

Date Received : August 2025  
Date Revised : November 2025  
Date Accepted : November 2025  
Date Published : November 2025

## COMMUNITY EMPOWERMENT THROUGH PRODUCTIVE WAQF IN LAMPUNG PROVINCE: THE ROLE OF BWI, NAZHIR, AND LOCAL WISDOM

**Erwinto<sup>1</sup>**

UIN Raden Intan Lampung, Indonesia (erwinto.mkom@gmail.com)

**Achlami Hs**

UIN Raden Intan Lampung, Indonesia (elangachlami55@gmail.com)

**Tantowi Jauhari**

UIN Raden Intan Lampung, Indonesia (jauharitontowi484@gmail.com)

**Syamsul Hilal**

UIN Raden Intan Lampung, Indonesia (Syamsulhilal@radenintan.ac.id)

---

**Kata Kunci:**

Wakaf Produktif;  
Pemberdayaan; BWI;  
Nazhir; Lampung

---

**ABSTRAK**

**Tujuan:** Penelitian ini menganalisis kontribusi wakaf produktif terhadap pemberdayaan ekonomi masyarakat di Provinsi Lampung, dengan menyoroti peran Perwakilan Badan Wakaf Indonesia (BWI), nazhir, serta pengaruh norma sosial dan nilai budaya lokal. **Metode:** Pendekatan penelitian menggunakan metode kualitatif deskriptif-analitis melalui wawancara mendalam, observasi partisipan, dan studi dokumentasi di Kabupaten Lampung Tengah dan Pesawaran. **Hasil:** Hasil penelitian menunjukkan bahwa pengelolaan wakaf produktif berkembang melalui pemanfaatan aset tanah wakaf, penghimpunan wakaf uang, serta kolaborasi dengan LKS-PWU dan model usaha komunitas seperti pertanian kolektif dan ritel sosial. Tantangan utama meliputi rendahnya literasi wakaf, terbatasnya kapasitas manajerial nazhir, serta kurang optimalnya dukungan regulasi dan jejaring kelembagaan. Integrasi nilai lokal seperti fi'il pesenggiri dan tradisi sabilillah memperkuat legitimasi sosial dan partisipasi masyarakat. **Kesimpulan:** Temuan ini menegaskan bahwa wakaf produktif berpotensi menjadi instrumen pemberdayaan berbasis komunitas yang berkelanjutan apabila dikelola secara profesional, transparan, dan adaptif terhadap kearifan lokal. **Implikasi:** Implikasi studi ini dapat menjadi rujukan bagi pengembangan kebijakan dan praktik wakaf produktif di wilayah lain, baik di Indonesia maupun negara dengan karakter sosial serupa.

---

---

<sup>1</sup> Correspondence author

---

**Keywords:**

Productive Waqf;  
Empowerment; BWI;  
Nazhir; Lampung

---

**ABSTRACTS**

**Objective:** This study analyzes the contribution of productive waqf to community economic empowerment in Lampung Province, highlighting the role of Indonesian Waqf Board (BWI) representatives, nazhir, and the influence of local social norms and cultural values. **Method:** The research approach used a qualitative descriptive-analytical method through in-depth interviews, participant observation, and documentation studies in Central Lampung and Pesawaran Regencies. **Results:** The results show that productive waqf management is developing through the utilization of waqf land assets, cash waqf collection, and collaboration with LKS-PWU and community business models such as collective farming and social retail. The main challenges include low waqf literacy, limited managerial capacity of nazhir, and less than optimal regulatory support and institutional networks. The integration of local values such as fi'il pesenggiri and the sabilillah tradition strengthens social legitimacy and community participation. **Conclusion:** These findings confirm that productive waqf has the potential to become a sustainable community-based empowerment instrument if managed professionally, transparently, and adaptively to local wisdom. **Implications:** The implications of this study can be a reference for the development of productive waqf policies and practices in other regions, both in Indonesia and countries with similar social characteristics.

---

---

**A. INTRODUCTION**

Waqf has long served as an important instrument for social welfare, education, and healthcare in Muslim societies, reflecting collective responsibility and communal benefit. Yet in many regions of Indonesia, including Lampung Province, its potential remains underutilized. The key challenge is transforming waqf from a traditional religious practice into a productive mechanism capable of addressing modern socio-economic issues such as poverty, economic resilience, and sustainable development. One major constraint is the limited managerial capacity of nazhir, who often lack training and modern financial skills, causing many waqf assets to remain idle. Strengthening professionalism, providing structured capacity-building, and improving governance are therefore essential. Cultural values in Lampung, especially solidarity, mutual cooperation, fi'il pesenggiri, and sakai sambayan, strongly support community participation and align with the philosophy of waqf. These values enhance legitimacy, trust, and long-term sustainability of productive waqf initiatives. Social norms such as collective identity, moral obligation, and community trust also determine participation levels and accountability. When these norms are integrated into waqf governance, community engagement increases; when ignored, participation declines. Technological advancements further offer opportunities to modernize waqf through digital platforms, online contributions, and transparent reporting systems that appeal especially to younger generations.

