

Economic Resilience Model of the Darul Istiqomah Islamic Boarding School in Manado in a Minority Community Through the Management of Productive Waqf

Radlyah Hasan Jan*

State Islamic Institute of Manado North Sulawesi, Indonesia

*Corresponding Authors: radlyah.jan@iain-manado.ac.id

Amalia Kurnia Nugraha

State Islamic Institute of Manado North Sulawesi, Indonesia

Email: nugrahaamalia8@gmail.com

Lilly Anggrayni

State Islamic Institute of Manado North Sulawesi, Indonesia

Email: lilly.anggrayni@iain-manado.ac.id

Jamaludin Hasan

State Islamic Institute of Manado North Sulawesi, Indonesia

Email: jamaludin.hasan@iain-manado.ac.id

Abstract: Islamic boarding schools frequently encounter financial vulnerabilities due to their reliance on sporadic donations, a condition often exacerbated by market limitations within Muslim-minority demographics. Although optimizing productive waqf assets offers a potential solution for institutional self-sufficiency, in reality, many governance practices remain consumptive and lack standardization. Addressing this issue, this study aims to analyze the strategies for empowering waqf land and their impact on economic independence at Pondok Pesantren Darul Istiqomah Manado. This research employs a descriptive qualitative method with a case study approach, operationalized through an in-depth investigation of a single managerial cycle at the research site using the POAC (Planning, Organizing, Actuating, and Controlling) framework. To ensure data validity and richness, informants were selected through purposive sampling based on their strategic authority and direct operational involvement, including the school leadership, the secretary, student representatives, and representatives from the Indonesian Waqf Board (BWI) of North Sulawesi. The results indicate that empowerment is implemented through asset diversification across three clusters: the boarding school complex for education and creative industries (bakery, laundry, and drinking water), the Loreng area for agriculture (corn and vegetables), and the Solog area as a Tahfiz center. This adaptive management significantly reduces monthly dormitory consumption costs by 20-25% and contributes 15-20% to the institution's annual budget. Despite successfully achieving initial financial independence as a survival strategy, the school's governance remains traditional (trust-based) and is not yet

supported by written Standard Operating Procedures (SOPs). This study concludes that integrated waqf management is a strategic solution for the independence of educational institutions in minority areas, the implementation of which imperatively requires administrative system modernization to ensure long-term sustainability.

Keywords: economic resilience; islamic boarding school, minority, productive waqf management

Introduction

At the global level, Islamic philanthropic instruments, particularly waqf, have been widely recognized as essential pillars in supporting sustainable development, poverty alleviation, and the financing of educational institutions.¹ Various countries are actively striving to shift the paradigm from traditional waqf management toward a productive waqf ecosystem capable of generating financial independence.² At the national level, Indonesia, home to the world's largest Muslim population, possesses a massive potential of waqf land assets. However, Islamic boarding schools, which have historically served as among the largest waqf managers (*nazhir*) in Indonesia, frequently confront classic funding challenges. A high dependency on sporadic public donations or government subsidies renders these Islamic educational institutions highly vulnerable to external financial shocks.

In response to these dynamics, the economic independence of Islamic boarding schools is imperatively required to ensure the sustainability of education and Islamic propagation. Objectively, the economic independence of *pesantren* is defined as the measurable institutional capacity to sustainably plan, generate, and diversify its own revenue streams through autonomous business units. This independence is manifested by the institution's ability to cover daily operational costs, fund infrastructure development, and guarantee the welfare of its teaching staff without relying entirely on external financial injections.

Waqf is an Islamic economic instrument characterized by a profound socio-economic dimension, as it is oriented not merely toward individual piety, but equally toward collective welfare. Theoretically, the empowerment of waqf land is defined as a strategic endeavor to transform "idle" assets into productive ones capable of generating maximal and sustainable benefits for the beneficiaries (*mauquf 'alaih*).³ Within the modern constellation, productive waqf has evolved into a pillar of human resource development, wherein the investment surplus from waqf assets is proportionally allocated to reinforce public facilities, ensure

¹ Nasim Shah Shirazi, Mohammed Obaidullah, and Mohamed Aslam Haneef, "Integration of Waqf and Islamic Microfinance for Poverty Reduction," 2015.

² Ahmad Djunaedi and Thobieb Al-Asyhar, *Menuju Era Wakaf Produktif* (Jakarta: Mitra Abadi Press, 2005).

³ Bakri Bakri, "Urgensi Lembaga Nirlaba Islam Dalam Pemberdayaan Masyarakat Miskin Di Indonesia," *Al-Buhuts* 13, no. 01 (2017): 33–52.

educator welfare, and develop adaptive curricula, thereby guaranteeing the independent sustainability of Islamic educational institutions.⁴

Within the managerial framework, waqf effectiveness heavily relies on adopting modern management principles that prioritize transparency and accountability. The theory of productive waqf integration emphasizes that these assets will only generate added value if administered under sound governance, which is capable of professionally delineating social and business functions to avert inefficiency.⁵ The success of this model necessitates an inclusive collaborative synergy, such as a partnership paradigm between waqf managers (*nazhir*) and the alumni network, which acts as both capital backers and a captive market for the *pesantren*'s business units.⁶ Furthermore, integration with Islamic financial institutions is an absolute prerequisite to ensure capital access and more measurable risk mitigation in every waqf-based economic empowerment project.⁷

However, the reality of waqf practices in Indonesia frequently remains entrenched within a traditional-consumptive paradigm that perceives waqf as confined solely to ritual functions. The majority of waqf assets are left unproductive (idle waqf lands) or are exclusively utilized for the construction of mosques and cemeteries, devoid of any accompanying direct economic value schemes. This phenomenon is rooted in the inadequate managerial capacity of waqf managers (*nazhir*) and a profound lack of innovation in mapping business opportunities within the real sector. Analyses employing the Business Model Canvas (BMC) approach frequently reveal that the failure to optimize waqf assets stems from the inadequate identification of value propositions and poor stakeholder relationship management within the business structure of the *pesantren*.⁸

Amidst the currents of globalization and digitalization, low managerial accountability has emerged as a serious challenge with the potential to erode public trust in Islamic philanthropic institutions. In specific regions, weak oversight and manual reporting systems result in waqf potential remaining

⁴ Arlinta Prasetian Dewi, "Strategi Pengembangan Aset Melalui Pengelolaan Wakaf Produktif Di Pondok Pesantren Walisongo Ngabrar Perspektif BMC," *At-Tasyri Jurnal Hukum Islam Dan Ekonomi Syariah* 6, no. 01 (2025): 69–79.

⁵ Shirazi, Obaidullah, and Haneef, "Integration of Waqf and Islamic Microfinance for Poverty Reduction."

⁶ Nadifatul Mufidah, Maskuri Maskuri, and Sugeng Listiyo, "Integral Education in Institutional Development: Partnership between Islamic Boarding Schools and Alumni," *Al-Ishlah: Jurnal Pendidikan* 17, no. 1 (2025): 270–79.

