

Training in Waqf Administration for Micro, Small, and Medium Enterprises: A Novel Paradigm of Community-Centric Sharia Economic Framework in the Mujahadah Mosque Vicinity of Rintis Village, Pekanbaru

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ABSTRACT

The present community service initiative seeks to enhance individuals' capabilities in the effective administration of waqf through the empowerment of Micro, Small, and Medium Enterprises (MSMEs) within the framework of the sharia economy. This training was meticulously crafted in response to the inadequate utilization of waqf assets in bolstering the local economy, as well as the constrained access to capital for MSMEs at the grassroots level. The methodologies employed for implementation encompass preparatory stages, participatory training, evaluative measures, and advanced mentorship. The event transpired over a duration of three days, engaging 45 participants hailing from diverse backgrounds, including MSME practitioners, nadzir, religious leaders, and village youth. The materials disseminated comprised productive waqf literacy, management of sharia-compliant MSMEs, and simulations for waqf-based business planning. The outcomes of the activities indicated a notable enhancement in the participants' comprehension, the establishment of three waqf-oriented business groups, and tangible support from local authorities manifested through the provision of assets and formal institutional recognition. This initiative substantiates the proposition that waqf can be optimized as a mechanism for community economic empowerment, provided it is managed in a collaborative and community-oriented manner. The waqf management model for MSMEs developed through this training demonstrates the potential for replication across various regions, thereby contributing to the sustainable and inclusive economic fortification of the ummah. Furthermore, the program promotes the cultivation of a sharia economic ecosystem that positions communities as primary stakeholders rather than mere beneficiaries.

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INTRODUCTION

Traditional waqfs have historically been recognized as immovable assets serving social objectives; however, their sustainability and productivity warrant significant enhancement. Systematic investigations reveal that innovative forms of waqf—such as cash waqf and service waqf—present novel avenues for productive management, align with contemporary requirements, and yield immediate economic advantages for communities (Rahmalan & Hussin, 2021).

Indonesia continues to grapple with considerable economic inequalities, particularly at the micro-community level. Effective management of productive waqf has the potential to function as an instrument for poverty alleviation within the framework of Sharia. By optimizing waqf assets, micro, small, and medium enterprises (MSMEs) situated around mosques can secure capital without incurring debt, thereby bolstering the local economy (Fitriyani & Habibah, 2024).

In Indonesia, the advancement of cash waqf is impeded by low levels of public literacy, insufficient regulatory frameworks, and inadequate transparency mechanisms. Such deficiencies result in the untapped potential of productive waqf, particularly within the MSME sector (Madani et al., 2024).

The mosque functions not merely as a site of worship but also as a hub for community empowerment. Numerous studies indicate the efficacy of economic empowerment models based in mosques, such as the “Golden Rose” initiative in NTB (Mahendra et al., 2023) and the Al-Falah Sragen model, which is integrated with MSME development (Muthoifin & Rhezaldi, 2024). This model exhibits significant potential for replication in Pekanbaru.

The COVID-19 pandemic has exerted significant financial strain on MSMEs. Cash waqf can serve as a cost-effective or interest-free funding source for these enterprises; the synergistic model integrating cash waqf with Sharia microfinance institutions has demonstrated effectiveness in alleviating poverty and supporting MSMEs (Cokrohadisumarto & Sari, 2024; Ahmad et al., 2021). The Micro Waqf Bank (BWM) model has yielded positive outcomes in empowering community-based SMEs as well as boarding schools, characterized by small capital financing, minimal margins, and structured training (Fatira & Nasution, 2019).

Deficiencies in waqf management are frequently attributed to a lack of qualified human resources. Research concerning Baitul Maal wa Baitul Tamwil (BMT) indicates that regular training enhances management quality and fortifies the operational capacity of waqf-based Sharia financial institutions (Zusak et al., 2023).

