

# Integrated Productive Waqf Management: The Halal Tourism Ecosystem Model on Land of Waqf Teras Lembang

Lu'liyatul Mutmainah<sup>1\*</sup>, Listia Andani<sup>1</sup>, Angga Yogaswara<sup>2</sup>, Akbar Rizqi Kurniawan<sup>1</sup>

<sup>1</sup> Department of Halal Quality Management, Faculty of Islamic Studies, Universitas Siliwangi, Tasikmalaya, 46115, Indonesia

<sup>2</sup> Department of Development Economics, Faculty of Economics and Business, Universitas Siliwangi, Tasikmalaya, 46115, Indonesia

## ABSTRACT

**Purpose:** This study aims to analyze the implementation of management principles and best practices, challenges, and opportunities faced in the development of integrated productive waqf on the Land of Waqf Teras Lembang managed by the Sinergi Foundation.

**Methodology:** This research employs a qualitative approach, utilizing NVivo 12 software for analysis. The research will be conducted through interviews, documentation, and observation.

**Results:** The research results show that the Sinergi Foundation's management of productive waqf in the Land of Wakaf Teras Lembang has implemented integrated management, from planning and administration to implementation and supervision, effectively and collaboratively. The main challenges include licensing, public trust, and controlling, but development opportunities are wide open with regulatory support and increased public awareness.

**Conclusion:** This research provides an overview of the best practices for productive waqf management especially for halal tourism development with potential market of 12% from 6 million visitors in Lembang.

**Implication:** This study cannot be generalized to represent the entire productive waqf. Further research can use a more comprehensive analysis with a mix method and the improvement of productive waqf literacy should be synergized between stakeholders

**Originality:** This study provides a comprehensive analysis through in-depth interviews using NVivo regarding productive waqf-based halal tourism.

## ARTICLE INFO

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\*Corresponding Author at Department of Halal Quality Management, Faculty of Islamic Studies, Universitas Siliwangi, Tasikmalaya, 46115, Indonesia  
E-mail address: [luly@unsil.ac.id](mailto:luly@unsil.ac.id)

## INTRODUCTION

Waqf is a social financial instrument in Islam that impacts welfare. Indonesia, with a majority Muslim population, has the potential to move towards productive waqf with a business and management approach (Alfiah et al., 2020). Waqf can be invested in commercial and infrastructure sectors that generate profits (Wahyudi et al., 2018). The global Muslim population is estimated to grow to 2.2 billion by 2030 (Pew Research Center, 2011), and Indonesia's population will reach 281 million by 2024 (Badan Pusat Statistik, 2025). The potential for land waqf in Indonesia reaches 57,263.69 hectares, but only 37% is certified as waqf (Kementerian Agama RI, 2025). Meanwhile, the potential for cash waqf reached IDR 188 trillion per year in 2018 (Tamimah, 2021). Although the potential increases with the growth of the productive-age population, the realization of waqf is still not optimal. Waqf has the aim of social function and realizing economic potential and benefits (Rahayu & Agustianto, 2020).

The allocation and beneficiaries of waqf are not limited to certain groups. However, many people consider waqf solely related to religious and social matters, even though waqf is naturally productive. The results of the development of waqf assets are distributed to beneficiaries (Juwaini et al., 2022). To realize productive waqf with impact, professional management is needed so that its implementation is effective, efficient, and in accordance with the waqf's objectives. Nazhir (waqf managers) play a crucial role in ensuring the waqf benefits remain productive and sustainable. Mapping the potential for productive waqf development is necessary (Mutmainah, 2024; Tamimah, 2021). Nazhir can be an organization, a legal entity, or an individual (Komite Nasional Keuangan Syariah, 2019). One Nazhir that is an institution and focuses on the productive sector is the Sinergi Foundation (SF).

The Sinergi Foundation excels in developing waqf assets as an ecosystem in West Java, specifically in Lembang and the surrounding areas of Bandung. The waqf assets developed encompass culinary, fashion, agriculture, and even the tourism ecosystem in Lembang. This also contributes to the economic development of the surrounding community and provides a unique feature for West Java because its waqf-based halal tourism ecosystem, strategically located near several tourist destinations.

