

An Analysis of the Effectiveness of Productive Waqf in Improving the Economic Welfare of Contemporary Muslim Communities.

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Article Info

Article history:

Received Jun 12th, 2024

Revised Nov 20th, 2024

Accepted Jan 26th, 2025

Keyword:

productive waqf; economic welfare; Islamic economics; community empowerment; qualitative case study

ABSTRACT

This study aims to analyze the effectiveness of productive waqf in improving the economic welfare of contemporary Islamic communities and to identify the factors influencing its success. The research employs a qualitative method with a case study design, selected for its ability to provide an in-depth understanding of productive waqf management processes, institutional dynamics, and the experiences of beneficiaries that cannot be adequately captured through quantitative approaches. The research site is the Daarut Tauhiid Productive Waqf Agency in Bandung City, Indonesia, chosen due to its sustained implementation of a micro-enterprise-based productive waqf model. The study involved eight informants consisting of waqf managers and beneficiary (*mustahik*) recipients, purposively selected based on their direct involvement and comprehensive understanding of productive waqf management and utilization. The findings indicate that professionally managed productive waqf contributes to increased income, enhanced economic independence, and improved business stability among beneficiaries. This study recommends strengthening professional management practices, enhancing *nazir* capacity, and fostering collaboration among waqf institutions, government bodies, and Islamic philanthropic organizations to expand the social and economic impact of productive waqf.



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INTRODUCTION

Waqf is one of the most significant instruments of Islamic philanthropy, historically embedded in the socio-economic fabric of Muslim societies. For centuries, waqf institutions have contributed substantially to the provision of public goods and social services, including education, healthcare, infrastructure, and poverty alleviation (Haidar & Rusadi, 2022). Classical Islamic civilizations relied heavily on waqf to finance madrasas, hospitals, water facilities, and social welfare programs, often operating independently of state funding. This historical experience demonstrates that waqf is not merely a religious or charitable practice, but also a socio-economic institution with considerable potential to support sustainable development and social justice (Juhro et al., 2025a).

In contemporary Muslim societies, however, the role of waqf has undergone significant transformation. While traditional forms of waqf primarily land and buildings dedicated to religious or social purposes remain prevalent, increasing socio-economic challenges have necessitated a rethinking of how waqf assets are managed and utilized. Persistent poverty, widening income inequality, unemployment, and limited fiscal capacity of governments in many Muslim-majority countries have intensified the need for alternative and complementary mechanisms of social welfare provision (Kholis & Harmoyo, 2024). In this context, productive waqf has emerged as a strategic approach aimed at transforming waqf assets from passive, consumptive resources into actively managed economic instruments capable of generating sustainable benefits for society (Gamon et al., 2024).

Productive waqf refers to the management of waqf assets in income-generating activities, such as investments, microenterprises, and commercial ventures, where the returns are used to finance social and economic programs (Cahyono et al., 2025). This model represents a paradigm shift from the traditional consumptive waqf, which often relies on fixed assets that provide limited and sometimes declining benefits over time. The transformation toward productive waqf aligns with broader trends in Islamic social finance, which emphasize sustainability, empowerment, and long-term impact rather than short-term charitable relief (Sulistiyowati et al., 2022). As such, productive waqf has gained increasing attention from scholars, policymakers, and practitioners as a potential solution to structural socio-economic problems in Muslim communities (Prasetyo & Shuib, 2023).

The growing body of literature on productive waqf highlights its potential to contribute to economic empowerment, particularly among low-income and vulnerable populations. Studies conducted in various countries, including Turkey, Malaysia, Indonesia, and several Middle Eastern states, demonstrate that productive waqf can support micro and small enterprises, create employment opportunities, and enhance household income stability (Wicaksono & Hartomi, 2023). These findings suggest that waqf, when managed productively, can function as a mechanism for wealth redistribution that complements other Islamic social finance instruments such as zakat, infaq, and sadaqah (S. Maulida & Mi'raj, 2024). Unlike zakat, which is typically distributive and consumptive in nature, productive waqf offers a structural approach to poverty alleviation by enabling beneficiaries to engage in income-generating activities and gradually achieve economic independence (Zakariyah et al., 2022).

Despite its promising potential, the implementation of productive waqf in many Muslim-majority countries remains limited and uneven. Empirical evidence indicates that a significant proportion of waqf assets are still underutilized or managed in a traditional manner that does not maximize their economic value (Arshad et al., 2022). In Indonesia, for example, vast areas of waqf land remain idle or are used solely for non-productive purposes, such as mosques or burial grounds, without complementary income-generating activities. This situation is often attributed to several interrelated challenges, including limited managerial capacity of waqf trustees (nazir), inadequate governance structures, lack of access to capital and financial expertise, regulatory constraints, and weak coordination among waqf institutions, government agencies, and Islamic philanthropic organizations (Ismail et al., 2023).