The development of a productive waqf management model predicated on transparency and accountability is imperative for fostering community trust (Dharma et al., 2023). One of the primary challenges in advancing productive waqf is the absence of collaboration among stakeholders, which include nazirs, MSME practitioners, academics, governmental entities, and Sharia financial institutions. Numerous potential waqfs remain unprofessionally managed due to traditional management practices that engage less strategic actors. Through collaborative and participatory training, as envisioned in this initiative, mosques may emerge as integral nodes within an inclusive Sharia economic network (Rahmalan & Hussin, 2021).

Research conducted by Zulfa & Arif (2020) elucidates the capacity of cash waqf to stimulate the development of SMEs in Pekanbaru—particularly within the rotan MSME sector—potentially contributing to a reduction in unemployment. Nevertheless, these opportunities have yet to be fully capitalized upon by the local populace.

Yolanda's investigation (2015) substantiated that productive waqfs can sustain the viability of MSME Pondok Pesantren Wali Songo. This reinforces the capacity of waqf to finance micro-businesses within the mosque vicinity, thereby enhancing the economic sustainability of the ummah. This further underscores the potential of waqf to support micro-businesses in the mosque area to bolster the economic sustainability of the ummah (Syukriah et al., 2024).

Fajariah et al. (2020) elucidate the limitations associated with accountability, resource allocation, and institutional authority in the dissemination of cash waqf for micro, small, and medium enterprises (MSMEs). Istikomah et al. (2022) designate mosques as pivotal institutions for the advancement of cash waqf, which has the potential to enhance the economic resilience of local communities, as demonstrated by an improved comprehension following targeted training initiatives. Haryono (2024) articulates that monetary waqf exhibits considerable flexibility even when involving minimal amounts; however, its efficacy for small and medium enterprises remains suboptimal due to inadequacies in distribution allocation and institutional frameworks.

In summary, the collective studies underscore the necessity for an innovative model of community-centric MSME waqf management, employing a mosque community approach, capacity-building training, robust governance, accountability, and synergistic institutional collaboration (Masjid—BWI—Waqf Bank). This community service initiative is strategically developed to address all identified issues within the vicinity of Masjid Mujahadah in Rintis Village, Pekanbaru.

METHOD

Preparatory Stage

The preliminary phase commences with the identification of the issues and potentialities present within partner communities, particularly among Micro, Small, and Medium Enterprises (MSMEs) that lack a comprehensive understanding of productive waqf. The service team undertakes initial surveys and interviews with community leaders, MSME managers, and local nadzir to ascertain their needs and preparedness to participate in training programs. Moreover, social and economic assets were systematically cataloged utilizing the Asset-Based Community Development (ABCD) methodology. The objective of this approach is to thoroughly investigate the internal strengths possessed by the community, encompassing knowledge, experience, social networks, and waqf assets that can be leveraged to enhance MSMEs. Subsequently, the implementing team assembles a training module characterized by pertinent and contextually relevant content. The curriculum encompasses the concept of productive waqf, Sharia financial management, waqf-based MSME administration, alongside case studies of successful MSMEs engaged in waqf initiatives. The modules are designed in a pragmatic and communicative format to facilitate comprehension among participants with varied educational backgrounds.

During this preparatory phase, coordination was also executed with involved stakeholders, including the Indonesian Waqaf Agency (BWI), the Cooperative Service and MSMEs, as well as local Sharia financial institutions. This collaborative effort seeks to enhance support for the program and foster an ecosystem conducive to the sustainability of MSMEs. The subsequent focus is the determination of the activity's location. The selection process is predicated on criteria such as the developmental potential of MSMEs, the availability of waqf assets, and the backing from local

community leaders. An assessment is conducted through direct observation and focused group discussions (FGDs).

The following stage pertains to the recruitment of trainees. The primary targets consist of MSMEs, prospective nadzirs, mosque administrators, and members of the general public with an interest in the Sharia economy. Participants are selected based on their commitment, potential contributions, and identified training needs. The service team also establishes an initial evaluation instrument to assess participants' comprehension prior to the commencement of the activity. Preliminary assessments and training needs questionnaires are utilized to ensure that the material delivered aligns with field conditions. Detailed logistic planning for the activities is undertaken, encompassing venue reservations, schedule preparations, and the procurement of instructional props or training materials. This technical aspect is crucial to facilitate the seamless execution of activities and the comfort of participants.

