

# THE ROLE OF WAQF IN ADVANCING QUALITY EDUCATION AND COMMUNITY EMPOWERMENT: ALIGNING WITH SUSTAINABLE DEVELOPMENT GOALS

Nabil Fikri Palasenda<sup>1\*</sup> & Muhammad Salikurrahman<sup>2</sup>

<sup>1</sup>UIN Sunan Kalijaga, Yogyakarta, Indonesia

<sup>2</sup>Universitas Islam Indonesia, Yogyakarta, Indonesia

\*nabilfikripalasenda@gmail.com

---

## Article History

Submitted	: December 4, 2024
Revised	: February 2, 2025
Accepted	: March 8, 2025

## Abstract

Initially, waqf in Indonesia was managed individually without clear regulations. Over time, the need to regulate waqf management emerged to ensure its effective administration and targeted utilization. One significant effort in this regard is leveraging waqf to support the development and empowerment of educational quality, aligning with the Sustainable Development Goal (SDG) of Quality Education. Islamic boarding schools (*pesantren*) play a crucial role in realizing this objective. This study adopts a qualitative approach through literature analysis and library research, utilizing data from books, academic journals, and relevant documents. Through a comprehensive literature review, this research examines the role of waqf and its implications for enhancing educational quality. The findings indicate that waqf has a significant impact on the development of quality education, particularly within *pesantren*. The utilization of waqf in these educational institutions not only provides financial support for infrastructure and facilities but also fosters the development of educational programs, scholarships, and teacher training, which

enhance the overall quality of education. Furthermore, waqf in *pesantren* contributes to the empowerment of local communities by providing accessible and affordable education. The implications of these findings suggest that the integration of waqf into educational systems can be a sustainable and effective means to improve educational outcomes and help achieve SDG 4. Therefore, policymakers and educational stakeholders should consider strengthening waqf management frameworks to maximize its potential in supporting quality education, particularly in underserved regions.

**Keywords:** *Education, Pesantren, Sustainable Development Goals; Waqf*

### **Abstrak**

*Pada mulanya, wakaf di Indonesia dikelola secara individu tanpa ada aturan pasti. Pada perkembangannya, timbul keinginan untuk mengatur perwakafan agar dapat dikelola dengan baik dan tepat pada sasaran. Salah satu upaya yang dilakukan adalah pengelolaan wakaf untuk membantu mengembangkan dan memberdayakan kualitas Pendidikan sesuai dengan tujuan dari salah satu Sustainable Development Goals (SDGs), yaitu quality education atau pendidikan bermutu, dalam hal ini pesantren mempunyai peran penting dalam mewujudkan salah satu tujuan dari SDGs ini. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis literatur dan studi kepustakaan. Jenis data dalam penelitian ini akan dikumpulkan dari berbagai sumber, termasuk buku, jurnal ilmiah, dan dokumen-dokumen terkait lainnya. Melalui tinjauan literatur yang komprehensif dan analisis berbagai artikel jurnal, buku, dan sumber relevan lainnya, tujuan penelitian ini mengkaji peranan wakaf dan implikasinya dalam pengembangan dan pemberdayaan kualitas pendidikan, yang dapat membantu mencapai salah satu tujuan dari SDGs dalam mencapai pendidikan yang berkualitas. Hasil dari penelitian menunjukkan bahwa peran wakaf yang diaplikasikan di pesantren sangat penting untuk pengembangan pendidikan yang berkualitas karena dalam implikasi dan penerapannya wakaf sering kali memberikan kemaslahatan bagi masyarakat banyak, khususnya dalam pembahasan ini adalah dalam bidang pendidikan.*

**Kata kunci:** *Pemberdayaan; Pendidikan; Pesantren; Sustainable Development Goals; Wakaf*

## INTRODUCTION

In the current era of globalization, sustainable development has become a critical issue for countries worldwide. The Sustainable Development Goals (SDGs), initiated by the United Nations (UN), aim to achieve sustainable development across nations (Allen et al., 2018). The SDGs provide a framework for countries to address various global challenges, including social and economic development, quality education, poverty alleviation, food security, gender equality, and environmental sustainability (Zunaidi et al., 2023, p. 160).