⁷ Raditya Sukmana et al., "Designing Waqf-Based Financing Model for Livestock Project: Empirical Evidence from Indonesia," *International Journal of Islamic and Middle Eastern Finance and Management* 17, no. 3 (2024): 599–617.

⁸ Dewi, "Strategi Pengembangan Aset Melalui Pengelolaan Wakaf Produktif Di Pondok Pesantren Walisongo Ngabrar Perspektif BMC."

inadequately mapped, thereby rendering its impact on poverty alleviation less significant.⁹ Consequently, the imperative to transform the management system toward digital platforms has become a pressing necessity to optimize the mass collection and management of *ummah* (community) funds in a manner that is transparent and accountable to the public in real-time.¹⁰

The concept of empowerment constitutes a systematically planned process to enhance the quality of life through the autonomous management of local resources. In line with the empowerment perspective that emphasizes active participation, this process encompasses strengthening community capacity in managing local potential to become a sovereign economic force, independent of external parties.¹¹ Within the *pesantren* ecosystem, the integration of business units through institutions such as Micro Waqf Banks has proven effective as an economic engine, providing liquidity for daily operations while simultaneously empowering the community surrounding the *pesantren* environment.¹² This empowerment model demonstrates that institutional independence can be achieved if the management of agricultural land and autonomous business units is conducted through sustainable productive management schemes. *Pesantren* no longer serve solely as centers for the transmission of religious knowledge, but also as independent economic laboratories through the professional utilization of waqf assets.¹³ This strategy necessitates the strengthening of the organizational structure supported by competent human resources, ensuring that each waqf asset is capable of generating a stable cash flow for the sustainability of the institution's social programs.¹⁴

Several prior studies have extensively explored the issue of productive waqf management. Sukmana et al. (2024), for instance, highlighted a waqf-based

⁹ Nur Fitry Latief and Nur Shadiq Sandimula, "How Accountable Is Zakat Management in Indonesia? An Evidence from BAZNAS of North Sulawesi," *Share: Jurnal Ekonomi Dan Keuangan Islam* 11, no. 1 (2022): 42–60.

¹⁰ Muhammad Fachrurrazy, Dirah Nurmila Siliwadi, and Nur Herlina, "Potential for Digital-Based Productive Waqf Development (Case Study of Datuk Sulaiman ModernIslamic Boarding School and Muhammadiyah Boarding School) in Palopo City, South of Celebes," *AL-FALAH: Journal of Islamic Economics* 7, no. 1 (2022): 141–56.

¹¹ Achmad Fauzi Kusmin, "Studi Literatur: Peran Modal Sosial Dalam Pemberdayaan Masyarakat," *Jurnal Arajang* 6, no. 1 (2023): 49–58.

¹² Mahmudin, "Konsep Integrasi Manajemen Bisnis Syariah Pondok Pesantren Melalui Bank Wakaf Mikro," *Jurnal Ekonomi Syariah Pelita Bangsa* 9, no. 2 (2024): 304–17, <https://doi.org/https://doi.org/10.37366/jespb.v9i02.1699>.

¹³ Fatkhul Wahab, Fauziah Fauziah, and Moh Ihsan, "Model Pemberdayaan Ekonomi Pesantren Berbasis Wakaf Produktif: Studi Kasus Pada Pondok Pesantren Al Ihsan Al Murtadlo Bululawang," 2025.

¹⁴ Suyatno Suyatno, "Management and Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency," *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)* 7, no. 1 (2024): 395–422.

financing model for livestock projects aimed at penetrating external markets.¹⁵ Mahmudin (2024) emphasized the significance of integrating Islamic business management within *pesantren* through Micro Waqf Banks,¹⁶ whereas Fachrurrazy et al. (2022) focused on the imperative of digitalization in the development of productive waqf.¹⁷ Although extensive research on productive waqf has been conducted, the majority of the existing literature tends to concentrate on waqf management in regions with a Muslim-majority population, such as Java or Sumatra. There remains a notable paucity of literature comprehensively examining how survival strategies and waqf asset development are executed in regions with a Muslim-minority demographic, such as North Sulawesi. In reality, the challenges within minority regions are substantially more complex, inextricably linked not only to internal managerial aspects but also to broader social dynamics and market barriers imposed by the surrounding community.

Herein lies the primary novelty of this study. The aforementioned literature gap necessitates an empirical investigation into how productive waqf management models can be adapted to ensure the independence of Islamic educational institutions amidst a heterogeneous, minority demographic ecosystem.

Darul Istiqomah Manado stands as an Islamic educational institution occupying a strategic yet profoundly challenging position within the North Sulawesi region. Situated amidst a Muslim-minority population, financial independence emerges as a determinant factor in ensuring the autonomous continuity of Islamic propagation (*dakwah*) and education. According to the Leadership of Pondok Pesantren Darul Istiqomah Manado, during an interview conducted on September 20, 2025, the legal backing of a two-hectare waqf land asset with definitive legal status has established a robust foundation for the *pesantren* to pursue economic expansion through productive asset management.

At present, Darul Istiqomah has implemented a highly diversified range of business ventures, encompassing laundry, bakery, and refillable drinking water units, alongside the management of agricultural land in the Loreng area. According to the Secretary of Pondok Pesantren Darul Istiqomah Manado, during an interview conducted on September 20, 2025, these concrete measures have proven capable of subsidizing the *pesantren's* daily operational costs, contributing approximately 20-25% on a monthly basis. This achievement serves as preliminary evidence that productive waqf management exerts a tangible

¹⁵ Sukmana et al., "Designing Waqf-Based Financing Model for Livestock Project: Empirical Evidence from Indonesia."

¹⁶ Mahmudin, "Konsep Integrasi Manajemen Bisnis Syariah Pondok Pesantren Melalui Bank Wakaf Mikro."

¹⁷ Fachrurrazy, Siliwadi, and Herlina, "Potential for Digital-Based Productive Waqf Development (Case Study of Datuk Sulaiman ModernIslamic Boarding School and Muhammadiyah Boarding School) in Palopo City, South of Celebes."

impact on the financial stability of Islamic educational institutions within minority regions.

Despite demonstrating promising progress, the empowerment process at Darul Istiqomah continues to exhibit a critical managerial gap, namely the absence of standardized internal Standard Operating Procedure (SOP) documents. Devoid of management standardization, the decision-making process and the sustainability of business units remain heavily contingent upon specific individuals rather than well-established systems. In reality, the development of an exemplary productive waqf model imperatively requires the harmonization of field practices with national regulations, such as Law No. 41 of 2004 concerning Waqf.¹⁸ Therefore, this study aims to comprehensively dissect the waqf land empowerment strategies at Pondok Pesantren Darul Istiqomah Manado in order to formulate a more professional management model, thereby guaranteeing permanent economic independence.

