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Waqf Land Management in Islamic Boarding Schools: Challenges, Community Welfare Implications, and a Maqashid al-Shariah Framework

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Abstract: Islamic boarding schools (pesantren) in Indonesia hold significant waqf land assets with considerable potential for promoting community welfare. However, effective management of these assets remains a persistent challenge. This study examines the challenges of waqf land management in pesantren, their negative implications for community welfare, and proposes a framework aligned with Maqashid al-Shariah principles. Employing a qualitative field research approach, the study investigates four pesantren in Merangin Regency, Indonesia, through in-depth interviews, observations, and document analysis. Findings reveal four major challenges: (1) incomplete legal documentation 79.2% of waqf land remains uncertified; (2) disputes with heirs of waqif (donors), including a case involving the loss of 50 hectares of waqf land; (3) limited nazhir (manager) capacity and financial resources; and (4) inadequate transparency and governance accountability. These challenges have resulted in disrupted educational sustainability, reduced community welfare, and weakened public trust. From a Maqashid al-Shariah perspective, effective waqf management must simultaneously protect and develop assets (hifz al-mal), enhance welfare (hifz al-nafs), and sustain Islamic education (hifz al-din). The study proposes the PTSA Model Legal Strengthening, Capacity Transformation, Legal Awareness, and Governance Accountability as a strategic framework for professional and welfare-oriented waqf management. These findings contribute to Islamic law scholarship and offer practical guidance for policymakers and pesantren administrators in optimizing waqf assets for sustainable community development.

Keywords: Islamic Boarding Schools, Maqashid al-Shariah, Productive Waqf, Public Welfare, Waqf Governance

A. Introduction

Waqf has long been recognized as one of the most important Islamic philanthropic institutions for promoting sustainable socioeconomic development and public welfare (Jafar et al., 2025; Sugandi et al., 2017). Unlike one-time charitable donations, *waqf* is designed to preserve endowed assets while continuously generating benefits for society across generations. Throughout Islamic history, *waqf* institutions have played a vital role in financing religious education, healthcare, social services, and community infrastructure. In recent decades, the concept of productive *waqf* has attracted increasing scholarly attention because it emphasizes the productive utilization of endowed assets to create sustainable economic returns while maintaining their perpetual nature (Absor, 2025). Previous studies consistently demonstrate that productive *waqf* contributes to poverty alleviation, educational development, community empowerment, and the achievement of sustainable development objectives. At the same time, the effectiveness of productive *waqf* largely depends on sound governance, professional management by *nazhir* (*waqf* managers) (Qahaf, 2005), legal certainty, institutional accountability (Yanti, 2025), and stakeholder participation (Yunus, 2025).

Within this growing body of literature, *Maqashid al-Shariah* has emerged as one of the most widely accepted theoretical frameworks for evaluating the effectiveness of Islamic social finance, including waqf institutions (Tumanggor, 2024). Rather than assessing *waqf* solely from legal or financial perspectives, *Maqashid al-Shariah* emphasizes the achievement of broader social objectives through the protection of religion (*hifz al-din*), the protection of life and human welfare (*hifz al-nafs*), and the protection of wealth (*hifz al-mal*). These principles provide a comprehensive framework for assessing whether *waqf* management successfully fulfills its religious, social, and economic functions. The existing literature generally agrees that effective *waqf* governance should not merely safeguard endowed assets but also ensure that these assets continuously generate benefits for education, economic development, and public welfare through transparent, accountable, and professionally managed institutions (Ayub et al., 2024). Despite the rapid expansion of research on productive *waqf*, important gaps remain in the current literature. Most previous studies have examined productive *waqf* from legal, economic, financial, or institutional perspectives independently, with relatively limited attention given to the interaction among these dimensions within Islamic educational institutions (Rahmatullah et al., 2026). Likewise, studies investigating legal disputes, managerial competence, governance accountability, and community welfare often treat these issues separately rather than examining how they collectively shape the effectiveness of productive *waqf* management (Lubis & Marpaung, 2025). Consequently, existing scholarship provides only a partial understanding of how multiple governance challenges simultaneously influence the realization of the objectives of *Maqashid al-Shariah* (Abidin & Affandy, 2026). This gap is particularly evident in the context of Islamic boarding schools (*pesantren*), where *waqf* assets constitute the primary source of institutional sustainability and educational financing.