The implementation team is organized into several divisions, including materials, documentation, logistics, and monitoring and evaluation. This division of labor aims to ensure that responsibilities are allocated efficiently and that the program's execution adheres to the established plan. The comprehensive activity plan is encapsulated within the Activity Operational Plan (AOP), which is augmented with success indicators, an implementation timeline, and a financial budget. This AOP serves as a foundational guideline for executing the program in a systematic and quantifiable manner.

Implementation Phase

The commencement of the activities is marked by an official inauguration that entails the participation of community leaders, representatives from local government, and pertinent stakeholders. This initiative is designed to foster a collective commitment towards recognizing the significance of waqf management in facilitating the empowerment of Micro, Small, and Medium Enterprises (MSMEs).

The initial training session is initiated with the exposition of foundational concepts concerning waqf in Islam, encompassing the various classifications of waqf, alongside the critical need for the advancement of productive waqf to enhance the economic status of the ummah. A particular focus is placed on elucidating the contrast between traditional waqf and innovative waqf within the framework of MSMEs.

Following sessions delve into the institutional model of waqf managers (nazhir) characterized by professionalism, transparency, and accountability. Participants are provided with insights regarding the responsibilities of nadzir in the effective management of waqf assets and the mechanisms for financial reporting grounded in the principles of Good Financial Governance (GFG).

Subsequent to the training, a technical workshop is conducted centered around the management of MSMEs based on waqf principles. The workshop encompasses topics such as business planning, marketing strategies, fundamental financial record-keeping, and the application of digital technologies for market expansion.

One of the pivotal sessions includes a simulation exercise aimed at collaboratively establishing a waqf business unit for Small and Medium Enterprises (SMEs). Participants are divided into working groups tasked with the formulation of a waqf-based business concept, identification of appropriable assets, and the design of a management framework alongside the allocation of business profits.

To enhance comprehension, a session dedicated to case studies of successful productive waqf initiatives in other regions is organized. The speakers comprise practitioners and scholars with extensive experience in the development of MSME waqf models at both local and national scales.

Interactive methodologies, including group discussions, presentations of ideas, and role-playing activities, are employed to ensure active engagement among participants, facilitating the practical application of the material within real-world contexts. This participatory approach aligns with adult education principles (andragogy) that are particularly applicable to adult learners.

At the conclusion of the training, participants are tasked with formulating an action plan, either individually or collectively, which they will implement post-program completion. These action plans will subsequently be monitored periodically by a dedicated team during the sustainability phase.

Interim evaluations are conducted through the administration of final assessments and participant satisfaction surveys. The outcomes of these evaluations serve as a foundation for program enhancements applicable to execution in alternative locations or for the replication of analogous programs.

The conclusion of the activities is marked by the distribution of training certificates and the dissemination of documentation via social media, websites, or local media, serving as a means of public reporting and communication regarding the program's impact.

Evaluation and Reporting Phase

The assessment of the activities is conducted in a thorough manner encompassing various dimensions of the process, outputs, and outcomes associated with the program. The examination of the process entails an evaluation of the technical efficacy of the implementation, the engagement level of participants, and the overall quality of the educational materials utilized.

The assessment of the output signifies the immediate accomplishments of the activities, including metrics such as the count of participants who successfully completed the training, the number of innovative waqf business concepts generated, and the enhancement of participants' comprehension regarding the MSME waqf paradigm.

The evaluation of outcomes concentrates on medium-term effects, including the execution of action plans by participants, the augmentation of income derived from waqf-based enterprises, and the establishment of robust local nadzir organizations.

Data pertinent to the evaluation were amassed through follow-up interviews, structured questionnaires, and systematic field observations. The findings derived from these evaluations serve to gauge the program's efficacy while also furnishing recommendations for prospective enhancements to the program.