Methods

This study is anchored in the theoretical frameworks of asset management and institutional management functions to guide the trajectory of the empirical findings and the analytical process. Specifically, the governance effectiveness of productive waqf assets in this study is comprehensively analyzed utilizing the POAC (Planning, Organizing, Actuating, and Controlling) management function approach pioneered by George R. Terry.¹⁹ This framework was selected due to its profound relevance and comprehensiveness in evaluating the extent to which the *pesantren's* managerial system operates systematically—ranging from the strategic asset planning phase, the organization of business units, and implementation dynamics, to the oversight and reporting systems. Furthermore, this research adopts the concept of Educational Resource Management (ERM) as an additional analytical tool to evaluate how the optimization of "idle" assets into productive ones directly sustains the operational stability and financial independence of Islamic educational institutions.²⁰

Methodologically, this study employs a qualitative approach utilizing a descriptive case study design to acquire an in-depth portrayal of the social realities in the field. This approach was explicitly selected to holistically comprehend human or social phenomena through the profound perspectives of the informants within their naturalistic settings.²¹ The research site was

¹⁸ Azizah Mursyidah and Miftahul Anwar, "Productive Waqf Model in Darunnajah Islamic Boarding School and Its Development for Educational Institutions," *Journal of Noesantara Islamic Studies* 1, no. 1 (2024): 39–50.

¹⁹ George R Terry, *Asas-Asas Manajemen* (Bandung: PT. Gramedia Pustaka Utama, 2006).

²⁰ Nanang Fattah, *Landasan Manajemen Pendidikan* (Bandung: Remaja Rosdakarya, 2008).

²¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R\&D* (Bandung: Alfabeta, 2019).

centralized at Pondok Pesantren Darul Istiqomah Manado, situated at Jalan Bailang Raya No. 54, Bunaken District, Manado City. The empirical investigation was conducted over a two-month duration, specifically spanning from August to September 2025.

The selection of research subjects or informants was conducted utilizing a purposive sampling technique, whereby the informants were determined based on specific criteria, namely possessing direct involvement, authority, and a comprehensive understanding of waqf asset governance at the research site. The informants in this study comprised four individuals, who are delineated in Table 1 below:

Table 1
Research Informants

No	Informant	Role / Primary Data Focus
1	<i>Pesantren</i> Leadership	Asset history, spatial master plan, and the strategic vision for economic diversification.
2	Secretary of the <i>Pesantren</i>	Daily technical operational data, business units, and cost efficiency percentages.
3	Student Representative (<i>Santri</i>)	Direct validation of food fulfillment and the transfer effects of entrepreneurial skills.
4	Representative of BWI North Sulawesi	Waqf legality procedures and regulatory synchronization (Law No. 41 of 2004) within minority regions.

Source: Author's compilation, 2026

The collected data encompasses primary data obtained directly through participant observation techniques and in-depth interviews with the four aforementioned informants. Furthermore, secondary data were gathered through documentation studies encompassing financial records, institutional profiles, and other relevant literature.²²

The data analysis in this study was conducted in an interactive and continuous manner, anchored in the principles of the qualitative analysis model proposed by Miles and Huberman. The analytical process commenced with data reduction to filter, categorize, and concentrate on the interview and observational data most pertinent to the research problem. Subsequently, the data were displayed in an organized narrative format to facilitate a clearer comprehension of the relational patterns between the variables (namely, between asset management and economic independence). The final stage encompassed conclusion drawing and verification, wherein the preliminary findings were

²² Lexy J Moleong, *Metodologi Penelitian Kualitatif*, Edisi Revi (Bandung: PT Remaja Rosdakarya, 2016).

corroborated by valid and consistent empirical evidence from the field to generate credible and objective conclusions.²³

Result and Discussion

Characteristics and Legality of Waqf Assets

Legal certainty constitutes a fundamental instrument in waqf asset management to guarantee the sustainable continuity of benefits for the *ummah* (community). From a regulatory perspective, the legality of waqf assets in Indonesia is stringently governed to protect waqf objects from potential future disputes or the transfer of rights. Within this context, the possession of authentic legal documentation emerges as a paramount prerequisite before a *nazhir* (waqf manager) executes any productive empowerment initiatives.²⁴

Pondok Pesantren Darul Istiqomah Manado is officially documented as managing waqf assets in the form of land endowed with definitive legal status and unequivocal legality. This legal certainty establishes a robust foundation for the *pesantren* administration to formulate various physical development programs as well as economic business ventures. Furthermore, this aligns with statutory mandates emphasizing that all waqf properties must be systematically administered to safeguard the accountability of their governance.

The characteristics of the waqf assets within this institution possess a distinct uniqueness, as they originated from the endowments of several families of the *pesantren* administrators predominantly merchants originating from Makassar in 1985. Historically, these land grants were explicitly intended for the establishment of an independent Islamic educational center within the North Sulawesi region. Empirical field observations conducted in 2025 indicate that the historical trajectory of the institution's founding and these land endowments demonstrates that, from its very inception, the asset was deliberately projected as an instrument to fortify Islamic propagation (*syiar*) through permanent land tenure.

To elucidate the developmental trajectory and spatial distribution of these assets in greater detail, the subsequent table delineates a comprehensive inventory of the waqf assets administered by Pondok Pesantren Darul Istiqomah:

Table 2

Details and Legality of Waqf Assets at Pondok Pesantren Darul Istiqomah Manado

²³ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).

²⁴ Republik Indonesia, "Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf" (Jakarta, 2004).

No	Asset Category	Geographical Location	Land Area	Year of Acquisition	Legal Status	Current Allocation / Utilization
1	Immovable (Land)	Main Complex (Bailang Sub-district, Bunaken District)	± 2 Hectares	1985	Authenticated Waqf Certificate	Educational infrastructure (dormitories / madrasas) and creative business units (bakery, laundry, refillable drinking water) ²
2	Immovable (Land)	Loreng Area	± 2 Hectares	Officially recorded	Authenticated Waqf Certificate	Productive agricultural sector (vegetable, corn, and coconut plantations)
3	Immovable (Land)	Solog Area	± 1 Hectare	Officially recorded	Authenticated Waqf Certificate	Spiritual facilities (Tahfiz Al-Qur'an Center)

Source: Author's compilation, 2026

Drawing upon institutional profiles, internal documentation, and empirical field observations, it is unequivocally evident that the distribution of the institution's waqf assets is not concentrated within a single contiguous expanse, but is rather dispersed across three strategic locations possessing distinct characteristics. Geographically, these waqf assets are situated within a region characterized by a Muslim-minority demographic. This strategic positioning obligates the *pesantren* administration to implement robust asset management to ensure the sustained existence of Islamic propagation (*dakwah*) and education. Within such a heterogeneous social landscape, the waqf land transcends its function as mere physical property; it concurrently serves as a collective identity for the surrounding Muslim community.