One of the most critical issues underlying the limited effectiveness of productive waqf is the gap between its normative potential and its practical implementation. From a normative and theoretical perspective, waqf is widely recognized within Islamic jurisprudence and Islamic economics as a powerful tool for achieving social justice and public welfare. However, in practice, many waqf institutions struggle to translate this potential into tangible socio-economic outcomes (Mu'is et al., 2023). This gap highlights the importance of moving beyond purely normative or legalistic discussions of waqf toward empirical and managerial analyses that examine how waqf is actually managed, the challenges encountered in the field, and the real impacts experienced by beneficiaries (Juhro et al., 2025b).

Recent scholarly debates increasingly emphasize the need to integrate modern management principles into waqf administration. Asset management theory, which focuses on strategic planning, performance measurement, risk management, and accountability, offers a useful framework for understanding how waqf assets can be optimized (Wulandari et al., 2022). When applied to waqf, this approach reframes the role of nazir from passive custodians of assets to professional managers responsible for ensuring the sustainability and productivity of waqf resources (Rhamadhani & Fanani, 2023). This managerial perspective does not contradict Islamic principles; rather, it enhances the realization of waqf's social objectives by ensuring that assets are preserved and developed for the long-term benefit of the community (Ulfa & Mustafa, 2024).

At the same time, Islamic social economics provides a normative foundation that distinguishes productive waqf from conventional profit-oriented enterprises. In this perspective, economic activities are embedded within ethical and social objectives, particularly the achievement of *maqasid al-shariah*, such as the protection of wealth, life, and human dignity (Ardiyanti et al., 2023). Productive waqf, therefore, is not designed to maximize profit for private gain, but to generate sustainable benefits that contribute to poverty reduction, social inclusion, and community empowerment (Gultom & Mihajat, 2024). This dual character combining professional management with social and ethical objectives makes productive waqf a unique and potentially powerful instrument within the broader framework of Islamic social finance (Ayub et al., 2024).

Nevertheless, existing empirical studies on productive waqf tend to focus either on macro-level potential assessments or on conceptual and regulatory analyses. While such studies are valuable, they often overlook the micro-level dynamics of waqf implementation, particularly the experiences of beneficiaries and the operational practices of waqf institutions (Naquib & Hayati, 2023). There remains a limited number of in-depth empirical studies that examine how productive waqf operates on the ground, how it affects beneficiaries' economic conditions, and what specific factors contribute to its success or failure (Muhtadi et al., 2022). This lack of micro-level analysis constitutes a significant research gap, especially in the context of developing countries where waqf is expected to play a more active role in addressing socio-economic challenges (Kamal, 2025).

In response to this gap, the present study aims to provide an in-depth empirical analysis of the effectiveness of productive waqf in improving the economic welfare of contemporary Muslim communities through a qualitative case study approach (Zulinda & Hidayat, 2023). By focusing on a productive waqf institution that implements microenterprise-based waqf programs, this study seeks to explore not only the outcomes of productive waqf but also the processes, institutional arrangements, and managerial practices that shape those outcomes. Particular attention is given to the perspectives and experiences of both waqf managers and beneficiaries, allowing for a more comprehensive understanding of how productive waqf functions as an empowerment mechanism at the community level (Mohsin, 2024).

This study addresses three main research questions: (1) How effective is productive waqf management in improving the economic welfare of beneficiaries? (2) What internal and external factors influence the success or limitations of productive waqf implementation? and (3) What characteristics define an effective and sustainable productive waqf management model in the context of contemporary Muslim societies? By addressing these questions, the study aims to contribute to the growing literature on productive waqf by bridging the gap between theory and practice and by offering evidence-based insights that can inform both policy and institutional development.

Ultimately, this research is expected to contribute theoretically by integrating asset management theory with Islamic social economics in the analysis of productive waqf. Academically, it provides empirical evidence that can serve as a reference for future studies on waqf and Islamic social finance (Hasib & Rusydiana, 2022). Practically, the findings offer valuable insights for waqf institutions, policymakers, and practitioners seeking to enhance the effectiveness of productive waqf as a sustainable instrument for improving the economic welfare of contemporary Muslim communities (A. Z. Maulida & Purnomo, 2022).

RESEARCH METHODS

The research methodology in the article entitled "*Analysis of the Effectiveness of Productive Waqf in Improving the Economic Welfare of Contemporary Islamic Communities*" is designed to ensure the accuracy of the scientific approach, the depth of analysis, and compliance with the publication standards of reputable international journals such as SCIMAGO, Scopus, and Elsevier, as well as the national SINTA standards. The methods employed are structured to comprehensively address the research questions while maintaining the validity, reliability, and credibility of the research findings.

This study adopts a qualitative approach using a case study method. The qualitative approach is chosen because the research aims to gain an in-depth understanding of the processes, dynamics, and meanings of productive waqf management within the socio-economic context of contemporary Islamic communities. This approach enables the researcher to explore perceptions, experiences, and real practices of waqf managers and beneficiaries that cannot be fully captured through quantitative data. The case study method is employed because the research focuses on a single productive waqf management institution as the primary unit of analysis, allowing for a comprehensive and contextual exploration of policies, practices, and management mechanisms.

