

The Management Model of Waqf Land Empowerment in Improving Community Welfare in Lamsiteh Village, Aceh Besar District

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This study aims to elaborate on the implementation of a management model in empowering waqf land in Lamsiteh Village and its impact on improving community welfare. Lamsiteh Village has waqf land managed by Baitul Mal Aceh (BMA) as *nazhir*. Therefore, it is vital to analyze the management, outcomes, and impact of the waqf land on the community. This research was conducted qualitatively using interviews and documentation procedures, compiled through data reduction, verification, and conclusion drawing. The welfare of the village community was measured using Maqashid Syariah indicators. The results show that the management of productive waqf rice fields is carried out through a profit-sharing system (*mukhabarah*). The allocation of waqf results is still primarily intended for consumptive and religious purposes (*hifzul ad-din*), so it is not fully optimal in improving community welfare. In fact, many solutions are offered, including fostering partnerships with stakeholders to finance the management and empowerment of waqf land, engaging professional *nazhirs* in managing productive waqf, and improving community welfare with comprehensive Maqashid Syariah principles—issues that remain relevant for further discussion.

Keywords: Community Welfare; Management Model; Waqf Land Empowerment

INTRODUCTION

Waqf is an important instrument in supporting the economic welfare of society in Islam. Waqf represents an act that integrates worship with social concern (Jamal et al., 2022). Throughout Islamic history, waqf has played a significant role in the development of social, economic, and cultural activities. It has been developed as a social security instrument and has been proven effective in helping poor communities. The benefits of waqf include meeting daily living needs, providing health services, old-age benefits, social assistance, education, and other forms of support (Suryadi & Yusnelly, 2019).

Looking at the global agenda created by world leaders in the Sustainable Development Goals (SDGs) as a driver of the development agenda from 2015 to 2030, the approach and framework are closely aligned with the spirit underlying the maqasid sharia in waqf. The SDGs framework offers an opportunity for waqf stakeholders to demonstrate the relevance of waqf to the international community by contextualizing its orientation and approach to meet global needs. By integrating the SDGs with maqasid sharia, this development can be implemented effectively. This program relies heavily on contributions from the philanthropic sector, where waqf can serve as an effective tool to achieve common goals, such as the SDGs and maqasid sharia (Abdullah, 2018). With the SDGs prioritizing food security, the implementation of productive waqf land in Indonesia aligns well with the global development agenda.

In Indonesia, the potential for land waqf is immense, as evidenced by approximately 440,512 waqf land locations currently recorded, covering a total area of 57,263.69 hectares. This includes land usage for mosques (43.51%), prayer rooms (27.90%), schools (10.77%), graves (4.10%), Islamic boarding schools (4.11%), and other social purposes (9.37%), with 57.42% of the waqf land certified (Ministry of Religion of the Republic of Indonesia [Kemenag RI], 2024). Among the provinces, Aceh stands out with the largest waqf land area, amounting to 9,508.25 hectares. This land holds significant potential for improving people's welfare if it can be utilized productively.

The welfare of the people can be realized if the waqf land is managed optimally and productively. Waqf in Indonesia is generally in the form of land. There are several models for managing waqf land to be productive, one of which is by managing it as agricultural land. Islam itself recommends farming (Rahman & Widiastuti, 2020).

Waqf regulations in Aceh are compiled in Aceh Qanun number 10 of 2018 which explains in detail about zakat, infaq, waqf, and other religious assets that are guarded, developed, and managed by the Baitul Mal Institution (BMA). Baitul mal as an institution that manages social funds including waqf should ideally be the center for the development of Islamic civilization (Darmawan & Nurdin, 2020). The following is data on waqf land assets in Aceh that are under the authority of the Aceh Baitul Mal.