Institutional support from government, NGOs, and local organizations is another crucial factor. Collaboration among these institutions helps align waqf programs with broader development agendas and ensures stronger financial capacity and innovation. Education and waqf literacy are equally important, as communities must understand the economic and social value of waqf to contribute effectively. Aligning waqf with global development goals such as poverty reduction, gender equality, and food security reinforces its relevance. Effective leadership is also needed to balance religious values with innovation, strengthen community networks, and

promote cross-sector collaboration. Long-term sustainability requires clear financial models, succession planning, and adaptability to new challenges such as climate change and technological shifts. Despite growing research, studies on productive waqf outside major regions remain limited. There is still little empirical work on how productive waqf operates in provincial contexts like Lampung or how BWI, nazhir, and local cultural values jointly shape waqf outcomes. This gap makes the present study necessary, focusing on how productive waqf contributes to community economic empowerment in Lampung, the roles of BWI and nazhir, and the influence of social norms and local wisdom. The study concludes that productive waqf can drive community empowerment when managed professionally, inclusively, and culturally grounded.

## **B. METHOD**

This study employs a qualitative approach using a descriptive-analytical method to explore the social, cultural, and institutional dynamics that shape productive waqf in Lampung Province. This approach was selected to provide an in-depth understanding beyond numerical data, focusing instead on meanings, interpretations, and community interactions observed in the field. The research was conducted purposively in Central Lampung and Pesawaran Regencies, regions chosen for their diverse productive waqf practices such as agricultural management on waqf land, trade-based ventures, and waqf cooperatives. Fieldwork took place over one full year, from July 2024 to June 2025, allowing the researcher to carry out long-term observations and understand the evolving dynamics of productive waqf initiatives.

The study used both primary and secondary data. Primary data came from in-depth interviews with nazhir, religious leaders, community leaders, local government officials, and program beneficiaries. Participants were selected through purposive and snowball sampling based on criteria ensuring strong relevance to productive waqf. Nazhir were included if they had managed waqf assets for at least one year, were affiliated with registered waqf institutions, and were willing to share operational details. Religious leaders were chosen due to their influence in Islamic communities, while community leaders were included if they played a role in mobilizing local participation. Local government officials were selected for their authority in Islamic affairs, welfare, or regional development, and beneficiaries for their direct involvement in waqf-supported economic or social programs. Secondary data consisted of financial reports, BWI archives, academic literature, and statistical data from BPS, providing broader institutional and socio-economic context.

Data were collected through several techniques. Participant observation allowed the researcher to engage directly in productive waqf activities, such as collective farming or managing waqf kiosks, providing contextual understanding. In-depth semi-structured interviews explored the perspectives and experiences of key stakeholders, while documentation techniques involved gathering written materials such as institutional reports, archives, and legal frameworks. Focus Group Discussions were held with religious leaders, academics, government officials, and community members to explore challenges and opportunities in productive waqf development. Additionally, case studies of successful productive waqf models helped identify practices that could be replicated in other settings. Data analysis followed Miles and Huberman's interactive model, which consists of three key stages: data reduction, where field data are organized and simplified; data display, where findings are arranged in narrative, tabular, or

diagrammatic form; and conclusion drawing and verification, where meaning is derived and research questions are answered. Although qualitative in nature, the study also incorporated quantitative data to strengthen interpretation. Financial statements, beneficiary records, BWI statistics, and socio-economic indicators from BPS were used to complement qualitative findings. This mixed-data integration ensured stronger analytical depth: quantitative records grounded the findings in factual evidence, while qualitative insights explained the social meanings behind economic and institutional patterns. Through this complementary analysis, the study captured how productive waqf operates, its contributions to community welfare, and the challenges it faces.

To ensure validity, several triangulation strategies were applied. Source triangulation compared information from different informants, method triangulation cross-checked data from interviews, observations, documentation, and FGDs, and time triangulation ensured consistency across repeated observations. Prolonged engagement in the field further strengthened data credibility, while member checking allowed participants to confirm the accuracy of interpretations, reducing researcher bias. Through this methodology, the study aims to present a comprehensive picture of productive waqf management in Lampung and examine how social norms, cultural values, and institutional roles interact to influence its effectiveness. It highlights the importance of community participation, local wisdom, and strong institutional support in ensuring sustainability and long-term impact. The study also emphasizes the collaborative roles of religious authorities, government agencies, and community organizations in shaping productive waqf practices. This interaction reinforces transparency, accountability, and inclusivity and demonstrates how modern management approaches can be integrated with cultural traditions. By incorporating diverse perspectives and robust validation methods, this research offers reliable findings and practical guidance for policymakers, practitioners, and scholars in Islamic social finance.

## **C. RESULT AND DISCUSSION**

### **A. Results**

#### **1. Research Findings**

The findings of this study indicate that the implementation of productive waqf in Lampung Province, especially in Central Lampung Regency and Pesawaran Regency, has shown notable development, although several challenges remain. Waqf assets such as land, buildings, and cash waqf are increasingly being directed toward productive activities, including collective farming, livestock breeding, micro-enterprise development, cooperatives, and the establishment of educational and health facilities. These initiatives have produced visible benefits in improving community welfare and strengthening social solidarity.

##### **a. Nazhir as a Driver**

Nazhir play a key role in determining the success of waqf management. Interview results reveal that most nazhir still face managerial and financial limitations, which hinder optimal management. Even so, a few nazhir have managed waqf more innovatively, such as by forming partnerships with Islamic financial institutions and community groups. This highlights the urgent need for capacity building and professionalization of nazhir.