The clarity of the legal status across these three locations enables the *nazhir* (waqf manager) to execute land-use diversification without internal

bureaucratic impediments. The typology of land empowerment and utilization at the *pesantren*'s main complex which has transformed from passive land into an economic hub housing various productive business units is corroborated by in-depth interview findings. As explicitly confirmed through an interview excerpt with the Chairman of the Indonesian Waqf Board (BWI) of North Sulawesi, Sya'ban Mauluddin, on September 20, 2025:

"This flexibility (in diversifying the functions of the pesantren assets) is only attainable when the land's legal status has been comprehensively resolved through legitimate waqf procedures at the Indonesian Waqf Board (BWI) level"

The aforementioned excerpt underscores that the empowerment typology at Darul Istiqomah is not merely a documentary claim, but rather a tangible practice formally recognized by the waqf authorities. This multifunctional asset utilization reflects a management orientation that is adaptive to institutional necessities. Beyond serving as the site for dormitory and *madrassa* structures, the waqf land functions as an open space that fosters social cohesion among the surrounding community. The integrated characteristics of the land bridging educational and productive zones create an ecosystem that supports the institution's sustained financial independence.²⁵

Within the perspective of modern management, legal certainty followed by productive utilization is the key to mitigating the risks associated with idle land. The management practices at Pondok Pesantren Darul Istiqomah demonstrate that land status secured by law serves as a stimulant for the *nazhir* (waqf manager) to seek funding and establish strategic partnerships with external parties. This evidence affirms that legality serves as the gateway for waqf-based economic empowerment innovation.²⁶

Overall, the characteristics of the waqf assets at Pondok Pesantren Darul Istiqomah are defined by three primary dimensions: robust legality, a religious historical background, and a strategic geographical location. These three aspects serve as both social and economic capital for the *pesantren* to continuously evolve as a center of Islamic civilization in Manado City. Bolstered by systematic administrative support, these assets are expected to consistently yield uninterrupted benefits (*kemaslahatan*) for the students (*santri*) and the broader community..²⁷

²⁵ Badan Wakaf Indonesia, *Laporan Pengelolaan Wakaf Produktif Dan Dampaknya Terhadap Lembaga Pendidikan* (Jakarta: BWI Press, 2023).

²⁶ Shirazi, Obaidullah, and Haneef, "Integration of Waqf and Islamic Microfinance for Poverty Reduction."

²⁷ Republik Indonesia, "Peraturan Pemerintah Nomor 42 Tahun 2006 Tentang Pelaksanaan Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf" (Jakarta, 2006).

Empowerment Typology: Diversification of Productive Assets

The empowerment typology of waqf land at Pondok Pesantren Darul Istiqomah Manado demonstrates a dynamic development model through an asset diversification strategy. Conceptually, this empowerment no longer views waqf as a static asset functioning solely for ritual worship purposes, but rather as a productive economic resource. Diversification is executed by mapping land potential in accordance with geographical characteristics and institutional necessities, ensuring that each segment of the asset provides distinct added value for the *pesantren's* sustainability.²⁸

This management model aligns with productive waqf management theory, which emphasizes the imperative of asset optimization to prevent them from becoming "idle land." From an Islamic economic management perspective, transitioning the status of waqf assets from consumptive to productive is pivotal in fostering financial independence for Islamic educational institutions. The typology of asset mapping and diversification in this study was comprehensively formulated based on an analysis of the *pesantren's* internal documents, subsequently validated through in-depth interviews. At Darul Istiqomah, this transformation is unequivocally evident through the integrated allocation of land functions across the educational, creative economy, and agricultural sectors spanning three distinct regions.²⁹

The first cluster, serving as the activity hub, is situated within the *pesantren's* main complex, where the waqf land is multifunctionally optimized. A significant portion of this area is utilized for the development of formal educational infrastructure, encompassing school buildings for the *Ibtidaiyah* (elementary), *Tsanawiyah* (junior high), and *Aliyah* (senior high) levels. The fundamental concept behind the utilization of this cluster was directly affirmed by the Leadership of the *Pondok Pesantren*, Muyassir Arif:

"The provision of learning facilities and dormitories on this waqf land constitutes our fundamental form of empowerment. The objective is certainly to expand educational access for the broader community, while concurrently serving as the primary base for all operational activities of this pesantren institution." (Interview, September 20, 2025)

Beyond educational facilities, this main complex also houses various productive economic business units managed internally by the *pesantren* administration. The developed business units encompass a bakery, laundry services, aquaculture, and a refillable drinking water depot, serving the needs of both the students (*santri*) and the surrounding community. Field observations through a business unit inventory conducted in 2025 demonstrate that these enterprises provide concrete evidence of the *pesantren's* success in creating a self-

²⁸ Djunaidi and Al-Asyhar, *Menuju Era Wakaf Produktif*.

²⁹ Shirazi, Obaidullah, and Haneef, "Integration of Waqf and Islamic Microfinance for Poverty Reduction."

sustaining economic ecosystem. This system is capable of generating consistent revenue for the institution, independent of government subsidies or external donor assistance

The second cluster is located in the Loreng area, where approximately two hectares of waqf land are intensively empowered for the agricultural sector. This land is managed as a plantation area for short-term vegetable crops, such as water spinach, spinach, chili, and tomatoes, as well as long-term crops, including corn and coconut. Regarding the specific objectives of this agricultural cluster, the Secretary of the *Pondok*, Muh. Arsyad, explained:

"The focus on the agricultural sector in the Loreng area is not merely aimed at pursuing profitability. More importantly, this plantation serves a strategic function as an effort to achieve food self-sufficiency for all residents of the pesantren dormitory." (Interview, September 20, 2025).

Meanwhile, the third cluster is situated in the Solog area, designated for the development of more specific spiritual and religious facilities. At this location, one hectare of waqf land has been developed for the construction of a *Rumah Tahfiz Al-Qur'an* (Quranic Memorization Center), serving as a nurturing hub for the next generation of holy book memorizers. The typology of this third cluster maintains the *pesantren's* balanced orientation, as reaffirmed by Muh. Arsyad:

"While we strive rigorously to achieve economic independence, the core essence of waqf as a medium for strengthening religious values and Islamic propagation (dakwah) remains an inseparable priority. This is why we have specifically dedicated the Solog area to the Rumah Tahfiz." (Interview, September 20, 2025).

The integration across these various empowerment sectors also yields added value in the form of character building and practical skills for the students (*santri*). Their involvement in assisting with the management of business units such as the bakery or participating in cultivation activities in the gardens serves as a medium for the direct transfer of entrepreneurial knowledge. This impact is directly experienced by the students, as expressed by one of the student representatives:

"The waqf land here does not merely serve as a site for buildings; it now functions dualistically as a practical laboratory. We are directly equipped with a strong work ethic and self-reliance, which are highly beneficial before we re-integrate into the broader community." (Interview, September 20, 2025).

Field data indicate a significant physical transformation in the utilization of waqf land over the past decade. Assets previously categorized as idle land have now been optimized into integrated productive zones. This is evident from

the allocation of approximately 3,500 m² for educational facilities, 1,200 m² for productive agricultural land, and the provision of green open spaces. The shift in land-use status reflects the effectiveness of the *nazhir's* leadership in implementing a visionary and sustainability-oriented spatial planning for the *pesantren*.