Recent developments in *waqf* scholarship have increasingly emphasized integrated governance, institutional accountability, digital administration, sustainable *waqf* investment, and evidence-based policy reform (Zafar & Jafar, 2025). Researchers have called for governance models that combine legal protection, institutional capacity, financial transparency, and stakeholder participation to enhance the sustainability of productive waqf (Researcher, 2025). Nevertheless, the current state of the art has yet to produce a comprehensive governance framework capable of integrating these interrelated dimensions within a single analytical model, particularly in the management of *waqf* land by Islamic boarding schools (Yusuf et al., 2026). Furthermore, empirical studies that employ *Maqashid al-Shariah* as an analytical framework for evaluating governance effectiveness remain relatively limited, especially in Indonesia, where *pesantren* manage extensive waqf land assets with significant potential to improve community welfare.

The novelty of this study lies in three principal aspects. First, it develops an integrated analysis of productive waqf governance by examining legal protection, inheritance disputes, managerial capacity, institutional accountability, and community welfare as interconnected dimensions rather than isolated problems. Second, this study extends the application of *Maqashid al-Shariah* beyond normative legal interpretation by employing it as an evaluative framework for institutional governance and public welfare outcomes. Third, based on empirical evidence collected from four Islamic boarding schools in Merangin Regency, this study proposes the PTSA Model comprising Legal Strengthening, Capacity Transformation, Legal Awareness and Dissemination, and Governance Accountability—as a comprehensive governance framework for strengthening productive *waqf* management. Unlike previous governance approaches that focus on individual institutional reforms, the PTSA Model integrates legal, managerial, educational, and governance dimensions into a unified framework designed to improve the sustainability and effectiveness of waqf institutions.

This study contributes to both theory and practice. Theoretically, it enriches the literature on *waqf* governance by integrating socio-legal analysis with the principles of *Maqashid al-Shariah*, thereby extending existing discussions from normative legal compliance toward institutional governance and public welfare. It also contributes conceptually by introducing the PTSA Model as an integrated governance framework that explains how legal certainty, managerial competence, stakeholder awareness, and governance accountability collectively determine the effectiveness of productive *waqf* management. Practically, the findings provide evidence-based recommendations for the Ministry of Religious Affairs, the Indonesian *Waqf* Board (BWI), the National Land Agency (BPN), policymakers, and Islamic boarding schools in strengthening waqf governance through improved legal protection, professional capacity development, transparent financial management, and collaborative institutional oversight. By addressing these governance challenges simultaneously, the proposed framework is expected to enhance the contribution of productive waqf to educational sustainability and community welfare.

Based on the foregoing discussion, this study seeks to examine the governance of productive waqf land in Islamic boarding schools in Merangin Regency, Indonesia, through the perspective of *Maqashid al-Shariah*. Specifically, this study addresses the following research questions: (1) What are the principal challenges encountered in the management of *waqf* land in Islamic boarding schools? (2) How do these governance challenges influence the realization of community welfare from the perspective of *Maqashid al-Shariah*? (3) How can an integrated governance framework be developed to strengthen productive *waqf* management in Islamic boarding schools? By answering these questions, the study aims to advance both scholarly understanding and practical policy development regarding sustainable *waqf* governance in Islamic educational institutions.

B. Methods

This study employed a qualitative socio-legal research design, integrating legal analysis with empirical field investigation to examine how *waqf* regulations are implemented and interpreted in the management of waqf land within Islamic boarding schools (*pesantren*) (Ibrahim, 2006). Unlike purely doctrinal legal research, which focuses exclusively on statutory interpretation, the socio-legal approach explores the interaction between legal norms and social practices, thereby enabling a comprehensive understanding of the legal, institutional, and socio-cultural challenges surrounding productive waqf management. The study was grounded in an interpretivist paradigm, which assumes that social reality is constructed through the experiences, perceptions, and interactions of research participants. Accordingly, this study sought to understand how waqf managers, government officials, religious leaders, and other stakeholders perceive and respond to challenges in managing *waqf* land from the perspective of *Maqashid al-Shariah*, rather than to test predetermined hypotheses (Creswell & Poth, 2018).

