



Integrating *Ukhuwah Islamiyah* Values in Waqf Asset Development within Islamic Boarding Schools

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Abstract

The challenges of waqf management in the contemporary era require a paradigm shift that is not solely oriented toward economic aspects, but also integrates spiritual and social values in Islam. In this context, Islamic boarding schools (*pesantren*) have strategic potential as institutions that develop productive waqf based on Islamic values. This study aims to analyze the role of *ukhuwah Islamiyah* values embedded in the *Panca Jiwa of Pondok Modern Darussalam Gontor* in managing waqf assets. This research employs a qualitative method with a case study approach to explore the implementation of these values within the institutional context. The results indicate that *ukhuwah Islamiyah* functions as both a philosophical and practical foundation in waqf asset management, as reflected in the establishment of strong solidarity among the waqf board, institutional leaders, teachers, students, and alumni. These values contribute to the creation of a fair, transparent, and sustainable distribution system of waqf returns. Furthermore, the internalization of *ukhuwah Islamiyah* strengthens social cohesion and supports the sustainability of collective waqf asset management and development. These findings suggest that the integration of Islamic values in waqf management not only reinforces spiritual dimensions but also enhances the effectiveness and sustainability of waqf asset management within Islamic boarding school institutions.

INTRODUCTION

Waqf is one of the fundamental instruments in Islamic teachings that encompasses both spiritual and socio-economic dimensions. Conceptually, waqf is not only understood as an act of worship but also as a mechanism for sustainable welfare distribution within society (Nazmi & Juliati, 2023). From the perspective of Islamic law, waqf is categorized as *ṣadaqah jariyah*, which provides continuous benefits even after the donor (*waqif*) has passed away (Ismail, 2019). Therefore, waqf holds a strategic position in developing an Islamic economic system that is just and oriented toward public welfare.

Historically, waqf has significantly contributed to the development of various sectors, including education, social services, and public welfare (Munir, 2025).

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However, contemporary challenges require a transformation in waqf management so that it is not merely consumptive but also productive and sustainable. The concept of productive waqf has emerged as a response to these demands by emphasizing professional asset management to generate optimal economic value (Sabdo & Fajar, 2023). Moreover, productive waqf management must incorporate principles of justice and sustainability as integral components of the Islamic economic system (Ridwansah, 2025).

Nevertheless, in practice, waqf management still faces several challenges, particularly the tendency to prioritize economic aspects while neglecting the integration of spiritual and social values (Adisti, 2021). In fact, fundamental Islamic values such as trust, justice, and *ukhuwah Islamiyah* (Islamic brotherhood) serve as the ethical foundation of an Islamic economic system (Hartanto, 2023). This imbalance may lead to a deviation from the social objectives of waqf.

Institutionally, Islamic boarding schools (*pesantren*) possess significant potential in developing productive waqf due to the high level of public trust placed in these institutions (Suprayogi et al., 2023). One notable example is Pondok Modern Darussalam Gontor, which has successfully managed waqf assets by integrating the core values of the *Panca Jiwa* (Five Spirits) into its management system (Cahyo & Muqorobin, 2019). This success is not solely determined by managerial competence but also by the internalization of Islamic values that underpin all aspects of waqf asset management.

However, previous studies have predominantly focused on managerial and productivity aspects of waqf, while the value dimension, particularly *ukhuwah Islamiyah*, has not been extensively explored as a social foundation in waqf development. In fact, *ukhuwah Islamiyah* plays a crucial role in fostering solidarity, trust, and collaboration among stakeholders involved in waqf management (Hartanto, 2023; Syarifudin & Kholis, 2021). Therefore, there is a need to further examine how the value of *ukhuwah Islamiyah* is internalized in waqf management practices and how it contributes to the sustainability and effectiveness of waqf asset development.

Based on the above considerations, this study aims to analyze the role of *ukhuwah Islamiyah* values embedded in the *Panca Jiwa* of Pondok Modern Darussalam Gontor in the development of waqf assets. This study is expected to provide a conceptual contribution to the discourse on productive waqf, particularly by positioning *ukhuwah Islamiyah* as a social foundation for sustainable waqf management.

METHODS

This study employs a qualitative approach using a case study design. This approach is chosen to gain an in-depth and holistic understanding of the phenomenon of implementing *ukhuwah Islamiyah* values in the management and development of waqf assets within a specific context (Elizabeth, 2016; Engkizar et al., 2023, 2025; Hamed et al., 2023; Magolda, 2007; Mannay & Morgan, 2015). The case study design is applied because this research focuses on a single object of study, namely the practice of waqf asset management at Pondok Modern Darussalam Gontor. This approach enables the researcher to comprehensively explore how the values of *ukhuwah Islamiyah* are internalized and implemented within the waqf management system (Surur & Habibullah, 2025; Syeikh, 2020).

