

MANAGEMENT AND DEVELOPMENT OF PRODUCTIVE WAQF FOR ISLAMIC BOARDING SCHOOLS IN KAMPAR REGENCY

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Abstract

This research aims to explore the management and development of productive waqf and its strategies in Islamic boarding schools in Kampar Regency, Riau Province. Waqf is an integral part of the dynamics of Islamic boarding schools. This study is a field research conducted using a qualitative descriptive approach. Data collection with observation, interviews, and Focus Group Discussion. The data were analyzed using the Qualitative Data Analysis approach with NVivo 12 Plus software. In managing its waqf assets, the Foundation relies on strengthening the organizational system by improving the quality of the *nazhir*, management of administrative tasks and waqf asset inventory, as well as organizational management. The Waqf Foundation of Al-Ihsan Riau manages waqf through money and cash waqf and develops productive waqf by establishing business units, including Ahsanta Mart, Ahsanta Cafe, Ahsanta Agro, IBS Business Center, Sharia microfinance, and LPG gas stations. To maintain the existence of waqf assets and the sustainability of their benefits, the foundation uses the following strategies: first, building transparency and accountability. Second, optimizing waqf through money is an instrument for accelerating infrastructure and facility development. Third, optimizing cash waqf as an instrument for business development and the independence of the Islamic boarding school. Fourth, optimizing zakat and donation programs for scholarships and human resource development. Fifth, building a waqf ecosystem and partnerships with economic protection policies. The foundation's assets are charitable waqf aimed at implementing religious education based on Islamic boarding school principles. The benefits of waqf include organizing education based on Islamic boarding schools as the main core competence. This includes nurturing more than 30 mosques and prayer rooms around the Islamic boarding school, providing scholarships to 289 students, collaborating with preachers, utilizing waqf infrastructure for various religious, social, and community activities, providing healthcare services to the Islamic boarding school, and empowering the economy through partnerships and consignment patterns with the surrounding community.

Keywords: Management, Development, Productive Waqf, Islamic Boarding School

INTRODUCTION

Pesantren (Islamic boarding schools) is one of the most essential elements in the history of Indonesia's development and nation-building from the past until today. The uniqueness of Islamic education in a traditional manner, which serves as the foundation for the establishment of *pesantren*, dates back to the introduction of Islam to the archipelago. According to Abdurrahman (2020), Syeik Maulana Malik Ibrahim, also known as Sunan Gresik, played a fundamental role in the establishment of *pesantren* on Indonesian soil during the 14th century AD. In the context of the independence struggle, as stated by Amir (2020), *pesantren* played a prominent role in leading and mobilizing its community members and the general public to resist colonialism in the Indonesian archipelago.

According to Solichin (2012), initially, the establishment of Islamic boarding schools (*Pondok Pesantren*) was inspired by a strong sense of religious devotion, social cohesion, and cooperation among all layers of society. They contributed assets such as waqf (endowment) land, building materials, food supplies, and even intellectual contributions and labor. The respect that the community showed towards the *kyai* (religious leaders) as role models added color and significance, as the entire community came together to be involved in the process of establishing the Islamic boarding schools.

As time progressed and modernization set in, there was a shift in the mindset and thinking of some parts of society towards individualism, consumerism, and materialism. This change in mindset, coupled with limited government assistance for the operational and developmental needs of the Islamic boarding schools, led the administrators to seek alternative sources of funding to ensure the sustainability of the Islamic boarding schools (Toha & Habibah, 2023).

Although Islamic boarding schools (*Pondok Pesantren*) have a noble mission to spread faith, knowledge, piety, and instill good morals in their students, the limitation of funds often becomes one of the obstacles in fulfilling this mission (Toha et al., 2021). Based on statistical data from the Ministry of Religious Affairs of the Republic of Indonesia, there are currently 27,722 Islamic boarding schools across all provinces in Indonesia, with a total of 4,175,531 students (*santri*). Surely, this is a substantial number that requires a significant amount of funding to support the sustainability of these Islamic boarding schools.

However, many of these Islamic boarding schools still struggle to gather sufficient funds to support their activities. This can be attributed to various factors such as remote locations, limited number of students, or lack of available resources. Therefore, managing and developing productive waqf (endowment) can be one of the solutions to overcome the financial limitations experienced by these Islamic boarding schools. By appropriately managing and developing productive waqf, these institutions can optimize their resources to achieve their desired goals, which is to provide the utmost benefit to the community (Jurnal et al., 2020).

In the history of the Islamic community, Waqf (endowment) plays a very important role in various aspects of life. Besides having a spiritual dimension, waqf is a doctrine that emphasizes economic and social welfare aspects (Itang, 2017). Similarly, Setyorini (2022) states that the empowerment of waqf has been used for various purposes, such as the construction of Masjid Quba and Masjid Nabawi during the time of Prophet Muhammad, PBUH, and followed by his companions Abu Bakar, Umar, Uthman, Ali, Thalhah, and others in the form of endowments of fertile gardens, wells, and others, all dedicated to the welfare of the community. According to Wardani (2013), along with the rapid development of waqf management and empowerment, in the period after Prophet Muhammad, PBUH, waqf was managed under the auspices of *Baitul Maal* (treasury) not only for the economic empowerment of the community but also for the prosperity and welfare of the state.

According to the Islamic Community Development Department of the Ministry of Religious Affairs of the Republic of Indonesia and the Waqf Information System Data (2022), Indonesia has 56,423.10 hectares of waqf land spread across more than 432,000 locations. Meanwhile, the potential of waqf money, according to the Indonesian Waqf Board (2021), amounts to Rp. 180 trillion.

The significant difference between the potential and realization of Waqf in Indonesia, according to the Waqf Information System (Siwak, 2022), is due to the current utilization of waqf land, which is largely focused on worship-related aspects such as mosques (43.67%) and prayer rooms (27.93%), educational aspects such as schools (10.75%) and Islamic boarding schools (4.02%), and social aspects such as graves (4.36%) and other social purposes (9.27%).

According to data from the Indonesian Waqf Board (Bwi, 2021), the realization of waqf in 2021 reached IDR 831.34 billion, while the potential waqf could reach up to IDR 180 trillion. Specifically, according to the Waqf Information System (Siwak, 2022), waqf land in Kampar Regency covers an area of 196.5 hectares. Furthermore, according to the Ministry of Religious Affairs (Siwak, 2022), Kampar Regency has the highest number of Islamic boarding schools (*Pesantren*) in Riau Province, accounting for 19.31%.

Looking at the development of waqf and the reality of utilizing waqf assets, waqf for the Islamic community cannot be separated from its role in religious and educational aspects. In developing the capacity and quality of religious and educational activities, the Islamic community requires not only mosques and prayer rooms but also larger spaces for the development and practice of Islamic values, such as *Majlis Taklim* (religious study groups), educational institutions, and Islamic boarding schools (MA.Aulia, 2008).