Fieldwork was conducted between June 2025 and September 2025 in Merangin Regency, Jambi Province, Indonesia. Four Islamic boarding schools were purposively selected as case studies: Syeikh Maulana Qori Islamic Boarding School, Azzakariyah Islamic Boarding School, Madinatul Ulum Islamic Boarding School, and Fahimul Qur'an Islamic Boarding School. These institutions were selected because they possess relatively large *waqf* land assets, actively utilize productive *waqf*, represent different geographical areas within the regency, and have experienced diverse managerial and legal challenges associated with *waqf* land governance.

A purposive sampling strategy was employed to recruit participants with direct knowledge and practical experience in *waqf* management (Almomani et al., 2024). The study involved 12 informants representing several stakeholder groups, including officials from the Merangin Regency Office of the Ministry of Religious Affairs, representatives of the Indonesian Waqf Board (BWI), officers from the National Land Agency (BPN), *waqf* donors (*waqif*), *waqf* managers (*nazhir*), Islamic boarding school leaders, and officials responsible for preparing *Waqf* Pledge Deeds

(*Pejabat Pembuat Akta Ikrar Wakaf*). Participants possessed extensive experience in waqf administration and Islamic educational management, enabling the researcher to obtain rich and contextually grounded information (Creswell & Poth, 2018).

Primary data were collected through semi-structured, in-depth interviews, non-participant observations, and document analysis. The interview guide was developed based on the research objectives, relevant waqf legislation, and the conceptual framework of *Maqashid al-Shariah*. It consisted primarily of open-ended questions that encouraged participants to describe their experiences, challenges, institutional practices, and perceptions regarding productive *waqf* management. Before formal data collection, the interview guide was reviewed by experts in Islamic law and qualitative research to ensure clarity and relevance. Each interview lasted approximately 45–90 minutes, was conducted in Indonesian, and was audio-recorded with participants' consent before being transcribed verbatim for analysis (Creswell & Poth, 2018). Non-participant observations were conducted throughout the fieldwork to document the physical condition and utilization of *waqf* land, administrative practices, productive economic activities, and institutional facilities within each Islamic boarding school. Observation notes were recorded systematically after each site visit and subsequently integrated with interview findings during the analytical process (Sugiyono, 2023). Document analysis complemented the primary data by examining both legal and institutional documents. These included Law No. 41 of 2004 on *Waqf*, Government Regulation No. 42 of 2006, Ministry of Religious Affairs regulations, *Waqf* Pledge Deeds (*Akta Ikrar Wakaf*), land certificates, institutional reports, documentation from the *Waqf* Information System (SIWAK), and relevant scholarly publications. Documents were selected based on their direct relevance to *waqf* governance, legal protection, and productive *waqf* management.

Data were analyzed using thematic analysis following the procedures proposed by Creswell & Poth (2018). The analytical process involved six stages: (1) organizing and preparing the data through transcription and document compilation; (2) repeatedly reading the complete dataset to gain familiarity; (3) coding meaningful segments of text; (4) grouping codes into broader categories and themes; (5) interpreting the relationships among themes using the analytical framework of *Maqashid al-Shariah*, particularly the dimensions of *hifz al-din*, *hifz al-nafs*, and *hifz al-mal*; and (6) developing an integrated interpretation explaining how legal, institutional, and managerial challenges influence the effectiveness of productive *waqf* management.

To enhance the trustworthiness of the findings, the study employed methodological triangulation, source triangulation, and theoretical triangulation. Data obtained from interviews were cross-checked against observations, documentary evidence, and relevant legal provisions. Interpretations were continuously compared across different participant groups to improve credibility and reduce researcher bias.

