

Implementation of Waqf Asset Management Strategy by the Waqf Management Agency (BPW) of the Ar Risalah Foundation, Padang City

Annisa' Suryani Oktapia¹, Ahmad Wira², Maisyah Afriyani³, Rizki Jummi Sepriandi⁴

^{1,2,3,4}Universitas Islam Negeri Imam Bonjol, Padang

Email: annisasuryanioktapia@gmail.com, ahmad.wira@uinib.ac.id, afrimaisy@gmail.com, rizkijummi@gmail.com

Abstract

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This study aims to analyze the waqf asset management strategy used by the Ar-Risalah BPW in Padang City. This study aims to evaluate the waqf asset management strategy implemented by the Ar-Risalah Waqf Management Agency (BPW) in Padang City. The main focus of this study is on how the strategy is implemented by the Ar-Risalah Foundation BPW. Data were collected through interviews with the administrators and nazhir of the Ar-Risalah BPW, waqf asset managers in the field, and guardians of the Ar-Risalah Foundation, supported by documentation in the form of the 2020–2024 Ar-Risalah BPW financial report. In addition, this study also refers to literature such as books, scientific journals, and the results of relevant previous studies. The results of the study show that the waqf management strategy by the Ar-Risalah Foundation BPW includes three main aspects: collection, management, and distribution of waqf. In the collection stage, BPW utilizes digital technology and collaborates with various institutions, as well as increasing public education regarding productive waqf. Asset management is carried out optimally through training for managers, periodic evaluations, and the use of technology to increase efficiency. Meanwhile, the distribution of waqf benefits covers the education and economic empowerment sectors, with a transparent system and monitoring mechanism to ensure positive and sustainable impacts.

INTRODUCTION

Waqf is an act of holding the principal of assets and channeling the benefits. A person who makes a waqf means releasing ownership of a valuable asset, without reducing the substance of the object, to be handed over to an individual or group to be used for purposes that do not conflict with sharia (Setyawan & Rofi'ah, 2023). In Indonesia, waqf has become part of a cultural tradition and religious practice that is deeply rooted in Islamic teachings, which emphasizes the importance of sharing wealth as a form of worship (Kholid et al., 2023). The practice of waqf reflects the habit of people in setting aside part of their wealth for social and religious purposes, making it an important part of community life (Munawaroh, 2020). As a country with the largest Muslim population in the world, Indonesia has a great opportunity to develop the potential of waqf as a means of reducing social and economic inequality (Febrianty, 2024).

Waqf assets, for example, can be utilized in the form of worship facilities such as mosques and prayer rooms, as well as educational facilities such as Islamic boarding schools and Islamic educational institutions (Aisyah et al., 2020). This will have a positive impact on community development. The activity of collecting waqf assets from the community is closely related to community trust (Amania, 2018). Some donate their land, some collect money and then buy building materials to be donated, even the construction was carried out through mutual cooperation (Susilawati, 2021). This shows that waqf has actually become a part of the lives of the people. This means that efforts to gain the trust of the people in managing waqf are something that can be achieved (Rudianto et al., 2021).

In this context, BPW Ar-Risalah is expected to be able to show an example of waqf management that not only maintains its spiritual and social values, but is also able to create a significant economic impact for the beneficiaries. This study will provide insight into best practices in managing waqf assets that can be used as a reference for other waqf institutions that want to optimize the potential of the waqf assets they manage (Senjiati et al., 2020). The Ar-Risalah Foundation is known for its various programs to optimize the potential of waqf. One of its flagship programs is the "5M Waqf Program," which focuses on managing waqf funds directed to various important sectors. Through this program, they have utilized waqf in various forms, ranging from land waqf, cash waqf, to well and medical equipment waqf. They have also distributed the Qur'an through waqf, built tahfizh camps, and managed productive waqf that is oriented on empowering the people's economy (Putri, 2024).

