

The Contribution of Waqf in Achieving Sustainable Education in Muslim Societies

Achmad Galih Pratama¹, Yosi Aryanti², Tira Karnesa³

^{1,2,3}STIT Ahlusunnah Bukittinggi, Indonesia

¹Corresponding author: galihpratamabobank2002@gmail.com

ABSTRACT

Throughout Islamic history, waqf has served as a vital institution supporting social welfare and education. In recent years, its potential has gained renewed attention as a sustainable mechanism to advance educational equity and quality within Muslim societies. This paper examines the contribution of waqf to achieving sustainable education, aligning with Sustainable Development Goal 4 (Quality Education). Using a qualitative and descriptive design, the study draws upon a broad review of literature and documented case studies from Indonesia, Malaysia, and other Muslim-majority nations. The analysis highlights that educational waqf not only enhances access to learning but also ensures long-term institutional resilience through continuous funding. Furthermore, emerging models such as productive and digital waqf demonstrate the adaptability of Islamic philanthropy to contemporary educational challenges. Despite existing obstacles in governance, policy, and public engagement, waqf remains a powerful driver for inclusive and sustainable education reform. The study concludes that strengthening collaboration among government bodies, educational institutions, and waqf managers, combined with the integration of digital financial innovations is essential to fully realize the transformative role of waqf in modern Muslim societies.

Keywords: Waqf, Sustainable Education, Islamic Philanthropy, Educational Reform, Muslim Societies

ABSTRAK

Sepanjang sejarah Islam, wakaf telah berperan sebagai institusi penting yang mendukung kesejahteraan sosial dan pendidikan. Dalam beberapa tahun terakhir, potensinya kembali mendapat perhatian sebagai mekanisme berkelanjutan untuk memajukan pemerataan dan mutu pendidikan di masyarakat Muslim. Artikel ini mengkaji kontribusi wakaf dalam mewujudkan pendidikan berkelanjutan, sejalan dengan Tujuan Pembangunan Berkelanjutan 4 (Pendidikan Berkualitas). Dengan menggunakan desain kualitatif dan deskriptif, penelitian ini didasarkan pada tinjauan pustaka yang luas serta studi kasus terdokumentasi dari Indonesia, Malaysia, dan negara-negara mayoritas Muslim lainnya. Analisis menunjukkan bahwa wakaf pendidikan tidak hanya meningkatkan akses terhadap pembelajaran, tetapi juga menjamin ketahanan kelembagaan jangka panjang melalui pendanaan yang berkelanjutan. Selain itu, model-model baru seperti wakaf produktif dan wakaf digital menunjukkan kemampuan filantropi Islam untuk beradaptasi dengan tantangan pendidikan kontemporer. Meskipun masih terdapat kendala dalam tata kelola, kebijakan, dan keterlibatan publik, wakaf tetap menjadi pendorong yang kuat bagi reformasi pendidikan yang inklusif dan berkelanjutan. Penelitian ini menyimpulkan bahwa penguatan kolaborasi antara lembaga pemerintah, institusi pendidikan, dan pengelola wakaf, disertai dengan integrasi inovasi keuangan digital, sangat penting untuk sepenuhnya mewujudkan peran transformatif wakaf dalam masyarakat Muslim modern.

Kata Kunci: Wakaf, Pendidikan Berkelanjutan, Filantropi Islam, Reformasi Pendidikan, Masyarakat Muslim

Article History: Submitted: 6 December 2025 | Accepted 25 May 2026 | Available
Online: 31 May 2026

INTRODUCTION

Since the early period of Islam, waqf has served as a vital pillar in fostering community welfare and strengthening the social structure of the ummah. It is not only understood as a form of social worship imbued with spiritual value, but also as an economic mechanism capable of producing long-term benefits for public welfare (Sulistiyani et al., 2020). Through waqf, various social institutions such as mosques, hospitals, and educational establishments have been established and sustained for centuries. The inherent concept of sustainability within waqf makes it a unique instrument that remains relevant across generations, including in addressing the challenges of education in the modern era.