The SDGs are international agreements designed to promote sustainable development in the face of various challenges. While the concept of sustainable development has garnered significant attention from experts over time, it was only recently introduced as a formal framework (Ashida, 2022). Some scholars argue that the SDGs represent a new phase in the development process (Nurfatimah et al., 2022, p. 6148). Among the 17 core goals outlined in the SDGs, this research focuses on the role of waqf in achieving the goal of quality education.

Extensive discussions have been held regarding sustainable development, emphasizing principles such as participation, equality, and inclusivity (Siahaan et al., 2023). The formulation of the SDGs, as a sustainable development agreement, has spurred progress in economic, social, and environmental spheres. Additionally, the SDGs consider the importance of education in overcoming global challenges by fostering the development and empowerment of quality education.

The SDGs are designed to have a long-term impact through 2030, with a primary focus on development agreements based on human rights and equality. Quality education, one of the key targets within the SDGs' Social Development Pillar, aims to ensure inclusive, equitable education and expand opportunities for lifelong learning for all individuals. The main objective is to provide equal access to quality education for everyone, regardless of gender.

Waqf, as an Islamic philanthropic practice, has a long history as a tool for community development and empowerment. Initially, waqf was a personal initiative of individuals seeking to use their wealth for charitable purposes, often managed individually without formal regulations. However, as the community recognized the potential and benefits of waqf, the desire to manage it properly emerged. Waqf plays a critical role in the empowerment and development of society, as its core function is to enhance the value of property for human resource development and quality of life (Windari & Nisa, 2024, p. 6).

In Indonesia, waqf is regulated by Law No. 41 of 2004, which defines waqf and outlines various types of waqf, including both movable and immovable property. The regulation specifies that immovable property includes land rights, buildings, and other land-related assets, while movable property includes items such as money, precious metals, vehicles, and intellectual property rights (Law No. 41 of 2004 concerning Waqf).

Quality education has become both a government program and a national responsibility, with ongoing efforts to achieve this goal. However, the responsibility for providing quality

education is not solely the government's; it also involves educational institutions, such as *pesantren* (Islamic boarding schools), which have been instrumental in developing and achieving quality education in Indonesia. Recognizing the importance of education for both individual and national futures, many people are seeking the best educational institutions for their children.

Currently, waqf plays an essential role in achieving one of the SDGs, particularly the goal of quality education. Islamic boarding schools have become significant contributors to this objective, with many people donating land for use as educational institutions, aiming to educate both the community and the nation. The role of *pesantren* in educating the nation has been evident for centuries, from the colonial period to the present day. Today, *pesantren* serve not only as centers for religious education but also as institutions offering both formal and non-formal education.

Waqf holds significant potential when properly managed to develop *pesantren* as inclusive and quality educational institutions. Effective waqf management enables *pesantren* to improve educational facilities, provide scholarships, and offer training and human resource development in education. Thus, *pesantren* can serve as a vital instrument in achieving the SDGs, particularly in terms of improving the quality of education.

The purpose of this research is to explore the role of waqf in the development and empowerment of quality education in Indonesia, with a focus on its contribution to achieving the SDG target of Quality Education. This research will investigate various types of waqf related to the education sector, including its use in both *pesantren* and other educational institutions, to

enhance educational quality. Despite its considerable potential, the implementation of waqf in Indonesia's education sector faces several challenges, such as limited public understanding and a lack of collaboration among stakeholders.