In the management of waqf objects, the role of a nazhir cannot be separated from who has a great responsibility in ensuring that waqf assets are managed properly and in accordance with the objectives of the waqf (Rahmania & Maulana, 2023). His duties include the management, maintenance, and development of waqf assets so that their benefits can continue to be sustainable. In carrying out his duties, the nazhir must collaborate with various parties, including the surrounding community and waqf beneficiaries, so that the social and religious goals of the waqf are achieved. This responsibility makes the role of the nazhir very central in maintaining the waqf mandate, both in terms of managerial aspects and in distributing the results fairly and on target. The role of the nazhir is not only limited to managing waqf assets, but also includes the maintenance, repair, and development of waqf assets so that they remain productive and beneficial in the long term. The nazhir must ensure that waqf assets are not only maintained in terms of physical appearance, but also increased in value, for example through infrastructure improvements or project development that supports the sustainability of these assets. In carrying out his duties, the nazhir needs to make decisions that consider the sustainability of waqf benefits,

so that waqf assets can continue to provide sustainable benefits to waqf recipients in accordance with the intentions of the waqif.

Discussion on the management and administration of waqf objects is one of the topics that continues to attract the attention of academics, especially in the context of developing waqf assets so that they can provide real benefits for the welfare of the community. Waqf objects, whether in the form of land, buildings, or other productive assets, have great potential if managed professionally and strategically. Therefore, academics have attempted to study various approaches and strategies that can be applied by waqf management institutions to optimize the use of waqf assets. Some of the dimensions of the discussion include: First, management of cash waqf: (Suryadi & Yusnelly, 2019); (Fardiansyah, 2023); (Quddus et al., 2022). Second, waqf management strategies: (Riyanto, 2018); (Qotrunnada & Saifuddin, 2020); (Dikuraisyin, 2020); (Hafizd et al., 2022). Third, management of administration and human resources in waqf management institutions: (Sulaeman et al., 2020); (Huda et al., 2014); (Fauza, 2015), Fourth, the effectiveness of waqf as a driver of the community's economy: (Budi, 2016); (Munir, 2013). This research is present as a complement to the scientific treasury regarding waqf management and administration, especially in the strategic aspects applied in managing waqf assets effectively and sustainably. Although there have been many previous studies discussing waqf.

METHODS

This study adopts a qualitative approach with a field research approach. This qualitative research involves research procedures that collect descriptive data. Qualitative research has a primary objective, namely to obtain an in-depth picture of all aspects of the subject being studied. The use of qualitative methods is suitable for the research object that will be discussed, namely to concretely examine how BPW ar-Risalah carries out strategies management of waqf assets, so that to obtain accurate data requires a field data collection method by digging up information from various informants. The primary or main data source in this study was obtained through *interviews*, so the researcher chose informants who were considered to have understanding and experience from various elements of the BPW Ar-Risalah management. In addition, the author uses secondary data, namely the Strategic Management Book by Wheelen, J. David and Thomas L Hunger. The book Principles of Management by George F. Terry collects data from books and articles based on OJS (*Open Journal System*) related to the research theme.

This study uses interview and documentation techniques *in* collecting data that will be obtained to answer the research object. In the process, the author conducts structured *interviews*, meaning that the author will compile several sequential questions in writing. When carrying out the process, the author uses media aids such as voice recorders to make it easier to obtain data.

Then as written data, the author also collects documentation in the form of archives in the BPW Ar-Risalah.

RESULTS AND DISCUSSION

Waqf

In terms of language, the word waqf (الوقف) derived from the Arabic word wakafa- yaqifu-waqfan, which means) الحبس “(holding back)” or “stopping” (Ma'luf, 1986). In terms of sharia, waqf is defined as the act of holding back principal assets (main assets) so that they do not decrease or change hands, while the results or benefits are donated for the benefit of Allah SWT. In other words, waqf means keeping assets intact and spending the results of these assets for good (Anas, 2023)

This concept allows the endowed assets to remain permanent and not diminish, and their existence continues to produce benefits that can be enjoyed by the community or beneficiaries according to the purpose of the endowment (Yasniwati, 2023). The endowed assets can be in the form of agricultural land, buildings, residences, or even movable objects, such as tools needed for social activities (Syadali, 2023). The use of the results of this endowment is regulated by the will of the endowment without any financial gain or direct compensation to himself or his successors (Qotrunnada & Saifuddin, 2020). The endowment has the authority to determine the purpose of utilizing the endowment, whether to build schools, mosques, health facilities, or other social activities that are permitted in Islam (Fardiansyah, 2023). Thus, waqf is not only about generosity, but also about strategic efforts to improve the social and economic conditions of the community, in line with Islamic principles that emphasize goodness and benefits for the wider community (Marwal, 2024)