Waqf serves as both an instrument and a pillar of philanthropy. According to Hadyantari (2018, p. 18), a paradigm shift towards productive waqf management will have a greater impact on improving the welfare of the community and can be felt sustainably. The success of productive waqf management is expected to become the main vehicle for enhancing the welfare of the community (Yakubu & Isbahi, 2022).

Waqf is an integral part of the dynamics of Islamic boarding schools. The majority of assets owned and developed by boarding schools are waqf assets, making productive waqf an option for boarding schools to ensure that their assets move dynamically and can generate ongoing benefits from the waqf (Azmi et al., 2021). Productive waqf assets of boarding schools not only support their sustainability and well-being but also contribute to the socio-economic development of their surrounding communities (Harahap & Yus, 2022).

Jami'atul Al-Azhar Assyarif is one of the examples of professionally managed educational institutions based on waqf, capable of providing scholarships for all its students and campus community. One of the keys to the success of waqf in Egypt is effective and transparent management. Moreover, waqf in Egypt also has several successful flagship programs. One of them is the productive waqf program, aimed at developing waqf in a way that is beneficial and useful for the community (Mu'allim, 2015).

According to Maulana (2018), Pondok Pesantren Gontor is considered well-established in its waqf management. One form of waqf management carried out by Pondok Pesantren Gontor is through the management of waqf land and buildings it owns. Through this management, the Islamic boarding school is able to generate income used for operational purposes and community empowerment. Pondok Pesantren Gontor also develops waqf by managing various productive enterprises such as agriculture, livestock, and fisheries. These endeavors not only generate income for the Islamic boarding school but also provide social benefits to the surrounding community.

Devie Megawati's research (2014) titled "Management and Development of Waqf in Pekanbaru City" states that the management of productive waqf is carried out in a simple, unpretentious, or traditional manner. The *Nazhir* (waqf administrator) also acts as the Mosque's administrator, and the management of waqf assets is done voluntarily. There are no specific officers assigned for this task. On average, among the *Nazhirs*, there are traders and retirees as their professions. Meanwhile, the research conducted by Hardiyanti Yusuf (2016) titled "Management and Utilization of Productive Waqf in Empowering the Community's Economy at Pesantren Al-Mubarak, Kec. Sibulue, Kabupaten Bone" states that the utilization of productive waqf results has two internal targets: financing the operational costs of the Islamic boarding school and external usage, such as providing scholarships for specific criteria students, lending facilities for the local community, and providing free fertilizers for farmers. Pesantren Al-Mubarak manages productive waqf through a mini market and a chicken farming business. On the other hand, Edi Setiawan's research (2016) titled "Management of Waqf at Pondok Pesantren Al-Hikmah, Sirampog, Kabupaten Brebes" states that the management of waqf assets in the Yayasan Pendidikan Pondok Pesantren (YPPP) Al-Hikmah is separated between the personal property of the *Nazhirs* and the waqf assets managed by the *Pesantren*. The waqf management is conducted in synergy with the existing educational institution. The results from the managed and developed waqf assets are maximally allocated to support the operational and activities at YPPP Al-Hikmah. The management of waqf assets at YPPP Al-Hikmah is still done traditionally.

In order to discover the uniqueness, differences, and innovations of several research studies, researchers are very interested in investigating and exploring the Management and

Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency, Riau Province. Among the conditions, the research focuses on Yayasan Wakaf Al-Ihsan Riau, which oversees Pesantren Al-Ihsan, as the research object. The foundation's assets are waqf-owned and not individually owned. The *Nazhir*, who manages the waqf, is appointed as a specialized officer and holds a professional *Nazhir* Competency certification from BNSP (National Professional Certification Agency).

Yayasan Wakaf Al-Ihsan Riau is an organization that oversees Pesantren Al-Ihsan Riau, located in Kampar Regency, Riau. It is one of the largest Islamic boarding schools in Riau, equipped with complete and adequate educational facilities, supported by competent teachers and staff in their respective fields. The institution also has several flagship programs, including waqf development, strengthening and instilling values of Al-Qur'an, enhancing the quality of education and guidance, developing proficiency in foreign languages, and instilling a spirit of dedication to the community in the students.

RESEARCH METHOD

This research is a field study conducted through data collection methods such as observation, interviews, and Focus Group Discussions (FGD). FGDs were carried out to gain a deeper understanding of the management's perspectives and views on the management and development of productive waqf. The research participants included members of the Foundation's Board of Trustees, the Board of Supervisors, the Board of Management, the Board of Directors of Pesantren Al-Ihsan, as well as the Directorate and Bureau Heads.

The approach used in this research is qualitative descriptive, and data analysis was conducted using the Qualitative Data Analysis (QDA) approach with the assistance of NVivo 12 Plus software. The qualitative approach was chosen to obtain in-depth data and examine various natural aspects related to the management and development of productive waqf. Meanwhile, the descriptive approach was used to present and interpret the management and development of productive waqf, as well as to answer the research questions proposed in this study.

The word “*Yayasan*” (Foundation) was mentioned 40 times by the informants, accounting for 2.08 percent of the total discussions. The word “*pengelolaan*” (management) was mentioned 1.25 percent, and the word “*pengembangan*” (development) was mentioned 1.56 percent. Meanwhile, the word “*produktif*” (productive), which is the focal point of the meaning of waqf, was discussed by all informants, comprising 1.41 percent of the total discussions. The administrators of *Yayasan*, as *nazhir* of waqf, represented in their activities by the words “*berkompeten*” (competent) and “*bersertifikat*” (certified), were mentioned in each conversation with a weight of 0.31 percent.

The series of sentences on the management and development of productive waqf, reflected in the title of this thesis, cumulatively accounts for 10.89 percent of the fifty most frequently mentioned words. This includes the words “*pengelolaan*” (management) at 1.25 percent, “*pengembangan*” (development) at 1.56 percent, “*waqf*” at 6.67 percent, and “*produktif*” (productive) at 1.41 percent.

Collection of Cash Waqf

The cash waqf referred to in this thesis, as the focus of the description, is a program for collecting cash waqf that comes from the allocation of profits from businesses designated for cash waqf and waqf funds from guardians of students who have been declared successful new students.