In the history of Islamic civilization, education has been the sector that most directly benefits from the practice of waqf. Prominent educational institutions such as Al-Qarawiyyin University in Morocco and Al-Azhar University in Egypt stand as concrete evidence of how waqf has sustained the continuity of education independently (Rahim, 2019). Without relying entirely on state assistance, these institutions have been able to provide high-quality education accessible to diverse groups of people. In Indonesia, traditional Islamic educational institutions such as pesantren are also largely established on waqf land and have grown with strong community support through the spirit of Islamic philanthropy (Astuti & Wijaya, 2023).

However, entering the 21st century, the world of education faces increasingly complex challenges. Social changes, technological advancements, and environmental crises demand an educational system that goes beyond mere knowledge transfer, emphasizing instead character development, ecological awareness, and social responsibility (Syamsuri & Wibisono, 2019). The concept of sustainable education emerges as a response to these demands. Sustainable education highlights the importance of maintaining a balance between the needs of the present generation and the interests of future generations, ensuring that no party is disadvantaged in the process of knowledge development.

In this context, the values embedded in waqf strongly align with the principles of

sustainable education. Waqf teaches the importance of long-term benefit and the continuity of social values passed down across generations (Rahmah Ghanny & Fatwa, 2021). Meanwhile, sustainable education aims to prepare individuals to maintain the continuity of life in various social, economic, and ecological dimensions. Both share the same spirit: fostering positive and lasting transformation for the betterment of humanity.

Despite its great potential, the management of waqf in many Muslim countries still faces significant challenges. A considerable number of waqf assets remain inactive, underutilized, and have yet to make a meaningful contribution to improving the quality of education (Nurul Faizah Rahmah, 2022). Many waqf-based educational institutions continue to struggle with limited funding, weak governance, and a lack of managerial innovation. With a more professional and development-oriented approach, however, waqf could serve as a strong and sustainable economic foundation to advance the education sector.

Indonesia is among the countries with the largest waqf potential in the world. This potential includes land, property assets, and cash endowments which, if managed strategically, could become a major driving force for Islamic education. Several institutions, such as the Indonesian Waqf Board (Badan Wakaf Indonesia or BWI), have initiated productive waqf programs aimed at supporting the education sector (Muntaqo, 2015). This management model reflects a paradigm shift from a consumptive to a productive approach, in which waqf assets are not only preserved but also developed to generate sustainable economic benefits.

A wide range of studies on waqf have been conducted in the past; however, most of them remain focused on its legal, historical, and traditional management aspects. Research exploring the contribution of waqf to sustainable education is still relatively limited (KOMINFO RI, 2022). In fact, the relationship between the two is deeply interconnected, particularly in the context of developing individuals who are both competent and virtuous. Education supported by a productive waqf system has the potential to cultivate empowered and independent generations capable of playing an active role in maintaining social and environmental balance (Amarudin et al., 2024).

Therefore, this study seeks to descriptively examine the role and contribution of waqf in realizing sustainable education within Muslim communities. It highlights how the fundamental values of waqf can be integrated into modern educational systems and

how the practice of productive waqf management can support an education model oriented toward sustainability. The findings of this study are expected to provide new insights for academics, educational administrators, and policymakers to maximize the potential of waqf for the advancement of education and the overall well-being of the ummah.

METHODS

This study employs a qualitative approach using a descriptive-analytical method to explore the concepts, practices, and contributions of waqf toward sustainable education. The data were collected through library research, including books, peer-reviewed journal articles, institutional reports, and policy documents from Indonesia, Malaysia, Egypt, and other Muslim-majority countries. All sources were selected based on thematic relevance, academic credibility, and their contribution to the discourse on educational waqf.

Data analysis was conducted using content analysis, which involved data reduction, data presentation, and conclusion drawing. To ensure the validity of the findings, source triangulation was applied by comparing information from diverse historical, legal, and contemporary literature. Through this method, the study provides a comprehensive understanding of how waqf strengthens educational quality, accessibility, and institutional independence within Muslim societies.

FINDINGS AND DISCUSSION

The Conceptual Relevance of Waqf to Sustainable Education

In Islamic tradition, waqf serves as a social instrument that embodies interconnected spiritual, economic, and cultural dimensions. Since the classical period of Islam, waqf has played a vital role in promoting the welfare of the Muslim community, particularly in the areas of education, religious propagation (da'wah), and healthcare (Permana & Sakinah, 2020). The concept of waqf is rooted in the principle of sustainability (*istimrariyyah al-manfa'ah*), which emphasizes ensuring that the benefits of an endowed property continuously flow to society without diminishing its original value. This intrinsic value aligns closely with the modern concept of sustainable development, where resources must be managed wisely for the welfare of both present

and future generations.