Management Strategy

"Statagos" is the origin of the word "strategy" which is Greek for the word "strategic" which means "path" and is the root of the word strategy. In accordance with the provisions, a strategy is a plan that includes a comprehensive and integrated approach that can serve as a guide to working, fighting, and acting to achieve competencies in accordance with applicable provisions (Alam & Hidayati, 2020). A good strategy will facilitate the preparation and allocation of company resources effectively, creating something unique and sustainable (Siregar, 2022). Strategy must be formulated based on the company's internal capabilities and weaknesses, taking into account environmental changes, and anticipating steps from competitors (Qolbi et al., 2022). Thus, strategy is a top management plan that includes goals, policies, and actions needed to maintain

the existence of the organization and face competition, with a focus on achieving competitive advantage (Kasim et al., 2023). Stages of Management Strategy:

1. Environmental Observation

Environmental monitoring is a strategic step that allows an organization to understand its internal conditions and capabilities in facing various challenges or threats that arise from external factors. This process involves an in-depth analysis of elements in the organization's environment, such as technological developments, changes in government policies, market trends, and the actions of competitors. With a deep understanding, organizations are not only able to identify weaknesses that may weaken their performance, but can also develop steps to overcome these weaknesses (Sadarmayanti, 2022).

2. Strategy Formulation

Strategic formulation is a long-term planning process that aims to develop strategies to achieve organizational goals by considering various internal and external factors. In this process, the organization analyzes opportunities in the market, identifies threats from the external environment, and assesses internal strengths to maximize potential. In addition, strategic formulation also requires the organization to recognize internal weaknesses and determine steps to overcome them so that they do not become obstacles (Eddy, 2016)

3. Strategy Implementation

Strategic implementation is a stage in management that aims to realize the strategy through a series of policies, preparation, and development of interesting and varied programs. At this stage, the organization develops a budget that supports program implementation and designs stricter and more focused work procedures. Strategic implementation also brings changes to the overall work culture, creating a more structured management system that is in line with the organization's strategic goals (Radjab & Rahim, 2017). Some implementations in strategy (Wheelen, 2003):

- a. Program
- b. Budget
- c. Procedure
- d. Strategy evaluation

Stages of Waqf Management In waqf governance, there are three main mechanisms in management. management of waqf assets must be carried out carefully and sustainably to ensure that waqf assets can provide maximum benefits to the community. The three mechanisms are (Qahaf, 2005):

- a. Collecting endowment funds

- b. Managing and making productive endowment assets
- c. Distributing waqf assets

Development of Nazhir as a Subject of Waqf Object Management

In an effort to optimize the potential of waqf as an instrument of community empowerment, the role of waqf asset management strategy becomes very crucial. The Ar-Risalah Foundation Waqf Management Agency in Padang City has demonstrated its commitment to managing waqf assets professionally, innovatively, and oriented towards the common good. This discussion will explore the implementation of waqf asset management strategies applied by this management agency, including planning, implementation, and evaluation of strategies aimed at achieving transparent, accountable waqf management that has a positive impact on society. By understanding the approaches and challenges faced, we can explore inspiration and valuable lessons in advancing more effective waqf governance in the future

As a professional nazhir, BPW Ar-Risalah explained that he has an approach which is planned and structured in every stage of waqf asset management. The management process starts from planning, where BPW Ar-Risalah involves the administrators and nazhir to discuss and observe the conditions and potential of the surrounding environment. Through this observation, they formulated the right strategy for collecting waqf which will done. After the strategy was formulated, BPW Ar-Risalah continued with the collection of waqf assets. Not only just collecting, but they ensure that every step in the collection process is carried out with careful planning and in accordance with the needs of the community. Furthermore, the management of waqf assets carried out with care, ensuring that the assets are managed properly and utilized optimally (N. A. R. Rudianto & Ulyah, 2021). Finally, the distribution of waqf assets is carried out in a transparent and targeted manner, in accordance with the initial purpose of collecting the waqf. Through this systematic and structured process, BPW Ar-Risalah ensures that all managed waqf assets can provide sustainable benefits to the community. All steps taken from planning to implementation have been designed with high professionalism, reflecting BPW Ar-Risalah's commitment to managing waqf as well as possible for the good of the people.