Table 1. Total Area and Value of Village Waqf Assets managed by Baitul Mal Aceh

No	Description	Status	Village	Year	Wide (m ²)	Asset Value (IDR)
1	Waqf Land	Waqf	Ladong	2008	8,994	1,200,000,000
2	Religious Treasures	Religious Treasures	Ladong	2008	40,869	5,721,000,000
3	Baitul Mal Endowment	Waqf	Lamsiteh	1990	417	145,950,000
4	Baitul Mal Endowment	Waqf	Lamsiteh	1990	1,700	595,000,000

5	Baitul Mal Endowment	Waqf	Lamsiteh	1990	2,660	931,000,000
6	Kajhu Endowment	Waqf	Kajhu	2020	889	311,000,000
7	Lambada Lhok Endowment	Waqf	Lambada Lhok	2020	500	75,000,000
Total					56,029	8,978,950,000

Source: Baitul Mal Aceh (2021)

The data in Table 1 shows that the assets managed by Baitul Mal Aceh cover 56,029 m², with lands spread across seven locations: two points in Ladong Village, three points in Lamsiteh Village, one point in Kajhu Village, and one point in Lambada Lhok Village. Notably, Lamsiteh Village has three waqf land locations with considerable asset values.

Fauzi et al. (2022) highlight that the main challenge in utilizing waqf land in Indonesia lies in the role of the *nazhir* (manager), which has resulted in the suboptimal productivity of waqf land. The distribution of waqf land used for consumption rather than productive purposes can stem from errors in its management or a lack of understanding of the objectives of productive waqf management. This is evident in several cases where productive waqf assets have been poorly managed, leading to their neglect (Rahmatillah et al., 2022). In contrast, if these productive waqf assets are developed effectively, their benefits to the community could be significantly enhanced. For instance, waqf land in the form of rice fields could become sustainable agricultural land, providing economic advantages to local farmers, given that many village residents work as farmers (Majid, 2022; Puspitasari, 2017).

Recognizing the importance of managing waqf land, this study emphasizes that waqf land can be overseen by local governments and utilized as agricultural land with the involvement of farmers. The focus of this paper is the utilization of waqf land in Lamsiteh Village, where Baitul Mal Aceh serves as the *nazhir*, striving to engage the local community in empowering the waqf land to make it productive. This forms the central issue explored in this working paper.

LITERATURE REVIEW

The Concept of Waqf

In terms of language, waqf comes from the Arabic word *woqofa-yaqifu-waqfa*, which means to hesitate, stop, show, pay attention, place, say, serve, understand, prevent, hold, and remain standing (Mughniyah, 2007). In terms of terminology, the word *al-waqf* is derived from the phrase *waqfu al-syaik*, which means to hold something. In a general sense, waqf is a gift implemented by holding (ownership) of the original asset (*tahbisul ashli*), then making its benefits available to the public. *Tahbisul ashli* refers to holding the waqf item so that it cannot be inherited, rented, or pawned to others. Its utilization follows the wishes of the waqf giver (*wakif*) without compensation (Suryadi & Yusnelly, 2019).

The legal basis for waqf is derived from the Qur'an and Hadith. While waqf is not mentioned explicitly in the Qur'an, there are recommendations to give charity and wealth for the sake of Allah, which serve as guidelines for waqf. For example, Surah Ali Imran verse 92 states: "You will never reach (perfect) virtue until you spend some of the wealth you love, and whatever you earn, Allah knows."

Hamka (2015) explains that a person has not reached the level of "virtue" if they have not invested the wealth they love or made waqf. A companion of Rasulullah SAW, Abu Thalhah, upon hearing this verse being revealed, immediately gave the Bayruha date

palm garden, which he loved deeply, in charity to attain goodness and as a deposit in the sight of Allah. Consequently, the Messenger of Allah instructed him to give it to his relatives. Therefore, this verse serves as a guideline for the implementation of waqf.

There is also a hadith in the book At-Tirmizi number 1296 about a plot of land in Khaibar owned by Umar bin Khatab, which he eventually gave to charity by retaining ownership of the land and donating its proceeds. The description of almsgiving in this hadith resembles waqf, where the rewards from waqf assets continue to flow as long as the assets are used for good. This practice was later followed by other companions such as Anas bin Malik, Abdullah bin Umar, Zubair bin Awwam, and Aisyah, the wife of Rasulullah SAW (Direktorat Pemberdayaan Wakaf, 2006).