The collection of cash waqf is carried out by Yayasan Wakaf Al-Ihsan Riau in two forms:

Waqf Funds

The amount of waqf funds that become part of the admission fee for new guardian of students is determined once a year. The amount of education fee is determined based on the foundation's letter regarding the education cost for each academic year. The amount of waqf funds for the last three years are as follows:

Table 1
Amount of waqf funds per student based on the letter regarding education cost for each academic year

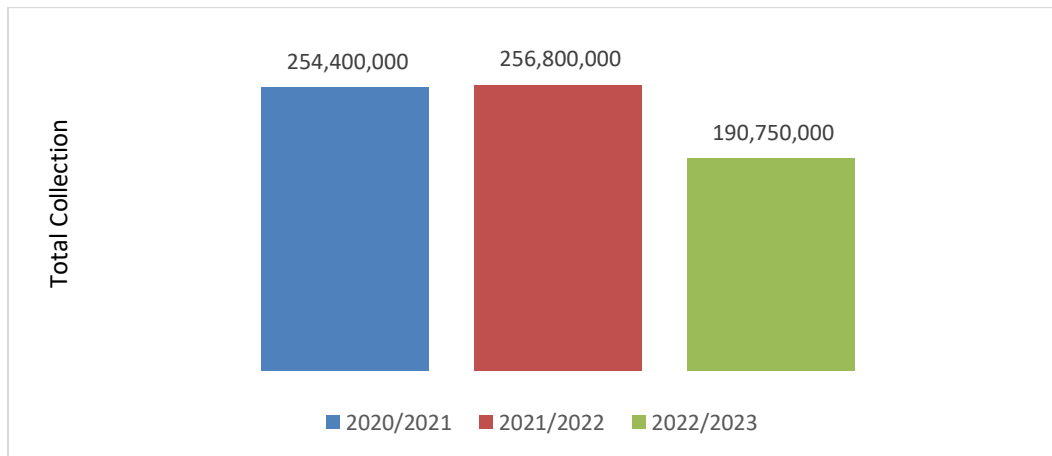
| No | Description | Academic Year | | |
|----|-------------|---------------|-----------|-----------|
| | | 2020/2021 | 2021/2022 | 2022/2023 |

| | | | | |
|---|---------------------------------|---------|---------|---------|
| 1 | Early Childhood Education (ECE) | 0 | 0 | 250.000 |
| 2 | Primary School (SD MQRes) | 0 | 0 | 250.000 |
| 3 | Junior High School (SMP IT) | 800.000 | 800.000 | 500.000 |
| 4 | Senior High School (MA) | 800.000 | 800.000 | 500.000 |

Source: Primary data, processed in 2023

Accumulatively, the amount of waqf funds received over the past three years can be illustrated as shown in the following graph:

Graph 1
Accumulated Collection of Waqf Funds at Yayasan Wakaf Al-Ihsan Riau Over the Past Three Years



Source: Primary data, processed in 2023

The consecutive collections of waqf funds are as follows: 1) Academic year 2020/2021 amounted to Rp. 254,400,000 (*Two Hundred Fifty-Four Million Four Hundred Thousand Indonesian Rupiah*); 2) Academic year 2021/2022 amounted to Rp. 256,800,000 (*Two Hundred Fifty-Six Million Eight Hundred Thousand Indonesian Rupiah*); 3) Academic year 2022/2023 amounted to Rp. 190,750,000 (*One Hundred Ninety Million Seven Hundred Fifty Thousand Indonesian Rupiah*).

In the academic year 2022/2023, there was a significant decrease in the collection of waqf funds. However, when compared to the number of endowment contributors, there was a drastic increase, from 328 contributors in the academic year 2020/2021 to 399 contributors in the academic year 2022/2023.

The decrease in the amount of endowment fund collection has several factors, including: 1) Guidance from the Yayasan Wakaf Al-Ihsan Riau Board of Trustees during the Second Quarterly Meeting of the academic year 2020/2021 to gradually provide and distribute the benefits of endowment fund management and development in the form of reduced education fees/scholarships to students within the Yayasan Wakaf Al-Ihsan Riau community; 2) Implementation of Yayasan’s Decree No. 011.3/S.Kep/YWIR/X/2021 regarding the education fees for the academic year 2022/2023, which includes the exemption of admission fees, especially the endowment fund. Also, a reduction in the endowment fund for all students from Rp. 800,000 (*Eight Hundred Thousand Indonesian Rupiah*) to Rp. 500,000 (*Five Hundred Thousand Indonesian Rupiah*) per student's guardian; 3) Implementation of Yayasan’s Decree No. 026.3/SK/YWIR/XII/2021 regarding the education fees of the children of administrators, supervisors, and officials of Yayasan Wakaf Al-Ihsan Riau, which includes the exemption of all education fees for the children of administrators, supervisors, and officials while studying under the auspices of Yayasan Wakaf Al-Ihsan Riau.

Waqf Funds from Business Profits Allocated

The Waqf funds from business profit allocated, as a profit allocation from business activities by the Directorate of Waqf and Educational Donations through its established business units at Ahsanta.

For the improvement of the endowment ecosystem and endowment literacy in terms of capacity building and business development, based on the decision of Yayasan Wakaf Al-Ihsan Riau, the allocation (*mauquf ‘alaihi*) of net profit is as follows:

Table 2
List of waqf allocation from the net profit of the Directorate of Endowments and Educational Donations business

| No | Waqf Allocation | % | Description |
|----|---------------------------------------|-----|---|
| 1 | Student Activities | 5 | Stimulating students' creativity in 4 main programs |
| 2 | Corporate Social Responsibility (CSR) | 2,5 | Involvement of local community in pondok activities |
| 3 | Cash Waqf | 20 | Cash Waqf |
| 4 | Masjid Waqf | 10 | Accelerating mosque construction |

| No | Waqf Allocation | % | Description |
|----|----------------------|------|--------------------------------------|
| 5 | Business Development | 62,5 | Reinvestment in business development |

Source: Primary data, processed in 2023

The total collection of cash waqf from the allocation of net profits of the Wakaf and Education Donation Directorate within a span of 5 months, starting from November 2022 to March 2023, amounted to Rp 55,466,036 (*Fifty-Five Million Four Hundred Sixty-Six Thousand Thirty-Six Rupiah*).

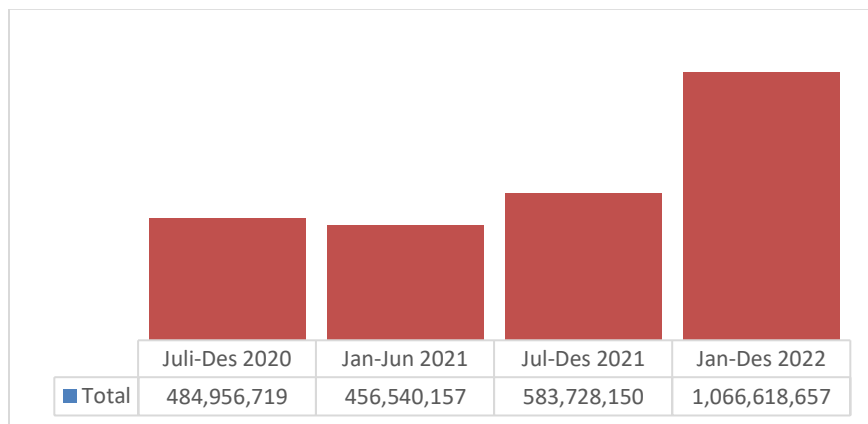
The Collection of Waqf through Money

The cash waqf through money collection program conducted by Yayasan Wakaf Al-Ihsan Riau is an open program with the intention of providing opportunities for broad community participation to obtain the blessings of waqf in the provision and development of worship facilities, educational facilities, and learning infrastructure. The cash waqf program is designated for the waqf of mosque construction, waqf of dormitory construction, waqf of classroom construction, and waqf of land acquisition.