The implementation team is tasked with the compilation of a comprehensive final report detailing the activities, which encompasses the foundational context, objectives, methodologies, results of the implementation, evaluation outcomes, and documentation of the conducted activities. Reports are meticulously formatted in accordance with the stipulations of the proposing institution and may serve as material for scientific publication.

Reporting to stakeholders is executed transparently and publicly. Partner communities and associated stakeholders are afforded the opportunity to contribute feedback and pose inquiries as a facet of ensuring transparency and accountability in the execution of the activities.

The results of the activities are disseminated through both internal and external seminars, conducted at both local and national levels, thereby facilitating the replication of effective practices in the development of MSME waqf in other contexts.

Documentation of the activities, which includes audiovisual materials, photographs, and participant testimonials, is systematically archived for inclusion in the institutional repository and serves as a portfolio for community service initiatives.

The service team also undertakes the synthesis of scientific articles derived from the outcomes of these activities, which are subsequently submitted for publication in journals dedicated to community service or as part of the proceedings of national conferences.

The entire assessment and reporting process serves as reflective material for the implementation team, aimed at enhancing the quality of the program in future iterations and fostering a collaborative network across various institutions.

Devap Sustainability And Impact Evaluation

In order to guarantee the ongoing viability of the program's outcomes, a localized community of MSME waqf stakeholders, comprising trainees, community leaders, and business practitioners, was established. This community is supported to persist in advancing waqf-based sharia economic initiatives.

The service team engages in consistent mentoring of participants through both in-person field excursions and virtual mentoring platforms. The primary objective of this mentoring is to facilitate the execution of the action plan, address technical challenges, and foster a collaborative ethos among participants.

Basic digital communication platforms, such as WhatsApp groups or dedicated community websites, are instituted to serve as conduits for communication, information dissemination, and the fortification of networks among participants, mentors, and other relevant stakeholders.

A key strategy for sustainability involves the formation of strategic alliances with sharia-compliant financial institutions to streamline the financing of MSME waqf enterprises through methodologies aligned with sharia principles, such as qard hasan or musyarakah. Impact assessments were conducted within a timeframe of three to six months following the completion of training to evaluate the development of the established waqf initiatives and the degree to which waqf values were consistently upheld by the participants.

The criteria for success in the impact evaluation encompass: the expansion of business operations, augmentation of revenue, the establishment of active nadzir units, and the implementation of independent reporting practices and financial transparency by the participants. The program's sustainability is further fortified through the submission of advanced proposals to funding entities, aimed at broadening the scope of activities to additional regions or incorporating enhanced training components. The implementation team will advocate for the incorporation of this training model into the standard curriculum of MSME services, zakat institutions, or local boarding schools. Moreover, the training model is meticulously crafted for replication by other institutions through the dissemination of module guides and comprehensive best practices reports derived from the activities conducted.

Ultimately, the sustainability of the program is anticipated to materialize organically by reinforcing the principles of local self-reliance and leadership, thereby empowering partner

communities to become catalysts for disseminating waqf-based sharia economic innovations throughout the broader society.

RESULTS AND DISCUSSIONS

Results of Activities

The service initiative commenced with a successful participant recruitment process, which comprised practitioners from Micro, Small, and Medium Enterprises (MSMEs), mosque administrators (nadzir), community leaders, and members of the youth. A total of 45 participants were actively engaged in the program, which was conducted over a period of three consecutive days at the village hall designated as the partner venue. The attendance rates of participants were consistently stable from the commencement to the conclusion of the activities, signifying a robust enthusiasm for the training subject matter. This was evidenced by the fact that 98% of participants attended the training sessions in their entirety. The service team adeptly delivered the complete training module in accordance with the established plan, encompassing: the concept of productive waqf, the foundational principles of sharia economy, MSME management, and a simulation exercise pertaining to a waqf business unit. Training materials were imparted through participatory methodologies, including group discussions, business simulations, and presentations of waqf-based business concepts. Participants engaged actively, with some groups generating preliminary waqf-based venture proposals. A notable outcome was the establishment of three waqf-based business collectives that formulated their respective business plans. These three business plans encompassed a food production unit, sharia-compliant laundry services, and an organic farming initiative utilizing waqf land. Preliminary assessments and concluding evaluations indicated a marked enhancement in the participants' comprehension. The average score for the initial assessment was recorded at 58.3, while the score for the final assessment escalated to 83.6, signifying a 43.3% advancement in understanding. Participants articulated a high level of satisfaction regarding the training materials and methodologies employed.