In implementing waqf, there are pillars and conditions that must be met to ensure it is carried out properly. Waqf is declared valid if these pillars and conditions are fulfilled. Syamsul (2022) explains that there are four pillars of waqf: *Waqif*, the person who donates the property; *Mauquf Bih*, the objects or goods being donated; *Mauquf 'Alaih*, the party who receives or benefits from the endowment; and *Shigat*, a statement or pledge by the waqif as a will to donate part of their property.

Management of Waqf

Until now, the waqf system in Indonesia has been less effective. As a result, many waqf assets are not managed properly, and some are even lost. One reason is that most people generally only donate land and school buildings, while the waqif does not consider the operational costs of the school and the *nazhir* is not professional. Therefore, research on waqf empowerment is very important. Because not all waqf land is managed productively so that waqf plays a less important role in empowering the economy of the people in Indonesia. To overcome this problem, waqf must be managed productively using contemporary management (Munir, 2015).

With the rapid development of science on waqf, various models of waqf empowerment have emerged and we can implement them to maximize them. Kemenag RI (2013) details that among the models of guidelines for empowering waqf are the following:

Murabahah Financing Model

This method makes it easier for *nazhir* to buy goods to manage the land such as hoes, fertilizers, and seeds, because the *murabahah* contract provides financing in banks or other financings to help him. After getting the results from the purchase of goods, it can be paid back.

Istisna' Financing Model

In this model, the nazir orders the goods needed for the development of the waqf to a bank or financial institution, which then makes a contract with a contractor to fulfill the waqf property manager's order. Payment can be made in advance, in installments, or at the end.

Ijarah Model

This financing model uses the *ijarah* model where the waqf asset manager has full control over the management of the project. In its implementation, the waqf asset manager grants a permit valid for several years only to the fund provider to build a building on the waqf land. Then the nazir rents the building which at that time belongs to the fund provider for the continuity of the waqf management and the *nazhir* pays rent to the fund provider for the construction of the building periodically.

Mudharabah Financing Model

In the *mudharabah* financing model, capital is given to people who trade and the capital owner gets a percentage of the profits that can follow the convention. On the other hand, when the business he runs loses not due to the negligence of the manager, then all of it becomes the responsibility of the capital owner, but if the loss is caused by the negligence of the manager, then all of the losses become the responsibility of the manager.

Financing Models of Musaqah, Muzara'ah and Mukhabarah

This model is used as financing for lands such as rice fields, plantations, or fields. In this model, both parties cooperate to maintain plants, such as weeding, irrigation, and harvesting with available equipment. The harvest will be divided according to agreement. The *muzara'ah* financing model is a collaboration between capital owners and farmers. The seeds planted are provided by the landowner. While the *mukhabarah* model seeds come from the agricultural land manager.

Welfare in the Perspective of Maqashid Sharia

According to Indonesian Law No. 11 of 2009 concerning Social Welfare, social welfare is when a person's material, spiritual, and social needs are met by the state to have a decent life and the ability to develop so that they can carry out their social functions.

In Islam, according to the concept of welfare from Imam Syatibi in the book *Almuwafaqat fi Usul al-Fiqh*, three levels of needs must be met to achieve human welfare: *dharuriyat*, *hajiyyat*, and *tahsiniyat*. *Dharuriyat* needs are basic needs, *hajiyyat* are secondary needs that if not met do not cause harm. Meanwhile, *tahsiniyat* are additional needs that do not cause difficulties if not met, because they only function as a complement. Therefore, indicators or principles of welfare that must be considered for welfare are the *Dharuriyat* needs, namely that every human being must maintain his *maqashid syari'ah*, which includes several important aspects. *Maqashid syari'ah*, or the objectives of sharia, focus on protecting and maintaining the five main elements in human life (Chapra, 2008) as detailed in Table 2.