C. Results and Discussion

1. Results

This study identified five major challenges that were consistently observed across all research sites and significantly hindered the optimal management of *waqf* land for public welfare. These five challenges are interconnected and collectively form a complex system of barriers to effective waqf land management.

a. Legal Status and Documentation Challenges

The first challenge concerns the legal status and incomplete documentation of *waqf* assets. Syeikh Maulana Qori Islamic Boarding School (PP. SMQ), as the oldest Islamic boarding school among the research sites, has experienced the most severe consequences of inadequate waqf documentation. Approximately 50 hectares of its original 100 hectares of *waqf* land have been successfully reclaimed by the heirs of the *waqif* due to insufficient legal protection. According to 2025 data from the *Waqf* Information System (SIWAK) of the Merangin Regency Office of the Ministry of Religious Affairs, only 193 plots (20.8%) of the 928 *waqf* land plots across Merangin Regency have been certified, while the remaining 735 plots (79.2%) remain legally vulnerable. In contrast, the other three Islamic boarding schools Fahimul Qur'an, Azzakariyah, and Madinatul Ulum possess *Waqf* Pledge Deeds (AIW) and land certificates, which have proven to provide effective legal protection against claims and pressure from the heirs of the *waqif*.

b. Disputes with Heirs and External Pressure

The second challenge concerns disputes and pressure from the heirs of the *waqif*. All four Islamic boarding schools have faced pressure from heirs in varying forms. Syeikh Maulana Qori Islamic Boarding School has experienced the actual reclamation of waqf land; Fahimul Qur'an Islamic Boarding School has faced systematic pressure through proposals for "housing development partnerships" involving vacant waqf land; Azzakariyah Islamic Boarding School has encountered internal conflicts among the founder's heirs over control of the institution's management; and Madinatul Ulum Islamic Boarding School faces potential disputes involving the waqif's family due to inadequate information regarding the boundaries of the endowed land. The common underlying cause of these various disputes is the limited understanding among heirs of the applicable statutory waqf law.

c. Resource and Capacity Limitations

The third challenge concerns limited human and financial resources in the management of productive waqf. The *nazhir* of all four Islamic boarding schools consistently identified shortages of qualified human resources and budgetary constraints as major barriers to the productive development of waqf land. This situation is further exacerbated by the fact that none of the *nazhir* at the four institutions has ever received formal training or capacity-building support from the Ministry of Religious Affairs. Consequently, they manage waqf assets primarily based on personal experience and independent initiatives, without standardized technical guidelines. The absence of an adequate incentive system for *nazhir* as none of the four Islamic boarding schools provides specific remuneration for waqf management has also contributed to limited motivation and a lack of professionalization in waqf management.

d. Transparency and Accountability Deficits

The fourth challenge concerns the lack of transparency, accountability, and institutional oversight. None of the four Islamic boarding schools has established a standardized waqf financial recording system that is maintained separately from the institutions' general finances. The absence of systematic financial reporting and accountable reporting mechanisms is not merely an administrative weakness but also a source of mistrust and conflict. This is most clearly demonstrated in the case of Azzakariyah Islamic Boarding School, where demands from the heirs for greater financial transparency became a major trigger of prolonged internal conflict (Quran, 2025).

e. Negative Implications of the Challenges and Strategies for Addressing Them

The four identified challenges have resulted in three major negative implications that significantly hinder the realization of public welfare, which should constitute the primary objective of waqf management. The first implication is the disruption of the sustainability and quality of Islamic education. When income generated from productive waqf assets declines due to asset loss, management conflicts, or the underutilization of waqf land the capacity of Islamic boarding schools to remunerate teachers, maintain facilities, and improve educational standards is consequently weakened. The most severe condition is evident at Syeikh Maulana Qori Islamic Boarding School, which has experienced a significant decline in student enrollment and the deterioration of its facilities due to the reduction in productive waqf assets that serve as the primary source of operational funding. This implication directly contradicts the objective of hifz al-din, which should be strengthened through the effective management of waqf assets by Islamic boarding schools.

