



Management and Development of Productive Salt Pond Waqf in Galis District Pamekasan Regency

Ainol Yakin^{1*}, Abdullah Faqih Salam²

^{1,2} Faculty of Economics and Islamic Business, Universitas Islam Negeri Madura, Indonesia

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Corresponding author:

Ainol Yakin

1234ainolyakin@gmail.com

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Abstract

Purpose - Research on productive waqf has generally focused more on the management of waqf assets in the form of land, agriculture, property, education, and trading businesses.

Methodology - The approach used in this study is a qualitative approach. A qualitative approach is a type of research that uses a natural setting with the aim of interpreting phenomena that occur and is conducted by involving various existing methods.

Findings - The results of this study are as follows: 1) The management of productive waqf salt ponds has been implemented but is not yet optimal, 2) Productive waqf salt ponds provide economic benefits to the community, there are various obstacles in the development of productive waqf salt ponds, 3) community participation is an important factor in the success of management, the development of productive waqf requires more innovative strategies.

Implications - The implication of this study are the implementation of waqf salt pond management by nadzir and the community, an increase in the economic activities of coastal communities, fluctuations in production results due to weather and seasonal factors, limitations in facilities and salt production technology, the utilization of waqf proceeds for social and religious purposes, and efforts to develop and improve the management system.

Originality - The novelty of the research focus on the management of productive waqf based on salt ponds as an economic asset for coastal communities.

Introduction

In the history of Islam, waqf has been known since the time of the Prophet Muhammad (peace be upon him). Waqf was formally prescribed after the Prophet migrated to Madinah in the second year of Hijrah. Islamic scholars have different opinions regarding who first implemented the practice of waqf. Some scholars argue that the Prophet Muhammad (peace be upon him) was the first person to establish waqf when he endowed a piece of his land for the construction of a mosque. The mosque later became the center of worship, education, social activities, and governance for the Muslim community at that time. From this point, the concept of waqf developed as one of the Islamic economic instruments with both social and religious functions.

Waqf is a form of worship that carries continuous charity (sadaqah jariyah), meaning that the rewards continue to flow as long as the endowed property continues to benefit society. In

Islam, waqf is not only understood as a ritual act of worship but also as a means of promoting social and economic welfare. The endowed assets must be maintained, managed, and utilized in accordance with Islamic law so that their benefits can be enjoyed by both present and future generations.

In general, the purpose of waqf is to provide benefits and advantages from the endowed property to those who are entitled to receive them. The utilization of waqf assets must be carried out in accordance with Islamic teachings and intended for the welfare of the Muslim community. Over time, waqf has not only been used for the construction of places of worship such as mosques and prayer halls, but has also expanded into the fields of education, healthcare, economics, and community empowerment. The development of waqf in Indonesia, particularly in Pamekasan Regency, Madura, has experienced significant growth. This can be seen from the large number of mosques, schools, cemeteries, Islamic boarding schools, and other social institutions established through waqf funds. The Madurese community is well known for its strong religious spirit, allowing the tradition of waqf to grow and develop effectively within society.

In addition, awareness among Muslims regarding the importance of productive waqf has continued to increase. Many Islamic financial institutions, Islamic organizations, and government bodies have begun to recognize that waqf can serve as an important instrument for improving social welfare. Waqf is no longer viewed solely as a form of worship, but also as an economic instrument capable of supporting the social and economic development of the Muslim community. The development of productive waqf has been successfully implemented in various Muslim countries such as Saudi Arabia, Turkey, Singapore, and Malaysia. These countries have managed waqf assets professionally, generating substantial benefits for society. In Saudi Arabia, for example, many waqf assets have been developed into hotels, apartments, shopping centers, plantations, residential housing, and various other businesses. The proceeds from these waqf assets are used to support public welfare and the development of facilities and infrastructure for Hajj pilgrims.