Table 2. Welfare Indicators According to Maqasid Sharia

No	Objective	Indicator
1	<i>Hifzhu Ad-Din</i>	Maintaining one's religious beliefs and practices, respecting each other, calling to goodness, and preventing disobedience.
2	<i>Hifzhu An-Nafs</i>	Honor, self-respect, social equality, justice, spiritual/spiritual, moral improvement, freedom, education, good governance, security of life and property.
3	<i>Hifzhu Al-'Aql</i>	Prevention of things that impair reason, proper upbringing, high-quality education, freedom of opinion and expression, and finances.
4	<i>Hifzhu An-Nasl</i>	Moral and worldly education, social solidarity, healthy environment, fulfillment of needs.
5	<i>Hifzhu Al-Mal</i>	Financial management includes family income and expenses, employment opportunities, the obligation to pay zakat, carry out charitable deeds such as alms, charity, and endowments.

Source: Chapra (2008)

RESEARCH METHOD

This study used a qualitative approach with a descriptive method by highlighting the perspective of the subject, the process, and the meaning of the research by using

theoretical foundations as a supporting umbrella to match the facts in the field (Fiantika, 2022).

Collecting primary data through in-depth interviews with informants consisting of the Lamsiteh village head, religious leaders, *nazhir* from Lamsiteh village waqf land, waqf recipient community, and Professional Staff of Baitul Mal Aceh who have expertise in waqf empowerment.

RESULTS

Management of Waqf Land Empowerment in Lamsiteh Village

Lamsiteh Village is one of the villages included in the Lamreung Settlement, Darul Imarah District, Aceh Besar Regency, Aceh Province (BPS Aceh Besar, 2023). Regarding the history of the development of Lamsiteh Village, according to several residents, the village was established several years ago (before 1920). Lamsiteh Village is about 3 km from the center of the district, where the area of Lamsiteh Village is approximately 56 Ha consisting of 28 Ha of rice fields and 25 Ha of non-rice fields.

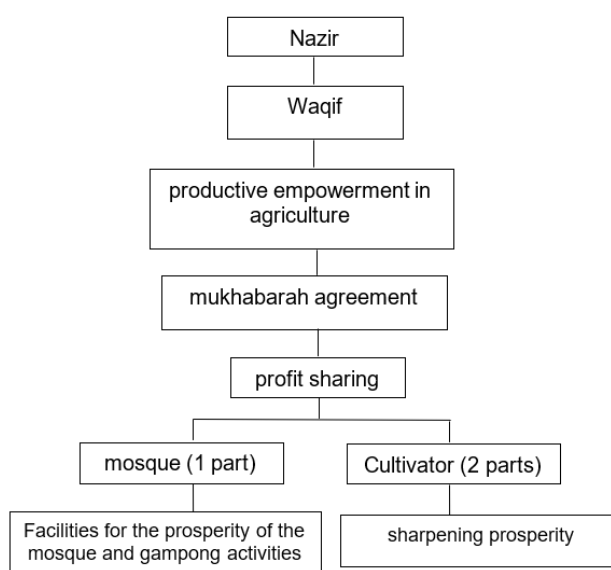
The majority of the population works in agriculture sector, animal husbandry and a small portion are traders and civil servants in government offices. There is a local economy in Lamsiteh Village such as grocery stores, home industries, coffee shops, and several other businesses, as well as available infrastructure such as mosque, village head office, kindergarten and other important buildings in the village. The number of family in Lamsiteh Village are 1556 family (BPS Aceh Besar, 2023).

The results show that in Lamsiteh Village there are 6 waqf lands. These waqf lands are used for different types. 3 of the waqf lands are used for farming and public graves. While the 3 consist of 1 rice field that can be cultivated and 2 lands that have been built houses and shophouses for rent. From the data of Baitul Mal Aceh, Baitul Mal's rice fields initially had three places of waqf land obtained from the results of the Lhongraya waqf exchange (*istibdal*) in 1990. It was *istibdal* by Baitul Mal Aceh because the land would be used as the Lhongraya stadium. However, after the tsunami in Aceh in 2004, the head of village at that time carried out *istibdal* waqf land in Lamsiteh Village measuring 1,700 m² to Blangkiree Village on the grounds of building barracks for victims of the Aceh tsunami.