The second implication is the erosion of the welfare of educators, students, and the surrounding community. Suboptimal waqf management prevents the realization of alternative sources of income that could otherwise be used to improve the welfare of teachers and local communities. As a concrete illustration, Madinatul Ulum Islamic Boarding School generates approximately IDR 3,000,000 per month from only a limited number of oil palm trees cultivated on its *waqf* land. This figure demonstrates the considerable welfare potential that remains unrealized if the entire seven hectares of waqf land are not fully developed. This condition reflects the insufficient realization of the *hifz al-nafs* dimension.

The third implication is the weakening of public trust and community participation in waqf. Unresolved conflicts, a lack of financial transparency, and cases involving the reclamation of waqf land have created negative public perceptions of the governance of Islamic boarding schools and waqf institutions (Fernanda & Suganda, 2025). These negative perceptions may reduce the community's willingness to contribute waqf assets in the future, which, in turn, could limit the resources available for the development of Islamic education.

To address these three implications, this study found that effective solutions require a multilayered and simultaneous approach: (1) facilitating conflict mediation by neutral and authoritative third parties, particularly the Ministry of Religious Affairs and the Indonesian Waqf Board (BWI), to resolve disputes involving heirs; (2) accelerating the productive utilization of undeveloped waqf land as a means of both safeguarding the assets in practice and enhancing their economic benefits; and (3) establishing a transparent financial management system capable of restoring trust among all stakeholders.

2. Discussions

a. Comparison with International Research Findings

The findings of this study generally corroborate the growing body of international scholarship emphasizing that effective *waqf* governance depends on the integration of legal protection, institutional capacity, and transparent governance (Ayub et al., 2025). Consistent with previous studies on productive *waqf* management, this study demonstrates that legal certainty remains the fundamental prerequisite for preserving *waqf* assets and ensuring their long-term socioeconomic contribution. The widespread absence of *waqf* land certification and incomplete legal documentation identified in Merangin Regency illustrates how weak legal protection exposes *waqf* assets to ownership disputes and significantly limits their productive utilization. These findings reinforce international evidence that secure property rights and clear legal documentation are indispensable for sustainable waqf governance, while extending the literature by demonstrating how legal vulnerability directly undermines the continuity of Islamic educational institutions.

The present findings also support international studies that identify managerial competence as a critical determinant of productive waqf performance. Previous research has consistently argued that professional *nazhir*, institutional capacity, and financial management skills are essential for transforming *waqf* assets into sustainable sources of educational and socioeconomic development (Zafar & Ali, 2026). Similarly, this study found that limited managerial expertise, the absence of systematic training, and inadequate financial resources substantially constrained the productive development of *waqf* land across all participating Islamic boarding schools. However, unlike many previous studies that examine managerial capacity as an isolated organizational issue (Fielnanda, 2025), this study demonstrates that institutional capacity cannot be separated from legal protection, community trust, and governance accountability. These dimensions operate interactively, indicating that improving managerial competence alone is insufficient without broader institutional reform. Another important finding concerns governance accountability. International literature has repeatedly highlighted transparency, financial reporting, and stakeholder participation as essential mechanisms for strengthening public confidence in waqf institutions. The present study confirms these conclusions by demonstrating that inadequate financial recording systems, limited accountability, and weak institutional oversight contributed to internal conflicts and declining public trust (Olatinsu & Eke, 2025). Nevertheless, this study extends previous research by illustrating that governance deficiencies not only reduce institutional legitimacy but also increase the likelihood of disputes involving the heirs of *waqif*, thereby creating long-term threats to the sustainability of productive *waqf* management.