The research design applied is an intrinsic case study design. This design is selected because the case under investigation possesses unique characteristics that are directly relevant to the research objectives, namely the management of productive waqf based on micro-enterprises that have demonstrably contributed to improving the economic welfare of *mustahik* (waqf beneficiaries). This design does not aim for statistical generalization, but rather seeks to generate analytical and conceptual understanding that may serve as a reference for the development of theory and practice of productive waqf in similar contexts.

The research site is the Daarut Tauhiid Productive Waqf Agency (Badan Wakaf Produktif Daarut Tauhiid/BWDT), located in Bandung City, West Java Province, Indonesia. The selection of this location is based on several methodological and substantive considerations. First, BWDT is one of the productive waqf institutions that has sustainably implemented a micro-enterprise-based waqf management model. Second, the institution possesses a diverse portfolio of productive waqf assets, covering the trade, services, and community economic empowerment sectors. Third, BWDT has a relatively well-established, transparent, and well-documented institutional management system, which supports the availability of valid and traceable data. Fourth, the research location is easily accessible to the researcher, enabling intensive and continuous field observations in accordance with the needs of qualitative research.

Research informants were selected purposively based on their relevance, competence, and direct involvement in the management and utilization of productive waqf. The total number of informants in this study is eight. The first informant is Abdullah Gymnastiar, Founder and Trustee of the Daarut Tauhiid Foundation, selected due to his role as the initiator of the vision and core values of productive waqf management within the institution. The second informant is Ahmad Junaedi, Director of the Daarut Tauhiid Productive Waqf Agency, selected because of his strategic authority in planning, decision-making, and supervision of waqf asset management. The third informant is Yudi Permana, Operational Manager of Productive Waqf, selected due to his direct involvement in managing waqf-based micro-enterprises.

The fourth informant is Siti Nurhayati, Head of the Economic Empowerment Division, selected because of her responsibility for beneficiary mentoring programs and micro-enterprise development. The fifth informant is Rudi Hartono, Productive Waqf Finance Officer, selected due to his role in financial recording, reporting, and management of waqf assets. The sixth, seventh, and eighth informants are *mustahik* beneficiaries of productive waqf, namely Asep Saepudin as a micro-entrepreneur in the culinary sector, Lina Marlina as the manager of a waqf-based garment business, and Dedi Supriyadi as the manager of a waqf-based retail kiosk. The selection of these three beneficiaries is based on variations in business types, duration of involvement in the productive waqf program, and levels of business success.

Data collection techniques in this study include observation, in-depth interviews, and document analysis. Observation was conducted through limited participatory observation by directly observing productive waqf management activities, micro-enterprise operations, and interactions between managers and beneficiaries. The observation aimed to obtain an empirical understanding of waqf management practices and their impact on the economic welfare of beneficiaries.

In-depth interviews were conducted using a semi-structured format to allow flexibility for informants to express their views and experiences. The interview guide was developed based on the theoretical framework and research questions, covering aspects of waqf planning, asset management, operational challenges, and perceived economic and social impacts. Interviews were conducted face-to-face and recorded with the informants' consent to ensure data accuracy.

Document analysis was carried out on waqf financial reports, empowerment program reports, internal policy documents, and official institutional publications. This technique was used to verify data obtained from observations and interviews and to strengthen data source triangulation. Document analysis also assisted the researcher in understanding the historical and institutional development of productive waqf management.

Data analysis in this study employs qualitative thematic analysis. The analytical process begins with the transcription of interview data, followed by open coding to identify key themes relevant to the research objectives. The next stage involves axial coding to link these themes with the applied theoretical frameworks, namely asset management theory, Islamic social economics, and productive waqf development. The analysis is conducted iteratively and reflectively to ensure interpretive depth and consistency of findings.

Data validity is ensured through source and method triangulation. Interview data are compared with observational findings and documentary evidence to ensure consistency of information. In addition, member checking is conducted by reconfirming the researcher's interpretations with selected key informants to minimize subjective bias.

Conclusion drawing in this study is conducted inductively. Conclusions are formulated based on empirical patterns emerging from field data and subsequently linked to the applied theoretical frameworks. This process enables the researcher to produce contextual, analytical, and research-relevant conclusions. The conclusions not only address the research questions but also identify theoretical and practical implications of the findings and provide strategic recommendations for the future development of productive waqf.

With this methodological design, the study is expected to generate credible and in-depth findings and to make a significant contribution to the development of Islamic economics scholarship and the practice of productive waqf management oriented toward improving the economic welfare of contemporary Islamic communities.