The waqf managed by SF is allocated for the productive sector and social development of the community (Tamimah, 2021). Various business units have been developed, including Ampera Restaurant, Land of Waqf Teras Lembang, Integrated Farming Waqf, and others. In addition, other sectors being worked on include the Jannati Residence Sharia housing, Royal

Orchid Village-Ciwidey, AJL Lembang, and solar panels at the Istiqlal Mosque (Sinergi Foundation, 2023a). The benefits of the waqf are distributed through the Free Maternity Home program, Kuttab Al Fatih, Village Barn, and other social programs (Badan Wakaf Indonesia, 2023; Tamimah, 2021).

The productive waqf funding scheme for MSMEs increased to IDR 1.8 billion in 2020 (Sinergi Foundation, 2023b). The 17-hectare Land of Wakaf Teras Lembang, developed as an integrated halal tourism ecosystem, has an asset value of approximately IDR 250 billion (Sinergi Foundation & WakafPro 99 Corporation, 2022). Facilities include a horse racing and archery arena, a camping ground, an Orchid Garden, a Strawberry Garden, a Pakcoy Garden, an Opieun Bandung Garden, and a mosque with a mountainous backdrop. Furthermore, in 2022, SF developed a productive waqf program through a restaurant "Rumah Makan Jenderal" (Badan Wakaf Indonesia, 2023).

Alfiah et al. (2020) emphasized the importance of waqf supervision due to the large amount of uncertified and unproductive land. Furthermore, competence in waqf management is crucial for the development of waqf assets (Tamimah, 2021). Previous research by Bahri et al. (2023) identified cash waqf investment models and their role in poverty reduction through venture capital. Therefore, waqf institutions need to possess competencies not only in fundraising waqf assets but also in managing them.

Nazhir is a determining factor in optimizing waqf assets to improve community welfare (Fadilah, 2015; Hasymi, 1987). Innovations and strategies by Nazhir (Islamic trustees) in developing productive waqf have been implemented. However, challenges and obstacles to productive waqf development must be addressed at both the micro (lack of competent Nazhir) and macro (limited policy and regulatory support). Therefore, productive waqf development needs to focus on maximizing the amount collected and optimizing the benefits for national economic resilience (Juwaini et al., 2022). Achieving this requires professional and accountable waqf institution management.

Based on Islamic perspective, management emphasizes that everything must be done neatly, orderly, and orderly. As Allah says in Q.S As Sajadah: 5, which means: "He arranges the affairs from the heavens to the earth, then (the affairs) ascend to Him in a day whose duration is a thousand years of your reckoning." (Yusuf et al., 2023). Waqf management can be developed based on the principles contained in the Quran, namely Q.S Al Hadid: 18 (justice), Q.S Al Baqarah: 267 (sustainability), and Q.S Ali Imran: 92 (redistribution of wealth) (Munir, 2025).

Waqf institutions are required to transform from basic activities to institutions that generate sustainable impact (Muhamed et al., 2016). One way to do this is through productive waqf. Implementing productive waqf requires professional management with the involvement of various parties (Munir, 2025). This needs to be done by SF, especially in the management of the Land of Waqf Teras Lembang, which focuses on a waqf-based halal tourism ecosystem. Collaboration and mentoring are carried out to improve the halal tourism sector, including with MSMEs, Islamic financial institutions, and the local government (Mutmainah, Andani, & Taufik, 2024).

SF needs to pay attention to the empowerment aspect, especially to provide opportunities, skills, knowledge, and resources for individuals or groups of people to be empowered and independent in the economy in a sustainable manner (Mutmainah, Andani, & Susilawati, 2024). Therefore, innovation, good governance, and connectivity are needed. Nazir must have the characteristics of *itqan* (perfection), *amanah* (responsibility), and *sidiq* (honesty) (Listiana et al., 2023). Public trust in Nazir and transparency are necessary, because the higher the level of transparency of the waqf institution, the higher the public trust in Nazir. Adequate information about the waqf program is important as a representation of public transparency (Berakon et al., 2022).

Robiatun et al. (2021) explain that waqf contributes to the investment sector and human resource development. Currently, waqf institutions are experiencing hybridization because they not only function as social institutions but also play a role in commercial activities such as establishing business units to generate profits from the productivity of waqf assets (Iqbal et al., 2023). The Al Ihsan Riau waqf institution manages cash waqf and cash waqf to develop productive waqf by establishing various Islamic boarding school-based business units (Suyatno & Pakkana, 2024). In Islam, good asset management is a form of worship, so productive waqf management must be carried out professionally, transparently, and accountably (Darodjat & Harrieti, 2025). The transformation of productive waqf needs to be carried out in accordance with Islamic values founded in the Quran. Other research shows that digitalization, sharia-based asset management, and community participation can overcome waqf management challenges such as low waqf literacy and limited Nazhir capacity (Munir, 2025).