The findings further broaden international discussions on the relationship between waqf governance and public welfare. Previous studies have primarily evaluated productive *waqf* using economic performance indicators, such as income generation, investment returns, or asset productivity (Syaidah & Suyadi, 2026). By contrast, the present study demonstrates that ineffective waqf governance has multidimensional consequences extending beyond economic inefficiency. Weak governance directly affects the sustainability of Islamic education, teachers' welfare, student support, and community participation. Interpreted through the framework of *Maqashid al-Shariah*, these findings suggest that productive *waqf* should be understood not merely as an economic instrument but as an integrated mechanism for protecting wealth (*ḥifẓ al-māl*), enhancing human welfare (*ḥifẓ al-nafs*), and sustaining religious institutions (*ḥifẓ al-dīn*) (Afnandito, 2025). This perspective broadens existing international scholarship by integrating governance analysis with the normative objectives of Islamic law.

Finally, this study advances the international literature by proposing the PTSA Model as an integrated governance framework for productive waqf management. Whereas previous studies have generally recommended legal reform, managerial improvement, or financial accountability as separate policy interventions, the PTSA Model conceptualizes Legal Strengthening, Capacity Transformation, Legal Awareness and Dissemination, and Governance Accountability as mutually reinforcing components of institutional reform. This integrated perspective explains how legal certainty, professional competence, stakeholder awareness, and accountable governance collectively enhance the effectiveness of productive waqf management (Hadi et al., 2025). Consequently, the proposed framework not only confirms the importance of these governance dimensions identified in previous international research but also provides a more comprehensive conceptual explanation of their interaction, thereby contributing to the development of a holistic theory of waqf governance grounded in *Maqashid al-Shariah*.

b. *Maqashid al-Shariah* Analysis of *Waqf* Management Challenges

From the perspective of *hifz al-mal* (protection of wealth), weak legal documentation, uncertified waqf land, inheritance disputes, and poor governance expose waqf assets to legal uncertainty and reduce their productive capacity. The findings indicate that protecting *waqf* assets requires more than preserving ownership, it also requires professional management capable of sustaining and increasing the social and economic value of those assets (Afifi, 2024). The findings also illustrate the importance of *hifz al-nafs* (protection of life and welfare). Ineffective *waqf* management limits the financial resources available to improve teachers' welfare, provide scholarships, expand employment opportunities, and support surrounding communities (Sidi & Rafiq, 2023). Consequently, the social benefits that productive *waqf* should generate remain unrealized, thereby weakening its contribution to community welfare. Furthermore, the study demonstrates that ineffective governance undermines *hifz al-din* (protection of religion). Islamic boarding schools depend heavily on productive *waqf* to finance educational activities (Suyatno, 2024). When *waqf* assets are poorly managed or become the subject of prolonged disputes, the continuity and quality of Islamic education are threatened. Therefore, sustainable *waqf* governance should be understood as an essential mechanism for preserving Islamic educational institutions and fulfilling the broader objectives of *Maqashid al-Shariah*. Overall, this analysis demonstrates that productive waqf should not be viewed merely as an economic asset but as an integrated instrument for simultaneously protecting wealth, promoting public welfare, and sustaining religious education.

c. The PTSA Model: An Integrated Framework for *Waqf* Reform

Building on the empirical findings and the *Maqashid al-Shariah* analysis, this study proposes the PTSA Model as an integrated framework for strengthening productive waqf governance in Islamic boarding schools. Unlike previous studies that tend to focus on individual aspects of *waqf* management, the PTSA Model addresses legal, managerial, educational, and governance dimensions simultaneously. The first component, Legal Strengthening, emphasizes the importance of accelerating *waqf* land certification, completing legal documentation, and establishing effective dispute-resolution mechanisms (Wahyuni et al., 2025). These measures provide stronger legal protection for waqf assets and reduce the risk of future claims by heirs or third parties. The second component, Capacity Transformation, highlights the need to improve the professional competence of *nazhir* through structured training in *waqf* management, financial administration, Islamic entrepreneurship, and institutional governance (Al Hanif et al., 2025). Strengthening managerial capacity is fundamental for transforming waqf assets into sustainable sources of public benefit. The third component, Legal Awareness and Dissemination, seeks to improve understanding of *waqf* law among *waqif*, heirs, local communities, and government institutions (Jalili et al., 2024). Increasing legal literacy can prevent misunderstandings, reduce conflicts, and strengthen public participation in waqf development. The fourth component, Governance Accountability, promotes transparent financial reporting, systematic record keeping, regular monitoring, and stakeholder participation (Efunniyi et al., 2024). These governance mechanisms are essential for enhancing institutional credibility and rebuilding public trust in waqf management. The four components are mutually reinforcing rather than independent. Legal protection cannot function effectively without competent managers, professional management requires public trust, and transparency becomes sustainable only when supported by legal certainty and institutional capacity. Consequently, the PTSA Model offers a holistic governance framework for improving the effectiveness of productive waqf management.