Endowment For Mosque Construction

The development program of the Al-Ihsan Boarding School Riau’s Mosque, which is funded through cash endowment, consists of two mosque units. Namely, the Daarul Ihsan Grand Mosque and the Daarul Ihsan Mosque for female students.

Graph 2
Accumulation of endowment through money for the construction of the Mosque during the period from July 2020 to December 2022



Source: Primary data, processed in 2023

The acquisition of endowments through money for the period of July-December 2020 amounted to Rp. 484,956,719 (*Four Hundred Eighty-Four Million Nine Hundred Fifty-Six Thousand Seven Hundred Nineteen Rupiah*), in the first semester of 2021, the acquisition of endowments through money amounted to Rp. 456,540,157 (*Four Hundred Fifty-Six Million Five Hundred Forty Thousand One Hundred Fifty-Seven Rupiah*). As for the second semester of 2021, the acquisition of endowments through money amounted to Rp. 583,728,150 (*Five Hundred Eighty-Three Million Seven Hundred Twenty-Eight Thousand One Hundred Fifty Rupiah*). And the acquisition of endowments through money for the construction of the Mosque in 2022 amounted to Rp. 1,066,618,657 (*One Billion Sixty-Six Million Six Hundred Eighteen Thousand Six Hundred Fifty-Seven Rupiah*).

The fund for mosque construction is IDR 6,562,308,266 (*Six Billion Five Hundred Sixty-Two Million Three Hundred Eight Thousand Two Hundred Sixty-Six Rupiah*). Meanwhile, the collection of endowment through money for the construction of the Mosque during the second semester period of 2020, from June 2020 to December 2022, amounted to 39.49 percent equivalent to Rp. 2,591,843,683 (*Two Billion Five Hundred Ninety-One Million Eight Hundred Forty-Three Thousand Six Hundred Eighty-Three Rupiah*).

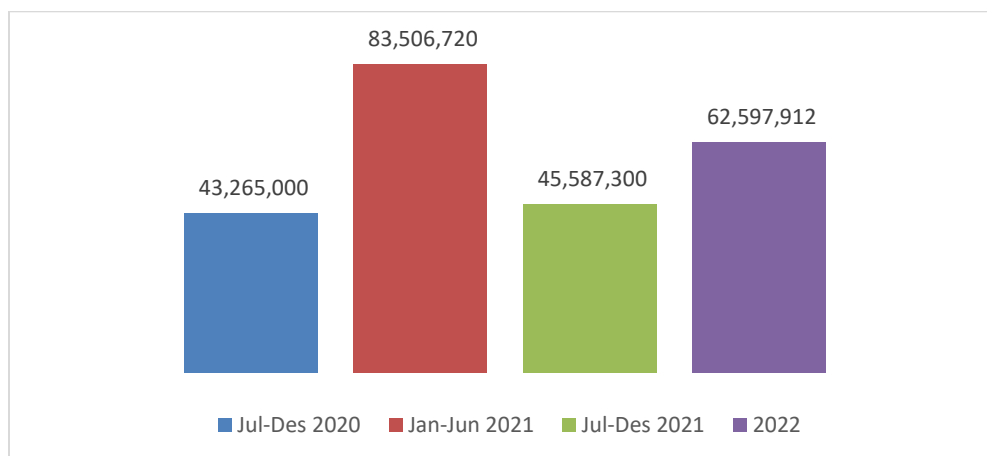
Endowment For Dormitory Construction

The program of collecting waqf (endowment) through money for dormitory construction is an effort to involve the role of wakif (endower) in the dormitory development. The funds collected from the dormitory construction program through waqf money will be allocated for the construction of two buildings, namely the third floor of the Iraq building and the second and third floors of the Turkey building.

The total funding requirement for the construction of the dormitory, consisting of the third floor of the Iraq building and the second and third floors of the Turki building, is Rp 2,420,000,000 (*Two Billion Four Hundred Twenty Million Rupiah*).

The total endowment collected through money for dormitory construction from July 2020 to December 2022 amounts to Rp 234,956,932 (*Two Hundred Thirty-Four Million Nine Hundred Fifty-Six Thousand Nine Hundred Thirty-Two Rupiah*). The detailed breakdown of the endowment collection through money can be illustrated in the following graph:

Graph 3
Endowment Collection through Money for Dormitory Construction Period from July 2020 to December 2022



Source: Primary data, processed in 2023

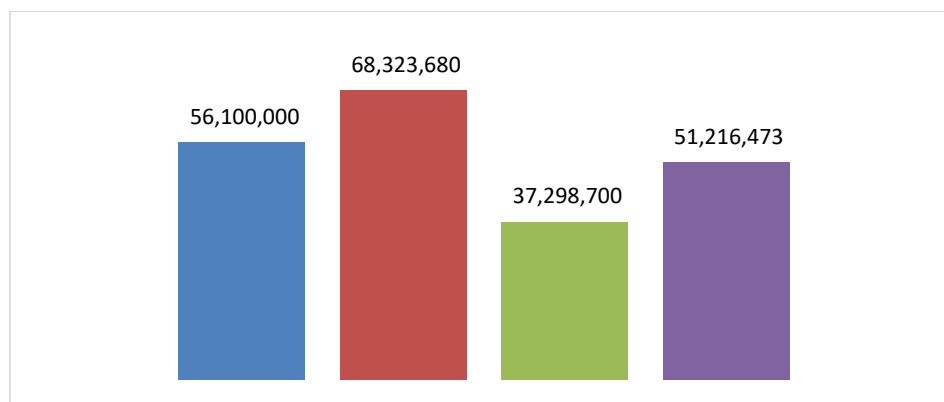
The contribution of waqf through money for the construction of the dormitory, which includes the construction of the third floor of the Iraq building and the second and third floors of the Turki building, is 9.7 percent or Rp 234,956,932 (*Two Hundred Thirty-Four Million Nine Hundred Fifty-Six Thousand Nine Hundred Thirty-Two Rupiah*) of the total required funding amounting to Rp 2,420,000,000 (*Two Billion Four Hundred Twenty Million Rupiah*).

Endowment for Classroom Construction

The cash waqf program for the construction of classrooms, funded by cash waqf, is designated for the construction of SD MQRes classrooms located within the Elementary School complex.