From the perspective of Islamic education, sustainability is not limited to material aspects but also encompasses the preservation of values, knowledge, and morality (Candra & Amania, 2018). In this context, sustainable education refers to an educational process that goes beyond the mere transmission of knowledge it aims to foster critical awareness and social responsibility toward the continuity of human and environmental life. This concept aligns with Sustainable Development Goal 4 (SDG 4), which emphasizes equitable access, quality improvement, and lifelong learning opportunities for all. Thus, sustainable education is oriented toward nurturing individuals who are knowledgeable, ethical, and committed to the welfare of society.

According to UNESCO (2019), Education for Sustainable Development (ESD) encompasses the ability to think systemically, make ethical decisions, and build ecological and social awareness amid global change. The goal of ESD is not only to prepare academically competent individuals but also to cultivate global citizens who take responsibility for the planet's future. In this sense, the concept shares fundamental values with Islamic education, which emphasizes the balance between knowledge ('ilm), faith (īmān), and action ('amal). Therefore, integrating the principles of ESD with Islamic values through the waqf instrument serves as an effective strategy to realize an educational model that is not only intellectually advanced but also morally grounded and sustainable (Unesco, 2019).

Waqf plays a crucial role in ensuring the continuity of educational institutions, allowing them to remain independent from fluctuating external funding sources. For instance, many Islamic universities during the Abbasid golden era were established and sustained for centuries through professionally managed waqf systems. This phenomenon demonstrates that waqf has long served as a socio-economic model that supports the continuous development of knowledge and the enduring progress of Islamic civilization (Dulfikar & Taufik, 2023).

The core principles of waqf such as *istitsmar* (productive investment), *maslahah* (social benefit), and *amanah* (trustworthiness) are closely aligned with the paradigm of Education for Sustainable Development (ESD) promoted by UNESCO. In the Islamic context, the sustainability of education is inseparable from the values of *tawhid* (divine unity), justice, and social responsibility. Therefore, the management of waqf for

educational purposes is not merely intended to meet institutional economic needs but also to cultivate individuals who are knowledgeable, virtuous, and committed to the collective well-being of the ummah (Alias et al., 2020).

In addition, the concept of productive waqf provides a more realistic economic framework for ensuring the operational sustainability of Islamic educational institutions. Waqf is no longer viewed merely as a passive charitable act (*amal jariyah*), but rather as a form of social investment managed professionally through modern management approaches (Tamimah, 2021). This model enables educational institutions to secure sustainable financial resources without violating sharia principles. Through such strategies, waqf can serve as an alternative financial foundation for Islamic education, which has long faced funding limitations.

Conceptually, the relationship between waqf and sustainable education illustrates the unity between spiritual and pragmatic dimensions. Waqf provides a spiritual foundation through the values of sincerity (*ikhlas*) and trustworthiness (*amanah*), while its pragmatic aspect is manifested in its tangible contribution to the sustainability of educational institutions. Within this framework, waqf can be viewed as a form of sustainable spiritual capital a type of social capital that upholds the Islamic educational system, enabling it to remain relevant, resilient, and competitive in the modern era (Md Nurdin, 2015). Thus, the revitalization of educational waqf is an urgent necessity that encompasses not only economic dimensions but also cultural and theological ones.

Implementation of Educational Waqf in Islamic Educational Institutions

In practice, the management of educational waqf in several Islamic institutions demonstrates both dynamic and complex developments. One of the most prominent examples in Indonesia is Pondok Modern Darussalam Gontor in Ponorogo, which has long been recognized as a self-sufficient pesantren with a well-established system of productive waqf. Gontor serves as an important model illustrating how spiritual values can be integrated with the principles of Islamic economic management. The waqf system in this institution not only supports the continuity of teaching and learning activities but also strengthens the economic independence of the surrounding community.