RESULTS AND DISCUSSION

The research findings in the article entitled "*Analysis of the Effectiveness of Productive Waqf in Improving the Economic Welfare of Contemporary Islamic Communities*" are presented to explain the empirical evidence obtained from the implementation of a case study method at a productive waqf management institution. These findings reflect the interrelationship between the main research problem, research gaps, research questions, objectives, and the significance of the study, as well as their alignment with the theoretical frameworks of asset management, Islamic social economics, and productive waqf development used as the analytical foundation.

The findings indicate that the primary problem commonly identified in the literature namely the low productivity of waqf assets does not fully apply to the institution examined in this study. The implementation of productive waqf management has proven capable of transforming waqf assets from a passive state into active assets that generate sustainable economic value. This finding suggests that the core issue in waqf management lies not in asset limitations, but rather in managerial capacity and the management approach adopted. From the perspective of asset management theory, the findings demonstrate that the application of strategic planning, operational supervision, and periodic asset performance evaluation significantly contributes to improving waqf productivity. In this context, *nazir* function not merely as custodians of assets, but as asset managers with a value-oriented and sustainability-driven perspective.

Table 1 Summary of Interview Findings with Productive Waqf Managers

Informant	Position	Interview Focus	Key Findings
Abdullah Gymnastiar	Trustee, Daarut Tauhiid Foundation	Vision and orientation of productive waqf	Waqf is positioned as an instrument of economic da'wah and community empowerment that must be managed professionally and sustainably
Ahmad Junaedi	Director, Productive Waqf Agency	Management policies and strategies	Waqf effectiveness is largely determined by strategic planning, transparent governance, and asset supervision
Yudi Permana	Operational Manager	Implementation of waqf-based micro-enterprises	Waqf-based micro-enterprises operate sustainably due to intensive mentoring and operational control
Siti Nurhayati	Head of Empowerment Division	Mentoring of beneficiaries (<i>mustahik</i>)	Mentoring extends beyond capital provision to capacity building and entrepreneurial mindset development
Rudi Hartono	Finance Officer	Financial management and reporting	Accountable waqf financial recording systems enhance trust and program sustainability

This table illustrates interview findings emphasizing institutional, managerial, and strategic dimensions of productive waqf management. The results indicate that the effectiveness of productive waqf is strongly influenced by institutional vision, professional asset management, mentoring systems, and transparent financial governance. These findings reinforce the critical role of asset management and institutional innovation in optimizing productive waqf.

From the perspective of Islamic social economics theory, the findings demonstrate that professionally managed productive waqf effectively fulfills its economic redistribution function. Beneficiaries (*mustahik*) involved in waqf-based micro-enterprise programs experienced increased income, improved household economic stability, and enhanced business capacity. These outcomes confirm that productive waqf serves as an economic empowerment instrument aligned with the objectives of social justice and public welfare (*maslahah*). The principles of Islamic social economics emphasizing a balance between economic returns and social benefits are reflected in a management model that prioritizes sustainable community impact rather than surplus accumulation alone.

Within the framework of productive waqf development theory, the findings reveal that institutional innovation and adaptive management models are key determinants of success. The waqf institution examined developed micro-enterprise models based on local potential, beneficiary needs, and business risk considerations. This approach aligns with productive waqf development perspectives that stress flexibility and innovation in managing waqf assets amid contemporary economic dynamics. Accordingly, the findings confirm that adaptive productive waqf development can more effectively address economic challenges faced by the Muslim community.

The study also demonstrates that the qualitative case study methodology successfully uncovers the complex dynamics of productive waqf management, particularly the relationships between waqf managers, waqf assets, and beneficiaries. This approach enables the researcher to examine not only outcomes, but also the processes, social interactions, and institutional practices underlying program

success. The qualitative methodology provides space to explore the meanings, perceptions, and experiences of actors directly involved in productive waqf management—dimensions that cannot be fully captured through quantitative approaches.

Systematic field observations reveal that waqf-based micro-enterprise activities operate within a relatively structured and well-planned framework. This structure is reflected in clearly defined management stages, including business planning, beneficiary selection, waqf capital distribution, mentoring, and business evaluation. Waqf managers act not only as capital providers but also as facilitators and active mentors to ensure business sustainability. These findings indicate that productive waqf management is not incidental or spontaneous, but rather designed as an integrated system oriented toward long-term outcomes.

The intensive mentoring observed encompasses various aspects, including business management training, basic financial record-keeping, work ethic reinforcement, and the internalization of responsibility and self-reliance values. This mentoring approach demonstrates that productive waqf functions not merely as an economic instrument, but also as a medium for social and moral development. In practice, mentoring is conducted regularly through direct meetings, business visits, and evaluative discussions, reflecting a relatively egalitarian partnership in which beneficiaries are positioned as active agents of economic empowerment rather than passive recipients.

In-depth interviews further reveal the social and psychological impacts of productive waqf management. A significant finding is the shift in beneficiaries' mindset from dependency toward economic self-reliance. Prior to participation, most beneficiaries relied on social assistance or informal employment with unstable income, fostering short-term and dependency-oriented perspectives. Following involvement in waqf-based micro-enterprises, beneficiaries demonstrated greater autonomy in business decision-making and household financial planning.