The Operational and Program Manager of BPW Ar-Risalah, emphasized that every step taken by this institution in managing waqf is carried out with full dedication. Careful calculation and planning. As a legal entity, BPW Ar-Risalah has a great responsibility to ensure that every decision taken must be well planned. This is part of their professionalism as nazhir recognized by the Indonesian Waqf Board (BWI). In managing waqf assets, BPW Ar-Risalah always starts with in-depth observation of the surrounding environment. Before receiving and managing waqf, whether in the form of land or money. They will first review the conditions and potential of the

location or asset provided. by the wakif. This applies to land waqf, the condition of which will be checked and management is determined, as well as for cash waqf, which will be analyzed how best to use the funds to provide maximum benefits. (Laela Fatikhatul Choiriyah et al., 2023)

Implementation of BPW Ar-Risalah Strategy in Managing Waqf Objects

Strategy Implementation, BPW Ar-Risalah held a discussion and deliberation between the management and nazhir. This discussion process is very important, because from there the waqf management strategy is determined. One of the results of the discussion was the birth of the program 5 Billion Waqf, consisting of various types of waqf, such as land waqf, cash waqf, mosque waqf, well waqf, tahfidz camp waqf, productive waqf, Qur'an distribution waqf, and health equipment waqf. With a systematic and based approach In this meeting, BPW Ar-Risalah ensures that every program and activity that can be run well, provide sustainable benefits, and be in accordance with the purpose of the waqf itself.

The collection process is a very important initial step, where BPW seeks to mobilize the potential of waqf from the community through various strategies, such as education and campaigns. The community is given a deep understanding of the benefits of waqf and how their contributions can have a big impact, including through innovations such as cash waqf which is now increasingly in demand. After the waqf is collected, the next stage is management. Waqf management at BPW is carried out with full trust and professionalism. Various waqf assets, both in the form of money and other forms, are managed optimally to ensure that their benefits can be felt in the long term. The process

This involves careful planning and maintained accountability so that public trust continues to increase. The final stage is distribution. BPW ensures that the benefits of waqf really reach those in need, in accordance with the objectives mandated by the wakif. Distribution is carried out in a measured manner to answer social, educational, and economic empowerment needs, so that the impact is felt real and widespread in society. To date, BPW has successfully managed various types of waqf, including cash waqf and waqf through money. This shows BPW's ability to adapt to the needs of the times, while also proving their commitment to utilizing the potential of waqf as a strategic empowerment instrument. With this approach, BPW not only optimizes the potential of waqf, but also builds public trust as the main foundation for the success of waqf management in the future

1. Collection Strategy

In an effort to implement the waqf collection strategy, the nazhir of BPW Ar-Risalah has prepared various programs aimed at attracting the interest of prospective wakif to contribute through the BPW Ar-Risalah Foundation. These strategies are carefully designed to educate

prospective waqif about the important value of waqf in community life. Through this program, Aris not only focuses on increasing the number waqf, but also on building collective awareness of the long-term benefits generated. The waqf collected is directed to support three main pillars: improving the welfare of the community, developing the education sector, and building religious infrastructure such as mosques or other social facilities. With an innovative and structured approach, it is hoped that prospective waqif will increasingly understand that their contribution is not only a form of charity, but also a spiritual investment that has a positive impact on the community. and future generations. Nazhir BPWAr Risalah explained the waqf collection strategy that is currently being implemented by BPW Ar-Risalah, which has a waqf collection target of 5 billion rupiah. which is planned through various waqf programs, both in the form of movable and immovable waqf, which includes cash waqf and land waqf. BPW Ar-Risalah applies two main approaches, namely internal and external strategies. Internally, BPW Ar-Risalah began collecting waqf by involving all educators and education personnel in their environment. The Nazhir works together with educators and education personnel to raise endowments, because they believe that good endowment management starts with the involvement of all parties within the organization. In this case, around 70 percent of the 500 educators and education has been endowed. In previous years, all teaching staff and educational institutions are involved in the waqf program without any minimum nominal limit, so that they can donate according to their respective abilities, starting from a nominal value of IDR. 1,000, Rp. 2,000, or even Rp. 10,000 deducted from their salaries. However, most of them contributed at least around Rp. 100,000. This initiative shows the seriousness of BPW Ar- Risalah in building a culture of waqf among educators, as well as how they manage waqf with the principle of sharing.