The data in this study were collected through document analysis of various relevant written sources, including academic literature, institutional reports, and documents related to waqf management and the values of the *Panca Jiwa* of the *pesantren*. This technique was selected to obtain in-depth and contextual data in accordance with the characteristics of qualitative research. Data analysis was

conducted using a descriptive-analytical method through the stages of data reduction, data display, and conclusion drawing. This analytical process aims to identify patterns, meanings, and the relationships between *ukhuwah Islamiyah* values and the practices of waqf management (Baroud et al., 2025; Okenova et al., 2025).

RESULT AND DISCUSSION

Productive Waqf

Waqf is a form of social worship in Islam that possesses both economic dimensions and long-term benefits for society. Waqf assets are generally permanent in nature, such as land and buildings, allowing them to be utilized sustainably for the benefit of the community (Adinta & Nur, 2020). In this context, waqf is not only understood as a religious activity but also as an Islamic philanthropic instrument that significantly contributes to social and economic development (Bundo et al., 2025).

Along with the development of time, the concept of waqf has evolved into productive waqf, which refers to the professional management of waqf assets in order to generate economic value. The outcomes of this management are then distributed according to the objectives of waqf to enhance public welfare (Purwaningsih & Susilowati, 2020). This indicates that productive waqf is not merely concerned with preserving assets but also with optimizing their benefits.

However, the implementation of productive waqf faces several challenges, particularly in maintaining a balance between economic aspects and spiritual values. Waqf management that is overly profit-oriented risks neglecting the social objectives that form the essence of waqf itself (Ridwansah, 2025). Therefore, an approach is needed that emphasizes not only economic efficiency but also the integration of Islamic values in its management practices.

Waqf Asset Management at Pondok Modern Darussalam Gontor

Pondok Modern Darussalam Gontor is one of the institutions that has successfully managed waqf assets in a productive and sustainable manner. This success is not solely determined by managerial aspects but also by the value system that underlies its management. The management of waqf assets in this institution is carried out through a modern management approach that remains grounded in Islamic principles (Cahyo & Muqorobin, 2019).

The development of waqf assets in this institution shows significant growth over time, reflecting an effective and long-term oriented management system. This finding aligns with the view that professional waqf management can enhance asset productivity and provide broader benefits to society (Suprayogi et al., 2023).

In addition, the existence of a structured waqf management institution contributes to maintaining the sustainability of asset management. This institutional system enables effective coordination among stakeholders, allowing waqf management to be conducted in a systematic and organized manner (Hamdana & Donna, 2024; Mohsin, 2013; Shahimi et al., 2013).

The Value of Ukhuwah Islamiyah in Waqf Development

Ukhuwah Islamiyah is a fundamental value in Islam that emphasizes brotherhood, solidarity, and togetherness among Muslims. In the context of Islamic economics, this value plays a strategic role in building a system that is just and oriented toward collective welfare (Syarifudin & Kholis, 2021).

In waqf management, *ukhuwah Islamiyah* serves as a social foundation that strengthens relationships among stakeholders, including waqf managers, institutional leaders, students, and alumni. This value fosters trust and cooperation, which are essential factors for successful waqf management (Hartanto, 2023).

The implementation of *ukhuwah Islamiyah* values within the pesantren environment also contributes to creating a more equitable and sustainable distribution system of waqf benefits. This is because waqf is not intended solely for

the benefit of individuals or specific institutions, but rather as a form of social solidarity that benefits the wider community. Thus, *ukhuwah Islamiyah* functions not only as a normative value but also as a social force that supports the effectiveness of waqf management (Hadisi et al., 2022).

Furthermore, the internalization of *ukhuwah Islamiyah* within the pesantren environment shapes a collective character that supports the sustainability of waqf management. Values such as togetherness, sincerity, and mutual assistance become key supporting factors in maintaining and developing waqf assets in a sustainable manner. This indicates that the success of waqf management is determined not only by technical aspects but also by the strength of the underlying values.

CONCLUSION

The concept of waqf in Islam is fundamentally rooted in the value of *ukhuwah Islamiyah*, which emphasizes the principles of brotherhood and social responsibility among individuals. In this context, waqf is not only understood as an act of worship but also as a manifestation of social concern through support for the management and maintenance of waqf assets. The careful and professional management of waqf funds enables their optimal utilization through development across various business sectors. This indicates that waqf can function productively in improving the welfare of the community.

The implementation of productive waqf at Pondok Modern Darussalam Gontor has demonstrated significant positive impacts, both internally and externally. This success is closely linked to the internalization of the *Panca Jiva* values of the institution, particularly the value of *ukhuwah Islamiyah*, which plays a crucial role in maintaining, developing, and ensuring the sustainability of waqf assets so that they remain productive.

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