## **METHOD**

This study employs a descriptive qualitative approach with a library research method to analyze the role of waqf in supporting the SDGs, particularly in improving the quality of education. Data were collected from journals, books, scholarly articles, and other relevant literature on waqf, including documents such as the charter for the submission of Gontor waqf, articles related to the Gontor waqf system, and especially those discussing the contribution of waqf to education. Data analysis was conducted descriptively by categorizing the information according to key themes, such as the potential and effectiveness of waqf in education and the empowerment strategies that can enhance access to quality education. The study aims to provide an in-depth understanding of the role of waqf in achieving the SDG goals within the education sector.

## **RESULTS AND DISCUSSION**

### **Concept and Implementation of Waqf in Indonesia**

Waqf is an Islamic concept that involves dedicating property for public welfare, ensuring its perpetual benefits remain detached from personal use. Etymologically, the term "waqf" signifies the act of withholding or preventing the use of an object or property for personal gain, instead redirecting it for

charitable purposes. According to the *Al-Munjid* dictionary, the term "*waqfuddaari*" refers to the act of endowing a house for religious purposes, which implies restricting its use for worldly activities and permitting its use exclusively for religious or charitable endeavours. Thus, waqf can be understood as the act of redirecting ownership to serve the will of Allah (Permana & Rukmanda, 2021). Several verses in the Qur'an advocate for waqf as an essential act of charity, emphasizing its role in contributing to social welfare. One such verse is Surah Ali-Imran, verse 92, which reads:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

*Meaning: You will never obtain virtue (perfect) until you give up some of the treasures you love. Whatever you instruct, Allah is Knower of it (Qs. Ali-Imran: 92).*

In Indonesia, waqf has expanded significantly since the enactment of Law No. 41 of 2004 concerning Waqf, which outlines the types and governance of waqf, including both movable and immovable property. This regulation has enabled waqf to be utilized across various sectors, including education. Many waqf institutions in Indonesia are now managing waqf assets to generate long-term benefits, such as developing waqf assets for business or investment purposes. A notable example of this is the productive waqf movement, which funds the development of educational infrastructure, including schools, universities, and other educational facilities (Ibrahim et al., 2015).

Various educational institutions in Indonesia have been established and further developed through the management of waqf assets. Examples include Pondok Modern Darussalam Gontor, the al-Khairāt Education Foundation, the Islamic University of Indonesia (UII), Sultan Agung University

(Unisula), and the Hasyim Asy'ari Foundation at the Tebuireng Jombang Islamic Boarding School. These institutions have successfully leveraged waqf assets to support educational operations and provide necessary facilities and infrastructure. The income generated from waqf is reinvested into their educational programs. Nevertheless, challenges persist in providing quality education to the wider community.

The development of waqf in Indonesia parallels the spread of Islam throughout the archipelago. Initially, the need for mosques as centers for worship and da'wah prompted communities to donate land for the construction of places of worship (Masduqi & Haerisma, 2023). This practice became widespread within the Indonesian Muslim community. Over time, waqf expanded to support the establishment of Islamic boarding schools and madrassas, which became key centers for religious education. In more recent years, waqf has been utilized to support the creation of universities, thus becoming a vital foundation for various renowned educational institutions (Arief & Assya'bani, 2023).

As society has developed, waqf has also evolved with the times. New forms of waqf, such as money waqf and Intellectual Property Rights (IPR) waqf, have emerged to broaden the scope of its benefits. Today, waqf in Indonesia is governed by specific regulations, namely Law No. 41 of 2004 and Government Regulation No. 42 of 2006, which aim to structure and optimize waqf management for the public good (Law Number 41 of 2004 concerning Waqf).

One of the primary challenges facing the Indonesian education sector is the material aspect, particularly in terms of funding and facilities. Regarding funding, Islam offers several



social financial instruments, such as zakat, infaq, alms, and waqf. Among these, waqf holds significant potential as a sustainable funding mechanism for the education sector. Its enduring nature makes waqf an ideal source of financial support for educational facilities (Karmanto, 2021).