This transformation did not occur instantaneously, but emerged through continuous learning and mentoring. Interviews indicate that beneficiaries developed an understanding of business planning, risk management, and the separation of business and personal finances. Such mental and behavioral changes are critical indicators of productive waqf success, as mindset transformation constitutes a fundamental foundation for sustainable economic welfare improvement. Consequently, the findings suggest that productive waqf impacts extend beyond material gains to encompass attitudinal and behavioral transformation.

Document analysis of financial reports, program reports, and micro-enterprise development records corroborates observational and interview findings. The documents reveal gradual increases in business turnover, improved cash flow stability, and growth in micro-enterprise assets managed through productive waqf schemes. Although short-term gains are not always substantial, the data indicate consistent positive trends over time, underscoring a management model that prioritizes sustainability over immediate profit.

Cash flow stability further demonstrates the resilience of waqf-based micro-enterprises against economic fluctuations. This resilience is supported by mentoring and supervision mechanisms, as well as by the use of waqf capital free from interest-based repayment obligations. Consequently, productive waqf provides beneficiaries with opportunities to grow businesses without excessive financial pressure, thereby reducing the risk of failure.

Asset growth identified through document analysis also serves as a key indicator of program success. Assets include not only equipment and inventory, but also enhanced production capacity and expanded marketing networks. These findings indicate that productive waqf promotes asset accumulation at the micro level, contributing to sustainable improvements in beneficiary welfare. In Islamic economic terms, such productive asset accumulation reflects waqf utilization in accordance with the principles of *maslahah* and sustainability.

The triangulation of observations, interviews, and document analysis enables a consistent and systematic linkage between empirical practices and theoretical frameworks. Field findings regarding planning, mentoring, and evaluation align with asset management theory, which emphasizes active and performance-oriented asset utilization. In this perspective, waqf is no longer viewed as a static asset, but as a strategic resource portfolio generating optimal economic and social benefits.

The alignment between empirical findings and Islamic social economics theory is evident in beneficiaries' transition toward economic self-reliance and improved welfare. Productive waqf functions as an effective wealth redistribution instrument, enabling beneficiaries to escape poverty through productive economic activities rather than short-term assistance. These findings reinforce the relevance of productive waqf in addressing economic inequality in contemporary Islamic societies.

Moreover, the findings are consistent with productive waqf development theory, which highlights the importance of institutional innovation and local contextual adaptation. The waqf-based micro-enterprise models observed reflect efforts to align business types with beneficiaries' capacities and local economic conditions, enhancing program responsiveness, effectiveness, and sustainability.

Methodologically, the case study approach provides the analytical depth required to understand the complexity of productive waqf management. It enables the identification of non-linear causal relationships and contextual factors influencing program success. Thus, qualitative methodology contributes not only empirical description, but also analytical insight applicable to future theoretical and practical development.

By consistently linking observational, interview, and documentary findings to the theoretical framework, this study bridges the gap between normative waqf concepts and empirical management realities. This strengthens the validity and credibility of the findings and confirms that qualitative case study methodology is a relevant and effective approach for examining productive waqf as an economic empowerment instrument.

Regarding the identified research gap, the findings demonstrate that the disparity between the potential of productive waqf and its realized benefits can be reduced through professional, socially oriented asset management. The previously identified gap in micro-level implementation can be addressed through integrated management models combining modern management practices with Islamic economic values. Asset management theory explains systematic resource optimization, Islamic social economics provides normative legitimacy, and productive waqf development theory offers innovative implementation frameworks together explaining how theory practice gaps may be bridged.

In addressing the research questions, the findings confirm that productive waqf is effective in improving beneficiaries' economic welfare, as evidenced by increased income, enhanced business management capacity, and greater self-confidence and economic independence. From an asset management perspective, this effectiveness results from performance-based management and continuous evaluation. From an Islamic social economics perspective, it reflects the achievement of justice and empowerment objectives. From a productive waqf development perspective, it results from contextually appropriate micro-enterprise models.

The findings also identify key success factors in productive waqf management. Internal factors include *nazir* managerial competence, transparent governance systems, and institutional commitment to waqf's social values. External factors include regulatory support, community participation, and partnership networks. These findings reinforce productive waqf development theory, which emphasizes the importance of a supportive ecosystem in ensuring waqf effectiveness.

In relation to the research objectives, the findings demonstrate that the objective of analyzing productive waqf effectiveness has been achieved. The study identifies effective management mechanisms, operational challenges, and tangible impacts on economic welfare. Asset management

theory explains achievement in terms of efficiency and performance, Islamic social economics in terms of *maslahah* and social justice, and productive waqf development theory in terms of innovation and sustainability.