Productive waqf in Saudi Arabia takes various forms, including land, buildings, hotels, shops, gardens, places of worship, and other economic assets. Some of these waqf assets are dedicated to serving the interests of the two holy cities, Makkah and Madinah. Through professional and modern management, waqf assets have made significant contributions to the economic and social development of society. Investment in waqf assets within the framework of the Islamic economy is unique because it differs from both the government and private sectors. Waqf is often referred to as the “third sector” because it possesses its own distinctive characteristics. The development of waqf assets is not solely based on economic profit targets for capital owners, but rather prioritizes values of goodness, cooperation, and public welfare.

In the management of productive waqf, investment activities are carried out to develop, utilize, and increase the economic value of waqf assets. Furthermore, these investments aim to enhance the social benefits experienced by society. Waqf investments are generally conducted in the real sector, which has profit potential and complies with sharia principles. The management of productive waqf is conducted by utilizing waqf funds collected from the community. These funds are then developed through various forms of investment cooperation such as musharakah, ijarah, and other sharia-compliant investment schemes. Thus, waqf does not merely remain a passive asset, but becomes a sustainable source of productive economic activity.

The Indonesian Waqf Board (BWI) continues to encourage the development of productive waqf through various national programs. One such initiative was the introduction of the “Indonesia Waqf Movement” during the annual conference of the World Zakat and Waqf Forum (WZWF), held at the Jakarta Convention Center on November 1, 2024. This movement aims to strengthen the role of waqf in education, healthcare, economics, and environmental conservation in order to improve social welfare.

In Indonesia, the development of productive waqf has increasingly been directed toward economic sectors with great potential to improve community welfare, one of which is the agricultural and fisheries sector. In Madura, particularly in Pamekasan Regency, salt ponds represent one of the most important economic potentials for coastal communities. Salt is a leading commodity with high economic value and serves as a primary source of income for many coastal residents. Pamekasan Regency possesses extensive coastal areas with strong potential for salt pond development. One of the regions with significant potential for salt production is Galis District. Many people in this area depend on salt pond businesses as their primary livelihood.

Over time, some salt ponds in Galis District have begun to be managed as productive waqf assets. The management of these waqf salt ponds is carried out by nazhirs involving local communities. The proceeds from the management of these salt ponds are used not only for economic purposes but also to support social and religious activities within the community. Productive waqf in salt ponds is an interesting subject for study because it has characteristics that differ from other forms of productive waqf. Salt ponds are highly influenced by weather conditions, seasonal changes, production technology, and market salt prices. Therefore, the management of waqf salt ponds requires special strategies in order to provide optimal benefits to society.

However, the management of productive waqf salt ponds in Galis District still faces various challenges. One of the primary obstacles is the limited availability of professional management systems. In addition, limited capital, lack of modern technology, and fluctuations in salt prices also pose challenges to the development of productive waqf salt ponds. Nevertheless, the existence of productive waqf salt ponds continues to have positive impacts on the surrounding community. Productive waqf is capable of creating employment opportunities, increasing the economic activities of coastal communities, and supporting social and religious activities.

Research on the management and development of productive waqf salt ponds is important because studies specifically discussing waqf based on salt pond management are still very limited. Most previous studies have focused more on waqf in the form of land, property, education, and trade businesses. This research is expected to contribute to the development of productive waqf studies, particularly in the management of salt ponds as economic assets for coastal communities. Furthermore, this study is also expected to provide recommendations for nazhirs, the government, and society in developing productive waqf in a more professional and sustainable manner.

Literature Review

The Concept of Waqf

Waqf originates from the Arabic word *waqafa*, which means to hold, stop, or remain. Terminologically, waqf refers to the preservation of assets whose benefits can be utilized without reducing their principal value, to be used for charitable purposes in accordance with Islamic law. Waqf is one form of social worship aimed at providing sustainable benefits to society. In Islam, waqf plays an important role in the economic, educational, social, and religious development of the Muslim community.