Waqf can be classified into two types based on its beneficiaries: Expert Waqf and Khairi Waqf. Expert Waqf refers to waqf intended for specific individuals, such as family members or close relatives. For instance, when an individual endows land for the benefit of their children and grandchildren, the waqf is considered valid, and the benefits are directed towards the designated beneficiaries. This type of waqf is sometimes referred to as *Dzurri* waqf or waqf *'alal aulad*. In contrast, Khairi Waqf is intended for broader societal benefits, such as the construction of mosques, schools, hospitals, and other public goods, thereby serving the common good and benefiting the wider community (Nissa, 2017, p. 216–217).

The waqf in this study pertains to Khairi Waqf, which is intended for societal benefit. An example of this is the Gontor Islamic Boarding School, as outlined in the Waqf Charter of the Darussalam Gontor Modern Boarding School. The waqif (donor) articulated several mandates, such as the requirement for Pondok Modern Darussalam Gontor to adhere to Islamic law, serve as a source of Islamic religious knowledge, and be an institution that promotes the welfare of the community in both this life and the hereafter. The charter also specifies that the trustee is responsible for maintaining and improving the school to ensure its ongoing success and quality (Muttaqien, 2023).

A prime example of successful waqf management in the education sector in Indonesia is Pondok Modern Darussalam

Gontor. This Islamic boarding school is renowned for its integrated education system, which combines religious and general education while emphasizing character building through both academic and extracurricular activities. Gontor manages its waqf assets to establish educational facilities, including dormitories, classrooms, mosques, and other support infrastructures. The funds generated from waqf are managed productively to enhance the quality of education, including facility development and the provision of scholarships for deserving and needy students (Alamin, 2020).

The success of Gontor is also attributed to its management of waqf across various sectors, including agriculture and economic enterprises, which generate additional income to support the sustainability of educational operations. This model of productive waqf has enabled Gontor to achieve a high degree of financial independence, reducing its reliance on external funds and making education more affordable for all segments of society. The waqf management model at Gontor has also become a valuable reference for other Islamic boarding schools in Indonesia, many of which have begun to adopt productive waqf principles to finance their educational initiatives (Katni et al., 2020).

### **Waqf and SDGs: Linkages in Achieving Quality Education**

The Sustainable Development Goals (SDGs), particularly SDG 4, emphasize the provision of inclusive and quality education. Waqf plays a crucial role in supporting this goal, as it can serve as a stable source of funding for the education sector. Through waqf, schools or pesantren (Islamic boarding schools) can improve infrastructure, provide learning facilities, offer scholarships, and organize training for educators. In this context,

waqf can address the financial needs of education, thus alleviating the burden on government budgets and parents' costs.

Education is a cornerstone in building and improving the quality of human resources. Quality education is one of the 17 SDGs, aiming to expand access to inclusive and equitable education, while promoting lifelong learning opportunities for all. To enhance the quality of education, it is essential to improve not only students' capabilities but also the competencies of educators. This includes mastery over subject matter, effective implementation of active learning strategies, and proficiency in educational media and technology. Educators are expected to possess high social, pedagogical, professional, and personal competencies (Humaida et al., 2020, p. 137).

In various Islamic educational institutions, waqf has proven to support the operation and development of educational facilities, which aligns with the objectives of SDG 4. At the Darussalam Gontor Islamic Boarding School, waqf funds are used to establish schools, provide skills training facilities, promote inclusive education, and improve the capacity and quality of students, thereby contributing to the achievement of SDG 4.

The implementation of waqf to achieve the SDGs can be exemplified by Pondok Modern Darussalam Gontor, which follows the Trimurti principle. According to this principle, the boarding school is not intended to generate commercial profit but to serve charitable purposes and make social contributions. It is viewed as the collective property of Muslims, not the personal asset of the founder, and its progress relies heavily on the awareness and support of the community. The Trimurti

principle emphasizes that Islamic boarding schools are meant to serve the public, with all assets dedicated to education and student development (Deni et al., 2014, p. 135).

