Raudaturrasyidin DDI Cambalagi Islamic boarding school in Bontoa District, Maros Regency, manages productive waqf in the form of fishponds. These fishponds are managed by farmers who have been assigned by the foundation and sow shrimp and milkfish seeds, which are harvested twice a year. ("Hasil Wawancara Dengan Takdir-Ketua Yayasan Al-Irsyad Pondok Pesantren Raudatur Rasyidin DDI Cambalagi, Maros 20 Agustus 2024," n.d.)

According to the cash book, the 2023 harvest of sango-sango (seaweed) was 6,717,000, and from June to August 2024, there were two harvests (milkfish and shrimp) with a total yield of 2,840,000 plus 3,845,000. ("Hasil Wawancara Dengan Ma'abidah-Bendahara Yayasan Al-Irsyad Pondok Pesantren Raudatur Rasyidin DDI Cambalagi, Maros 19 November 2024," n.d.) Based on the sales report of sango – seaweed and seaweed, as well as shrimp and fish harvests from 2023 to 2024, it can be concluded that the management of productive endowment land by the administrators of the RaudaturRasyidin DDI Cambalagi Islamic Boarding School is economically less productive compared to productive endowments in the form of a minimarket managed by the Nahdlatul Ulum Soreang Maros Islamic Boarding School and the Santri Canteen managed by the Nurul Ikhwan Islamic Boarding School in Marusu District.

### b. Development

The pond managers, who are farmers working on the Raudaturrasyidin DDI Cambalagi Islamic boarding school's ponds, are doing their best to get better results by choosing good pond seeds and fertilisers.

Ma'abidah, treasurer of the Al-Irsyad Pondok Pesantren Raudaturrasyidin DDI Cambalagi foundation, said that planting milkfish or other fish such as shrimp, which are of better quality, is common practice. However, flooding is a regular occurrence, especially recently. When the water overflows, the harvest cannot be carried out properly, as the contents of the ponds spill over into neighbouring ponds. ("Hasil Wawancara Dengan Ma'abidah-Bendahara Yayasan Al-Irsyad Pondok Pesantren Raudatur Rasyidin DDI Cambalagi, Maros 19 November 2024," n.d.)

A similar sentiment was expressed by Takdir, Chairman of the Al-Irsyad Raudaturrasyidin DDI Cambalagi Islamic Boarding School Foundation, regarding the development of the Empang Waqf by sowing shrimp seeds in an area that was previously used for milkfish farming. The pond managers are making every effort to maximise the results of the endowment, but if natural disasters such as floods caused by heavy rain occur, the results will be insufficient because the seeds planted will be carried away by the floodwaters and move to other ponds.

The description above shows that there are real challenges in managing productive waqf, especially fish ponds, which are highly dependent on natural conditions. Efforts to sow milkfish or even shrimp seeds as a form of production diversification are strategies that should be appreciated. This shows the intention and enthusiasm of the managers to optimise waqf assets so that they can provide greater economic benefits for Islamic boarding schools and students.

However, the emergence of obstacles such as flooding that washed away crops to neighbouring ponds emphasises that productive waqf management requires not only good intentions but also risk management and technical innovation. This problem shows that waqf in the form of open natural resources such as ponds is highly vulnerable to extreme weather changes that are becoming more frequent due to climate change.

From a management perspective, this serves as an important lesson that the resilience and sustainability of productive waqf need to be strengthened through adaptive approaches, such as improving pond infrastructure, reinforcing embankments, or installing simple yet effective flood barrier systems. If not anticipated, natural disasters not only cause material losses but can also weaken the spirit and trust of managers and the community in waqf as an instrument of economic empowerment.

### c. Utilisation

Regarding the utilisation of the pond's produce, Maabidah also said that some of the produce from the endowment is given to guests who come to the pesantren for activities, while the rest is sold to meet the daily needs of the santri/wati who live there, such as buying basic necessities. ("Hasil Wawancara Dengan Ma'abidah-Bendahara Yayasan Al-Irsyad Pondok Pesantren Raudatur Rasyidin DDI Cambalagi, Maros 19 November 2024," n.d.)

## CONCLUSION

The management of productive endowments at the Raudaturrasyidin DDI Cambalagi Islamic boarding school is categorised as unproductive with insignificant income growth due to irregular harvests throughout the year. The realisation of the utilisation of profits from productive endowment income at the Raudaturrasyidin DDI Cambalagi Islamic Boarding School. Meanwhile, the management of productive endowments at the Nurul Ikhwan Islamic Boarding School through the boarding school canteen is categorised as productive with a significant increase in income. Meanwhile, the management of productive endowments at the Nahdlatul 'Ulum Islamic Boarding School through the MINI MARKET AMINAH demonstrates productive management of productive endowments on endowed assets, namely the Mini Market Aminah, which is categorised as moderately productive with significant income growth from May to December 2023 and May to December 2024. Each portion of the income from productive endowments at the three boarding schools has a designated allocation for utilisation. On the other hand, development aspects are not being implemented at the pond managed by the al-Irsyad Foundation.

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