Pondok Modern Darussalam Gontor utilizes its waqf assets not merely as passive funding sources but as productive capital managed in a systematic and strategic manner. The institution's administrators have developed sharia-based business models oriented

toward empowering the Muslim community such as managing waqf agricultural land, establishing pesantren business units, forming student cooperatives, and building partnerships with Islamic financial institutions (Cahyo & Muqorobin, 2019). This pattern demonstrates that educational waqf at Gontor has evolved from a form of social charity into a strategic economic instrument that sustains the institution's long-term viability.

One of the most notable aspects of waqf implementation at Gontor is the application of transparency and public accountability principles (Aryana, 2022). The management of waqf funds is carried out through an open reporting system, internal audits, and community involvement as moral overseers. These efforts have successfully strengthened public trust and encouraged broader participation in supporting educational waqf programs. This success aligns with contemporary waqf management theories that emphasize the importance of good waqf governance to ensure the sustainability of its benefits.

Beyond its managerial aspects, the educational approach developed at Gontor also demonstrates a strong integration between spiritual values and institutional innovation. Waqf funds are utilized not only for physical infrastructure development such as classrooms and dormitories but also for human resource enhancement, teacher training, and scholarships for outstanding students. This indicates that the institution's orientation extends beyond material development, emphasizing instead investment in human quality as a form of human sustainability.

Interestingly, a similar pattern can also be observed in several Islamic educational institutions across other Muslim countries. For instance, Al-Azhar University in Egypt serves as a classic example of how waqf has successfully sustained educational institutions for centuries. The university's waqf funds are managed professionally and serve as the primary source of financing for its operations, research, and social programs. Meanwhile, in Malaysia, the Waqf Higher Education Institution (WHEI) system has been implemented in several universities such as the International Islamic University Malaysia (IIUM) and Universiti Sains Islam Malaysia (USIM), where waqf management adopts a corporate approach to support research, scholarships, and campus development initiatives.

This comparison reveals that the implementation of educational waqf across various Muslim countries shares a common spirit, despite differences in institutional

structures and regulatory frameworks. Indonesia stands out for its strong community participation, Egypt excels in historical continuity, while Malaysia demonstrates strength in modern corporate-based governance and public transparency. Collectively, these examples illustrate that waqf is an adaptive Islamic economic instrument capable of adjusting to each nation's social context while playing a crucial role in advancing sustainable Islamic education.

Thus, the implementation of educational waqf in Indonesian educational institutions, when contextualized alongside the experiences of institutions in Egypt and Malaysia, demonstrates that the success of educational waqf management is determined by a combination of spiritual values, managerial professionalism, and strong regulatory support. This model enriches the understanding of waqf's immense potential as a transnational instrument in supporting the achievement of Sustainable Development Goal 4 (Quality Education) within the Islamic world.

The Impact of Waqf on the Quality and Independence of Education

One of the most significant outcomes of managing productive waqf in Islamic educational institutions is the improvement of teaching quality and educational services (Azizuddin et al., 2021). Funds generated from productive waqf assets enable institutions to continuously enhance educational facilities and infrastructure, such as constructing laboratories, providing well-equipped classrooms, and developing digital literacy resources. The availability of adequate facilities fosters a conducive and modern learning environment, which in turn enhances students' learning motivation and teachers' professional performance.

Beyond its impact on facilities, waqf also has a strong influence on the enhancement of human resources. Waqf funds are allocated for teacher training, the development of pedagogical competencies, and scholarships for educators pursuing advanced studies (Palasenda & Salikurrahman, 2025). This investment reflects the institution's long-term orientation toward building internal academic capacity. When teachers improve their skills and well-being, the quality of teaching naturally rises, serving as a key indicator of sustainable educational quality.

Socially, the presence of educational waqf also strengthens the independence of institutions in carrying out their social functions. Many Islamic educational institutions often face operational funding limitations due to reliance on student fees (Nasuka, 2023).

Through a productive waqf system, institutions can reduce dependence on external funding sources and allocate waqf proceeds to provide cross-subsidies for underprivileged students. This not only reflects the value of social justice but also expands access to education across all segments of society.