Productive waqf supported by competent and accountable management capacity will result in effective and efficient management in accordance with Islamic values-based management principles. The impact of integrated productive waqf management, such as Land of

Waqf Teras Lembang, can be more significant for social welfare and economic growth across its various business units if carried out with adequate management. Several previous studies have shown that waqf does not significantly improve social welfare due to mismanagement of waqf assets (Noordin, 2018).

The inability of Nazir to manage waqf assets prevents them from developing and generating benefits. Therefore, human resources in waqf asset management are crucial for optimizing waqf potential (Mutmainah et al., 2025). Supervision of waqf assets is necessary due to the presence of unproductive waqf land without waqf certificates (Alfiah et al., 2020). Pauzi et al. (2021) show that waqf can be used to build facilities that support the tourism sector. However, waqf management research is still dominated by general qualitative approaches without the use of specific analysis software. This study aims to analyze the application of management principles in the integrated productive waqf management of Land of Waqf Teras Lembang, conducted by the Sinergi Foundation. Furthermore, this study analyzes best practices, challenges, and opportunities faced in developing this integrated productive waqf. NVivo was used to obtain more comprehensive results because it can increase objectivity and validity through systematic data coding and triangulation (Priyatni et al., 2020).

## **METHODOLOGY**

This study uses a descriptive qualitative approach to analyze the integrated productive waqf management in the Land of Waqf Teras Lembang program managed by the Sinergi Foundation (SF). The main objective of this study is to understand in depth the planning, management, implementation, development, and supervision processes of the integrated waqf that are carried out productively by SF, as well as to identify best practices, challenges, and opportunities faced in the management of waqf integrated with empowerment and tourism aspects.

The research informants were selected purposively (purposive sampling) with the criteria of having direct involvement or in-depth understanding of productive waqf management (Nyimbili & Nyimbili, 2024). The main informants consisted of the Sinergi Foundation management as the implementer of the Land of Waqf Teras Lembang program, representatives from the Indonesian Waqf Board (Badan Wakaf Indonesia/BWI) of West Java as the authoritative institution in waqf supervision and development, and representatives from the West Java Provincial Tourism and Culture Office which is involved in the development of waqf-based

tourism areas. The number of informants is four people from three institutions. These informants were chosen because they wanted to provide a complete picture and triangulation methods from three different parties, namely practitioners, namely the Person in Charge of Land of Waqf Teras Lembang Sinergi Foundation (FMN), waqf regulators, namely the Secretary of BWI West Java (EM), and Department of Tourism and Culture of West Java Province (BGS and DA).

Data collection techniques were conducted through three main methods: (1) in-depth interviews with key informants directly involved in waqf management; (2) documentation studies of annual reports, Land of Waqf program publications, promotional materials, and data available from the official website of the Sinergi Foundation and related partners; and (3) direct observation at the Land of Waqf Teras Lembang location to gain a contextual and visual understanding of ongoing activities. All interviews were conducted with the informants' consent and will be recorded and transcribed verbatim for analysis. The data analysis in this study used a thematic analysis approach assisted by NVivo software (Dhakal, 2022). This approach was selected based on the fundamental perspective of Braun & Clarke (2006), who argue that thematic analysis offers a theoretically flexible and accessible method for identifying, analyzing, and reporting patterns (themes) within data. This flexibility is crucial for this study to interpret the complex narratives of waqf stakeholders beyond mere description.

The analysis stages included transcribing interview data, importing documents into NVivo (both interview transcripts and written supporting documents), an open coding process to highlight important parts of the data according to the research topic's focus, followed by axial coding to group these codes into larger themes such as transparency, collaboration, management challenges, opportunities for integrated waqf development, and program innovation. Next, visualization and query analysis were performed using NVivo features such as word clouds, tree maps, and matrix coding. The final results were analyzed narratively based on the dominant themes that emerged (Allsop et al., 2022).

To ensure the validity of the data, this study employed several strategies: source triangulation by comparing interview data from various sources (SF, BWI West Java, and the West Java Tourism and Culture Office), member checking to confirm initial findings with key informants, and an audit trail by systematically and transparently documenting the entire data collection, processing, and analysis process (Arianto, 2024). This study began by identifying the management principles used in the integrated productive waqf management of the Land of Waqf Teras Lembang, managed by the Sinergi Foundation. The use of management principles such as

Planning, Organizing, Actuating, and Controlling (POAC) served as the basis for this research process.