According to Law Number 41 of 2004 concerning Waqf in Indonesia, waqf is a legal act by a waqif (donor) to separate and/or transfer a portion of their property to be utilized permanently or for a specified period in accordance with its intended purpose for worship and public welfare based on sharia principles.

Productive Waqf

Productive waqf is a form of waqf asset management carried out productively in order to generate economic value and social benefits for society. In productive waqf, waqf assets are not only utilized directly, but are also developed so that they can provide sustainable returns. According to Islamic economic scholars, productive waqf has a strategic role in improving the welfare of the Muslim community because the proceeds from its management can be used to support social activities, education, healthcare, and community economic empowerment. The management of productive waqf requires a professional, transparent system that complies with sharia principles so that its benefits can be optimally realized.

Management of Productive Waqf

Productive waqf management is the process of planning, organizing, implementing, and supervising waqf assets so that they can grow and provide maximum benefits. In waqf management, the nadzir plays an important role as the party responsible for safeguarding, managing, and developing waqf assets. According to management theory, effective management must be supported by professional human resources, orderly administration, and a clear development strategy. In the context of productive waqf, professional management is essential to ensure that waqf assets are not only preserved but are also capable of generating sustainable economic returns.

Salt Ponds as Productive Waqf Assets

Salt ponds are one of the economic potentials of coastal communities that can be developed as productive waqf assets. Salt has high economic value and serves as a primary source of livelihood for coastal communities, particularly in the Madura region. In the management of waqf salt ponds, the proceeds from salt production can be utilized for both economic and social purposes within the community. The development of salt ponds as productive waqf assets requires proper management because salt production is highly influenced by weather conditions, seasonal factors, production technology, and market prices.

Studies on productive waqf based on salt ponds are still relatively limited compared to studies on waqf in the sectors of land, property, education, and trade. Therefore, research on the management and development of productive waqf salt ponds is important in contributing to the economic development of coastal communities. Research on productive waqf has been conducted by several previous scholars. These studies serve as references for conducting research on the management of productive waqf land.

1. Veithzal Rivai Zainal, in his study on the development and management of productive zakat, aimed to examine how productive waqf management should be carried out by zakat managers. The results of the study showed several strategies, including: optimizing waqf land in plantation areas through the development of palm oil, soybean, and potato plantations; optimizing waqf land in strategic areas by establishing educational institutions equipped with residential facilities and halal financial resources; optimizing waqf funds oriented toward job creation; and transforming impoverished areas into regions with economic potential, among others.

2. Asaduddin conducted a study entitled *The Role of Productive Waqf in Economic Empowerment at Darul Fath Islamic Boarding School, Teras District, Boyolali Regency*. The purpose of this study was, first, to examine the management of productive waqf at Darul Fath Islamic Boarding School in Teras District, Boyolali Regency, and second, to identify development strategies for productive waqf management in supporting the economic empowerment of the boarding school. The findings of the study revealed that productive waqf management was utilized to support the facilities and infrastructure of the Islamic boarding school, such as cooperatives and other supporting institutions. In addition, the waqf assets were also managed in the form of agribusiness activities, including goat farming and livestock feed production. Meanwhile, the supervision of productive waqf conducted by the Pengging institution was more focused on creating waqf initiatives for social activities.
3. Affria Sundana conducted a study entitled *Management of Productive Waqf for Community Economic Empowerment (A Case Study of the Productive Waqf Program in Village X)*. This research aimed to analyze the management of productive waqf and its impact on community welfare in Village X. The results showed that productive waqf management in Village X had been implemented through several programs covering the agricultural, fisheries, and local handicraft sectors. The impact on the community was positive, as productive waqf had succeeded in increasing community income and reducing poverty levels. Communities that previously relied solely on traditional farming and fishing activities were able to improve their production and income through access to technology and training provided by the productive waqf program.