Furthermore, externally, BPW Ar-Risalah also implements external strategies to collect waqf. First, the way they do it is by inviting parents of students to make waqf, especially during the New Student Admissions activity. (PPDB). On that occasion, parents of students were given information about the program waqf that is in BPW Ar-Risalah, and they are invited to participate in the waqf money with a minimum nominal of Rp. 2,000,000. In this case, BPW Ar-Risalah provides choice to the parents of the students regarding how they want their waqf to be managed after their child graduates. If the parents choose to receive their waqf money back when the child graduates, then the waqf will be considered a muaqqoth (term) waqf.

On the other hand, if the parents choose to hand over the entire waqf money to BPW Ar- Risalah, then it will become a muabbad (permanent) waqf, which can be used for larger and more sustainable activities. This system provides flexibility to parents of students in making waqf, while encouraging them to participate in long-term waqf programs.

First, the nazhir of BPW Ar-Risalah also organizes socialization and literacy to the community regarding the importance of waqf. One of the methods used is a lecture in mosques, where the nazhir explains the benefits of waqf and how waqf can play a role in improving the welfare of the community. Through this activity, the community understands and is more open to waqf. Second, what is implemented by BPW Ar-Risalah in collecting waqf is through the holding of tabligh akbar, a large event that invites famous scholars from both regional and national levels. to give lectures. Third, the nazhir of BPW Ar-Risalah also developed other strategies to collect waqf, namely by holding wirid studies with parents or guardians of students. This study is held twice a month and is carried out virtually through the Zoom meeting platform, which allows guardians to join from anywhere without being limited by distance. In this study, in addition to religious sermons, delivered by the ustadz, there is additional material related to the importance of waqf. Fourth, the last approach applied by BPW Ar-Risalah is *personal to personal*, which is a method that prioritizes direct and personal relationships between nazhir and prospective wakif, especially important figures at the regional, national and international levels. The nazhir, most of whom have learning experience abroad, such as in Egypt, Sudan, Kuwait and Malaysia, take advantage of their connections with ulama, businessmen and other community figures to invite them to join in waqf.

Table 1.

The results of collecting BPW Ar-Risalah endowment funds from 2020-2024 based on endowment contracts and programs in managing endowment objects

Penerimaan Wakaf Tahun 2021 sampai 2024						
No	Program Wakaf	2020 - 2021	2021 - 2022	2022 - 2023	2023 - 2024	Januari - November
A	Wakaf Melalui Uang					
1	Wakaf Tanah	Rp673.754.490	Rp706.821.700	Rp788.820.963	Rp854.622.640	Rp509.724.458
2	Wakaf Rumah Yatim	Rp753.000	Rp4.700.000	-	-	Rp0
3	Tebar Al Qur'an	Rp21.525.000	Rp27.286.900	Rp2.841.300	Rp3.834.300	Rp2.920.622
4	Wakaf Masjid	Rp15.800.000	Rp17.217.600	Rp4.834.000	Rp117.261.000	Rp12.840.576
5	Wakaf Radio	-	Rp150.000	-	-	Rp0
6	Wakaf Kelas dan Asrama	Rp2.100.000	Rp5.450.000	-	-	Rp0
7	Wakaf Rumah Tahfiz	-	-	Rp7.284.000	Rp494.396.253	Rp193.071.778
8	Wakaf Sumur	-	-	Rp38.299.000	Rp10.256.000	Rp10.270.058
B	Wakaf Aset					
1	Wakaf Tanah	Rp56.000.000	Rp1.500.000.000	-	-	-
2	Wakaf Rumah Yatim	Rp720.000.000	Rp200.000.000	-	-	-
3	Tebar Al Qur'an	Rp164.227.000	Rp4.125.000	Rp75.450.000	Rp61.500.000	Rp61.500.000
4	Wakaf Masjid	Rp1.052.500.000	Rp1.128.000.000	-	-	-
5	Wakaf Kendaraan	-	Rp160.000.000	Rp14.000.000	Rp35.000.000	-
6	Sawah dan Kebun Kelapa Selayo	-	Rp350.000.000	-	-	-
C	Wakaf Uang					
1	Abadi	Rp14.399.600	Rp55.064.900	Rp45.602.825	Rp136.356.354	Rp151.772.151
2	Berjangka	-	-	Rp283.000.000	Rp2.007.000.000	Rp3.274.000.000
	Total	Rp2.721.059.090	Rp4.158.816.100	Rp1.260.132.088	Rp3.720.226.547	Rp4.216.099.643
D	Manfaat Wakaf Produktif	Rp228.474.400	Rp257.526.915	Rp244.163.450	Rp1.012.832.759	Rp869.693.859
E	Bantuan					
1	Bioflok	-	-	Rp171.000.000	-	-
2	Bantuan Inkubasi Wakaf	-	-	-	-	Rp75.000.000
3	Bantuan Plang wakaf	-	-	-	-	Rp9.000.000
	Total					Rp84.000.000