## **RESULT AND DISCUSSION**

### **Productive Waqf of Sinergi Foundation**

Productive waqf has become an important instrument in Islamic social finance, with the potential to provide multidimensional benefits—including religious, social, economic, and environmental aspects (Alfiah et al., 2020). Research shows that managing productive waqf requires a structured management approach, encompassing planning, organizing, implementing, and controlling. Sinergi Foundation (SF) is one of the Nazhir (managers) that has successfully implemented these principles in the management of the Land of Waqf Teras Lembang, with a focus on developing a waqf-based halal tourism ecosystem (Sinergi Foundation & WakafPro 99 Corporation, 2022).

Based on interviews conducted with the Sinergi Foundation, in principle, the Sinergi Foundation applies productive waqf to the real sector because if only cash waqf is used, it will only circulate in the financial sector. One of the waqf programs successfully established by the Sinergi Foundation is the Land of Wakaf Teras Lembang in Bandung. This productive waqf operates in the tourism sector because it is very strategic and has an impact. However, before deciding to enter this sector, a study is needed to determine the business feasibility of the waqf asset. For two years, the waqf institution and its partners have been designing a clear blueprint, including the development of the Al Mahmudah Manasik Training Center (AMTC), which is currently under construction. This is as conveyed by FMN (SF):

"When SF received a strategic land waqf, located in a tourist area and along a roadside, a study was conducted and the decision was made to develop tourism on the land. After two years of planning and selecting partners for this productive waqf, it has now become the Manasik Trade Center. So, this productive waqf is in the tourism sector, but religiously based."

In developing productive waqf, Sinergi Foundation (SF) partners with a separate business entity, WakafPro Corpora (WPC), which is tasked with managing investments and seeking strategic business partners in developing waqf assets so that they can generate profits as a benefit of waqf management. Some productive waqf that have been developed by Sinergi Foundation include Ampera Restaurant, Rumah Jenderal, Opieun, Rumah Bunga, Serayu, Souvenir Center and also Mi'raj Halal Tour and Travel. A waqf-based halal tourism ecosystem has

been successfully developed in the Lembang area, Bandung with several business units such as Rumah Jenderal (Restaurant), Opieun (Café), Rumah Bunga Anggrek, Strawberry Garden, Sunflower Garden, Souvenir Center, and also AMTC. WakafPro Corpora uses capital in the form of shares with 99% ownership from SF and 1% owned by individuals. SF's presence in West Java in developing productive waqf also receives support from the Indonesian Waqf Board. As explained by EM (BWI):

"SF's waqf development in Lembang aligns with BWI's aspirations for the welfare of the community, thus necessitating further innovation in waqf management and development models that focus not only on religious activities but also on a productive Sharia-based economy."

This sustainable understanding of waqf requires an understanding that waqf is not only for religious purposes but also for improving social welfare, which has religious value. For tourism management in West Java, the latest policy, Governor Regulation Number 11 of 2025, emphasizes that land conversion must adhere to sustainable principles. This is as emphasized by the BGS and DA (Department of Tourism and Culture of West Java Province):