Research Methods

This research employs a qualitative approach with a descriptive research type. The qualitative approach is used to understand and describe naturally occurring phenomena related to the management and development of productive waqf salt ponds in Galis District, Pamekasan Regency. Descriptive research aims to systematically and comprehensively describe the management process, development strategies, challenges, and the impact of productive waqf salt ponds on coastal communities.

The research was conducted in Galis District, Pamekasan Regency, Madura, because the area possesses significant potential for salt ponds managed as productive waqf assets. The data sources in this study consist of primary and secondary data. Primary data were obtained directly through interviews and observations involving nazhirs or waqf managers, local communities engaged in salt pond management, community leaders, and other parties related to the management of productive waqf. Meanwhile, secondary data were collected from books, journals, documents, archives, articles, and legal regulations related to productive waqf and salt ponds.

Data collection techniques were carried out through observation, interviews, and documentation. Observation was conducted by directly examining the management and development activities of waqf salt ponds. Interviews were conducted to obtain more in-depth information regarding the management system, development strategies, challenges faced, and the benefits of productive waqf for the community. Documentation was used to complement the research data in the form of photographs, documents, archives, and other supporting materials.

The data analysis in this study employed the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and simplifying data relevant to the research focus. Data presentation was conducted in the form of descriptive explanations to facilitate understanding, while conclusion drawing was performed to obtain research findings consistent with the facts found in the field.

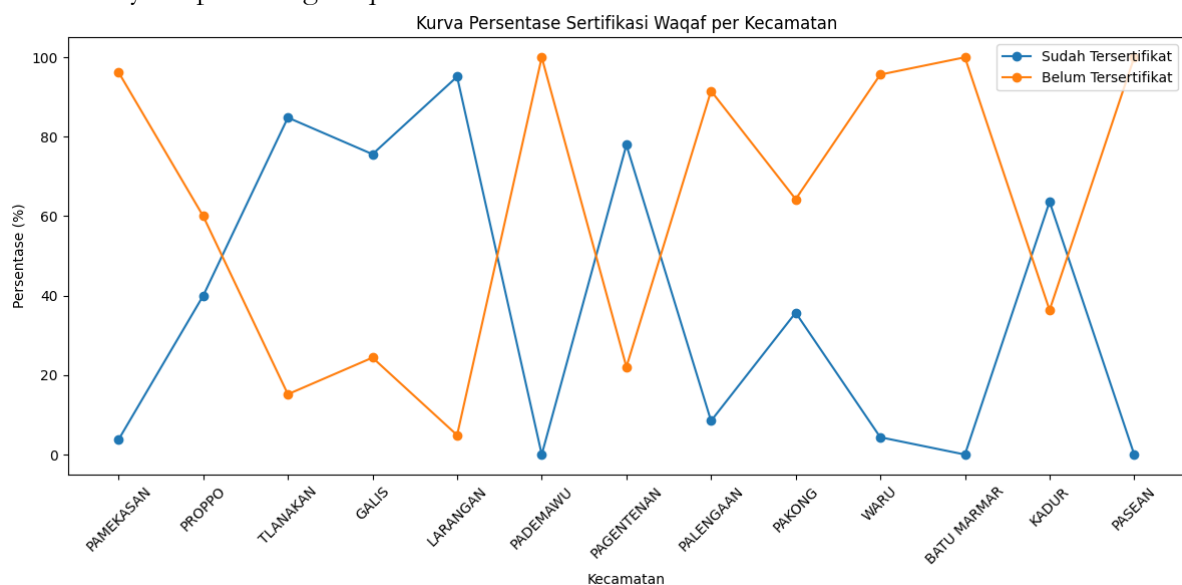
The validity of the data was tested using source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from several informants, while technique triangulation was carried out by comparing the results of observations, interviews, and documentation. Through these techniques, the data obtained were expected to be more valid, objective, and reliable.