Furthermore, well-planned waqf management has a positive impact on the financial stability of educational institutions. With a steady income generated from productive waqf ventures, institutions are able to manage their budgets more flexibly without relying on government aid or external donors. This stability provides a crucial foundation for establishing independent and competitive Islamic educational systems. Moreover, the system fosters awareness of sharia-compliant economic principles among teachers and students, as they can observe firsthand how waqf functions as an instrument of sustainability.

Another equally important impact is the strengthening of spiritual values and character within the educational environment. Through the implementation of waqf, students are taught principles of sincerity (*ikhlas*), social responsibility, and the importance of sharing benefits (Majid et al., 2023). These values help cultivate a school culture oriented toward social welfare and moral sustainability. Ultimately, waqf-funded education produces graduates who are not only intellectually capable but also socially conscious and spiritually aware.

Thus, the impact of waqf on the quality and independence of education is measured not only in physical or economic terms but also in social, moral, and spiritual dimensions. Waqf has proven to be a key driver in creating an inclusive, resilient, and sustainable Islamic educational ecosystem. The experiences of these case study institutions can serve as a model for other educational institutions seeking to develop self-sustaining funding systems grounded in Islamic values.

Challenges and Strategies for Strengthening the Management of Educational Waqf

Although waqf holds significant potential to support the sustainability of Islamic education, its implementation in practice faces various complex challenges. One of the main obstacles is the low level of waqf literacy among the public, including educators and institutional administrators. Many people still perceive waqf merely as a traditional charitable act, without understanding its productive potential (Nugraha et al., 2022). This situation limits public participation, particularly in supporting the development of

productive waqf in the education sector. Addressing this lack of awareness represents an initial challenge that must be overcome through continuous education and outreach programs.

In addition, regulatory and legal issues often pose structural obstacles in the management of educational waqf. Some institutions face difficulties in securing the legal status of waqf assets, particularly regarding land ownership and management rights. Inconsistencies between national regulations and local practices also create legal uncertainties that affect public trust. Weak coordination among educational institutions, the Ministry of Religious Affairs, and national waqf boards further slows bureaucratic processes and oversight of nadzir (Hadi et al., 2025). Therefore, a clearer and more responsive legal framework is needed to address the demands of modern waqf management.

From a managerial perspective, another challenge arises in the capacity of human resources, particularly nadzir and educational institution administrators. Not all institutions have teams with sufficient understanding of financial management, sharia investment, and productive asset management (Munawar et al., 2022). As a result, many waqf assets remain underutilized or even neglected. Addressing this challenge requires strengthening managerial capacity through technical training, professional mentoring, and collaboration with experienced Islamic financial institutions in asset management (Paramitha Aryana & Nabila Hasan, 2024). Beyond internal constraints, social and technological changes present new challenges. The digital era demands waqf management systems that are more transparent, efficient, and integrated. Some institutions still struggle to adapt to digital models, such as online donation platforms, application-based reporting, and integrated data management systems. Transparency is a key factor in building public trust in the modern era. Therefore, digital transformation strategies should be an essential component of educational waqf management reform agendas.

In response to these challenges, Pondok Modern Darussalam Gontor, as an Islamic educational institution, has implemented several noteworthy strengthening strategies. First, it has enhanced governance through transparency and public accountability via regular reporting and independent audits. Second, it has built partnerships with zakat institutions, Islamic banks, and universities to support professionalism and broaden the

benefits of waqf. Third, it has developed community education programs to raise awareness about the importance of productive waqf and its potential in fostering sustainable education. Similar strategies have also been adopted by several Islamic educational institutions in other countries, such as Al-Azhar University in Egypt and the International Islamic University Malaysia (IIUM), which have strengthened their waqf governance through digital systems and independent audits. These measures have proven effective in enhancing public trust while increasing institutional resilience to social and economic changes.

The challenges faced in managing educational waqf actually create opportunities for broader innovation and collaboration. When educational institutions can balance spiritual values, managerial professionalism, and technological adaptation, waqf can function optimally as a pillar for the sustainability of Islamic education. Thus, strengthening the educational waqf system is not only the responsibility of individual institutions but also a collective agenda for the Muslim community, ensuring that the benefits of knowledge and charitable deeds continue to flow across generations.