Source Data: Financial Report Data of BPW Ar-Risalah Padang City 2024

2. Management Strategy

After all waqf objects are collected, the nazhir who is entrusted to manage the waqf objects must be selective and innovative in managing and developing the waqf objects so that the benefits can be felt by the community. BPW Ar-Risalah has a high commitment to ensuring that

the waqf assets received are managed with the principles of effectiveness and benefit for the community. In carrying out this responsibility, BPW Ar-Risalah together with the team has formulated eight main programs that aim to maximize the benefits of the waqf received, both in the fields of education, social, and economy, including:

- a. Land Waqf
- b. Cash Waqf

BPW Ar-Risalah also manages cash waqf. This cash waqf is collected with permission from the Indonesian Waqf Board (BWI), Jakarta. The collected waqf funds will be managed and developed in the real and non-real sectors, with the aim of producing sustainable benefits for institutions and the community.

Cash Waqf Management

Type of Waqf	Number of Waqf Sector	Management	Amount Management
Eternal Cash Endowment	Rp. 324.689.910	Convectionom	Rp. 200.000.000
Term Money Waqf	Rp. 3.450.000.000	Financial Institutions	Rp. 300.000.000
		Reksadana	Rp. 300.000.000

Data source: BPW Ar-Risalah Financial Report 2024

Management of Cash Waqf in the Real Sector

Types of Assistance	Amount of Waqf	Number of Participants
Culinary	Rp. 500.000	12
Business	Rp. 1.000.000	1

Data source: BPW Ar-Risalah Financial Report 2024

In order to maximize the benefits of this cash waqf, BPW Ar-Risalah also carries out development in the real sector, namely providing assistance funds for MSME business actors who are considered to have the potential to develop. BPW Ar-Risalah actively manages waqf money to provide maximum benefits for the community. Based on the data, the management of cash waqf is divided into two main types, namely eternal cash waqf and term cash waqf. The permanent cash waqf recorded a total amount of Rp. 324,689,910 with most of the, funds allocated for management in the convection sector. Funds amounting to Rp. 200,000,000 were used to meet the needs of student uniforms at Ar-Risalah, which supports educational activities at this institution. Meanwhile, the total collected term cash waqf reached Rp. 3,450,000,000. This fund is managed through modern financial instruments such as deposits. financial institutions and mutual funds, each with an allocation of Rp. 300,000,000. This management reflects an innovative approach to maintaining stability while growth of waqf value. In addition to management in the financial sector, BPW Ar-Risalah also provides real contributions in the real

sector by distributing financial assistance to MSMEs that have the potential to develop. In this case, assistance is directed to two types of businesses. First, businesses in the culinary sector, which received a fund allocation of IDR 500,000 and have reached 12 participants. Second, businesses outside the culinary sector, which received assistance of IDR 1,000,000 and were given to 1 participant. With this management strategy, BPW Ar-Risalah has not only succeeded in improving the community's economy, but also supports the development of small businesses. This step is part of innovative waqf management that is oriented towards the welfare of the community.

c. Mosque Endowment

The mosque endowment program aims to build and complete the means of worship for the people. The waqf objects received from the waqifs will be used to build or complete mosque facilities, so that the congregation can worship comfortably and solemnly. With adequate facilities, it is hoped that the mosque can become a center for religious and social activities in the community. The mosque endowment program implemented by BPW Ar-Risalah aims to build and complete mosque facilities so that the congregation who worship in it feel comfortable and can carry out religious activities well. The main focus of this program is currently on two mosques in the Ar-Risalah Foundation environment, namely the Mosque at the Ar-Risalah Foundation 1 located in Padang City and the Mosque at the Ar-Risalah Foundation 2 located in Pesisir Selatan Regency.