##### **b. Integration of Local Cultural Values**

In the context of local culture, the *fi'il pesenggiri* values inherent in Lampung society strongly influence the implementation of waqf. These values encourage people to uphold dignity, solidarity, and collective responsibility. Therefore, when waqf is linked to these cultural values, community participation becomes higher. This is evident in practices of mutual cooperation in the utilization of waqf land and the management of community-based enterprises.

c. Support from BWI and the Government

The Indonesian Waqf Board (BWI) Representative of Lampung Province has played a strategic role through education, outreach programs, and strengthening nazhir institutions. In addition, collaboration with local government has helped increase the legitimacy of productive waqf programs while also opening access to funding and clearer regulations.

- 1) Increasing waqf literacy through training and seminars.
- 2) Second point: Institutional strengthening through certification of waqf land.
- 3) Third point: Cross-sector collaboration in the development of productive programs,

Thus, the findings confirm that productive waqf has great potential as a community empowerment instrument, but a comprehensive strategy is required for optimal benefits.

**Table 1. Stakeholder Mapping for Productive Waqf in Lampung**

Stakeholder	Role & Responsibilities	Current Gaps / Issues
<b>Indonesian Waqf Board (BWI) – Lampung</b>	Sets governance standards, supervises nazhir, provides training and certification.	Limited monitoring capacity; training not yet evenly distributed.
<b>Local Government (Bappeda, ATR/BPN)</b>	Supports land certification, legal verification, and integrates waqf into regional development programs.	Bureaucratic delays, regulatory ambiguity, weak cross-agency coordination.
<b>Nazhir (Individual/Institutional)</b>	Manages assets, executes productive projects, builds partnerships, and reports financial performance.	Low managerial, financial, and digital literacy; limited business skills.
<b>Religious Leaders (Ulama/Community Leaders)</b>	Mobilize community participation, legitimize programs, mediate communication in grassroots areas.	Not all leaders understand productive waqf models; traditional views still dominant.
<b>Wakif (Donors) &amp; Local Community</b>	Provide funding, volunteer support, and participate in productive activities	Awareness still low; participation hindered by income

(farming, livestock).	UMKM, levels and limited digital access.
-----------------------	--

## 2. Discussion of Research Findings

The discussion shows that productive waqf succeeds when social norms, cultural values, and institutional support work together. Community trust and collective responsibility encourage active participation, while fi'il pesenggiri values strengthen the moral legitimacy of waqf as both a religious and socio-economic practice. Competent nazhir are able to manage waqf more creatively using community based methods and modern management, highlighting the need for stronger nazhir capacity through training, supportive regulations, and digital tools. Digital platforms for cash waqf have also increased public involvement and transparency. Government and BWI support, including land certification, tax incentives, and institutional development, is essential. Collaboration with local institutions and communities has helped address technical and financial challenges. Overall, the findings confirm that professionally managed and culturally grounded productive waqf can enhance community economic empowerment. However, issues such as low literacy, weak nazhir capacity, and regulatory limitations still require coordinated and innovative solutions.

## 3. Supporting Data Analysis

To strengthen the research findings, both quantitative and qualitative data were used as the basis for analysis. These data include the number of productive waqf assets, the number of active nazhir, and the economic contributions generated. In-depth interviews with community leaders and representatives of the Indonesian Waqf Board enriched the understanding of the inhibiting and driving factors in implementing productive waqf in Lampung.

The following table presents a summary of productive waqf data in the two research locations :

**Table 2. Summary of productive waqf**

Location	Type of Waqf Asset	Utilization	Economic Impact
<b>Central Lampung</b>	Land (10 ha)	Collective farming	Increased farmers' income by 25%
<b>Central Lampung</b>	Cash Waqf	Community-based micro-enterprises	Provided capital to 50 MSMEs
<b>Pesawaran</b>	Buildings	Business kiosks	Provided 30 new jobs
<b>Pesawaran</b>	Land (5 ha)	Livestock farming	Increased local beef production by 15%

The data show that waqf assets in Central Lampung and Pesawaran have been effectively used for productive purposes such as collective farming, kiosks, livestock projects, and cash waqf for small businesses. These efforts have raised farmer income, created jobs, and supported local food security. However, challenges remain, including low waqf literacy, limited nazhir capacity, and insufficient regulatory and financial support. To address these issues, several strategies are recommended: increasing community education on productive waqf, providing structured training and certification for nazhir, strengthening collaboration among BWI, local government, academics, and private institutions, and improving digital-based reporting and management.

National developments offer examples for Lampung. Studies show many nazhir still lack formal managerial training, while BWI has started issuing competency certifications covering PSAK-112 compliance and digital reporting systems. Research also proposes a competency framework emphasizing legal knowledge, management skills, stakeholder engagement, and integrity. A tiered certification system ranging from basic fiqh to advanced digital waqf and governance along with mentoring and digital modules, could significantly improve professionalism. With stronger capacity building, collaboration, and digital integration, productive waqf in Lampung can grow more sustainably and serve not only as a religious practice but also as a powerful tool for community economic development.