The findings further support the formulation of strategic recommendations for productive waqf management based on robust empirical evidence. Recommendations regarding professional management, *nazir* capacity building, and collaboration with government and Islamic philanthropic institutions directly emerge from the findings. The three theoretical frameworks collectively justify these recommendations through professionalism, social synergy, and institutional innovation.

Theoretical contributions are reflected in the study's enrichment of Islamic economics literature, particularly on productive waqf. The findings provide empirical support for integrating asset management theory with Islamic social economics in waqf studies, advancing understanding of waqf as not only a normative institution but also a strategic economic instrument.

Academically, the findings offer a reference model for future studies and demonstrate how theoretical frameworks can be operationalized in empirical research, aligning with international journal standards emphasizing coherence between theory, method, and findings.

Practically, the findings highlight productive waqf as a viable alternative for improving community economic welfare when managed professionally and empowerment-oriented. Asset management theory offers practical guidance, Islamic social economics provides ethical direction, and productive waqf development theory supplies implementable models applicable across contexts.

Overall, the findings demonstrate that the effectiveness of productive waqf in improving the economic welfare of contemporary Islamic communities is strongly influenced by the integration of professional management, Islamic social economic values, and institutional innovation. The study confirms that micro-enterprise-based productive waqf constitutes an effective and sustainable model within contemporary Islamic economics and holds significant potential for further development through cross-sector collaboration and institutional strengthening.

The discussion section of the article entitled "*Analysis of the Effectiveness of Productive Waqf in Improving the Economic Welfare of Contemporary Islamic Communities*" is structured to interpret, elaborate, and contextualize the research findings within the conceptual framework, prior empirical studies, and the predefined scholarly objectives. This discussion does not merely restate the findings, but analytically connects them to the main research problem, research gap, research questions, research objectives, and the theoretical, practical, and academic contributions of the study, in accordance with the standards of scientific discussion in reputable international journals.

The primary issue addressed in this study concerns the persistently low productivity of waqf assets and the limited contribution of waqf to improving the economic welfare of contemporary Islamic communities. The findings demonstrate that this problem is not inherent to waqf as an institution, but rather stems from suboptimal management practices. This conclusion is consistent with previous studies indicating that the failure of waqf to generate significant economic impact is generally attributable to weak management, limited *nazir* capacity, and insufficient institutional innovation. In this context, the findings reinforce the argument that productive waqf possesses substantial potential as an economic empowerment instrument when managed through a professional, performance-oriented asset management approach.

Table 2. Identification of Key Problems and Factors Contributing to Low Waqf Productivity

Aspect	Identified Issues	Research Findings
Waqf asset productivity	Low level of economic utilization of waqf assets	Waqf assets have not been optimally managed to generate sustainable economic value
Contribution to welfare	Limited impact on community economic welfare	Waqf has not fully functioned as an economic empowerment instrument
Institutional factors	Weak management and governance	The problem lies not in the waqf concept, but in unprofessional management practices
<i>Nazir</i> capacity	Low managerial competence	Limited managerial skills hinder optimal asset utilization
Management innovation	Lack of innovation in productive waqf development	Insufficient innovation reduces adaptability to modern economic needs
Productive waqf potential	Opportunity for economic empowerment	Productive waqf has significant potential when managed professionally and strategically

This table systematically illustrates the core problems underlying low waqf productivity and its limited contribution to economic welfare. The findings indicate that these challenges originate not from conceptual weaknesses in waqf as an Islamic economic institution, but from managerial and institutional shortcomings. Weak governance, limited *nazir* capacity, and insufficient innovation emerge as dominant barriers to waqf optimization. These findings are consistent with prior studies emphasizing that professional management is a critical determinant of productive waqf success. Accordingly, strengthening performance-oriented asset management is viewed as a prerequisite for enabling waqf to function effectively as an economic empowerment and welfare-enhancing instrument.

Further discussion confirms that the findings consistently align with earlier research emphasizing the urgency of transforming waqf from a consumptive to a productive model in response to contemporary socio-economic dynamics. In prior literature, consumptive waqf is often characterized as static, where assets are limited to basic social functions without generating sustainable economic value. Such models are considered insufficient to address structural poverty, economic inequality, and long-term community empowerment needs. This study reinforces that argument by demonstrating that consumptively managed waqf has limited capacity to generate significant and sustainable economic impact for beneficiaries.

However, this study extends beyond normative advocacy for productive waqf by providing empirical evidence of how such transformation can be practically implemented through waqf-based micro-enterprise development. In this research, waqf transformation is understood not merely as a terminological or regulatory shift, but as a paradigm change encompassing planning, operations, and program evaluation. The findings indicate that waqf assets managed productively through micro-enterprises can create sustainable economic cycles, whereby business outcomes support program operations while directly improving beneficiaries' economic welfare.