The role of waqf, particularly in its implementation within pesantren as a model for quality education, has led to significant development. One key factor is the sincerity of the founders of these institutions. Most scholars or kyai who established pesantren voluntarily donated land and other property, aiming for the progress of the institution. This factor is vital, as it addresses the challenge of combating ignorance in society. Another contributing factor to the success of these institutions is the strong support from the surrounding community. People, despite facing material and academic shortcomings, view pesantren as a source of hope. Those who are financially well-off, having observed the effective management of the pesantren, contribute through alms, gifts, and waqf as a sign of support.

Additionally, the professional management of pesantren has proven essential for their growth. Efficient management, especially of property, is crucial, as pesantren typically operate independently with minimal government support. Successful Islamic boarding schools are dynamic in their approach to managing waqf assets, ensuring that these assets are utilized productively for development and educational purposes (Deni et al., 2014, p. 139).

According to the Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 32 of 2018, Minimum Education Service Standards (SPM Pendidikan) define the type and quality of basic education services that must be provided to all students. The objective of these standards is to offer guidance to local governments in fulfilling the basic

educational needs of students according to their level and educational path. The standards emphasize suitability, authority, availability, affordability, measurability, and target accuracy (Permendikbud No. 32 of 2018).

In this context, the educational model at Gontor Islamic Boarding School aligns with the technical standards for quality education services outlined in Ministerial Regulation No. 32 of 2018. Husain, in his article entitled "All Activities in Gontor is Education," elaborates that Gontor's educational approach is not confined to classroom learning. Instead, the curriculum is holistic, covering 24 hours of the students' lives, thus integrating academic and non-academic activities into the learning process. This comprehensive approach adheres to the principles of Minimum Service Standards for education. At Gontor, there is no specialization in specific lessons; instead, all activities play a significant role in shaping the students' character and maximizing their potential. The educational model is designed to help students discover and develop their talents while fostering ideal character traits (Hussein, 2022). The Minimum Service Standards for education applied by the Gontor Islamic Boarding School are summarized in Table 1.

**Table 1.**

*Application of Minimum Service Standards by Gontor Islamic Boarding School*

<b>Principles of SPM Education</b>	<b>Fulfilment of Aspects by Gontor Islamic Boarding School</b>
Authority	Gontor Islamic Boarding School follows an education system that adheres to the authority granted by the government, encompassing both religious and general education curricula. These curricula are taught in a structured manner, in alignment

Availability	with government policies. The educational model at Gontor is in full compliance with the national education service standards established by the government.
Affordability	Pondok Pesantren Gontor ensures the provision of essential educational facilities, including classrooms, places of worship, and various supporting infrastructures. Furthermore, a wide range of extracurricular activities is offered, enriching the learning experience beyond the classroom.
Measurability	Gontor Islamic Boarding School provides quality education at a relatively affordable cost compared to other formal educational institutions. It is open to students from diverse social and economic backgrounds, ensuring inclusivity in its educational offerings.
Setting Targets	Gontor implements a comprehensive approach to measuring students' educational progress through continuous evaluation, which encompasses not only academic performance but also character development and social skills. Additionally, students are actively engaged in various activities that are assessed to identify and nurture their potential.
	The educational model at Gontor is designed to cater to students' personal needs and character development, emphasizing holistic and equitable education. It aligns with the principle of target accuracy, ensuring that every educational activity at Gontor is tailored to explore and nurture the potential and character of each student..

---

Through this educational model, the role of waqf is pivotal in supporting students' development, both in terms of their potential and intellectual growth. The utilization of land waqf at Gontor's modern campus, along with the construction of

facilities and infrastructure to support student activities, significantly contributes to education, thereby advancing the achievement of the SDGs, particularly quality education.