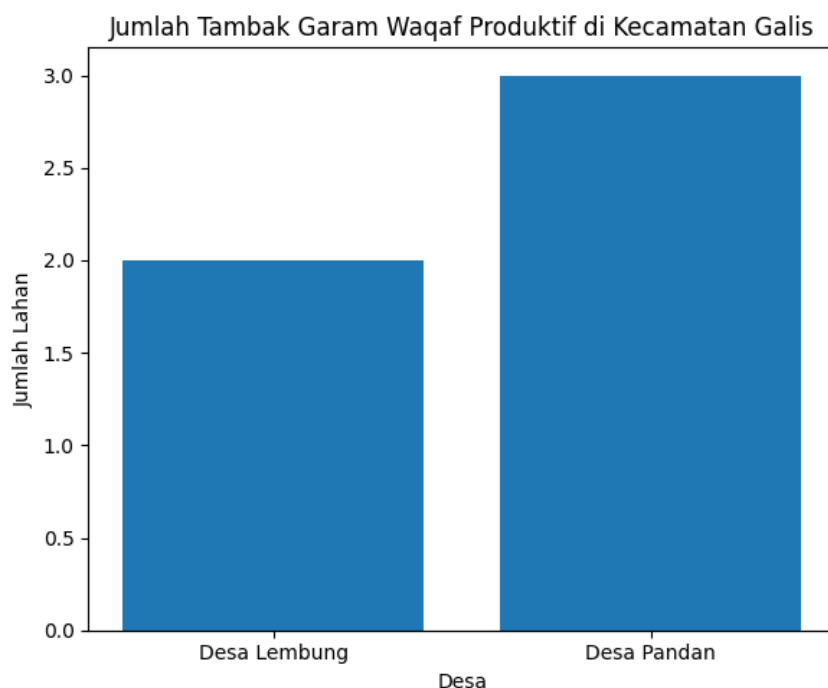
Tabel 1. Data on the Area of Waqf Land in Pamekasan Regency

No.	District	Total	Area [ha]	Already Certified			Not Yet Certified		
				Total	Area	persen	jumlah	Luas	persen
1.	Pamekasan	53	2,92	2	0,19	3,77 %	51	2,73	96,23%
2.	Proppo	50	4,05	20	1,32	40,00 %	30	2,73	60,00%
3.	Tlanakan	112	6,63	95	6,03	84,82 %	17	0,60	15,18%
4.	Galis	41	4,22	31	3,50	75,61%	10	0,72	24,39%
5.	Larangan	41	2,72	39	2,57	95,12 %	2	0,15	4,88%
6.	Pademawu	189	8,44	0	0,00	0 %	189	88,44	0 %
7.	Pagentenan	136	20,40	106	14,68	77,94 %	30	5,72	22,06 %
8.	Palengaan	117	36,81	15	2,58	8,47 %	162	34,23	91,53%
9.	Pakong	42	2,28	15	0,94	35,71 %	27	1,34	64,29%
10.	Waru	23	0,90	1	0,06	4,35 %	22	0,84	95,65%
11.	Batu marmar	106	15,61	0	0,00	0 %	106	15,61	0 %
12.	Kadur	132	19,06	84	10,79	63,64 %	48	8,28	36,36%
13.	Pasean	44	3,67	0	0,00	0 %	44	3,67	0 %
Jumlah		1.146	127,72	408	42,67	35.602,09	738	85,05	-35.5%

Source: (siwak.kemenag.go.id/)

The total area of waqf land in Pamekasan Regency is 1,146 hectares, while in Galis District it covers 41 hectares, consisting of various forms of waqf such as prayer rooms (musalla), mosques, and cemeteries. These figures indicate the strong enthusiasm of the Madurese community for practicing waqf.





Results and Discussion

Based on the results of research conducted in Galis District, Pamekasan Regency, the management and development of productive waqf salt ponds demonstrate efforts to utilize waqf assets productively in order to improve the welfare of coastal communities. The management of waqf salt ponds is carried out by nazhirs involving local communities in the salt production process, starting from land preparation, irrigation, seawater evaporation, to salt harvesting. The involvement of the community indicates that productive waqf functions not only as a religious asset but also as a means of community economic empowerment.