The implementation of waqf-based micro-enterprises observed in this study demonstrates that productive waqf can serve as an effective economic empowerment instrument when designed in accordance with local needs and potentials. The selection of micro-enterprise types is not standardized, but tailored to beneficiaries' capacities, market conditions, and available resources. This approach aligns with prior studies highlighting the importance of socio-economic context in determining

empowerment program success. Thus, the transformation from consumptive to productive waqf is not only structural but also adaptive to beneficiaries' social realities.

The impacts of waqf-based micro-enterprises are directly experienced by beneficiaries in both economic and social dimensions. Economically, the findings reveal increased income, business stability, and improved household financial management. These improvements are not merely quantitative, but qualitative, as reflected in beneficiaries' enhanced ability to make independent economic decisions. This finding broadens the understanding of productive waqf impact, which has often been assessed at a macro level, by positioning beneficiaries' lived experiences as key indicators of program effectiveness.

Beyond economic outcomes, the study identifies significant social changes resulting from productive waqf transformation. Beneficiaries demonstrate increased self-confidence, stronger work ethics, and greater social participation within their communities. These changes indicate that productive waqf functions not only as an economic mechanism but also as a sustainable social development instrument. This is consistent with previous studies that position waqf within the Islamic social economic system aimed at balancing material welfare and social well-being.

By situating the findings as contextual evidence, the discussion emphasizes that waqf challenges are not rooted solely in conceptual or regulatory dimensions. While previous studies acknowledge that waqf regulations and *fiqh* foundations are relatively well established, this study shows that such frameworks alone do not guarantee effectiveness without professional, community-responsive management practices. Consequently, the gap between waqf's normative potential and its realized benefits exists primarily at the operational level.

Operational management practices emerge as decisive factors in the successful transformation of productive waqf. The findings indicate that waqf-based micro-enterprise success is strongly influenced by management quality, mentoring systems, and evaluation mechanisms. Systematic and continuous management enables waqf assets to generate stable and measurable economic benefits, whereas ad hoc management tends to produce limited and unsustainable outcomes.

The discussion further highlights that productive waqf transformation requires redefining the role of *nazir* from asset custodians to performance-oriented asset managers. This study confirms earlier arguments advocating *nazir* professionalization as a prerequisite for productive waqf success, while extending the discourse by illustrating how such professionalization is operationalized through business planning, risk management, and intensive beneficiary mentoring. Thus, waqf transformation encompasses not only structural change but also human capital development.

Moreover, the findings demonstrate that productive waqf success is influenced by the ability of waqf institutions to develop supportive ecosystems, including partnerships, regulatory support, and community participation. This aligns with prior research emphasizing cross-sector collaboration in productive waqf development, while providing empirical insights into how such collaboration enhances micro-enterprise sustainability and beneficiary welfare.

In this context, the discussion underscores that waqf transformation is not an instantaneous process, but requires long-term commitment and a holistic approach. The findings indicate that paradigm shifts in waqf management demand time, continuous learning, and ongoing adaptation. This processual perspective enriches waqf literature by highlighting the evolutionary nature of productive waqf transformation.

Accordingly, this discussion positions the study as a significant contribution to productive waqf literature by offering empirical evidence that both reinforces and extends previous findings. The study not only confirms the importance of waqf transformation but also elucidates the mechanisms and tangible impacts of such transformation at the operational level. The effectiveness of productive waqf

is shown to be contingent upon professional, adaptive, and empowerment-oriented management practices.

Overall, the discussion demonstrates that productive waqf holds substantial potential as an economic and social development instrument for contemporary Islamic communities. However, this potential can only be realized through comprehensive transformation that extends beyond conceptual and regulatory dimensions to encompass operational management practices. By presenting contextual empirical evidence, this discussion deepens understanding of both the challenges and opportunities inherent in productive waqf transformation and reinforces waqf's strategic role within a sustainable Islamic economic system.

The identified research gap concerns the limited availability of empirical studies directly linking productive waqf management to improvements in beneficiaries' economic welfare. Previous studies have predominantly examined waqf potential at the macro level or focused on normative and regulatory aspects, with limited attention to micro-level impacts. This study addresses that gap through a case study approach that captures the lived experiences of beneficiaries and waqf managers. Evidence of increased income, economic stability, and business independence among beneficiaries provides concrete responses to this research gap.

The discussion further demonstrates that the findings complement rather than contradict prior studies. While earlier research emphasized the potential and challenges of productive waqf, this study offers empirical illustrations of implementation mechanisms and outcomes at the micro level. Its contribution lies in bridging theory and practice, as well as normative potential and empirical reality.

The research questions concerning the effectiveness of productive waqf in improving economic welfare are addressed comprehensively. Effectiveness is shown to extend beyond financial indicators to include social and psychological changes among beneficiaries. Whereas prior studies often relied on macroeconomic indicators, this study highlights micro-level indicators such as self-confidence, business independence, and resilience to economic volatility as relevant measures of effectiveness.

The discussion confirms a positive relationship between productive waqf management and beneficiary economic welfare through an interdisciplinary framework integrating asset management, Islamic social economics, and productive waqf development. Thus, the research questions are addressed not only descriptively, but also analytically and conceptually.