d. Well Endowment

The well endowment program is an initiative to help areas experiencing drought or natural disasters. The well endowment program managed by the Ar-Risalah Foundation has a noble goal, namely helping people in the surrounding areas who often experience drought due to extreme hot weather. The availability of clean water is an urgent need for areas affected by drought, so the construction of this waqf well is a real solution designed to overcome this problem.

e. Tahfidz Camp Endowment

This Tahfidz Camp Endowment program is aimed at helping the memorizers of the Qur'an, especially the students of Ar-Risalah, in improving and repeat memorization. Although the Ar-Risalah Foundation has built a mosque as a religious and educational activity, including a place for children to memorize the Qur'an, the central foundation feels that it needs to provide special facilities, which supports their focus and comfort in memorizing and repeating memorization of the Qur'an. For this reason, a Tahfidz Camp development program was designed as an additional facility designed with a special concept. This Tahfidz Camp aims to

create a conducive environment free from the disturbance of dormitory activities or other activities that often occur in the mosque. This facility is not only intended for Ar-Risalah students, but is also open to children from the surrounding community or from other areas who want to use this place to deepen their memorization of the Qur'an

f. Productive Waqf

In the productive waqf program, we strive to optimize waqf objects in the real sector. One of the goals is to improve the welfare of the surrounding community. BPW Ar-Risalah currently manages several sub-programs, such as the Qur'an house, oil palm plantations, cloves, and bananas, and rice fields. In addition, we also develop businesses property in the form of rentals and provide loans to the community to develop their MSME businesses. This program aims to create jobs and support the local economy.

Waqf of Objects	Amount/Value
Rice Fields and Gardens	± 15 Hectares
House of Qur'an	± 4000 Meter

g. Al-Qur'an Distribution Endowment

The Al-Qur'an Distribution Endowment Program aims to distribute Al-Qur'an copies to Islamic boarding schools, mosques, orphanages, and also new students at Ar-Risalah. To facilitate the wakif (donors), the foundation has built a donation scheme in the form of a package of Al-Quran copies which received funds of Rp.100,000. Wakif who wants to contribute can directly provide a copy of the Qur'an or donate funds according to the specified package price. In this way, the Tebar al-Qur'an waqf program can be accessed by various groups of people who want to participate, both directly and indirectly. Through this program, the Ar-Risalah Foundation seeks to become a waqf manager that not only focuses on collecting funds, but also ensures that the distribution of waqf is carried out effectively and on target. Thus, this Qur'an waqf is a real contribution in building a more religious society and one that loves the Qur'an

h. Endowment of Medical Equipment

The last program is the endowment of medical equipment, which aims to procure medical equipment that will be used to support the health of Ar-Risalah students. The medical equipment endowment program managed by the Ar-Risalah Foundation is focused on meeting the internal needs of the foundation. The medical equipment that is donated is specifically designed to provide direct benefits to students in the Ar-Risalah educational environment. With this facility, the foundation ensures that the health and welfare of students are maintained during the learning process

3. Distribution Strategy

After the management of waqf assets is carried out in accordance with the programs designed by the Ar-Risalah Waqf Management Agency (BPW), the next step is to ensure that the benefits of the waqf assets are provided to the entitled parties. store it. This distribution process comes from various forms of productive waqf which has been optimized by nazhir (waqf manager). Examples include income from waqf money, both permanent and term, as well as the results of asset management in the form of productive land waqf, such as rice fields, coconut plantations, and oil palm plantations. These assets are managed professionally to produce sustainable benefits, so that the main purpose of waqf, namely providing social benefits and economic desires for the community, can be achieved optimally.