#### **4. Analysis of The Role Digital Technology**

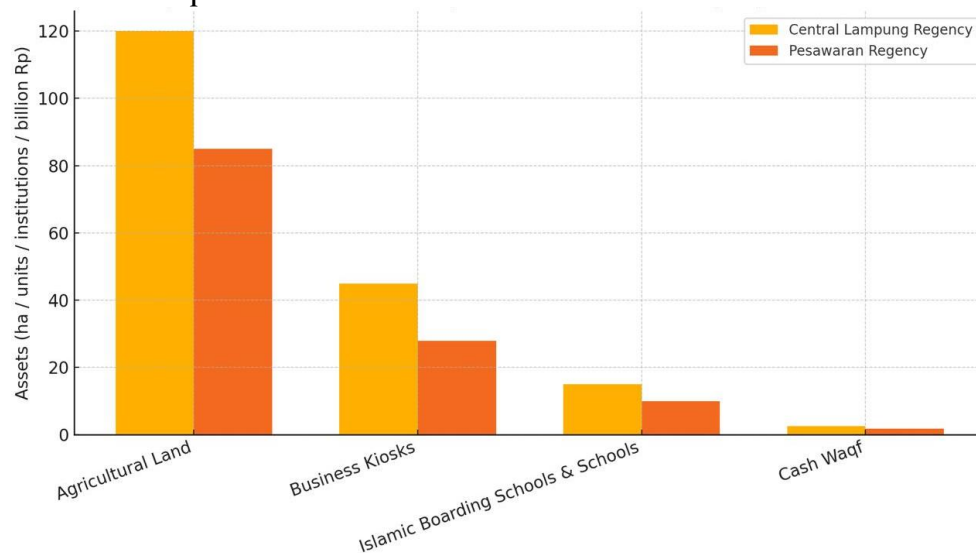
Digital technology has expanded opportunities for waqf by enabling easier, faster, and more transparent participation through apps, online payments, and crowdfunding. These tools attract younger donors and improve accountability through real-time reporting, strengthening trust in nazhir. In Lampung, digital waqf use is growing via national platforms like Wakaf Al-Azhar, Dompot Dhuaafa Waqf Center, and Rumah Wakaf. Communities in Central Lampung and Pesawaran increasingly join micro-waqf crowdfunding for agricultural, kiosk, and small-enterprise projects, consistent with Ubaid (2025) and Wahyudi et al. (2025), who highlight increased participation and transparency. Yet challenges remain, including low digital literacy among senior nazhir, uneven internet access, and data-security concerns issues also noted by Nuradi & Khatimah (2024) and Fitriani & Taufiq (2023).

Empirical studies further show the governance role of technology: technology acceptance boosts participation (Fahmi et al., 2025; Haling et al., 2024), real-time platforms enhance transparency (Syamsul et al., 2023), and blockchain strengthens accountability (Zulkarnaen et al., 2021). Digitalisation also improves asset optimisation in productive waqf (Haliding et al., 2025). These innovations can help address literacy, capacity, and transparency gaps, making productive waqf in Lampung more inclusive and effective.

#### **5. Social Dynamics in the Implementation of Waqf**

Research findings indicate that the success of productive waqf in Lampung is strongly shaped by community social dynamics. Support from religious and community leaders provides moral legitimacy, while the local culture of gotong

royong strengthens solidarity and encourages collective participation in waqf projects. Despite this, some community members still hold traditional views of waqf as limited to land or worship facilities, creating resistance to newer productive models. Thus, ongoing socialization and education are needed to broaden public understanding of the wider economic and social benefits of productive waqf.



**Figure 1. Comparison of Productive Waqf Assets in Central Lampung and Pesawaran**

Integrating a gender perspective is important for strengthening productive waqf in Lampung. Evidence from Indonesia shows that women benefit greatly from waqf-based microfinance programs. Soemitra et al. (2022) found that joint responsibility systems, financing, and mentoring significantly support the growth of women's micro-businesses. However, in Lampung, women still have limited access to waqf land, minimal roles in nazhir institutions, and face cultural constraints. Sari dan Rohman (2024) also highlight that women's involvement in waqf, particularly in leadership and asset management, is still rarely studied. These findings indicate the need for gender-responsive steps, such as providing training for women, opening opportunities for them to become nazhir, and ensuring equal access to productive assets. Strengthening women's digital literacy and participation in online waqf platforms can further enhance their contribution to household resilience and community development in line with SDG 5 on gender equality.

## 6. Challenges in Implementing Productive Waqf in Lampung

Although the potential of productive waqf in Lampung is significant, several challenges must be addressed for optimal implementation. Nazhir capacity remains limited, especially in management, financial literacy, and technological skills, causing many of them to function more as asset guardians than active managers. Training, certification, and digitalized accounting systems are therefore essential to improve transparency. Public literacy on productive waqf is also still low, as many people continue to associate waqf solely with mosque



construction. Educational efforts using local cultural values such as *fi'il pesengiri* and *sakai sambaian* are needed to expand understanding.

Regulatory and bureaucratic issues also pose major obstacles. Waqf land certification is slow, administrative procedures are lengthy, and coordination among institutions such as PPAIW, BWI, and BPN remains weak, delaying asset legalization. National SIWAK data show that a large portion of waqf land remains uncertified, creating vulnerability and limiting productive use. Comparisons with regions like West Java and Aceh demonstrate that Lampung's core issue is not legal gaps but the absence of integrated and accelerated local implementation mechanisms.

Social and cultural resistance also emerges, especially skepticism toward cash waqf or business-oriented waqf, due to fears that economic activities may diminish spiritual value. In reality, productive waqf increases sustainability and broadens benefits. Despite these challenges, there are substantial opportunities for developing productive waqf in the modern era. Digital platforms such as Islamic crowdfunding, the development of share-waqf and sukuk-waqf models, and integration with halal tourism and agro-tourism offer strong potential. Additional opportunities include using e-commerce to market waqf-based enterprise products, collaborating with universities for research and business model innovation, and aligning waqf initiatives with regional development programs linked to the SDGs.