The waqf rice fields managed by Baitul Mal Aceh in Lamsiteh village are cultivated by underprivileged villagers, so that the waqf land can have a positive impact on them. The empowerment mechanism for waqf rice fields in Lamsiteh village is then managed with a cooperation system between land owners and farmers with a *mukhabarah* agreement. In this case, the village provides waqf rice fields to be managed, while the seed capital that is planted comes from the cultivator. The management process is known as the *mukhabarah* system with 3 parts, 2 parts for the manager and 1 part for sharpening.

These results are in line with Rahman and Widiastuti (2020) about productive waqf management model in Penatarserwu Village using a *mukhabarah* agreement with a 60:40 profit-sharing system. The results are also in line with (Yusra, 2021) regarding waqf land in Lambunot Village, Aceh Besar District, stating that the empowerment of rice fields used the *mukhabarah* model and the results had an impact on improving farmer's welfare.

Figure 1. Rice Field Waqf Management Model in Lamsiteh Village



Based on Figure 1, it can be seen that the results of the waqf can increase the income of the cultivators related to improving their welfare. However, unfortunately for the entire community in Lamsiteh Village, the use of this waqf land can only be felt through a place of worship, namely the mosque. The informant who is a rice field worker explained: "The waqf land from Baitul Mal in Lamsiteh Village really helps me in terms of economic needs, because we can sell the results and use them for our living needs."

DISCUSSION

The Impact of Productive Waqf Management in Improving Community Welfare

Empowerment of waqf land from the agricultural sector has been managed for a long time. Based on the results of the financial report of Lamsiteh Village, it was found that the income for the village from waqf land after sharing the results with the cultivators in 2023 was IDR 1,525,000. Of course, this result is not fixed per year, it will change depending on the weather and water conditions in the village.

The impact of this result is certainly very good for the village community, especially the farmers who get a share of the results of their work on the waqf land. Another impact is also on the maintenance and operational costs of the mosque which also uses the results of utilization of the waqf land.

Empowerment of waqf in Islam is very important, in addition to having to be sourced from Islamic teachings, its management must also have the aim of realizing waqf assets that can be utilized and developed. Thus, the results of the empowerment of waqf land can be used in various activities of da'wah, social, health, and community education as well as to strengthen the economy for the welfare of the community.

Based on the research results, the author analyzes two key aspects: the rice field management strategies in Lamsiteh Village, Aceh Besar, and the impact of this management on the local community. The waqf land in Lamsiteh Village is managed using the *Mukhabarah* contract, a profit-sharing system specifically applied to rice field management. This model, as previously explained, allows for productive utilization of the land, ensuring that its benefits are distributed in alignment with Islamic principles. Further details about this management strategy can be visualized in the accompanying figure,

which provides a comprehensive depiction of the waqf land management model implemented in the village.

Dharuriyat Interests

In Islam, for realizing the welfare of society, *dharuriyat* interests must be fulfilled. These interests must be in accordance with the indicators of maqashid sharia, namely *Hifzu Ad-Din* (Protecting religion), *Hifzu An-Nafs* (Protecting the soul), *Hifzu Al-'Aql* (Protecting reason), *Hifzu An-Nasl* (Protecting descendants), and *Hifzu Al-Mal* (Protecting property).

Hifzu Ad-Din (Protecting Religion)

Imam Al-Ghazali stated that happiness and tranquility can be achieved through appreciation of Islam through faith and piety, understanding the creed and strengthening knowledge.

Based on the practice of waqf distribution in Lamsiteh Village, mosque becomes the object of waqf so that the village's mosque uses the funds for the prosperity of mosque such as paying for mosque electricity, asset repairs, tadarus al-quran, donations for tarawih prayer imams. The results of this waqf fulfill the religious needs of the community from comfortable and beautiful mosque so that the community can carry out worship properly, attend religious studies and create a conducive environment during the celebration of the month of Ramadan.

Hifzu An-Nafs (Protecting the Soul)

Mental protection is an important principle in the process of community welfare. The importance of protecting the soul is in second place after religion. Islam forbids any form of abuse of souls and lives in any form.