Overall, the empowerment typology of waqf assets at Pondok Pesantren Darul Istiqomah Manado reflects an "Integrated Waqf" model that synthesizes social, educational, and economic dimensions. The success in diversifying these assets serves as empirical evidence that waqf land is capable of becoming a driver for collective welfare when managed with a robust productivity vision. This model possesses significant potential to serve as a benchmark for other *pesantren* institutions in managing waqf assets amidst modern economic challenges.³⁰

Impact of Waqf Utilization on Economic Independence: POAC and ERM Analysis

Drawing upon the research findings regarding the empowerment typology across three land clusters (Bailang, Loreng, and Solog), the effectiveness of these asset management practices necessitates further deconstruction using the POAC (Planning, Organizing, Actuating, and Controlling) management framework and the Educational Resource Management (ERM) concept. This evaluation is crucial for mapping the extent to which the *pesantren's* economic independence is genuinely underpinned by an established and sustainable managerial system.

Strategic Planning Formulation (Planning)

Planning in the management of productive waqf constitutes a fundamental step that determines the success of asset transformation. The cluster-based planning strategy (educational, agricultural, and spiritual) implemented at Pondok Pesantren Darul Istiqomah demonstrates a tangible application of the Educational Resource Management (ERM) concept. This finding reinforces Wahyuni's study, which asserts that waqf assets must be planned not merely as passive funding sources, but as active instruments directly sustaining educational facilities.³¹ However, in contrast to the high-cost investment approach in palm oil plantations found in the study by Brampu & Budiasih, the planning at Darul Istiqomah is more adaptive-local in nature. The *pesantren* tactically plans the utilization of idle land for short-term crops (vegetables) to meet the daily logistical needs of the students. This planning

³⁰ Syaakir Sofyan and A Syathir Sofyan, "Pemanfaatan Tanah Wakaf Produktif: Pendekatan Praktis," *Tadayun: Jurnal Hukum Ekonomi Syariah* 4, no. 1 (2023): 1–16.

³¹ Sri Wahyuni, "Productive Waqf-Based Educational Resource Management: A Case Study at As' Adiyah Sengkang Islamic Boarding School," *ETDC: Indonesian Journal of Research and Educational Review* 4, no. 4 (2025): 1716–28.

approach has proven effective in providing an immediate impact by optimizing short-term operational cost efficiency amidst the institution's initial capital constraints.³²

From the ERM perspective, every planned investment on waqf land must possess a clear profit distribution pathway, particularly for teacher welfare and facility maintenance.³³ The zoning of land utilization at Darul Istiqomah, based on its geographical characteristics, constitutes a risk mitigation measure against business failure through a deliberate asset diversification strategy.³⁴

While this adaptive-local approach has successfully sustained logistical independence, field evaluations have identified a crucial managerial gap at the planning stage. The primary challenge within the planning function of this institution is the lack of formal work plan documentation. The development planning for business units remains intuitive and heavily reliant on leadership figures, without being supported by written roadmaps or standardized Standard Operating Procedures (SOPs). Consequently, such intuitive planning hampers the process of performance measurement and managerial regeneration in the future.

Therefore, to ensure more permanent economic independence, the planning formulation at Darul Istiqomah needs to be enhanced by adopting modern analytical tools, such as the Business Model Canvas (BMC), to deconstruct the Value Proposition of each business unit, including the bakery and refillable drinking water services. Without market data-driven planning, the *pesantren's* business units risk stagnation due to an inability to identify customer segments and stable revenue streams. Furthermore, inclusive planning must begin to incorporate long-term projections regarding the involvement of alumni networks as supporters of the *pesantren's* economic ecosystem.³⁵

Furthermore, Darul Istiqomah's future strategic planning must gravitate toward the digitalization of asset management as part of its adaptation to technological shifts and public transparency demands.³⁶ This is essential so that

³² Irmanto Brampu, Yanti Budiasih, "Analysis of the Utilization of Productive Waqf Assets of the HMSS Sejahtera Bersama Foundation's Palm Oil Plantation in North Singkil District: An Islamic Financial Perspective," *Jurnal Mediasas: Media Ilmu Syari'ah Dan Ahwal Al-Syakhsyiyah* 8, no. 3 (2025): 684–702, <https://journal.staisar.ac.id/index.php/mediasas/article/view/447>.

³³ Wahyuni, "Productive Waqf-Based Educational Resource Management: A Case Study at As' Adiyah Sengkang Islamic Boarding School."

³⁴ Mursyidah and Anwar, "Productive Waqf Model in Darunnajah Islamic Boarding School and Its Development for Educational Institutions."

³⁵ Mufidah, Maskuri, and Listiyo, "Integral Education in Institutional Development: Partnership between Islamic Boarding Schools and Alumni."

³⁶ Fachrurrazy, Siliwadi, and Herlina, "Potential for Digital-Based Productive Waqf Development (Case Study of Datuk Sulaiman ModernIslamic Boarding School and Muhammadiyah Boarding School) in Palopo City, South of Celebes."

planning does not merely stop at physical land utilization but also becomes capable of managing financial capital development more dynamically.³⁷ Certainly, this entire incisive planning framework must align with the institutional accountability governance mandated by the government and waqf authorities.³⁸ Ultimately, the success of the planning stage will significantly determine the *pesantren's* ability to design innovative financing models such as *mudharabah* or *musyarakah* schemes for subsequent productive projects grounded in sharia principles and measurable profitability.³⁹

Organizational Structure and Role Formalization (Organizing)

Organizing in productive waqf management aims to create synergy between business units while simultaneously distributing authority to prevent overlapping roles.⁴⁰ In accordance with the fundamental principles of Educational Resource Management (ERM), a healthy organizational structure must be capable of facilitating a distinct division of tasks between educational administrators and commercial business unit managers.⁴¹ However, the empirical reality at Darul Istiqomah reveals a different phenomenon; the organization still relies on a "double-role" system, where *ustads* (teachers) or daily madrasah administrators are concurrently assigned as technical managers for business units, such as the plantations and the bakery.

Economically, this double-role model has proven to be adaptive and effective in minimizing overhead costs related to employee salaries—a rational survival strategy for institutions in minority regions with limited initial capital. However, this condition indicates that a business structure fully independent of the educational entity has yet to be established. This pattern contrasts with the ideal integration model of Sharia business management, such as the implementation of Micro Waqf Banks (Bank Wakaf Mikro) reviewed by Mahmudin, where professionalism and the specialization of the *nazhir's* role are the primary keys to operational success.⁴² In the long term, reliance on educators

³⁷ Shirazi, Obaidullah, and Haneef, "Integration of Waqf and Islamic Microfinance for Poverty Reduction."

³⁸ Latief and Sandimula, "How Accountable Is Zakat Management in Indonesia? An Evidence from BAZNAS of North Sulawesi."

³⁹ Sukmana et al., "Designing Waqf-Based Financing Model for Livestock Project: Empirical Evidence from Indonesia."

⁴⁰ James A F Stoner, "Management. Prentice/Hall International, Inc., Englewood Cliffs" (New York, 1982).

⁴¹ Wahyuni, "Productive Waqf-Based Educational Resource Management: A Case Study at As' Adiyah Sengkang Islamic Boarding School."