Total cash waqf collection for the construction of classrooms from July 2020 to December 2022 amounted to Rp. 212,938,853 (*Two Hundred Twelve Million Nine Hundred Thirty-Eight Thousand Eight Hundred Fifty-Three Rupiah*). The detailed breakdown of cash waqf collection for classroom construction is illustrated in the following graph:

Graph 4
Cash Waqf Collection for Classroom Construction Period from July 2020 to December 2022



Source: Primary data, processed in 2023

The cash waqf contribution for classroom construction is 38.98 percent or Rp. 212,938,853 (*Two Hundred Twelve Million Nine Hundred Thirty-Eight Thousand Eight Hundred Fifty-Three Rupiahs*) of the total funds needed for the construction of the second floor of Fakhruddin Building at SD MQRes, which is Rp. 546,250,000 (*Five Hundred Forty-Six Million Two Hundred Fifty Thousand Rupiahs*).

Waqf of Land Acquisition

Waqf land acquisition is a waqf program through monetary contributions aimed at acquiring strategically important land for the development of the *Pesantren* area. The primary focus of the waqf land acquisition program is to address the needs of development and land adjacent to the *Pesantren*.

The cost required for the land acquisition waqf program for 4 land parcels is Rp. 1,526,100,000 (*One billion five hundred twenty-six million one hundred thousand rupiahs*). The monetary waqf contributions for land acquisition were launched for approximately four months from September to December 2022, and a total of Rp. 260,334,000 (*Two hundred sixty million three hundred thirty-four thousand rupiahs*) was collected. The contribution of the waqf through money program for land acquisition during the period of September to December 2022 is 17.09 percent.

Management of Productive Waqf

As a form of responsible management of waqf assets and to ensure the continuity and sustainability of the waqf benefits, the waqf assets that are managed must be well taken care

of and preserved. The waqf assets are well-administered, protected from ownership disputes, and optimized for the benefit of the community.

The improvement of *nazhir* quality plays a crucial role for Yayasan Wakaf Al-Ihsan Riau as a legally recognized *nazhir* institution. A qualified *nazhir* will be able to carry out the trust of the institution responsibly and professionally, with transparency and sustainability. By enhancing the quality of *nazhir*, it is expected that Yayasan Wakaf Al-Ihsan Riau can become a competent *nazhir* institution and gain the trust of the community in managing and developing waqf for the prosperity and well-being of the ummah.

In the effort to enhance the quality of *nazhir*, Yayasan Wakaf Al-Ihsan Riau gradually sends its *nazhir* to participate in certifications and trainings, including training and certification provided by the Indonesian Wakaf Agency (LSP Badan Wakaf Indonesia), financial management training for waqf, technical guidance, and involvement in the Indonesian Nazhir Association (Asosiasi Nazhir Indonesia - ANI).

Administration of Waqf Assets

The position of waqf assets from the ownership perspective is that they belong to Allah and must be preserved. Therefore, Yayasan Wakaf Al-Ihsan Riau, as the legal trustee responsible for managing and developing waqf, is obliged to establish governance for the administration of waqf assets. The administration of waqf assets serves as an effort to safeguard and maintain them from potential loss and misuse.

The administration of waqf assets is directly managed under the coordination of the General Bureau and Secretariat of Yayasan Wakaf Al-Ihsan Riau. The administration process involves data collection, codification, grouping, and bookkeeping.

Management of Waqf Resources

Yayasan Wakaf Al-Ihsan Riau, as a legal trustee, has grown as an educational social organization based on strengthening its system. The strengthening of the system in managing waqf assets involves managerial aspects, including planning, organizing, controlling, and supervision. With proper waqf management, it is expected that Yayasan Wakaf Al-Ihsan Riau will have effective, efficient, transparent, and accountable outcomes of waqf management, ensuring an improvement in the quality and quantity of the sustainability of waqf benefits.

The management of waqf resources is an effort made to ensure effective and responsible management and to ensure the optimal use of assets to maximize waqf benefits. The procedure for managing waqf resources at Yayasan Wakaf Al-Ihsan Riau can be explained as shown in the following diagram:

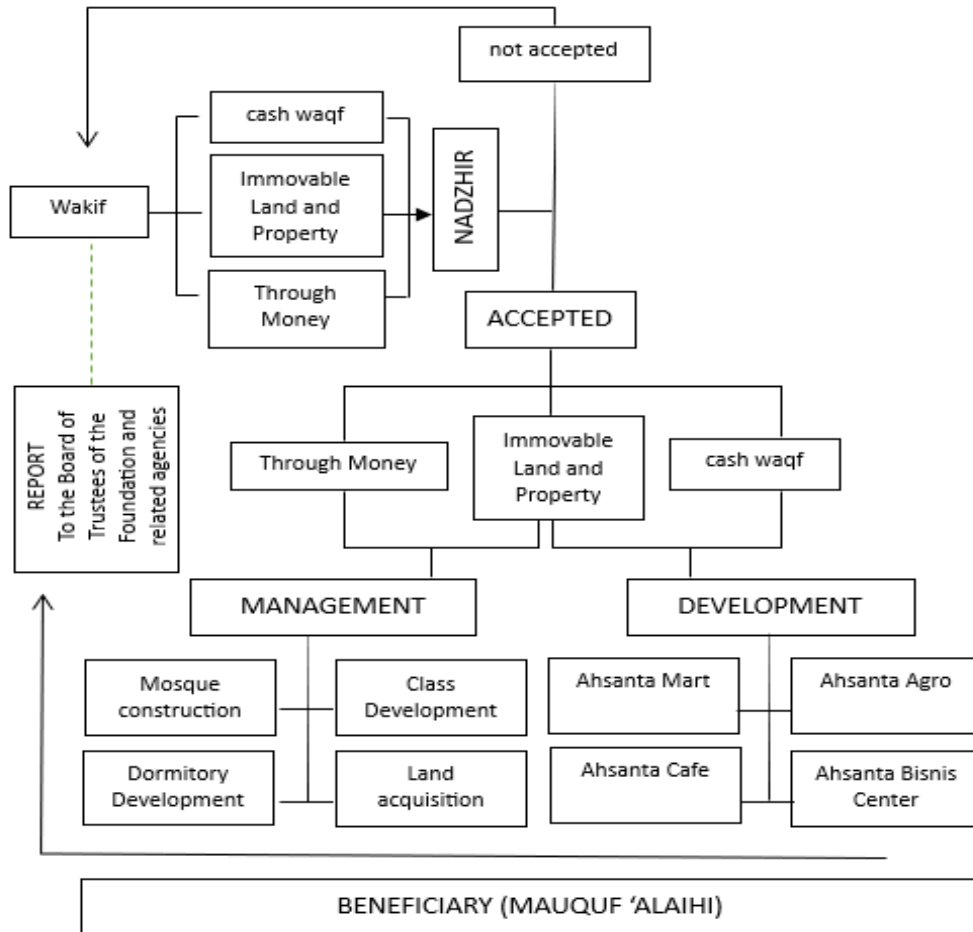


Figure 2
Procedure for the management and development of Waqf at Yayasan Wakaf Al-Ihsan Riau

The management of waqf resources carried out by Yayasan Wakaf Al-Ihsan Riau includes a series of procedures in receiving, managing, and developing waqf. *Wakif* who intends to dedicate their waqf assets to Yayasan Wakaf Al-Ihsan Riau as a trustee is further followed up with an examination and survey of the completeness of administrative and legal requirements as considerations for accepting or returning the waqf.