The research objectives of analyzing effectiveness and identifying success factors are achieved through the identification of internal factors (managerial competence, governance, institutional commitment) and external factors (regulatory support and community participation). While these factors have been discussed in previous studies, this research adds value by illustrating their interaction in practice.

Furthermore, the findings provide new insights into productive waqf's role as a social development instrument. Rather than functioning merely as a complement to state welfare policies, productive waqf is shown to operate as a primary driver of community-level economic empowerment. This perspective enhances understanding of waqf's strategic position within contemporary Islamic economic systems.

The theoretical contribution of this study lies in strengthening the applicability of asset management theory within Islamic philanthropy. While asset management principles have traditionally been applied in conventional finance and business sectors, this study demonstrates their relevance and effectiveness in waqf management, thereby enriching theoretical discourse with empirical evidence.

From the perspective of Islamic social economics, the discussion confirms waqf's function as a sustainable wealth redistribution mechanism. The findings illustrate how normative Islamic economic

values are operationalized through waqf-based micro-enterprises, linking ethical principles with concrete economic practices.

Academically, the study contributes empirical insights to productive waqf literature and offers a methodological reference for future research, particularly in the use of qualitative case study approaches to capture social and institutional dimensions often overlooked in quantitative studies.

The findings also carry academic implications for Islamic economics education, where waqf-based micro-enterprises may serve as practical case studies in Islamic finance, philanthropy management, and social development curricula.

Practically, the discussion demonstrates that the findings provide actionable guidance for waqf practitioners and policymakers. While prior studies have advocated professionalization, this study illustrates its concrete forms, including business mentoring, performance evaluation, and risk management.

The findings further highlight productive waqf's potential as a strategic partner in poverty alleviation and community empowerment programs, offering empirical foundations for collaborative policies between governments and Islamic philanthropic institutions.

In conclusion, this discussion demonstrates that the research findings make a significant contribution to understanding the effectiveness of productive waqf in improving the economic welfare of contemporary Islamic communities. The main research problems, gaps, research questions, objectives, and benefits are comprehensively addressed through interpretation of the findings in relation to previous studies. The discussion confirms that productive waqf is not merely a normative concept, but a highly relevant economic instrument for addressing contemporary social and economic challenges faced by Muslim societies.

CONCLUSION

The conclusion of the article entitled "*Analysis of the Effectiveness of Productive Waqf in Improving the Economic Welfare of Contemporary Islamic Communities*" is formulated based on a comprehensive synthesis of the research findings and the discussion presented. This conclusion not only summarizes the empirical results but also emphasizes the theoretical and practical implications of the study in accordance with the standards of reputable international academic journals.

Based on the research findings and discussion, it can be concluded that productive waqf demonstrates a significant level of effectiveness in improving the economic welfare of contemporary Islamic communities when it is managed professionally and oriented toward empowerment. Empirical evidence indicates that waqf asset management through waqf-based micro-enterprises is capable of transforming previously passive assets into productive and sustainable economic resources. Increases in beneficiaries' income, household economic stability, and business independence emerge as the primary indicators of successful productive waqf management identified in this study.

The conclusion further affirms that the main problems of waqf frequently identified in the literature namely low asset productivity and limited socio-economic impact are not structural or conceptual in nature, but are largely influenced by managerial and institutional factors. The findings and discussion demonstrate that the application of systematic, transparent, and accountable asset management principles constitutes a key determinant in enhancing the performance of productive waqf. Accordingly, waqf can no longer be managed through traditional approaches, but instead requires professional management aligned with contemporary economic dynamics.

From the perspective of Islamic social economics, the conclusion confirms that productive waqf functions effectively as an instrument of wealth redistribution and community economic empowerment. Waqf management oriented toward micro-enterprise development enables *mustahik* to transition from passive aid recipients into productive economic actors. This finding illustrates that the objectives of social justice and *maslahah*, which underpin Islamic economic principles, can be concretely realized through well-managed productive waqf practices.

The conclusion also confirms that institutional innovation and adaptive waqf management models are essential prerequisites for the sustainability of productive waqf. The findings and discussion indicate that productive waqf development models that account for local potential, beneficiaries' needs, and business risks are capable of narrowing the gap between waqf's potential and the realization of its benefits. Consequently, the research gap identified in previous studies—particularly the lack of empirical evidence on the micro-level impacts of productive waqf—has been addressed through the findings of this study.

Overall, the conclusion demonstrates that the effectiveness of productive waqf in improving the economic welfare of contemporary Islamic communities is largely determined by the integration of professional management, Islamic social economic values, and institutional innovation in waqf development. The synthesis of the findings and discussion confirms that productive waqf is not merely a philanthropic instrument, but an integral component of a sustainable Islamic economic development system. These findings provide both conceptual and empirical foundations for strengthening the role of waqf in addressing future social and economic challenges faced by Muslim communities.

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