⁴² Mahmudin, "Konsep Integrasi Manajemen Bisnis Syariah Pondok Pesantren Melalui Bank Wakaf Mikro."

who lack business specialization risks hindering innovation and limiting the scale of the *pesantren*'s business expansion.⁴³

The most fundamental weakness of the organizing function at Darul Istiqomah is the lack of managerial formalization in the form of Standard Operating Procedures (SOPs). The absence of these written guidelines causes the chain of command and work processes to rely heavily on individual authority or specific figures, rather than on a standardized institutional system. Institutional analysis indicates that the lack of SOPs results in daily operational processes losing systematically measurable quality standards.⁴⁴ In fact, an established and standardized organizational structure is essential for waqf managers to more easily convince and connect with external strategic partners.⁴⁵

To break through this structural deadlock, the organizing function at Darul Istiqomah must begin to incorporate strategies for involving alumni as institutional development partners. The partnership model between *pesantren* and alumni represents a form of resource organizational engineering that has proven effective in expanding management capacity.⁴⁶ This synergy will enable the *pesantren* to access professional managerial expertise from external sources without the need for extreme internal structural overhauls, while simultaneously strengthening organizational governance through a more robust principle of independence.⁴⁷

In conclusion, robust organizing in productive waqf management is not merely about creating hierarchical charts, but rather about fostering a structured work ecosystem. Role formalization supported by transparent governance will accelerate the *pesantren*'s business operational pace. Without mature organizing, the vast potential derived from the legality of waqf assets will be difficult to convert into a permanent instrument of economic independence.⁴⁸

Implementation Dynamics and Work Motivation (Actuating)

According to George R. Terry, the actuating function constitutes a managerial effort to mobilize organizational members so that they are willing

⁴³ Suyatno, "Management and Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency."

⁴⁴ Dewi, "Strategi Pengembangan Aset Melalui Pengelolaan Wakaf Produktif Di Pondok Pesantren Walisongo Ngabar Perspektif BMC."

⁴⁵ Mursyidah and Anwar, "Productive Waqf Model in Darunnajah Islamic Boarding School and Its Development for Educational Institutions."

⁴⁶ Mufidah, Maskuri, and Listiyo, "Integral Education in Institutional Development: Partnership between Islamic Boarding Schools and Alumni."

⁴⁷ Wahab, Fauziyah, and Ihsan, "Model Pemberdayaan Ekonomi Pesantren Berbasis Wakaf Produktif: Studi Kasus Pada Pondok Pesantren Al Ihsan Al Murdadlo Bululawang."

⁴⁸ Suyatno, "Management and Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency."

and strive to achieve the established objectives.⁴⁹ Within the ecosystem of Pesantren Darul Istiqomah, the implementation of productive waqf management is heavily influenced by charismatic leadership and religious motivation, rather than merely a transactional relationship between employees and superiors. The institutional leadership acts as the primary driving force, directing administrators and students (*santri*) to be actively involved in the operations of business units. This involvement is constructed as a form of devotion (*khidmah*) and a manifestation of Islamic values an approach that aligns with successful models of Sharia business integration within *pesantren* environments.⁵⁰

At the field execution stage, the involvement of *pesantren* elements specifically the students (*santri*) in the operations of the bakery unit and the agricultural sector at Darul Istiqomah is not merely an exploitation of economical labor, but rather a medium for soft-skills transfer and work ethic formation.⁵¹ This finding reinforces the perspective of Saputra et al., who assert that *pesantren* independence is heavily dependent on the direct integration of an entrepreneurial curriculum into the daily activities of its students.⁵²

Furthermore, the uniqueness of the implementation model at Darul Istiqomah lies in the application of an "internal food self-sufficiency" strategy. In contrast to the findings of Sukmana et al., which highlight waqf-based livestock project financing for external commercial market penetration,⁵³ Darul Istiqomah focuses the orientation of its waqf land output (such as corn and vegetable commodities) primarily on fulfilling the dormitory's internal consumption. This defensive execution strategy has proven highly effective in maintaining the stability of the *pesantren's* kitchen logistics against external market price fluctuations—a rational and crucial survival strategy for a *pesantren* in a minority region with limited access to low-cost logistics.

While this defensive execution has successfully secured the institution's daily operations, the implementation (*actuating*) of waqf empowerment in the field still faces several technical constraints. Theoretically, excellent management implementation must be supported by internal communication patterns based on professional standards and the execution of fair and binding Sharia cooperation

⁴⁹ George R Terry and Stephen G Franklin, *Principles of Management*, 8th ed. (Homewood, Illinois: Richard D. Irwin, Inc., 1982).

⁵⁰ Mahmudin, "Konsep Integrasi Manajemen Bisnis Syariah Pondok Pesantren Melalui Bank Wakaf Mikro."

⁵¹ Wahab, Fauziyah, and Ihsan, "Model Pemberdayaan Ekonomi Pesantren Berbasis Wakaf Produktif: Studi Kasus Pada Pondok Pesantren Al Ihsan Al Murdadlo Bululawang."

⁵² Jaka Saputra, Maryam Batubara, and Muhammad Arif, "The Economic Independence of Islamic Boarding Schools From the Perspective of KH. Abdullah Syukri Zarkasyi and The Implementation with Ar-Raudlatul Hasanah Islamic Boarding School in Medan.," *Dinasti International Journal of Economics, Finance & Accounting (DIJEFA)* 5, no. 3 (2024).

⁵³ Sukmana et al., "Designing Waqf-Based Financing Model for Livestock Project: Empirical Evidence from Indonesia."

contracts for external strategic partners.⁵⁴ Unfortunately, the absence of SOPs results in a work direction process that is predominantly instructional-informal. Furthermore, the lack of digital technology adoption in business unit operations causes management actualization to remain conventional. In fact, the utilization of digital instruments has been proven to significantly minimize budget leakages and enhance the work efficiency of *pesantren* business units.⁵⁵

The effectiveness of this implementation is also susceptible to stagnation as it has not been accompanied by regular training programs and Human Resource (HR) capacity building for the managers or *nazhirs*. Without updating their business and financial insights, the operation of business units will find it difficult to adapt and thrive amidst modern economic dynamics.⁵⁶

In conclusion, the current actuating function at Darul Istiqomah serves as a tangible testament to the quality and influence of the *Kiai's* leadership or the *pesantren's* head.⁵⁷ The synergy between leadership commitment, the sincere participation of its members, and spiritual values constitutes the primary formula that has successfully driven the wheels of productive waqf thus far. However, to bridge the gap from theoretical planning toward macro-scale institutional economic independence, this reliance on individual charisma must be gradually transformed into a professional management execution system.⁵⁸

Monitoring Systems and Report Accountability (Controlling)

The controlling function constitutes a process of monitoring activities to ensure that execution aligns with the original plans and to correct deviations in a measurable manner.⁵⁹ In the management of productive waqf, this function holds a highly sensitive position as it concerns the accountability of the community's trust (*amanah*). Academically, effective oversight demands regular evaluations of business unit performance to ensure that the generated surplus is genuinely distributed in accordance with the designated purpose of the waqf. However, field evaluations at Pondok Pesantren Darul Istiqomah reveal that the most

⁵⁴ Mufidah, Maskuri, and Listiyo, "Integral Education in Institutional Development: Partnership between Islamic Boarding Schools and Alumni."