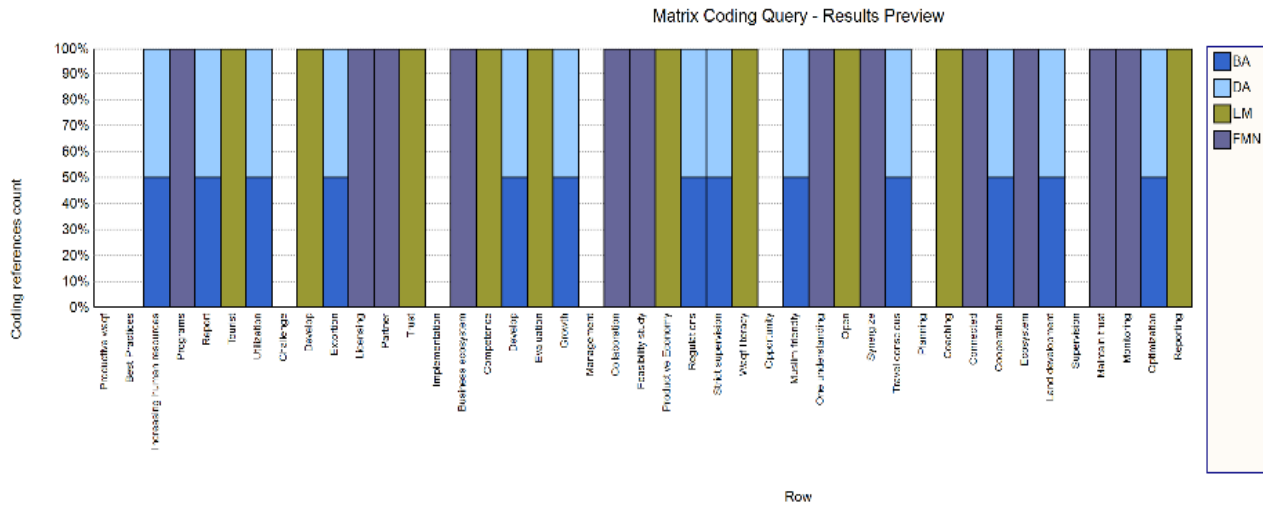
"The tourism sector in Lembang is very well developed, and licensing is essential. Any development of tourism areas also requires complete administration. The frequent land conversions occurring in West Java for tourism destinations have begun to be regulated in accordance with Governor Regulation No. 11 of 2025. Furthermore, tourist destinations must consider at least the 3As: Attractions, Accessibility, and Amenities."

### **Productive Waqf Management Analysis of Land of Wakaf Teras Lembang Sinergi Foundation**

Sinergi Foundation, as a waqf management institution, has implemented productive waqf management in the tourism sector. Interviews with three sources, namely the Indonesian Waqf Board of West Java Province (EM), Sinergi Foundation (FMN), and Department of Tourism and Culture of West Java Province (BGS and DA), show a common understanding that the optimization of productive waqf in the halal tourism sector needs to be supported. Researchers examined the number of words frequently spoken by the three sources during the interviews, which were transcribed and analyzed using the NVivo 12 application through Word Cloud. This feature allows text to be visually displayed through Word Frequency, which is used to describe the words, variations, or phrases most frequently uttered during the interview. The following is an image of the word cloud feature in this study using NVivo 12.



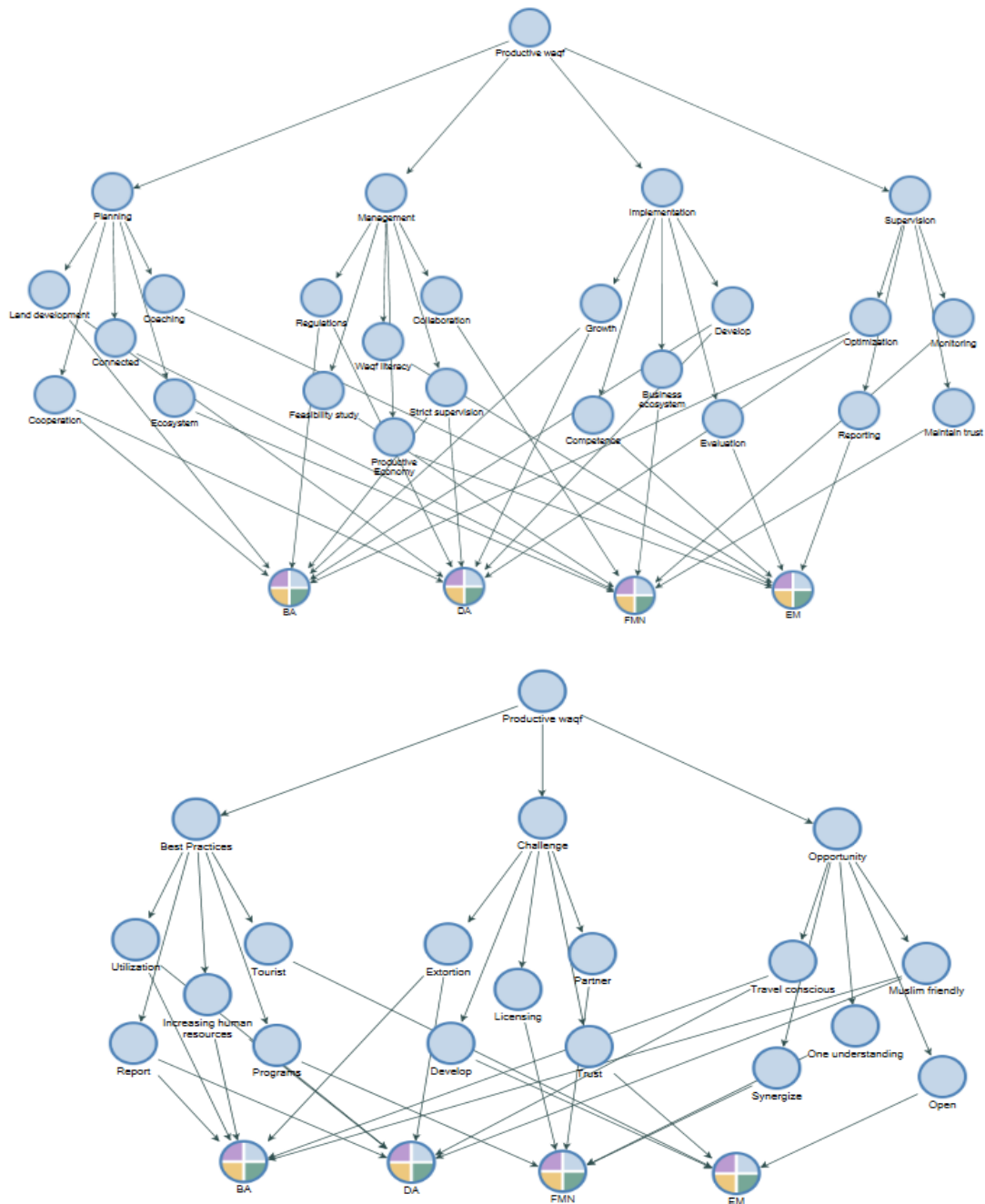
regulations. In addition to the Word Map and Tree Map, this study also presents the results of Matrix Coding, which allows us to see the intersections and interrelationships between codings on several research items simultaneously in a single matrix. In this study, coding was examined from four sources from three different institutions. The following are the Matrix Coding results from the study:



**Figure 3. Matrix Coding**

Source: Authors (2025)

**Figure 3** shows that all four interviewees from three institutions shared a common focus on productive waqf. However, there were several key words that differed in their emphasis. The frequency of these words also aligns with those found in the Word Cloud and Tree Map. Some interesting terms related to this research relate to the principles that must be followed in productive waqf asset management for the tourism sector: openness, trust, and shared understanding. The fourth analysis of the interviews was conducted using Project Map NVivo, which displays the results in the form of a map of the previously created coding. The coding results are visualized as follows:



**Figure 4. Project Map**

Source: Authors (2025)

**Figure 4** explains that productive waqf at the Sinergi Foundation is analyzed in four management aspects, namely: 1) Planning: land development, ecosystem, cooperation, connected, and coaching; 2) Management/Organizing: regulations, productive economy, collaboration, feasibility study, waqf literacy, and strict supervision; 3) Implementation/Actuating: growth, competence, business ecosystem, evaluation and development; and 4) Supervision/Controlling: optimization, monitoring, reporting, and

maintaining trust. In addition, this feature also shows three other analyses related to best practices (utilization, tourist, human resources, programs, and reports), challenges (extortion, trust, licensing, development, and partner), and opportunities (travel conscious, one understanding, open, Muslim friendly, and synergize).

Waqf management has a complex process as in general management theory. According to Henry Fayol, management is a process of planning, organizing, and supervising existing resources to achieve effective and efficient goals (Yusuf et al., 2023). Management is the art of getting things done by a group of people by utilizing available resources effectively (Verma et al., 2013). However, this waqf is also closely related to public trust, both from the *waqif* (donor) and the *mauquf 'alaih* (beneficiaries). Therefore, waqf needs to be managed institutionally and professionally to have a sustainable impact and involve various parties (Muhamed et al., 2016; Munir, 2025).

Planning is a very decisive stage because it will determine how to optimize waqf assets effectively. Therefore, mapping the potential for productive waqf development is necessary (Mutmainah, 2024; Tamimah, 2021). During this planning process, the Sinergi Foundation determines the stakeholders who will be involved. Furthermore, in waqf management, the SF must ensure waqf literacy for stakeholders and adhere to the necessary regulations. Furthermore, the business ecosystem needs to be strengthened with adequate human resource competencies. Regular reporting, evaluation, and monitoring are crucial to ensure business continuity and sustainability.