Maintaining the soul can be seen based on the fulfillment of basic needs such as clothing, food, and shelter. In addition to the need for food, maintaining the soul can also be associated with maintaining health. In Lamsiteh village, the results of waqf do not prioritize food for its people, because the need for food for the less fortunate has been represented by social assistance provided by the government. The rice produced from waqf rice fields is only obtained by the people who work the waqf land.

Hifzu Al-'Aql (Guarding the Mind)

Keeping your mind healthy is positive behavior and has noble character. This is because reason is a source of wisdom, guidance, happiness and prosperity for humans in this world and the hereafter. It is clear that reason and law are interconnected. So, on this basis, every Muslim must maintain his wits and prevent all forms of persecution against him.

Lamsiteh Village has established programs that can support the quality of general and religious knowledge that are maintained using the results of the empowered waqf land. The availability of general religious studies that discuss religion and daily life as well as Musabaqah Tilawatil Qur'an (MTQ) competitions related to Islam at the Celebration of Islamic Holidays so that it can support children's knowledge to learn to compete.

Hifzu An-Nasl (Guarding Offspring)

Maintaining descendants is an important thing in the regeneration of Islam in the future. Maintaining descendants is the duty of parents. Parents must protect each of their descendants from free sex, promiscuity, cheating, adultery and the birth of children out of wedlock. The Lamsiteh Village Program which uses the results of waqf land has not met the need for descendant protection, namely the fulfillment of education for both the community and their descendants, such as sending their children to school. However,

for rice farmers who get 2/3 of the results of the rice fields they work, they are greatly helped by the income that can help send their children to school.

Hifzu Al-Mal (Guarding Wealth)

Islam requires humans to seek halal sustenance and forbids taking other people's property in a false way. *Muamalah* among other people such as buying and selling, renting, profit sharing, pawnshops, loans and so on are among the ways to obtain property.

With the existence of Lamsiteh village's rice field endowment land, some underprivileged people will get the opportunity to work on the land so that they get results from the land. Working on the land is a halal job because it is done by working and not stealing. The rice field endowment management system, Lamsiteh Village collaborates with cultivators based on mutual agreement without any coercion, showing that implementing justice in property. Then, by working, cultivators get income so that they can avoid begging.

Based on the description of the results of this study, it can be said that the impact of empowering waqf land (rice fields) in Lamsiteh Village can meet *dharuriyat* needs according to the indicators of maqashid sharia. the results of this study are in line with the findings (Rahman & Widiastuti, 2020).

CONCLUSION

The productive waqf management strategy carried out by Lamsiteh Village is managed with a profit-sharing system (*mukhabarah*). The allocation of the results of the waqf land, both from the profit sharing of rice fields and the results of the shop rental, is given to repairing mosque, religious events such as the celebration of the Islamic holy day of Maulid, consumption of tadarus Al-Quran.

The waqf managed by Lamsiteh village, Darul Imarah sub-district, Aceh Besar district has had a positive impact on the community, including the construction of a mosque (prayer room), maintenance of worship facilities and infrastructure, and the existence of the waqf land can increase the income of the community who work as cultivators. However, the results of the management of productive waqf have not been allocated to other sectors such as health facilities, education, and economic empowerment for the community consistently, so that the existing productive waqf has not led to the welfare of the community as a whole. It can be concluded overall that the empowerment of waqf land in Lamsiteh Village has not been able to improve the welfare of the people in the village because the results of the waqf are not optimal and its use is consumptive.

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DECLARATION OF CONFLICTING INTERESTS

The authors declared no potential conflicts of interest.

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Cut Fadhila Rahama is a dedicated researcher at Universitas Syiah Kuala, a prestigious institution located in Banda Aceh, Indonesia. As a passionate researcher, Cut Fadhila plays an essential role in shaping the future of her students, encouraging critical thinking and practical problem-solving skills. She integrates theoretical knowledge with real-world applications, preparing her colleague to excel in their careers and contribute to society. In addition to her academic contributions, Cut Fadhila is involved in various community

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