⁵⁵ Fachrurrazy, Siliwadi, and Herlina, "Potential for Digital-Based Productive Waqf Development (Case Study of Datuk Sulaiman ModernIslamic Boarding School and Muhammadiyah Boarding School) in Palopo City, South of Celebes."

⁵⁶ Mursyidah and Anwar, "Productive Waqf Model in Darunnajah Islamic Boarding School and Its Development for Educational Institutions."

⁵⁷ Suyatno, "Management and Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency."

⁵⁸ Wahab, Fauziyah, and Ihsan, "Model Pemberdayaan Ekonomi Pesantren Berbasis Wakaf Produktif: Studi Kasus Pada Pondok Pesantren Al Ihsan Al Murdadlo Bululawang."

⁵⁹ Stoner, "Management. Prentice/Hall International, Inc., Englewood Cliffs."

fundamental weakness across their entire POAC management cycle lies in the monitoring and financial reporting functions, which still operate manually.

The absence of written Standard Operating Procedures (SOPs) results in a monitoring mechanism within this *pesantren* that relies heavily on interpersonal trust among administrators (*trust-based*), rather than on a standardized institutional system (*system-based*). Although trust is a vital social capital in the *pesantren* context, managerially, this condition is highly susceptible to bias and contradicts the principles of accountable Islamic philanthropic governance, as asserted by Latief & Sandimula.⁶⁰ The lack of standardized performance reports can obscure the actual economic achievements of productive assets, making it difficult for leadership to distinguish between the business units' real profit margins and operational subsidy funds.

These empirical findings directly confirm the urgency of digital transformation advocated by Fachrurrazy et al., asserting that digital reporting-based transparency is an absolute prerequisite for perfecting modern waqf management accountability.⁶¹ Incisive oversight using standardized reporting instruments should be capable of detecting periodic inefficiencies within the *pesantren's* business units (such as the bakery or agriculture). Evaluations based on clear Key Performance Indicators (KPIs) would enable managers to swiftly implement corrective actions for business units that are unproductive or misaligned with their objectives.⁶²

In addition, systemic monitoring is absolutely necessary to ensure that the management of waqf assets across the three clusters (Bailang, Loreng, and Solog) remains within the corridors of national waqf regulations (Law No. 41 of 2004) to avoid future administrative dispute risks.⁶³ Particularly in regions with a Muslim minority demography like Manado, monitoring accountability serves as a key instrument to maintain public trust and attract external strategic partnerships. Auditable oversight will provide a guarantee of security for third parties or Islamic financial institutions to inject collaborative capital into the *pesantren's* waqf development projects.⁶⁴

In conclusion, the controlling function serves as the gatekeeper for the sustainability of productive waqf management. By transforming the monitoring system from a *trust-based* approach to a *system-based* and digitalized one,

⁶⁰ Latief and Sandimula, "How Accountable Is Zakat Management in Indonesia? An Evidence from BAZNAS of North Sulawesi."

⁶¹ Fachrurrazy, Siliwadi, and Herlina, "Potential for Digital-Based Productive Waqf Development (Case Study of Datuk Sulaiman ModernIslamic Boarding School and Muhammadiyah Boarding School) in Palopo City, South of Celebes."

⁶² Dewi, "Strategi Pengembangan Aset Melalui Pengelolaan Wakaf Produktif Di Pondok Pesantren Walisongo Ngabar Perspektif BMC."

⁶³ Republik Indonesia, "Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf."

⁶⁴ Sukmana et al., "Designing Waqf-Based Financing Model for Livestock Project: Empirical Evidence from Indonesia."

Pesantren Darul Istiqomah can ensure that the economic independence achieved thus far is maintained and scaled up. The successful implementation of this monitoring function will perfectly complete the POAC management cycle, providing public assurance that every inch of waqf land has been managed proportionally and professionally for the long-term benefit of the community (*maslahat*).⁶⁵

The Impact of Productive Waqf Utilization on Economic Independence and Welfare

The concrete impact of waqf land empowerment serves as the ultimate indicator in measuring the success of productive asset governance within Islamic educational institutions. This success is not merely evaluated by the business units' ability to survive, but is measured by the extent to which the generated economic surplus is capable of creating financial independence and enhancing the collective welfare of the *pesantren* community. At Pondok Pesantren Darul Istiqomah Manado, the accumulated benefits from managing the three land clusters (Bailang, Loreng, and Solog) have created a fundamental transformation in the institution's financial resilience structure. These empirical findings validate Wahyuni's postulate, which asserts that the proportional allocation of waqf investment proceeds for teacher welfare and facility maintenance is the primary key to the stability of an educational institution.⁶⁶

Theoretically, the essence of waqf-based economic empowerment is to break the chain of dependence on fluctuating external funding sources, such as sporadic donations. The most fundamental economic impact currently enjoyed by Pesantren Darul Istiqomah is the creation of highly measurable operational cost efficiencies through an "internal food self-sufficiency" scheme. In contrast to a purely commercial orientation, the integration of the agricultural sector in the Loreng area is directly channeled to meet the logistical needs of the dormitory kitchen.⁶⁷ The utilization of idle land for this agribusiness sector has proven to be a vital strategic step in reducing the daily operational costs of the *pesantren*.

Field data indicate that the capacity to produce food commodities independently such as corn and vegetables yields a massive impact on budget efficiency. The management of this productive agricultural land is recorded to have reduced the students' daily consumption expenditures by approximately 20-25% per month. For an educational institution in a minority region with limited logistical access, this figure represents a highly crucial saving. These

⁶⁵ Mursyidah and Anwar, "Productive Waqf Model in Darunnajah Islamic Boarding School and Its Development for Educational Institutions."

⁶⁶ Wahyuni, "Productive Waqf-Based Educational Resource Management: A Case Study at As'adiyah Sengkang Islamic Boarding School."

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efficiently managed funds can ultimately be reallocated to the development of other educational infrastructures.⁶⁸ This phenomenon aligns with the findings of Brampu & Budiasih, where the utilization of waqf assets in the upstream sector (such as plantations) is proven to effectively boost the institution's economic value before being distributed to educational services.⁶⁹

In addition to the food sector's efficiency, Darul Istiqomah's economic independence is bolstered by the diversification of business units within the main complex, such as the bakery, laundry services, and the refillable water depot. The accumulated net profit from these various creative economic units consistently contributes approximately 15-20% of the *pesantren's* total annual operational budget requirements. This real contribution figure reflects the *pesantren's* success in building a foundation for financial independence; they no longer rely solely on student tuition fees (*syahriyah*) or funding injections from external donors for their operational survival.⁷⁰ This adaptive business diversification model directly strengthens the institution's economic resilience against the threats of external financial shocks.⁷¹

Beyond mere profitability figures, the welfare dimension of waqf management at Darul Istiqomah also encompasses social security aspects for vulnerable groups. As an institution that concurrently functions as an orphanage, the *pesantren* routinely distributes approximately 15% of its total agricultural harvest specifically to guarantee nutritional intake for orphaned and impoverished students (*duafa*). This precise distribution of benefits ensures that the core spirit of waqf as an Islamic philanthropic instrument is maintained where the surplus from productive assets is genuinely enjoyed by those most entitled and in need (*mauquf alaih*).⁷²

The multiplier effect of this economic independence is positively and linearly correlated with public trust and the expansion of educational service capacity. Supported by the financial resilience of the productive sector, the *pesantren's* student capacity has experienced a rapid surge, growing from only 20

⁶⁸ Wahab, Fauziyah, and Ihsan, "Model Pemberdayaan Ekonomi Pesantren Berbasis Wakaf Produktif: Studi Kasus Pada Pondok Pesantren Al Ihsan Al Murdadlo Bululawang."