Implications of the Study for the Development of Productive Waqf

The findings of this study indicate that educational waqf is not merely a form of religious charity but can also serve as a supportive system enabling educational institutions to operate independently. Through effective management, waqf can become a stable funding source that strengthens teaching and learning activities, enhances facilities, and expands educational access for the broader community. In this way, waqf not only supports institutions economically but also reinforces their social and spiritual functions as centers for knowledge and character development.

From a practical implementation perspective, the findings of this study show that the management of educational waqf in various Islamic institutions in Indonesia and several other Muslim countries has made a tangible contribution to the independence and sustainability of education. In Indonesia, the practice of productive waqf implemented in institutions such as Pesantren Tebuireng Jombang, Pondok Modern Gontor, and several state Islamic universities has demonstrated increased institutional capacity to finance operations, provide scholarships, and expand educational access for surrounding communities.

At the international level, Al-Azhar University in Cairo serves as a historical

example of successful waqf management, sustaining the Islamic higher education system for centuries without relying entirely on government funding. Similarly, in Malaysia and Turkey, university waqf is managed professionally with support from modern governance and financial digitalization, strengthening the position of educational institutions as centers of knowledge and community development. These findings underscore that the implementation of a transparent, accountable, and innovative productive waqf system can serve as a sustainable management model for Islamic educational institutions across diverse social and geographic contexts.

The study also highlights the importance of support from multiple stakeholders, including the government, religious institutions, and the private sector. All three parties need to collaborate to create a strong waqf ecosystem. The government can contribute through clearer policies and regulations, while the private sector can participate via sharia-compliant investment partnerships or corporate social responsibility programs. Such collaboration is essential to ensure that waqf can genuinely become an integral part of a sustainable national education development system.

From an academic perspective, this study provides new insights into Islamic education and social economics. The findings reinforce the view that Islamic values such as sincerity (*ikhlas*), trustworthiness (*amanah*), and social benefit (*manfa'ah*) can be practically applied within educational management systems. In other words, waqf is not merely associated with worship or charity, but can also serve as a foundation for creating sustainable and self-reliant education models. This approach enriches our understanding of the relationship between religion, economics, and education in the modern era (Siregar, 2024).

Furthermore, this study recommends that educational institutions establish dedicated research centers or specialized units to manage and develop waqf programs. These centers could conduct training, advanced research, and publications to expand knowledge about waqf. With continuous research, waqf management can be consistently adapted to contemporary needs without compromising the foundational Islamic values.

The discussion in this study emphasizes that waqf holds significant potential to strengthen the independence of Islamic education. With professional management, appropriate policy support, and active community participation, waqf can serve as a crucial foundation for creating high-quality, equitable, and sustainable education. This

represents a tangible expression of the Islamic spirit, which teaches the enduring benefit of knowledge and wealth for future generations.

CONCLUSION

Based on the findings of this study, it can be concluded that waqf plays a strategic role in realizing sustainable and socially equitable Islamic education. Through the principle of continuity of benefit (*istimrariyyah al-manfa'ah*), waqf functions not only as an instrument of social worship but also as an economic mechanism capable of supporting access, quality, and equity in education.

The findings from case study institutions of Islamic boarding school-based education in Indonesia, which implement productive and digitally managed waqf, indicate that transparent, professional, and community-oriented governance can strengthen institutional independence. Managing waqf with a focus on productive asset development and the utilization of digital technology has proven effective in expanding the reach of educational benefits, from providing scholarships, enhancing teacher quality, to supporting research and training activities.

Similar practices are also observed in several Muslim-majority countries such as Egypt, Malaysia, and Turkey, where waqf-based educational institutions, including Al-Azhar University in Cairo, have successfully integrated spiritual values, economic management, and educational sustainability. Therefore, the development of educational waqf should continue through synergy among the government, educational institutions, and the wider community to become an adaptive, inclusive funding instrument that supports the achievement of the Sustainable Development Goals (SDG 4) for quality education accessible to all.