Waqf has become a crucial component in supporting the development of Islamic educational institutions in Indonesia. The complexity of various social challenges and the limitations faced by the government have prompted communities to establish and manage their own academic institutions, with waqf serving as a key form of contribution. However, effective and innovative waqf management is essential to ensure that waqf assets are utilized effectively and continue to meet the operational needs of these institutions. The management of productive waqf, as demonstrated in the example above, enables an institution or educational facility to remain sustainable for decades and to continue serving the community, even in the absence of direct governmental support.

### **Benefits of Waqf in Educational Development and Empowerment**

Waqf is a vital instrument that requires development, empowerment, and application to achieve societal benefits. During the peak of Islamic civilization, waqf reached its zenith, though its management remained relatively simple. In the 8th to 9th centuries Hijriyah, waqf expanded rapidly and became a cornerstone of Islamic institutions. During this period, assets such as mosques, mushallas, schools, offices, and other public buildings were endowed for communal benefit. This tradition persists in various countries, albeit with differing development models.

Waqf plays a crucial role in the advancement of Islamic civilization, particularly in supporting the social, economic, and

cultural activities of communities. The scope of waqf is vast, not only supporting the development of knowledge but also providing essential services and facilities for the public. In the health sector, for example, waqf has been utilized to establish hospitals, medical schools, and pharmaceutical industries to serve the public's health needs (Faruq, 2020, p. 73).

To enhance the role of waqf in education, it is essential to focus on its empowerment and integration within educational activities, as it can significantly contribute to achieving quality education. Waqf in the form of land, for instance, can be developed into educational institutions such as schools or Islamic boarding schools (*pesantren*) in Indonesia.

The positive impact of waqf on educational development is evident. Many graduates from renowned Islamic boarding schools have made significant contributions to both the national and international arenas. This highlights the significant role waqf plays in advancing educational institutions and contributing to the empowerment and progress of quality education.

Waqf land has proven beneficial in the education sector and can be further optimized for community empowerment. One of the strategic roles of waqf assets is helping to alleviate poverty, address unemployment, and strengthen community resilience through education and capacity building. The existence of waqf, particularly in the education sector, can improve the welfare of communities, primarily through character development and internalization efforts for students. These efforts aim to cultivate knowledgeable, mature, independent, and productive individuals, enabling them to contribute professionally to society and benefit others (Habibulloh, 2023, p. 34).



The following section provides an example of the use of waqf land in Islamic boarding school educational institutions. This example illustrates the details of waqf management at Darussalam Gontor Islamic Boarding School, which aligns with the SDGs, as outlined in Table 2.

**Table 2.**

*Waqf Land Management at Pondok Modern Darussalam Gontor*

ASPECTS	APPLICATION
Empowerment in the field of education	Building and renovating mosque dormitories and meeting halls, and classrooms
Empowerment in the health sector	Building a hospital
Empowerment in the field of protection economy	Building cottage business units such as student stall cooperatives, student cooperatives, and others

Source: (Deni et al., 2014)

Table 2 illustrates that the management of waqf land at Pondok Modern Darussalam Gontor focuses on empowering the community in three primary areas: education, health, and economic protection.

**Empowerment in the Field of Education:** Waqf is utilized to establish and enhance educational facilities, including the construction of dormitories, mosques, meeting halls, and classrooms. These facilities play a crucial role in supporting the educational activities of students, providing an environment conducive to continuous learning. With adequate infrastructure, students can engage more effectively in their education, helping Gontor achieve its goal of producing high-quality graduates who will, in turn, contribute to the advancement and empowerment of education across Indonesia.

**Empowerment in the Health Sector:** Gontor also leverages waqf land to establish health facilities, such as hospitals, which serve the health needs of students, staff, and the surrounding community. These healthcare services not only address the immediate health requirements within the boarding school but also contribute to the welfare of the broader community, in line with the waqf's purpose of serving the public good.

**Empowerment in the Field of Economic Protection:** In the economic sector, waqf land is used to establish business units that support the needs of students while fostering the financial independence of the boarding school. These include student-run cooperatives and other business ventures, which generate additional income for the school. This revenue is then reinvested into education and the development of other facilities, ensuring the long-term sustainability of the institution.