d. Theoretical and Practical Implications

This study contributes to the growing literature on waqf governance by extending the application of *Maqashid al-Shariah* beyond normative legal interpretation toward institutional governance and public policy analysis. While previous studies have primarily examined productive waqf from legal or economic perspectives (Wahidah & Wahidah, 2025), this study demonstrates that effective waqf governance depends on the interaction between legal protection, managerial capacity, stakeholder awareness, and governance accountability. In addition, the proposed PTSA Model provides a conceptual framework that integrates these dimensions into a coherent approach to productive waqf management. From a practical perspective, the findings provide policy recommendations for multiple stakeholders. The Ministry of Religious Affairs and the Indonesian Waqf Board (BWI) should prioritize structured capacity-building programs for *nazhir*, strengthen supervision of waqf institutions, and accelerate waqf land certification in collaboration with the National Land Agency (BPN) (Dewi et al., 2025). Islamic boarding schools should adopt transparent financial management systems and clearly separate waqf administration from educational operations (Hamdana & Donna, 2024). These reforms would strengthen public confidence and enable waqf assets to contribute more effectively to educational sustainability and community welfare.

e. Study Limitations

This study has several limitations that should be acknowledged. First, the research was conducted in four Islamic boarding schools within Merangin Regency, limiting the transferability of the findings to other institutional or regional contexts. Second, the study relies primarily on qualitative evidence obtained through interviews, observations, and document analysis and therefore does not quantitatively measure the economic performance of productive waqf. Third, although the PTSA Model is developed from empirical findings and supported by the *Maqashid al-Shariah* framework, its practical effectiveness has not yet been empirically evaluated. Future research could validate the model using comparative case studies, mixed-methods approaches, or quantitative assessments conducted across different regions and waqf institutions.

D. Conclusions

This study has examined the challenges of waqf land management in Islamic boarding schools (*pesantren*) in Merangin Regency and their implications for community welfare through the lens of *Maqashid al-Shariah*. Four major challenges were identified: (1) incomplete legal documentation, with 79.2% of *waqf* land remaining uncertified, including a case involving the loss of 50 hectares; (2) disputes with heirs of waqif; (3) limited *nazhir* capacity and financial resources; and (4) inadequate transparency and governance accountability. These challenges have resulted in disrupted educational sustainability, reduced community welfare, and weakened public trust. From the perspective of *Maqashid al-Shariah*, effective waqf management must simultaneously protect and develop assets (*hifz al-mal*), enhance welfare (*hifz al-nafs*), and sustain Islamic education (*hifz al-din*). The study proposes the PTSA Model comprising Legal Strengthening, Capacity Transformation, Legal Awareness, and Governance Accountability as a comprehensive framework for developing professional, productive, transparent, and welfare-oriented waqf management in *pesantren*. The findings contribute to Islamic law scholarship by demonstrating the practical application of *Maqashid al-Shariah* to contemporary waqf challenges in the Indonesian context. Practically, the study offers guidance for policymakers (particularly the Ministry of Religious Affairs and the Indonesian Waqf Board), *pesantren* administrators, and *waqf* managers in optimizing waqf assets for sustainable community development. However, this study is limited to four *pesantren* in one regency; the findings may not be generalizable to all Indonesian contexts. Future research should examine waqf management challenges across different regions and types of Islamic institutions, investigate the effectiveness of the PTSA Model through implementation studies, and explore the role of technology in improving waqf governance and transparency.

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