REFERENCES

- Alias, B., et al. (2020). Wakaf Pendidikan Tinggi Sebagai Sumber Penanaan Dana Dalam Kerangka Ekonomi Islam Di Malaysia. *Journal of Contemporary Islamic Studies*, 4(1), 17–28. <https://doi.org/10.24191/jcis.v4i1.17>
- Amarudin, A. A., et al. (2024). Implementasi Pengembangan Wakaf Produktif Untuk Pemberdayaan Pendidikan Pesantren Tebuireng Jombang. *Minhaj: Jurnal Ilmu Syariah*, 5(1), 72–92. <https://doi.org/10.52431/minhaj.v5i1.2318>
- Aryana, K. (2022). Akuntabilitas Dan Transparansi Lembaga Pengelola Wakaf Melalui

- Waqf Core Principle Dan PSAK 112. *Jurnal Akuntansi Bisnis Dan Ekonomi*, 7(2), 2065–2080. <https://doi.org/10.33197/jabe.vol7.iss2.2021.783>
- Astuti, A., & Wijaya, C. O. (2023). Dinamika Perkembangan Wakaf Pendidikan Di Indonesia. *Tahkim (Jurnal Peradaban Dan Hukum Islam)*, 6(1):71–90 <https://doi.org/10.29313/tahkim.v6i1.10839>
- Azizuddin, I., et al. (2021). Pengembangan Wakaf Produktif Melalui Akad Ijarah Di Lembaga Pendidikan Keagamaan Di Jombang, Jawa Timur. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 8(6), 757–770. <https://doi.org/10.20473/vol8iss20216pp757-770>
- Cahyo, E. N., & Muqorobin, A. (2019). Strategi Pengembangan Wakaf Berkelanjutan dalam Sektor Pertanian: Studi Kasus di Yayasan Pemeliharaan dan Perluasan Wakaf Pondok Modern (YPPWPM) Gontor Ponorogo. *Falah: Jurnal Ekonomi Syariah*, 4(2), 144–158. <https://doi.org/10.22219/jes.v4i2.10086>
- Candra, H., & Amaniah, N. (2018). Peran Lembaga Pendidikan Wakaf Dalam Membentuk Karakter Bertoleransi. *ZISWAF: Jurnal Zakat Dan Wakaf*, 4(2), 263–280. <https://doi.org/10.21043/ziswaf.v4i2.3045>
- Dulfikar, A., & Taufik. (2023). Revitalisasi Hukum Zakat dan Wakaf Untuk Pembangunan Ekonomi dan Sosial di Dunia Islam. *QANUN: Journal of Islamic Laws and Studies*, 1(2), 96–101. <https://doi.org/10.58738/qanun.v1i2.159>
- Hadi, M., et al. (2025). Toward a Holistic Legal Framework for Effective Waqf Implementation: Integrating Islamic Socio-Economic Models. *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 8(1), 15–42. <https://doi.org/10.24090/volksgeist.v8i1.12590>
- KOMINFO RI. (2022). *Perkuat Literasi Wakaf secara Berkelanjutan, Pemerintah Libatkan Forum Jurnalis Wakaf Indonesia*. Kominfo Ri.
- Majid, N. H. A., et al. (2023). Reviving Waqf in Higher Education Institutions: A Comparative Review of Selected Countries. *Proceedings of the 3rd International Conference on Management and Communication (ICMC 2023)*, 1-2 March, 2023, Kuala Terengganu, Malaysia, 132, 337–344. <https://doi.org/10.15405/epsbs.2023.11.02.25>
- Md Nurdin, N. (2015). Pembangunan Wakaf: Pendanaan Melalui Sukuk Sustainable and Responsible Investment (SRI). *Muzakarah Ahli Majlis Penasihat Syariah Institusi Kewangan Di Malaysia Kali Ke- 11*.
- Munawar, W., et al. (2022). Waqf Manager (Nazir) Coaching and Competence in the Development of Productive Waqf. *Indonesian Journal of Social Research (IJSR)*, 4(1), 22–31. <https://doi.org/10.30997/ijsr.v4i1.176>
- Muntaqo, F. (2015). Problematika Dan Prospek Wakaf Produktif Di Indonesia. *Al-Ahkam*, 1(25), 83–108. <https://doi.org/10.21580/ahkam.2015.1.25.195>