In practice, the management of waqf salt ponds in Galis District still relies on traditional systems. The salt production process is highly dependent on weather conditions and seasonal changes. During the dry season, salt production increases because the evaporation process operates optimally, whereas during the rainy season salt production declines significantly. This condition becomes one of the major challenges in managing productive waqf salt ponds because it directly affects the income of both managers and the communities working in the salt ponds.

The research findings show that productive waqf salt ponds have a positive impact on the economy of coastal communities. The existence of waqf salt ponds has created employment opportunities for local residents and helped increase household income. In addition, the proceeds from waqf management are also utilized for social and religious purposes, such as supporting mosque activities, religious education, assistance for underprivileged communities, and other social activities. This demonstrates that productive waqf carries both economic and social functions within community life.

Although it provides considerable benefits, the management of productive waqf salt ponds in Galis District still faces various obstacles. One of the main challenges is limited capital for the development of salt ponds. Furthermore, the lack of modern technology has resulted in suboptimal quality and quantity of salt production. The management system, which remains relatively simple, as well as the limited managerial capacity of the nazhirs, also constitute inhibiting factors in the development of productive waqf.

In terms of development, the *nazhirs* and the community have made several efforts to improve the productivity of waqf salt ponds, such as improving work systems, strengthening cooperation among community members, and seeking support from the government and related institutions. However, these efforts still require greater support, particularly in the form of waqf management training, business capital assistance, and the application of more modern salt production technologies.

Based on the research findings, the development of productive waqf salt ponds requires more innovative and sustainable strategies. Waqf management must be carried out professionally, transparently, and based on community empowerment so that the benefits of waqf can be maximized. In addition, cooperation among *nazhirs*, the government, Islamic financial institutions, and the community is essential to support the successful development of productive waqf salt ponds in Galis District, Pamekasan Regency. Therefore, productive waqf salt ponds have great potential as an instrument for the economic empowerment of coastal communities. If managed properly, productive waqf can not only improve community welfare but also become a model for sharia-based economic development rooted in local potential in Pamekasan Regency.

Conclusion

Based on the results of the research on the Management and Development of Productive Waqf Salt Ponds in Galis District, Pamekasan Regency, it can be concluded that the management of productive waqf salt ponds has been implemented and has provided both economic and social benefits for coastal communities. The management of the salt ponds is carried out by *nazhirs* involving local communities in the salt production process, thereby creating employment opportunities and increasing community economic activities. Productive waqf salt ponds also contribute to supporting social and religious activities within the community through the utilization of waqf proceeds for public interests. However, in practice, several challenges remain, such as limited capital, lack of modern technology utilization, weather and seasonal factors, and management systems that are still traditional in nature. In its development, more innovative and sustainable strategies are needed through improving the professionalism of *nazhirs*, utilizing modern salt production technology, providing capital support, and strengthening cooperation among the government, Islamic financial institutions, and the community. With professional, transparent, and community empowerment-based management, productive waqf salt ponds in Galis District, Pamekasan Regency, have great potential to improve the welfare of coastal communities and support the development of a sharia-based economy rooted in local potential.

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Author Contributions

Conceptualization: Ainol Yakin

Data curation: Ainol Yakin, Abdulllah Faqih Salam

Formal analysis: Ainol Yakin

Investigation: Ainol Yakin, Abdulllah Faqih Salam

Methodology: Ainol Yakin, Abdulllah Faqih Salam

Project administration: Ainol Yakin, Abdulllah Faqih Salam

Supervision: Ainol Yakin, Abdulllah Faqih Salam

Validation: Ainol Yakin, Abdulllah Faqih Salam

Visualization: Ainol Yakin, Abdulllah Faqih Salam

Writing – original draft: Ainol Yakin, Abdulllah Faqih Salam

Writing – review & editing: Ainol Yakin, Abdulllah Faqih Salam

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