Broader reflections show that productive waqf in Lampung functions not only as an economic tool but also as a means of strengthening social identity and spiritual values. Projects such as agricultural ventures, vocational training, or healthcare services create intergenerational impacts by offering education, skills, and opportunities for younger communities. Successful small-scale models also have potential for replication across Indonesia, positioning Lampung as a reference point for innovative waqf practices that combine cultural wisdom with modern governance. Thus, productive waqf in Lampung forms part of a larger movement to reimagine Islamic philanthropy in adaptive and sustainable ways..

## **7. Opportunities for Productive Waqf in the Modern Era**

Productive waqf in Lampung has strong opportunities for development in the modern era, supported by globalization, digital technology, and increasing awareness of Islamic philanthropy. Key prospects include the digitalization of waqf through Islamic crowdfunding platforms, the development of share-waqf and sukuk-waqf models, and the integration of waqf initiatives with halal tourism and agro-tourism. Additional opportunities arise from using e-commerce to market waqf-based products, collaborating with universities for research and business model innovation, and aligning waqf programs with regional development efforts connected to the SDGs. By utilizing these opportunities, productive waqf in Lampung can evolve into a model of community empowerment that blends local wisdom with global competitiveness.

## **8. Extended Reflections on Productive Waqf in Lampung**

The broader reflections highlight that productive waqf in Lampung functions not only as an economic tool but also as a force that strengthens community

identity and spiritual values such as solidarity and generosity. Its impact is intergenerational, as waqf-based initiatives like agriculture, vocational education, and healthcare provide long-term benefits and opportunities for youth, making waqf an investment in society's future. Successful projects in Lampung also demonstrate strong potential for replication, positioning the region as a model for integrating cultural wisdom with modern waqf management. These insights show that productive waqf in Lampung is part of a wider effort to reshape Islamic philanthropy into a more adaptive, sustainable, and socially impactful system..

## **D. Analysis/Discussion**

This chapter analyzes how productive waqf supports community economic empowerment in Lampung Province by addressing the research questions, linking findings to existing literature, and discussing implications for practice. The study shows that productive waqf has expanded beyond traditional forms, with land and cash waqf now used for agriculture, small businesses, cooperatives, education, and health services. These developments directly answer the first research question by demonstrating the concrete economic impact of productive waqf initiatives.

### **1. Relation of Findings to Research Questions**

The findings also reveal that local social norms and cultural values such as *fi'il pesenggiri* and *sakai sambayan* play a crucial role in shaping community participation, providing cultural legitimacy and strengthening collective responsibility. This addresses the second research question. Regarding the third question, the study shows that BWI Lampung actively supports waqf development through education, land certification, and institutional guidance, though many *nazhir* still require improved managerial and professional capacity.

Case studies reinforce these patterns. In Central Lampung, a 1.5-hectare waqf rice field generates IDR 45–50 million annually, with funds supporting farmers and education for low-income students. In Pesawaran, waqf kiosks rented at subsidized rates generate income for religious programs and help women-led micro-enterprises grow. A catfish farming project in Rumbia District further illustrates how small waqf assets can produce continuous social benefits. Together, these examples show that productive waqf has strengthened local economies, expanded employment, supported social services, and increased community engagement in waqf governance.

### **2. Scientific Interpretation of Findings**

The findings show that productive waqf functions not only as a religious practice but also as a socio-economic tool within the broader Islamic social finance framework. By generating continuous income from endowed assets, it supports poverty reduction and community development, aligning with empowerment theories that stress resource access, skills, and collective decision-making. In Lampung, productive waqf operates as both a financial mechanism and a cultural institution shaped by religious values and local traditions. The results also

emphasize that the professionalization of nazhir is essential. Successful examples where nazhir collaborate with Islamic financial institutions or use digital platforms demonstrate how innovation and good governance strengthen productive waqf. Scientifically, this highlights the integration of modern management practices with traditional Islamic philanthropy.

### **3. Comparison with Previous Research**

Compared with other regions in Indonesia, productive waqf in Lampung shows distinctive characteristics. While national studies indicate that technological advancement has had a greater effect on waqf productivity than managerial capacity (Maulida & Laila, 2024), and that most productive waqf models rely on land-and-building rentals or profit-sharing rather than community-based schemes (Lathif, 2024), the Lampung experience demonstrates stronger community engagement supported by local cultural values such as *fi'il pesenggiri* and *sakai sambayan*. This suggests that Lampung offers an example of how social capital and cultural embeddedness can strengthen waqf outcomes beyond what is typically observed in other provinces.

The findings also align with evidence from countries like Turkey and Malaysia, where productive waqf successfully supports education, health services, and microfinance. As in those contexts, the Lampung cases show that productive waqf can drive development when governance is strong. Yet persistent issues in Lampung—including low waqf literacy, weak nazhir capacity, and regulatory constraints mirror structural challenges identified in broader Indonesian waqf studies. Despite these shared obstacles, Lampung presents unique contributions through its explicit integration of *fi'il pesenggiri* and *sakai sambayan*. Unlike previous literature that discusses culture conceptually, this study provides empirical evidence of how cultural norms directly shape participation and legitimacy in waqf practices, offering an important contextual addition to Islamic social finance research.

### **4. Broader Implications**

The findings carry important implications for policy, practice, and theory. Policymakers are encouraged to strengthen regulatory frameworks through clearer land certification, tax incentives, and digital reporting to improve transparency. For practitioners, especially nazhir, the results emphasize the need for greater capacity building, financial literacy, and partnerships with financial institutions. For communities, productive waqf emerges as a means of collective empowerment grounded in Islamic principles and local cultural traditions. Theoretically, the study reinforces the position of productive waqf within Islamic social finance alongside zakat and Islamic microfinance, showing that its effectiveness depends on aligning economic initiatives with cultural legitimacy. The Lampung case demonstrates how social norms

and cultural values function as social capital that enables collective action and enhances institutional trust.