- Nasuka, M. (2023). Development Model of Productive Islamic Endowment Fund (Waqf) Management at Walisongo Pecangaan Jepara Foundation. *Ijtimā Iyya Journal of Muslim Society Research*, 8(1), 1–10. <https://doi.org/10.24090/ijtimaiyya.v8i1.5917>
- Ningsih, F. M., et al. (2023). Accountability and Transparency of Wakf in the Management of Social Funds and Empowerment of the People. *Munazzama: Journal of Islamic Management and Pilgrimage*, 3(2), 109–122. <https://doi.org/10.21580/mz.v3i2.18582>
- Nugraha, A. L., et al. (2022). Waqf Literacy: The Dynamics of Waqf in Indonesia. *Journal of Islamic Economics and Finance Studies*, 3(2), 102. <https://doi.org/10.47700/jiefes.v3i2.5082>
- Palasenda, N. F., & Salikurrahman, M. (2025). The Role of Waqf in Advancing Quality Education and Community Empowerment in Alignment with the Sustainable Development Goals. *El-Tarbawi*, 17(2). <https://doi.org/10.20885/tarbawi.vol17.iss2.art4>
- Paramitha A. K., & Nabila H. A. (2024). Tata Kelola Nazhir Dalam Indeks Implementasi Waqf Core Principles. *Sustainable*, 4(1), 118–130. <https://doi.org/10.30651/stb.v4i1.22625>
- Permana, I., & Sakinah, G. (2020). Peran Wakaf Sebagai Islamic Social Finance Dalam Pemberdayaan Pondok Pesantren Tahfidz Al Maa Parung Bogor. *JURNAL EKONOMI SYARIAH*. <https://doi.org/10.37058/jes.v5i2.1991>
- Rahim, A. (2019). Peran Wakaf Dalam Pengembangan Pendidikan Islam. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 13(1), 89–102. <https://doi.org/10.35931/aq.v0i0.131>
- Rahmah G. A., & Fatwa, N. (2021). Indeks Literasi Wakaf Generasi Milenial. *Jurnal Tabarru': Islamic Banking and Finance*, 4(1), 253–262. [https://doi.org/10.25299/jtb.2021.vol4\(1\).6884](https://doi.org/10.25299/jtb.2021.vol4(1).6884)
- Rahmah, N. F. (2022). Manajemen Pengembangan Wakaf Era Digital Dalam Mengoptimalkan Potensi Wakaf: Manajemen Pengembangan Wakaf Era Digital Dalam Mengoptimalkan Potensi Wakaf. *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam*, 14(2), 139–154. <https://doi.org/10.47411/al-awqaf.v14i2.153>
- Salsabila. F. L., et al. (2025). Exploring Digital Waqf in Indonesia: Strategy for Optimizing Accountability and Transparency. *AKSY Jurnal Ilmu Akuntansi Dan Bisnis Syariah*, 7(2), 191–213. <https://doi.org/10.15575/aksy.v7i2.45931>
- Siregar, K. E. (2024). Optimizing the Role of Waqf in Sustainable Development through an Islamic Education Perspective: A Comprehensive Literature Study. *RISALAH IQTISADIIYAH: Journal of Sharia Economics*, 3(1), 1–9. <https://doi.org/10.59107/ri.v3i1.58>
- Sulistiyani, D., et al. (2020). Pelaksanaan Dan Pengembangan Wakaf Uang di Indonesia.

JURNAL USM LAW REVIEW, 3(2), 328–343.
<https://doi.org/10.26623/julr.v3i2.2874>

Syamsuri, S., & Wibisono, V. F. (2019). Strategies of Islamic Education Institutions in Fundraising Waqf to Create Economic Independence in the Era of the 4.0 Industrial Revolution. *At-Ta'dib*, 14(1), 35. <https://doi.org/10.21111/at-tadib.v14i1.3532>

Tamimah. (2021). Model Pengelolaan Wakaf Uang Di Lembaga Sinergi Foundation Dalam Mencapai Sdgs (Sustainable Development Goals), 2(1), 77–91. *Filantropi : Jurnal Manajemen Zakat Dan Wakaf*. <https://doi.org/10.22515/finalmazawa.v2i1.3312>

Unesco. (2019). *Education for Sustainable Development: towards achieving the SDGs (ESD for 2030), as a follow-up to the Global Action Programme on Education for Sustainable Development, together with comments by the Executive Board thereon at its 206th session*. http://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/70/209