Nazhir from the Ar-Risalah Waqf Management Agency (BPW) explained that their waqf distribution strategy is very focused on managing productive waqf. The types of waqf that are sources of benefits include cash waqf, both term and permanent, as well as other productive assets such as rice field waqf, coconut plantations, and oil palm. The distribution of benefits from the results of this waqf is carried out through broadcasting and is mostly directed to support the internal needs of the Ar-Risalah Foundation. Among the strategies distribution of waqf benefits is:

- a. Providing scholarships for those who have memorized the Qur'an, One of the main allocations is the provision of scholarships for the *hafidz*, namely those who have memorized the Qur'an. This scholarship is given to those who have memorized 15 juz, 20 juz, up to 30 juz, as a form of appreciation for their dedication. The aim is to ensure that scholarship recipients not only have a lot of memorization of the Qur'an, but are also able to maintain the strength and consistency of their memorization
- b. Educational Cost Assistance, In addition, BPW also provides financial support to the children of the foundation's employees, both educators and education staff, to help cover their education costs at the Ar-Risalah Foundation. The main objective of This program is to help pay for the education costs of employees' children while they are studying at this institution. However, this assistance program has certain requirements. Employees who apply for assistance must be truly economically disadvantaged, so that the assistance can be given to those who really need it. In addition, the children of the employees must also show talents or potential that can be developed. For example, the child may have the ability to memorize the Qur'an, academic achievements shown through semester report card grades, talent in sports, or other skills.

- c. Scholarships for STAI Ar Risalah students, The results of the development of waqf objects are also used to provide scholarships to active students studying at STAI Ar-Risalah. This foundation does not only focus on providing scholarships to students from elementary to MA levels, but also supports active students who are studying at STAI Ar-Risalah. This scholarship is designed to encourage students to continue achieve and reach their best potential during their studies.
- d. Provision of profit sharing from productive waqf, In addition to supporting educational activities, the benefits of waqf are also distributed to workers involved in the management of productive waqf assets, such as rice fields, coconut plantations, and oil palms. In this way, workers also feel the positive impact of the existence of waqf, so that the waqf management ecosystem can develop sustainably. This effort aims to ensure that waqf management can provide maximum benefits to its beneficiaries. One important step in this management is to create a cooperation agreement with productive waqf managers. Results from waqf objects, such as harvests from rice fields, banana plantations, or palm oil plantations, the results will later be shared. However, this distribution is carried out after first first issue initial capital and maintenance and management costs for the waqf assets. After all capital requirements and operational costs are met, then the profits from the management results are shared according to the agreement made with the manager. This mechanism ensures that the management Waqf is run professionally, transparently and sustainably, so that waqf assets can continue to grow and provide benefits to many parties in the future.

4. Evaluation Strategy

BPW Ar-Risalah, explained that this institution conducts routine evaluations to ensure that every program designed runs according to the agreed goals and plans. This evaluation is conducted every month, with a major evaluation conducted once a year. After designing various programs that include collection, management, and distribution of waqf, BPW Ar-Risalah does not only stop at its implementation, but also ensures that there is follow-up to trigger developments that occur in the field. This evaluation covers all aspects, from the collection process to the distribution of waqf to the beneficiaries.

If there are obstacles or problems faced by the nazhir in management, this will be discussed in a meeting to find a joint solution. Arwim emphasized that the programs that have been agreed upon must be carried out according to the agreement, and evaluation is an important

means to ensure that everything runs smoothly and has a positive impact according to the initial objectives

CONCLUSION

The waqf asset management strategy implemented by the Waqf Management Agency (BPW) of the Ar-Risalah Foundation in Padang City shows a structured, integrated, and sustainability-oriented approach. This strategy includes three main aspects, namely collection, management, and distribution of waqf. In terms of collection, BPW actively increases public literacy through direct and digital education, and provides various facilities for waqf, such as cash waqf and productive asset waqf. This approach broadens the reach of community participation and has succeeded in attracting waqf from various social levels.

In terms of management, BPW demonstrates professionalism by involving experts and applying sharia principles in the management of productive assets such as agricultural land and property. The results of the management are used to support educational, social, and religious programs. Transparency and accountability are important principles in every process, ensuring trustworthy and efficient management. Meanwhile, in terms of distribution, BPW distributes waqf results to beneficiaries according to the purpose of the waqf, taking into account the scale of priorities and real needs, such as scholarships and social assistance for the underprivileged.

However, BPW Ar-Risalah still faces a number of challenges, such as low public understanding of waqf, limited management of assets far from operational centers, and natural conditions that affect agricultural yields. To overcome this, BPW seeks to increase the capacity of nazhir through ongoing training and establishing strategic partnerships with educational and research institutions, especially in the utilization of agricultural technology. With these strategies and adaptations, BPW Ar-Risalah has succeeded in managing waqf productively, sustainably, and providing a significant impact on the welfare of the community.

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