Based on the analysis of interview results, the Sinergi Foundation has managed the Teras Lembang Land of Wakaf quite well, successfully surviving and continuing to grow with various facilities and sustainable ecosystem development. The following is an explanation of the analysis of the four management aspects implemented:

## **1. Planning**

The Sinergi Foundation implements comprehensive planning for productive waqf management. The planning process involves various stakeholders, including the nazir (Islamic nazir), local communities, regional governments, other foundations, and strategic partners for the business units to be developed. The analysis shows that this participatory planning is key to the successful management of productive waqf in the Land of Waqf Teras Lembang. The Sinergi Foundation ensures that it creates a blueprint for what will

happen in Lembang. Not everything is yet in place, but it is already working well. It also builds an ecosystem, such as visiting restaurants after the *manasik* (Islamic rituals), and all budgeting is done upfront.

## **2. Organizing**

The Sinergi Foundation implements the organizational function through the establishment of an effective and efficient organizational structure. The organizational structure is designed to ensure good coordination between work units and related parties. The organization of Land of Wakaf Teras Lembang involves many partners, so its business management will depend on each partner. The principles in this organization are to comply with the waqf pledge, maintain sharia compliance, hold prior discussions with the Sharia Supervisory Board, ensure a shared perspective on the values held, be managed professionally, transparently, empower the community, and collaborate with the government and academics, Sharia Financial Institutions (LKS), or travel agents, including with religious organizations such as Muhammadiyah and Persis.

## **3. Actuating**

The implementation function is the implementation of the established plan. Sinergi Foundation has demonstrated strong performance in implementing its productive waqf development plan, focusing on achieving tangible and impactful results for beneficiaries. SF does not directly intervene in the internal business management of its partners, as it focuses solely on the social sphere and receives reports at the managerial level, primarily on waqf asset management results. SF partners with Wakaf Pro Corpora (WPC), which assists SF and the management of each business unit, ensuring a smooth flow of information from the Nazir to the WPC, and then to its partners.

## **4. Controlling**

The oversight function is key to ensuring that waqf management is carried out according to plan and achieves established objectives. The Sinergi Foundation implements a comprehensive oversight system. The most important focus is on oversight of the use of waqf assets, which must be transparent and ensure the results of waqf development are carried out in accordance with the waqf pledge.

Previous research on waqf for halal tourism also emphasized the importance of synergy following certification of competent human resources to optimize waqf assets for the halal

tourism sector. This synergy must involve all parties, including government, practitioners, academics, the public, and the media, to increase public literacy regarding productive waqf in the tourism sector (Mutmainah et al., 2025). This competency certification also ensures that Nazirs can effectively carry out management functions and implement Sharia-compliant waqf asset management. Another study using NVivo for productive waqf analysis also emphasized that human resources at the waqf institution, the Al-Ihsan Riau Waqf Foundation, are crucial for its growth (Suyatno & Pakkana, 2024).

This is also supported by EM from the West Java Indonesian Waqf Board, who stated that competent human resources are crucial in the waqf sector because waqf is a driver of community welfare. Furthermore, accountability and transparency of waqf institutions are also crucial, from receipts from waqf to the distribution of the benefits of waqf assets. Waqf needs to be educated to clarify the purpose of waqf and why it is important, thus fostering self-awareness to waqf. The productive waqf management carried out by SF is in line with the ideals of the waqf goal, namely sustainability and generating waqf benefits. Therefore, the waqf management and development model, which is not limited to the socio-religious sector, needs to be continuously improved, including in the productive economic sector based on sharia.

The Sinergi Foundation's waqf management has optimally implemented Islamic principles such as justice (QS. Al Hadid: 18), sustainability (QS. Al Baqarah: 267), and wealth redistribution (QS. Ali Imran: 92), as explained by Munir (2025). This sustainability principle is demonstrated by the ongoing business development efforts of waqf assets in accordance with the blueprint that has been planned since the beginning of the waqf asset utilization. Furthermore, SF strives for the principle of justice through the implementation of appropriate profit sharing and providing sustainable benefits to support various SF social programs such as the Free Maternity Home, Kuttah, and Firdaus Memorial Park. Furthermore, the wealth redistribution process occurs due to increased employment opportunities for the surrounding community.