The waqf received from the wakif, in the form of waqf through money, waqf of land, and non-movable assets through the waqf through money program, is then separated and allocated according to the utilization of each program.

Monitoring and Supervision of Productive Waqf Management

As an effort to ensure that waqf resources are managed and utilized properly, Yayasan Wakaf Al-Ihsan Riau conducts monitoring, supervision, and guidance on waqf resource management. The main aspects of supervision that are the primary focus of Yayasan Wakaf Al-Ihsan Riau in order to safeguard and ensure the proper management of waqf resources include: waqf asset administration and documentation, utilization and maintenance, as well as reporting and accountability.

Regularly, every 3 months, the asset custodian (responsibility center) reports through the General and Secretariat of Yayasan Wakaf Al-Ihsan Riau during the quarterly evaluation meeting. The report in the quarterly evaluation meeting includes the number and types of assets, asset mutations, asset conditions, and asset values.

In an effort to bring financial credibility and accountability, Yayasan Wakaf Al-Ihsan Riau collaborates with the Firmansyah Accounting Office, CA, ASEAN CPA in the implementation of the accounting information system and financial reporting assistance based on ISAK 35 and Sharia Accounting Standards PSAK 112. To obtain transparent and accountable financial reports, Yayasan Wakaf Al-Ihsan Riau appoints the Public Accounting Firm KAP Eljufri, SE.Ak., CA., CPA. to conduct the financial audit for the year 2022.

Furthermore, to build trust and loyalty among the *wakif* (donors), Yayasan Wakaf Al-Ihsan Riau publishes financial reports and infographic information, covering the collection and realization along with documentation of the development of waqf program implementation.

Productive Waqf Development

As an effort to build self-sufficiency and create greater social and economic value and benefits, Yayasan Wakaf Al-Ihsan Riau utilizes and optimizes its waqf assets in various educational and religious activities, production, trade, and services. Yayasan Wakaf Al-Ihsan Riau develops core competencies in religious education, thereby guiding various productive

waqf development activities based on the supporting system provided by the educational institution, Pesantren Al-Ihsan Boarding School Riau.

Productive waqf development is carried out as a supporting activity for the cultivation and educational activities in the *Pesantren*, which operates 24 hours a day and 7 days a week. The *Pesantren*'s activities are conducted continuously from one sleep period to the next.

Yayasan Wakaf Al-Ihsan Riau assigns the main task of productive waqf development to the Directorate of Waqf and Education Donations. The objective of productive waqf development is to establish self-sufficiency and create greater social and economic value and benefits.

In carrying out its activities, the Directorate of Wakaf and Education Donations establishes business units under the Ahsanta Group. Ahsanta Group includes business units such as Ahsanta Mart, Ahsanta Cafe, Ahsanta Agro, IBS Business Center, Islamic Microfinance, and LPG Gas Stations.

Ahsanta Mart

Ahsanta Mart is a retail store that provides various goods and products needed for the students, school, and *Pesantren* (Islamic boarding school) requirements. The student's needs provided at Ahsanta Mart include various personal necessities, such as: Washing and bathing necessities, books and stationery needs, and Ready-to-eat packaged food and snacks are available in various products.

In addition to the personal needs of the students, Ahsanta Mart also provides materials and tools required for the teaching and learning process in the school, such as procurement of textbooks, school uniforms, office stationery, teaching materials, office supplies, and other school necessities. All the needs required by the *Pesantren* and can be provided by Ahsanta Mart are the responsibility of Ahsanta Mart as part of the economic protection strategy.

Ahsanta Mart's products, in the form of ready-to-eat packaged food and beverages, are supplied and obtained from the main distributors of manufacturers through a purchase order system. Based on the purchase order document, the Distributor sends the goods along with the delivery order document. The delivery order contains details of the items shipped along with their quantities. Payment is made in cash after all the goods are received.

As part of Ahsanta Mart's professional performance, it utilizes the BPOS application, a system based on point of sales, to facilitate inventory management, transactions, payments, sales analysis, and reporting. Performance of Ahsanta Mart for the period of July 2022 to June 2023 can be explained in the following table:

Table 3
Ahsanta Mart Performance for the Period July 2022 - June 2023

| No | Month | Revenue | Net Profits |
|-------|----------------|---------------|-------------|
| 1 | Juli 2022 | 168.530.255 | 36.983.328 |
| 2 | Agustus 2022 | 202.226.165 | 45.851.256 |
| 3 | September 2022 | 192.350.773 | 42.238.307 |
| 4 | Oktober 2022 | 151.488.336 | 34.736.469 |
| 5 | November 2022 | 170.440.919 | 36.836.339 |
| 6 | Desember 2022 | 102.805.506 | 21.354.101 |
| 7 | Januari 2023 | 162.049.790 | 35.020.608 |
| 8 | Februari 2023 | 157.559.207 | 33.993.760 |
| 9 | Maret 2023 | 144.289.105 | 30.348.278 |
| 10 | April 2023 | 27.400.685 | 4.934.555 |
| 11 | Mei 2023 | 140.349.855 | 32.115.956 |
| 12 | Juni 2023 | 345.101.884 | 36.079.185 |
| Total | | 1.964.592.480 | 390.492.142 |

Source: Primary data, processed in 2023

The total revenue of Ahsanta Mart recorded from June 2022 to June 2023 amounted to Rp 1,964,592,480 (*One Billion Nine Hundred Sixty-Four Million Five Hundred Ninety-Two Thousand Four Hundred Eighty Rupiah*) with a total net profit of Rp 390,492,142 (*Three Hundred Ninety Million Four Hundred Ninety-Two Thousand One Hundred Forty-Two Rupiah*).

In April 2023, there was a significant decline in revenue, dropping from hundreds of millions to only tens of millions. This resulted in a decrease in net profit recorded. The decline was due to a reduction in the number of transactions during the boarding school holiday, specifically the fasting holiday.