⁶⁹ Brampu, Yanti Budiasih, "Analysis of the Utilization of Productive Waqf Assets of the HMSS Sejahtera Bersama Foundation's Palm Oil Plantation in North Singkil District: An Islamic Financial Perspective."

⁷⁰ Suharyanto H. Soro, Dinar Sanjaya, "The Existence of Financial Independence Management in Modern Islamic Boarding Schools (Case Study of the Role of Charity Business in Supporting the Operations of Al Basyariyah Islamic Boarding School)," *Global Education Journal* 3, no. 2 (2025): 267–280, <https://doi.org/https://doi.org/10.59525/gej.v3i2.731>.

⁷¹ Mursyidah and Anwar, "Productive Waqf Model in Darunnajah Islamic Boarding School and Its Development for Educational Institutions."

⁷² Wahab, Fauziyah, and Ihsan, "Model Pemberdayaan Ekonomi Pesantren Berbasis Wakaf Produktif: Studi Kasus Pada Pondok Pesantren Al Ihsan Al Murdadlo Bululawang."

students in 2015 to more than 250 students by 2024.⁷³ This surge in student demography serves as sociological evidence that the quality of facilities and the economic stability of an institution are directly proportional to the high level of public interest in entrusting their children's education to the institution.

From the perspective of Human Resource (HR) development, the involvement of students (*santri*) in the waqf business ecosystem serves as an incubator laboratory to hone practical skills (*soft skills*). The students are not merely fed theoretical religious doctrines, but are equipped with real-world experience in retail governance and agribusiness techniques.⁷⁴ The mastery of these skills constitutes a long-term welfare investment, ensuring that *pesantren* graduates possess a resilient work ethic and entrepreneurial spirit when they return to a heterogeneous society.⁷⁵

Finally, the empowerment of waqf in the Loreng region also stimulates a multiplier effect for the surrounding community's economy through the absorption of local labor. Land management involving local residents utilizing either profit-sharing systems or daily wages has successfully woven social harmony among different religious communities, while simultaneously increasing family income levels around the waqf land area.⁷⁶ This underscores that the blessings of productive waqf at Darul Istiqomah are not merely confined within the *pesantren* walls but radiate outward as a catalyst for community welfare in the North Sulawesi region through a local wisdom-based approach.⁷⁷

Overall, the economic and welfare impacts of waqf land governance at Pondok Pesantren Darul Istiqomah Manado have reached a stage of substantial institutional maturity. The harmonious integration between the agricultural sector, creative business units, and the social-educational mission has given birth to a resilient Islamic economic ecosystem prototype. This model contributes strong empirical evidence that the optimization of productive waqf assets is not merely a utopia, but rather the most rational strategic solution to permanently

⁷³ Suyatno, "Management and Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency."

⁷⁴ Saputra, Batubara, and Arif, "The Economic Independence of Islamic Boarding Schools From the Perspective of KH. Abdullah Syukri Zarkasyi and The Implementation with Ar-Raudlatul Hasanah Islamic Boarding School in Medan."

⁷⁵ Izzuddin Syihab and Nurani Puspa Ningrum, "ANALYSIS OF MODERN RETAIL" TRENMU MART" IN IMPROVING ECONOMIC INDEPENDENCE," *Profit: Jurnal Kajian Ekonomi Dan Perbankan Syariah* 9, no. 2 (2025): 496–505.

⁷⁶ Syaiful Anam, Moh Alpa Hosim, and Ainol Yaqin, "Transformation Of Pesantren Economic Management Toward Self-Reliance Based On Local Wisdom," *Profit: Jurnal Kajian Ekonomi Dan Perbankan Syariah* 9, no. 1 (2025): 72–80.

⁷⁷ Anam, Hosim, and Yaqin.

and sustainably secure the economic independence of Islamic educational institutions in minority regions.⁷⁸

Conclusion

The empowerment of waqf land at Pondok Pesantren Darul Istiqomah Manado demonstrates that Islamic philanthropic instruments can be effectively transformed from mere passive-consumptive assets into a productive waqf ecosystem that bolsters institutional independence. The asset diversification strategy across three specific clusters the main complex for education and creative business units, the Loreng region for defensive agriculture (food self-sufficiency), and the Solog region for a spiritual center (Rumah Tahfiz) serves as a resilient survival strategy for Islamic educational institutions in maintaining their existence and operational sustainability amidst a Muslim minority demography.

Empirically, the utilization of these productive assets yields a measurable and substantial economic impact. The *pesantren's* ability to independently produce internal food requirements is proven to reduce dormitory consumption operational costs by approximately 20-25% per month. Furthermore, the diversification of commercial business units consistently contributes a routine income of 15-20% to the institution's total annual budget. This economic surplus not only liberates the *pesantren* from total dependence on fluctuating external donors but also ensures the optimal functioning of waqf's social role in guaranteeing the welfare of orphaned and impoverished students (*duafa*) within the institution.

Although this empowerment model has successfully generated basic financial independence, managerial evaluation reveals several crucial structural gaps. Current operational success remains heavily supported by charismatic leadership figures and trust-based monitoring mechanisms, rather than a standardized institutional governance (*system-based*). The absence of written Standard Operating Procedures (SOPs), the dual-role of educators acting as business managers, and manual reporting systems represent primary challenges that potentially hinder the scale of business expansion. Therefore, managerial modernization through the formalization of separate business structures, digitalization of financial reporting, and human resource capacity building for *nazhirs* is absolutely necessary to achieve the public accountability standards mandated by national regulations.

This research provides theoretical implications that the integration of productive waqf with the concept of Educational Resource Management (ERM)

⁷⁸ Brampu, Yanti Budiasih, "Analysis of the Utilization of Productive Waqf Assets of the HMSS Sejahtera Bersama Foundation's Palm Oil Plantation in North Singkil District: An Islamic Financial Perspective."

is a highly applicable instrument for ensuring the economic resilience of Islamic educational institutions. For policymakers and the Indonesian Waqf Board (BWI), the governance at Darul Istiqomah can serve as an empirical reference in drafting a blueprint for independent *pesantren* development in minority regions. Future research is expected to explore strategic partnership models between *pesantren* and Islamic financial institutions more deeply to accelerate the productivity of "idle" waqf lands that remain widespread across Eastern Indonesia.

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