Regarding the tourism sector, a resource person from the West Java Tourism and Culture Office also emphasized the importance of improving human resource capacity, particularly in hospitality. West Java boasts a diverse range of leading tourism options, including marine tourism, Muslim-friendly tourism, shopping, religious tourism, culinary delights, and wellness tourism. Therefore, tourism development continues to be critical. Currently, Greater

Bandung, especially for Malaysians, and Greater Bogor, for tourists from the Middle East, are Muslim-friendly destinations for international tourists.

### **Analysis of Best Practices, Challenges, and Opportunities for Land of Wakaf Teras Lembang**

The analysis of the interview with SF's resource person, FMN, stated that this effective and efficient best practice was achieved due to the feasibility study of the business and potential of the waqf asset, collaboration with stakeholders for licensing and partners, empowerment of the surrounding community, Islamic values and education, and the concept of Islamic-based tourism. There are three parties involved in this best practice: SF, partners, and other foundations. For the most profitable business unit in Teras Lembang among the General's House Culinary, Orchid Garden, and Opieun Cafe, it is Orchid Garden. However, projections for the future show that AMTC will generate the greatest profit. For this cafe, income is fluctuating and the lowest is in the souvenir center because it is still a temporary area. The strategy requires expansion and renovation, then collaboration with tourist bus companies, and it needs to be integrated with other waqf asset areas and not separated across the street.

For opportunities and challenges, management sees that the Al Mahmudah Manasik Training Center (AMTC), then the completion of the construction of the mosque in the manasik area, and the addition of outbound facilities can be a big opportunity in the future. The completion of the mosque and AMTC is expected to be done by the end of 2025. For outbound facilities, it will be explored again related to the needs of tourists in the surrounding area. Then for challenges, management said that finding partners who understand the SF value, permits because the green zone (not all can be built), capital and funding are quite significant to consider. In addition, sometimes funding is also not able to fund all development programs. Meanwhile, for the tourism aspect, matters related to local government policies limiting study tours and individuals seeking profit in every development are challenges for management.

The results of this study indicate that the development of ecosystem-based tourism not only improves human resource competency but also creates economic value through the productive utilization of waqf assets (Tamimah, 2021). However, challenges such as licensing issues, public trust, and limited oversight still need to be addressed in its development (Juwaini et al., 2022). Therefore, increasing the capacity of nazhir (managers) and integrating technology to maximize the potential of productive waqf is still necessary (Mutmainah, 2024).

Department of Tourism and Culture of West Java Province explained that waqf-based tourism requires funding and land. However, the challenge is that it must be in line with Islamic

law and be Muslim-friendly. Therefore, optimizing waqf-based tourism requires selecting appropriate tourism themes and collaboration. For example, SF needs to collaborate with the Greater Bandung Hajj and Umrah Guidance Group (KBIHU). Furthermore, another challenge is related to access to the location, as the area is quite crowded, so it is necessary to ensure that pilgrims and tourists visiting the Land of Wakaf Teras Lembang have a comfortable and safe travel experience.

## **CONCLUSION AND SUGGESTION**

This study concludes that the Sinergi Foundation has effectively implemented integrated productive waqf management at the Land of Wakaf Teras Lembang through the application of planning, organizing, actuating, and controlling (POAC) principles. This management model successfully hybridizes Islamic values, social innovation, and economic sustainability within a halal tourism ecosystem, proving that waqf can function as a driving force for economic development beyond traditional worship.

However, this research is not without limitations. The study relied on a qualitative case study approach with data obtained from three institutions with four informants (Sinergi Foundation, Indonesian Waqf Board of West Java, and the West Java Tourism and Culture Office). Consequently, the findings are context-specific to the Land of Waqf Teras Lembang ecosystem and cannot be immediately generalized to represent the entire productive waqf landscape in Indonesia. The specific success factors found here may yield different results when applied to other institutions with different capacities or regulatory environments.

Some recommendations from this study include: 1) Further research can use a more comprehensive analysis with a mix method such as the Analytic Network Process and focus on other aspects such as regulations and ease in developing waqf assets; 2) Sinergi Foundation is expected to increase the scale of partnerships for the management of Land of Waqf Teras Lembang by involving local government parties so that it can increase promotion and public literacy regarding the waqf ecosystem in Lembang; 3) There needs to be a special study related to cooperation in the use of assets and use rights from waqf assets so that the benefits are more optimal. 4) Public literacy regarding the productive use of waqf needs to be continuously improved through various collaborations between stakeholders. 5) There needs to be a study of the impact of the tourism sector on economic growth including the use of productive waqf in that sector.

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