Overall, the management of waqf land at Pondok Modern Darussalam Gontor embodies the concept of sustainable and productive waqf. By applying waqf to education, health, and economic empowerment, Gontor maximizes the benefits of waqf for the welfare of its students and the community. This holistic approach aligns with the SDGs, contributing to quality education, decent health, and inclusive economic development.

## CONCLUSION

In theory, waqf is divided into two main types: Expert waqf and Khairi waqf. In the context of *khairi* waqf, education is particularly well-suited for its application, as it serves to empower the ummah and others. For example, implementing and managing a robust waqf system in accordance with the

minimum service standards (SPM) outlined in Permendikbud No. 32 of 2018—which includes suitability, authority, availability, affordability, and accuracy of targets—demonstrates how waqf can effectively contribute to sustainable development, particularly in the realm of quality education. Thus, the role of waqf in achieving the SDGs, particularly at Gontor Islamic Boarding School, aligns with the expectation of promoting sustainable development in education.

The management of waqf in Indonesia, especially in the education sector, has significantly contributed to community empowerment and the improvement of educational quality. Waqf is not only used for constructing educational facilities such as mosques, dormitories, and classrooms but also supports the health and economic sectors through business units that are managed with waqf proceeds. A notable example of this is Pondok Modern Darussalam Gontor, which utilizes waqf to provide quality education, health services, and create business opportunities to support the economic independence of the Islamic boarding school. By optimizing waqf, educational institutions like Islamic boarding schools can reduce their dependence on external and government funding while enhancing the quality of inclusive and equitable education. Therefore, waqf plays a strategic role in achieving the Sustainable Development Goals (SDGs), particularly in providing quality and equitable education for all.

## REFERENCES

Alamin, N. S. (2020). Implementasi Pendidikan Kepemimpinan di Pesantren (Studi Kasus di Pondok Modern Darussalam Gontor Indonesia). *Jurnal Tahdzibi: Manajemen Pendidikan*

- Islam*, 5(1), 33-48. <http://jurnal.umj.ac.id/index.php/Tahdzibi>
- Allen, C., Metternicht, G., & Wiedmann, T. (2018). Initial progress in implementing the Sustainable Development Goals (SDGs): A review of evidence from countries. *Sustainability science*, 13, 1453-1467. <https://doi.org/10.1007/s11625-018-0572-3>
- Arief, M., & Assya'bani, R. (2023). Eksistensi Manajemen Pesantren di Era Digital. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16(6), 25-48. <https://doi.org/10.35931/aq.v16i6.1541>
- Ashida, A. (2022). The role of higher education in achieving the sustainable development goals. In *Sustainable development disciplines for humanity: Breaking down the 5Ps—people, planet, prosperity, peace, and partnerships* (pp. 71-84). Singapore: Springer Nature Singapore. [https://doi.org/10.1007/978-981-19-4859-6\\_5](https://doi.org/10.1007/978-981-19-4859-6_5)
- Deni, M. I. M., Som, H. M., & Ismail, M. (2014). Wakaf dan Pendidikan di Indonesia. *Proceeding of the International Conference on Masjid, Zakat and Waqf (IMAF)*, 129-141.
- Faruq, M. A. (2020). Wakaf dalam Pemberdayaan Umat. *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, 1(2), 64-80. <https://doi.org/10.58401/salimiya.v1i2.150>
- Habibulloh, H. (2023). Peran Wakaf dalam Meningkatkan Kesejahteraan Masyarakat dan Pengembangan Lembaga Pendidikan di Pondok Pesantren Darussalam Blokagung Banyuwangi. *AL-ASHLAH: Jurnal Hukum Keluarga dan Hukum Islam*, 2(1), 23-35. <https://doi.org/10.69552/alashlah.v2i1.1845>
- Humaida, N., Sa'adah Hall, M., Huriyah, H., & Hasanatun Nida, N. (2020). Pembangunan Berkelanjutan Berwawasan Lingkungan (*Sustainable Development Goals*) dalam Perspektif Islam. *Khazanah: Jurnal Studi Islam dan Humaniora*,