## **5. Future Research Directions**

While this study provides important insights, several areas warrant further research. First, more detailed quantitative analysis of the economic impact of productive waqf is needed, including its contribution to household income, employment generation, and poverty reduction. Second, comparative studies across different provinces in Indonesia could reveal how variations in culture, governance, and resources affect the success of productive waqf. Third, research on the use of digital technology in waqf management, including crowdfunding platforms and blockchain-based transparency tools, could shed light on how innovation can overcome traditional challenges. Finally, future studies should explore gender dimensions in waqf, examining how women can participate more actively as waqif, beneficiaries, and nazhir.

## **6. Conclusion of the Discussion**

In conclusion, the analysis demonstrates that productive waqf in Lampung has significant potential to drive community economic empowerment, but its success depends on the synergy of religious, cultural, and institutional factors. The study confirms that productive waqf, when managed professionally, inclusively, and in alignment with local values, is a powerful instrument of socio-economic transformation. The challenges identified should not be seen as obstacles but as opportunities to strengthen governance, enhance capacity, and leverage technology. As such, the Lampung experience offers valuable lessons for Indonesia and beyond, showing how Islamic philanthropy can be reimagined as a catalyst for sustainable development.

## **7. Integration with Broader Theoretical Frameworks**

The findings align with broader theories in community development and Islamic economics. From the lens of empowerment theory, productive waqf functions as a form of structural empowerment that transfers resources and decision-making power to marginalized groups. Instead of treating beneficiaries as passive recipients, it encourages active involvement in managing assets and sustaining community welfare, consistent with Putnam's concept of social capital as a driver of collective action and trust.

Economically, productive waqf represents a community-based alternative to market- or state-driven development. It forms a third sector grounded in ethical, religious, and cultural values, offering a hybrid model that prioritizes social welfare alongside economic outcomes. This positions waqf within the global discourse on sustainable development and social justice. The findings also connect to community-driven development (CDD), which stresses local ownership and participatory governance (Mansuri & Rao, 2013), and to empowerment

theory that links productive assets with enhanced agency (Alsop & Heinsohn, 2005). Within Islamic economics, productive waqf supports principles of redistributive justice and sustainable wealth circulation (Chapra, 2016), providing an equity-based, non-debt model distinct from interest-bearing interventions. Comparisons to microfinance (Yunus, 2007) and self-help groups (Sanyal, 2009) show similar empowerment goals, though waqf avoids repayment burdens and emphasizes collective benefit. Research in Indonesia and other contexts further demonstrates that productive waqf often maintains long-term asset sustainability when supported by strong social capital and institutional trust. Overall, integrating these theoretical perspectives highlights productive waqf as not only an Islamic philanthropic tool but also a strategic mechanism for community development comparable to globally recognized models.

## **8. Challenges and Opportunities in Implementation**

Although productive waqf holds substantial potential, its implementation faces several key challenges, including low public literacy about waqf, limited financial and managerial capacity among nazhir, and weak regulatory enforcement and institutional coordination. These obstacles prevent waqf assets from being used optimally and reduce their impact on long-term community empowerment. However, the study also highlights major opportunities. The rising interest in Islamic social finance, technological progress, and stronger government support have created a favorable environment for improvement. Digital tools such as crowdfunding platforms, mobile payment systems, and blockchain can transform the processes of collecting, managing, and reporting waqf. Additionally, collaborations with Islamic financial institutions and universities can strengthen technical skills and ensure more professional and accountable waqf management.

## **9. Policy Recommendations**

Recent studies show that the main constraints in productive waqf, such as low literacy, weak nazhir capacity, and regulatory limitations, can be addressed through digital innovation and targeted strategies. Research on digital waqf in Indonesia demonstrates that online platforms, blockchain-based transparency, and mobile applications can increase participation and public trust. Findings using the Analytic Hierarchy Process also indicate that improving nazhir professionalism, strengthening waqf education, expanding digital services, and building partnerships are top priorities. For Lampung, recommended actions include establishing structured e-learning and certification programs for nazhir, creating a real-time digital dashboard for monitoring waqf assets, forming a regional waqf task force that involves BWI, government, academia, and ICT partners, and conducting culture-based socialisation aligned with local values such as *f'il pesenggiri* and *gotong royong*. Additional policy recommendations include strengthening legal frameworks at the national and provincial levels, improving land

certification, offering tax incentives, and enhancing legal protection for nazhir. BWI should expand its role in training and certification, while local communities need to be more actively engaged in planning and managing waqf projects. The use of digital platforms should also be increased to promote transparency and attract younger participants.

The study also shows that productive waqf in Lampung contributes directly to several Sustainable Development Goals. Agricultural waqf initiatives support food security and help achieve SDG 2. Microenterprise programs funded by waqf reduce poverty and create jobs, contributing to SDG 1 and SDG 8. Waqf-supported education and training enhance learning opportunities for rural communities, supporting SDG 4. When women participate as beneficiaries or managers, productive waqf also advances SDG 5 by improving access to resources and economic participation. Overall, productive waqf not only strengthens Islamic social finance but also acts as a strategic tool that supports global development goals in a way that is rooted in local contexts.