Ahsanta Cafe

Ahsanta Cafe is a business unit and service that offers high-quality processed food menus at affordable prices. The target market of Ahsanta Cafe includes fulfilling the internal

needs of the *asatidz* (teachers) and *santri* (students) as well as serving the general public during the visit schedule of the students on Saturdays and Sundays. The beverage and processed food menu offered by Ahsanta Cafe includes Menu of Various Beverages and Juices and Processed Food Menu.

In providing a menu of processed food and beverages, the management of Ahsanta Cafe involves the extended family of Yayasan Wakaf Al-Ihsan Riau with a partnership and consignment system. The partnership model is intended for partners with specific types of food and beverages as determined by the management and produced within the Ahsanta Cafe area. On the other hand, consignment cooperation is arranged for products such as various snacks, pastries, and packaged beverages produced at their respective homes.

The performance of Ahsanta Cafe from July 2022 to June 2023 can be seen in the following table:

Table 4
Ahsanta Cafe Performance Period July 2022 – June 2023

| No | Month | Revenue | Net Profits |
|-------|----------------|-------------|-------------|
| 1 | Juli 2022 | 46.745.529 | 9.302.072 |
| 2 | Agustus 2022 | 43.843.165 | 9.133.245 |
| 3 | September 2022 | 60.553.700 | 15.872.590 |
| 4 | Oktober 2022 | 59.600.200 | 16.041.253 |
| 5 | November 2022 | 95.905.000 | 19.294.518 |
| 6 | Desember 2022 | 66.765.800 | 15.333.328 |
| 7 | Januari 2023 | 60.533.700 | 15.872.590 |
| 8 | Februari 2023 | 82.816.600 | 17.844.096 |
| 9 | Maret 2023 | 66.099.800 | 13.913.647 |
| 10 | April 2023 | - | - |
| 11 | Mei 2023 | 134.601.800 | 29.248.172 |
| 12 | Juni 2023 | 49.238.800 | 10.495.797 |
| Total | | 766.704.094 | 172.351.308 |

Source: Primary data, processed in 2023

The total revenue of Ahsanta Cafe during the period from July 2022 to June 2023 amounted to Rp. 766,704,094 (*Seven Hundred Sixty-Six Million Seven Hundred Four Thousand Ninety-Four Rupiah*), with a net profit of Rp. 172,351,308 (*One Hundred Seventy-Two Million Three Hundred Fifty-One Thousand Three Hundred Eight Rupiah*). However,

in April 2023, Ahsanta Cafe did not conduct any transactions or activities as it was closed for the entire month due to the fasting holiday.

Ahsanta Agro

Ahsanta Agro is a business unit in the field of agribusiness that includes the cultivation of various types of fish such as catfish, tilapia, and *patin*, the cultivation of vegetables such as water spinach and spinach, as well as the cultivation of fruits. The products from Ahsanta Agro are expected to fulfill the main segmentation needs, which are to provide meals for the students.

The monthly kitchen needs for vegetables and fish to meet the students' requirements are 1,420 kg of catfish, 1,500 kg of *patin*, as well as 520 bunches of spinach and 620 bunches of water spinach. If these needs are converted to market prices, the potential gross income for Ahsanta Agro from vegetables and fish is more than Rp. 65,000,000 (*Sixty-Five Million Rupiah*), not to mention the additional fruit needs for meetings and guest services.

To meet the vegetable and fish needs for the students, Ahsanta Agro currently has and is in the process of producing several productive vegetable beds and fish ponds as follows: Patin cultivation consists of 3 fish cages, 1 earthen pond, and 2 permanent ponds with a total of 9,000 fingerlings stocked. Catfish cultivation consists of 5 biofloc ponds with a projected total of 7,500 fingerlings stocked. *Kangkung* (Water spinach) vegetable cultivation with a bed area of 24 m². In addition to vegetable cultivation, Ahsanta Agro is currently cultivating fruit plants, including 58 longan trees, 80 orange trees, and 8 durian trees.

In 2017, the Baitul Mal Bank Rakyat Indonesia (YBM BRI) Foundation implemented an empowerment program based on *Pesantren* (Islamic boarding school) for catfish cultivation. The program included mentoring for catfish cultivation and financial assistance for the procurement of facilities and infrastructure for catfish farming. With the support of YBM BRI, the average monthly catfish production was able to meet approximately 24.65 percent of the kitchen needs, equivalent to 350 kg per month.

However, the catfish cultivation program faced technical challenges due to the onset of the COVID-19 pandemic in Riau in mid-2020. Consequently, the catfish farming activities were halted from mid-2020 until the end of 2022.

At the beginning of 2023, a reorganization was carried out and the catfish and catfish farming were resumed. The current fish farming activities in progress. Currently, it is in the enlargement process and has produced an average of 20 kg per week, equivalent to 80 kg per month or able to meet 5.33 percent of the kitchen needs. Catfish farming is currently in the final stage of installing water network systems on 5 biofloc media.

As for vegetable cultivation, Ahsanta Agro has resumed water spinach cultivation activities from the beginning of 2023, with a new cultivation area of 24 m². With this new cultivation area, Ahsanta Agro is currently able to meet an average of 90 bunches of water spinach every month, which is equivalent to 14.51 percent of the total needs.

IBS Business Center

IBS Business Center is a concept of integration for kitchen supplies procurement system. Kitchen supplies are purchased from main wholesalers in larger quantities, then sorted and graded to optimize added value. IBS Business Center adopts a one-stop service concept to fulfill the kitchen needs of the *Pesantren*, the community of Yayasan Wakaf Al-Ihsan Riau, and the surrounding public near the *Pesantren*.

In addition to providing kitchen supplies, IBS Business Center also serves as a showcase for all products from Ahsanta Agro. With a marketing concept of shopping while contributing to charity (waqf), it offers friendly wholesale prices and delivery services. The construction of the IBS Business Center complex has been completed and it is now occupied. Currently, it is in the process of simulating the layout arrangement of the products. The grand launching to celebrate the opening of IBS Business Center is scheduled for August 2023.

Sharia Micro Financing (Ahsan Finance)

Sharia micro financing is a service and business unit provided by Ahsanta Group. In the initial stage, the services and business are intended for internal customers within the community of Yayasan Wakaf Al-Ihsan Riau. Sharia micro financing utilizes *murabahah* contract, in which the manager purchases products based on the customers' needs, and then sells these products to the customers at the cost price plus an agreed-upon profit.

The total funds managed by Sharia Micro Financing from July 2022 to June 2023 amount to Rp 371,994,000 (*Three Hundred Seventy-One Million Nine Hundred Ninety-Four*

Thousand Rupiah), while the total net margin successfully recorded is Rp 60,764,700 (*Sixty Million Seven Hundred Sixty-Four Thousand Seven Hundred Rupiah*).

The applications for Sharia Micro Financing are used by the community of Yayasan Wakaf Al-Ihsan Riau for various purposes, such as purchasing laptops, mobile phones, bicycles, motorcycles, and even home renovation requests.