18(1), 131-154. <https://doi.org/10.18592/khazanah.v18i1.3483>

Ibrahim, A., Khalidin, B., Ahmadsyah, I., & Ilyas, F. (2015). Prospek Pemanfaatan Tanah Wakaf di Aceh: Suatu Analisis untuk Sektor Pendidikan. *HUMAN FALAh: Jurnal Ekonomi dan Bisnis Islam*, 2(2), 38-58. <https://jurnal.uinsu.ac.id/index.php/humanfalah/article/view/186/133>

Karmanto, G.D. (2021, March 6). Wakaf untuk Pendidikan. *Sharia Economic Community*. <https://www.ekonomisyariah.org/blog/2021/03/wakaf-untuk-pendidikan/>

Katni, K., Ariyanto, A., & Laksana, S. D. (2020). Manajemen Program Pengembangan Panca Jangka, Kemandirian dan Kemajuan Pondok Modern Darussalam Gontor Indonesia. *AL-ASASIYYA: Journal of Basic Education*, 4(1), 30-45. <https://doi.org/10.24269/ajbe.v4i1.2291>

Masduqi, Z., & Haerisma, A. S. (2023). Pemberdayaan Wakaf Tunai Produktif Al-Washliyah Cirebon sebagai Upaya Terwujudnya Kesejahteraan Jama'ah. *Jurnal Pengabdian kepada Masyarakat*.

Muttaqien, M. K. (2023, October 27). Mengenal Wakaf Holistik Ala PM Gontor. *Gontornews.Com*. <https://gontornews.com/mengenal-wakaf-holistik-ala-pm-gontor/>

Nissa, C. (2017). Sejarah, Dasar Hukum dan Macam-Macam Wakaf. *TAZKIYA: Jurnal Keislaman, Kemasyarakatan & Kebudayaan*, 18(2), 205-219.

Nurfatimah, S. A., Hasna, S., & Rostika, D. (2022). Membangun Kualitas Pendidikan di Indonesia dalam Mewujudkan Program Sustainable Development Goals (SDGs). *Jurnal Basicedu*, 6(4), 6145-6154. <https://doi.org/10.31004/basicedu.v6i4.3183>

Permana, Y., & Rukmanda, M. R. (2021). Wakaf: Tinjauan Fiqh, Dasar Hukum, dan Implementasinya di Indonesia. *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 3(2), 142–156. <https://doi.org/10.47467/alkharaj.v3i2.307>

Permendikbud No. 32 of 2018.pdf. (t.t.).

Siahaan, R. L. M., Juli Arianti, & Thalib, N. (2023). Perkembangan Pendidikan Berkualitas di Indonesia: Analisis SDGs 4. *Indo-MathEdu Intellectuals Journal*, 4(2), 975–985. <https://doi.org/10.54373/imeij.v4i2.316>

Undang-undang Nomor 41 tahun 2004 tentang Wakaf. (t.t.).

Windari, S., & Nisa, F. L. (2024). Potensi Wakaf Produktif dalam Pemberdayaan Ekonomi Masyarakat di Indonesia. *Economics And Business Management Journal (EBMJ)*, 3(2), 5–9. <https://ejournal-rmg.org/index.php/EBMJ/article/view/215>

Zunaidi, A., Rizqiyah, R. N., Nikmah, F. K., & Maghfiroh, F. L. (2023). Pengoptimalan Manajemen Wakaf Produktif dalam Mendorong Terwujudnya Sustainable Development Goals (SDGs). *Jurnal Ilmiah Pangabdhi*, 9(2), 159–165. <https://doi.org/10.21107/pangabdhi.v9i2.21276>