## E. CONCLUSION

This study finds that productive waqf in Central Lampung and Pesawaran plays an important role in community economic empowerment. Waqf assets such as land, buildings, and cash are used in agriculture, small enterprises, education, and health, showing that waqf functions not only as a religious practice but also as a socio economic support system. Local values like *fi'il pesenggiri* and *sakai sambayan* help strengthen community participation and make productive waqf suitable with Lampung culture. The study also shows that the Indonesian Waqf Board, local governments, and nazhir have important roles, although stronger management, clearer regulation, and better skills are still needed. Productive waqf can become more effective when managed professionally and supported by digital tools such as crowdfunding platforms and blockchain. Gender inclusive approaches can further expand benefits for women as donors and recipients. Future research is encouraged to compare productive waqf in other provinces and to include more quantitative analysis of its impact on income, employment, and poverty reduction. Overall, productive waqf has strong potential to support national social finance strategies when supported by capacity building, collaboration, and technological innovation.

**Acknowledgments:** The authors would like to express their deepest gratitude to all parties who have provided support in the implementation of this research. Special thanks are extended to the Indonesian Waqf Board (BWI) Representative of Lampung Province, the local governments of Central Lampung and Pesawaran Regencies, as well as the waqf nazhir who actively participated in providing information, data, and field access. The administrative, technical, and moral support given by the university and colleagues has also been invaluable to the smooth completion of this research. The authors also express sincere appreciation to the local community members who kindly dedicated their time and insights to serve as respondents in this study.

**Conflicts of Interest:** Declare conflicts of interest or state “The authors declare no conflict of interest.” Authors must identify and declare any personal circumstances or interests that may be perceived as inappropriately influencing the representation or interpretation of reported research results.

**Author contributions:** All authors must meet the criteria for authorship as outlined in the authorship policy and author contribution statement policies.

**Funding:** Provide information on funding if relevant

**Data availability:** All research articles are encouraged to have a data availability statement.

**Disclaimer:** A statement that the views expressed in the submitted article are his or her own and not an official position of the institution or funder.

## REFERENCES

- Adnan, M. F., Syamsir, S., Alhadi, Z., Malau, H., Widesma, A. V., and K. D. Maani. 2021. “Integration of Local Wisdom Values in Realizing Good Nagari Governance.” *Jurnal Ilmu Sosial* 21, no. 1: 39–56. <https://doi.org/10.14710/jis.21.1.2022.39-56>.
- Alias, Mohd, and Ahmad Faizal. 2023. “The Role of Productive Waqf in Socio-Economic Development: A Case from Malaysia.” *Journal of Islamic Accounting and Business Research* 13, no. 4: 652–670.
- Aziz, Ahmad, and Nurhayati. 2023. “Wakaf Produktif dalam Pemberdayaan Ekonomi Umat: Studi Kasus di Jawa Barat.” *Al-Ahkam: Jurnal Hukum Islam* 33, no. 2: 213–230.
- Cizakca, Murat. 2018. *Islamic Capitalism and Finance: Origins, Evolution and the Future*. Cheltenham: Edward Elgar.
- Fahmi, M. D., M. A. Majid, and F. I. Qaseem. 2025. “Cash Waqf and Crowdfunding: A Study of Online-Based Cash Waqf in The Passive Charity of The Indonesian Waqf Education Foundation.” *Muslim Business and Economics Review* 4, no. 1.
- Farooq, Mohammed. 2022. “Islamic Philanthropy and Community Development: The Case of Waqf.” *Journal of Muslim Philanthropy and Civil Society* 7, no. 1: 55–72.
- Fitriani, R. E., and M. Taufiq. 2023. “Analisis Pengaruh Wakaf Digital terhadap Kesejahteraan Masyarakat di Kabupaten Lima Puluh Kota.” *Jurnal Ilmiah Mahasiswa Ekonomi Syariah (JIMESHA)* 3, no. 1: 67–78.
- Firmansyah, Deden. 2022. “Transformasi Wakaf Uang di Era Digital di Indonesia.” *EkBis: Jurnal Ekonomi dan Bisnis* 8, no. 1: 45–60.
- Haliding, S., N. F. Putri, and N. Bin Sapa. 2025. “Optimizing Productive Waqf: Challenges and Opportunities in Digitalization.” *Jurnal Iqtisaduna* 11, no. 1. <https://doi.org/10.24252/iqtisaduna.viii.50829>.
- Haling, H., N. A. Indarningsih, S. W. Siregar, and Z. R. Jasman. 2024. “Intergenerational Waqf Crowdfunding Behavior: Empirical Evidence From Indonesia.” *International Journal of Zakat* 9, no. 1. <https://doi.org/10.37706/ijaz.v9iSpecial.517>.
- Hasan, Rafiq, and Laily Mansur. 2022. “Digitalization of Waqf Management: Opportunities and Challenges.” *International Journal of Islamic Economics and Finance Studies* 9, no. 2: 45–60.