Al-Ihsan LPG Gas Station

Al-Ihsan LPG Gas Station is an official collaboration between Yayasan Wakaf Al-Ihsan Riau and Pertamina, facilitated by the Department of Cooperatives and Small and Medium Enterprises of Kampar Regency in late August 2022. Al-Ihsan Gas Station officially received its allocation from Pertamina in September 2022.

The allocation of LPG gas to Al-Ihsan Gas Station is 560 cylinders, divided into 4 delivery schedules, with 140 cylinders delivered every Thursday, once a week. Out of the 140 cylinders per week, 40 cylinders are typically absorbed by the community of Yayasan Wakaf Al-Ihsan Riau, while the remaining 100 cylinders are used to meet kitchen needs. Al-Ihsan Gas Station sells gas at the highest retail price as determined by Pertamina, which is Rp. 18,000 (Eighteen Thousand Rupiah) per cylinder. For kitchen use, an additional Rp. 2,000 (*Two Thousand Rupiah*) is charged as a cylinder rental fee.

As a result, the total monthly transaction generates revenue of Rp. 10,880,000 (*Ten Million Eight Hundred Eighty Thousand Rupiah*), with a profit of Rp. 2,536,000 (*Two Million Five Hundred Thirty-Six Thousand Rupiah*) and monthly kitchen budget savings of Rp. 2,000,000 (*Two Million Rupiah*) to Rp. 4,800,000 (*Four Million Eight Hundred Thousand Rupiah*) due to the price difference when purchasing gas from other agents at prices ranging from Rp. 25,000 (*Twenty-Five Thousand Rupiah*) to Rp. 32,000 (*Thirty-Two Thousand Rupiah*) per cylinder.

Management and Development Strategy of Endowments

The principles of managing and developing waqf, as mandated by the waqf (endowments) law, are to preserve the waqf assets and develop them productively according to the objectives, functions, and purposes based on sharia principles and methods.

To maintain the existence of waqf assets and ensure the sustainability of their benefits, Yayasan Wakaf Al-Ihsan Riau has implemented efforts, steps, and strategies in

managing and developing waqf. The strategies developed serve as guidelines in managing and developing waqf. These strategies are as follows: *First*, Building transparency and accountability. In its management, Yayasan Wakaf Al-Ihsan Riau accompanies financial reports prepared by a chartered public accountant (KJA) based on ISAK 35 and Sharia PSAK 112, conducts financial audits by a public accounting firm (KAP), utilizes and develops management information system applications, implements regular monitoring and evaluation systems through quarterly evaluation meetings, and publishes waqf infographic bulletins as a means of communication and reporting to stakeholders. *Second*, optimizing cash waqf as an instrument to accelerate infrastructure development and the provision of facilities and infrastructure for education and learning activities. *Third*, maximizing cash waqf as an instrument for business development and building the self-reliance of the *Pesantren* (Islamic boarding school). *Fourth*, Optimizing zakat and educational donation programs for scholarship provision and human resources development. *And Fifth*, Establishing a waqf ecosystem and partnerships with economic protection policies.

Beneficiaries of Endowments

Based on the recipient aspect of waqf as stated in the waqf deed, the waqf assets managed by Yayasan Wakaf Al-Ihsan Riau are considered as “*waqf khoiri*” with the purpose of implementing religious education based on pesantren. “*Waqf khoiri*” is a type of waqf with designated beneficiaries for the general good (*mashlahah ammah*).

The benefits of waqf, as contributions from Yayasan Wakaf Al-Ihsan Riau for the general good, include: *First*, providing education based on *Pesantren* principles to more than 1,503 students. *Second*, Nurturing and sending preachers to guide more than 30 mosques and prayer rooms in the vicinity of the *Pesantren*. *Third*, offering scholarships to no less than 289 students from various backgrounds, including orphans, college students, children of teachers, and children of community and religious leaders. *Fourth*, Supporting and cooperating in providing preachers for the activities of “*PERMATA*,” a unity of *Majelis Taklim* (religious study groups) in the Kubang Jaya village. *Fifth*, utilizing waqf infrastructure for various religious, social, and community activities such as large gatherings, parenting events, monthly study sessions for the community, and using the waqf infrastructure for flood control, including integrated drainage networks. *Sixth*, Providing healthcare services through

Pesantren Health Post (POSKESTREN). And Seventh, Empowering the local community's economy through partnership and consignment models with the surrounding community of the *Pesantren*.

CONCLUSION

Waqf plays a very important role in various aspects of life. Besides having a spiritual dimension, waqf emphasizes economic and social welfare aspects. The principle of waqf management and development, as mandated by waqf laws, is to preserve and develop waqf assets productively in accordance with the goals, functions, and purposes based on Sharia principles.

Yayasan Wakaf Al-Ihsan Riau has a vision to become a strong waqf institution serving the community in the fields of education, religion, and social matters. Currently, the foundation manages early childhood education (PAUD/TK), primary school education (SD MQRES), and Pesantren Al-Ihsan Boarding School Riau, which includes junior high school education (SMP IT) and senior high school Madrasah Aliyah (MA), as well as the Islamic College (STAI) Al-Ihsan, which is currently awaiting operational permits.

In managing waqf assets, Yayasan Wakaf Al-Ihsan Riau, as the Nazhir with legal status, relies on strengthening the organizational system. This includes strengthening the quality of Nazhir by obtaining Nazhir Competency certification, conducting training, and various technical guidance on waqf management. Additionally, it involves the management of waqf asset administration and inventory. The management of waqf resources follows managerial principles, which include planning, organizing, controlling, and supervision.

In efforts to maintain the existence of waqf assets and ensure the sustainability of waqf benefits, Yayasan Wakaf Al-Ihsan Riau employs strategies such as building transparency and accountability, optimizing waqf funds for infrastructure development and educational activities, developing waqf funds for entrepreneurship and the independence of the *Pesantren*, optimizing zakat and education donation programs for scholarships and human resource development, and creating a waqf ecosystem and partnerships with economic protection policies.

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As an effort to generate a more comprehensive model of productive waqf management and development for Islamic boarding schools and all waqf stakeholders, the researchers provide the following suggestions and inputs: First, there is a need for optimization and strong synergy in waqf management and development by involving the main internal strength of the *santri* community, who possess various professions, competencies, and extensive and diverse networks. Second, strong cooperation and collaboration are required for Islamic boarding schools to access zakat institutions, waqf institutions, and financial institutions in strengthening the ecosystem of productive waqf management and development. Third, for Islamic boarding schools, the legality and permission for managing cash waqf are essential to ensure accountability and the waqif's loyalty. Fourth, for further research, it is necessary to compare the models of waqf management and development between waqf-based Islamic boarding schools and traditional

Islamic boarding schools rooted in family waqf management, involving a larger number of Islamic boarding schools in a broader scale.

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