- Hidayat, Rudi. 2023. "Nazhir Profesional dan Optimalisasi Wakaf Produktif." *Jurnal Ekonomi Syariah Indonesia* 10, no. 3: 145–162.
- Ibrahim, Salleh, and Nor Adilah. 2022. "Cash Waqf and Economic Empowerment in Muslim Communities." *Journal of Islamic Finance* 11, no. 1: 33–49.
- Jonsa, A., M. Mardhatillah, I. M. Saputra, A. Aduwina, and F. Ilhamsyah. 2023. "Integrating Local Wisdom in Public Services during the Digitalization Era in Indonesia." *PINISI Discretion Review* 7, no. 1: 207. <https://doi.org/10.26858/pdr.v7i1.58026>.
- Khairunnisa, Laila. 2022. "Budaya Lokal dan Implementasi Wakaf Produktif: Studi di Sumatera." *Jurnal Sosial Humaniora* 12, no. 2: 88–105.
- Kahf, Monzer. 2017. *Waqf: An Innovative Instrument for Financing the Poor*. Jeddah: Islamic Research and Training Institute.
- Khan, Muhammad. 2022. "Waqf-Based Microfinance: A Pathway to Poverty Alleviation." *Islamic Economic Studies* 30, no. 1: 101–118.
- Lathif, S. 2024. "Variations of Productive Waqf Management Model in Indonesia: A Literature Study." *Munazzama: Journal of Islamic Management and Pilgrimage* 4, no. 1: 74–82. <https://doi.org/10.21580/mz.v4i1.21152>
- Malau, H., B. Supriyono, A. Hakim, and M. R. K. Muluk. 2020. "The Implementation of Customary Values on the Administration of Governance: A Study on the Village Governance Based on Local Wisdom at Nagari Kapau, Agam Regency of West Sumatra, Indonesia." *Russian Journal of Agricultural and Socio-Economic Sciences* 98, no. 2: 49–58. <https://doi.org/10.18551/rjoas.2020-02.07>
- Mannan, M. A. 2019. *Islamic Economics: Theory and Practice*. Kuala Lumpur: Islamic Book Trust.
- Maulida, S., and N. Laila. 2024. "Measuring the Productivity of Indonesia Waqf Institution (2015–2021): A Malmquist Index." *International Journal of Waqf* 3, no. 1. <https://doi.org/10.58968/ijw.v3i1.348>
- Mohsin, Magda Ismail Abdel. 2020. *Cash Waqf: A New Financial Product*. New York: Routledge.
- Nasution, Adiwarman. 2016. *Ekonomi Islam: Paradigma Baru*. Jakarta: Rajawali Pers.
- Nuradi, N. H., and H. Khatimah. 2024. "Inovasi Wakaf di Era Digital dalam Mengoptimalkan Potensi untuk Pembangunan Berkelanjutan di Negeri Berkembang." *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 5, no. 6: 3546–3559.
- Omar, Noraini, and Nurdin Abdullah. 2023. "Sustainable Development Goals and Waqf: A Synergy Approach." *International Journal of Waqf Studies* 4, no. 1: 77–95.
- Rahman, Ali, and Yusuf Ahmad. 2022. "The Role of Waqf in Enhancing Financial Inclusion." *Journal of Islamic Monetary Economics and Finance* 8, no. 3: 331–348.
- Salam, Nadia. 2023. "Women and Waqf: Gender Perspectives in Islamic Social Finance." *Journal of Islamic Social Studies* 5, no. 2: 115–130.
- Sari, F. N., and H. F. Rohman. 2024. "Peran Perempuan dalam Pengembangan Wakaf di Persyarikatan Muhammadiyah DIY." *Jurnal Ilmiah Edunomika* 8, no. 3. <https://doi.org/10.29040/jie.v8i3.14811>
- Soemitra, A., Kusmilawaty, and T. I. F. Rahma. 2022. "The Role of Micro Waqf Bank in Women's Micro-Business Empowerment through Islamic Social Finance:



- Mixed-Method Evidence from Mawaridussalam Indonesia.” *Economies* 10, no. 7: 157. <https://doi.org/10.3390/economies10070157>
- Syamsul, E. M., M. M. Munir, and R. H. H. 2023. “Digital Platform; Real-Time Monitoring and Performance Analysis of Waqf Funds.” *Jurnal I-Philanthropy: A Research Journal on Management of Zakat and Waqf* 3, no. 2: 131–137. <https://doi.org/10.19109/iphi.v3i2.20657>
- Syamsuddin, Ahmad. 2023. “Badan Wakaf Indonesia dan Regulasi Wakaf: Analisis Implementasi UU No. 41 Tahun 2004.” *Asy-Syir’ah: Jurnal Hukum Islam* 57, no. 1: 201–220.
- Ubaid, U. A. M. M. 2025. “Crowdfunding-Waqf Melalui Platform Wakaf Kita untuk Proyek Infrastruktur Pendidikan.” *Indonesia Journal of Zakat and Waqf* 2, no. 2: 136–148. <https://doi.org/10.35905/ijaza.v2i2.6376>
- Wahyudi, H., I. Wisandani, C. Saputra, W. R. Lestari, and S. M. Leny. 2025. “Digitalisation of Islamic Finance in the Era of Industrial Revolution 5.0: The Contribution of Crowdfunding and e-Wakaf to Islamic Fintech.” *International Journal of Economics and Financial Issues* 15, no. 2: 46.
- Yusuf, Ibrahim. 2023. “Waqf Governance and Accountability: Comparative Study of Indonesia and Turkey.” *International Journal of Islamic Management* 6, no. 1: 23–41.
- Zulkifli, Huda. 2023. “Blockchain Technology in Waqf Management.” *Journal of Islamic Fintech* 2, no. 1: 12–28.
- Zulkarnaen, D., M. Mukhlisin, and S. Eko Pramono. 2021. “Can Blockchain Technology Improve Accountability and Transparency of Cash Waqf in Indonesia?” *Journal of Economic Impact* 3, no. 3: 158–166. <https://doi.org/10.52223/jei3032105>.