According to the results of satisfaction questionnaires, 90% of participants affirmed that the training was exceptionally pertinent and advantageous within the framework of local economic empowerment. During an open discussion segment, participants articulated that this training provided novel insights into the potential of waqf, not merely as a charitable act of worship but also as an instrument for community economic empowerment. In addition to the participants, local authorities and mosque administrators also responded positively. They expressed their willingness to facilitate the program's continuation through the allocation of waqf assets, such as land or unoccupied buildings, that could be effectively utilized. The event featured contributions from two speakers, comprising academics and practitioners in the field of sharia economics, who provided a comprehensive analysis of the opportunities and challenges associated with productive waqf in the advancement of MSMEs.

Discussions

The findings derived from the training exercise indicate that the methodology employed in this service initiative proves to be efficacious in enhancing literacy regarding productive waqf and the administration of small and medium enterprises (SMEs) within grassroots populations. The implementation of participatory techniques has been demonstrated to foster the active engagement of

participants, particularly during the formulation of a business proposal. This underscores that society transcends being merely an entity of study; it is also an agent capable of generating solutions to local economic challenges. The observed increase in pre-test and post-test scores serves as a testament to the efficacy of knowledge dissemination. This elevation further signifies that the content presented aligns with the requirements and competencies of the participants. The establishment of a waqf-centered business collective constitutes a noteworthy outcome, as it signifies a paradigm shift from merely being beneficiaries of training to becoming catalysts for novel economic endeavors.

Furthermore, the initiative highlights the considerable potential of micro, small, and medium enterprises (MSMEs) to integrate into the productive waqf ecosystem, functioning both as enterprise managers and as beneficiaries of waqf on a sustainable basis. The achievement in developing a waqf-oriented business plan substantiates that the collaboration between waqf and MSMEs can offer an innovative approach to addressing the challenges associated with business capital constraints at the village level. From an institutional perspective, this initiative has also ignited an awareness regarding the significance of professionalism in waqf management. Participants have begun to acknowledge the critical role of accountability and transparency in the administration of waqf funds and assets.

Another noteworthy observation is the emergence of a collective consciousness that previously underutilized waqf assets, such as idle land, can be optimized for the socioeconomic advancement of the community in a sustainable manner. In addition to the knowledge dimension, the training also fortifies social cohesion among participants. This becomes a vital form of social capital in cultivating business networks and collaboration in the stewardship of productive waqf. The training has also effectively established communication channels between community members and stakeholders, including local governance and sharia-compliant financial institutions, thereby facilitating future partnership opportunities.

Innovative Framework for MSME Waqf Governance: "WAQF-MSME Community Enterprise Framework"

1. Framework Designation:
WAQF-UMKM Community Enterprise Framework (WUCEM)
2. Framework Aims:
To synthesize the administration of productive waqf with the enduring advancement of community-oriented small and medium enterprises, employing an innovative, participatory methodology that aligns with the tenets of sharia economics.

Main Components of The Model:

Table 1
WAQF-MSME Community Enterprise Framework

Components	Descriptions
Wakif	Individuals or institutions that delegate assets in the form of land, buildings, or funds for the development of productive enterprises.
Professional Nadzir	The Waqf management institution, which has managerial and business capacity, is in charge of managing Waqf productively and transparently.

Built SMEs	Micro/local business actors who are empowered through access to capital, training, and assistance from the results of Waqf management.
Waqf Business Incubator	A mosque or community-based business incubator that provides training, mentoring, market access, and business digitization.
Productive Waqf Fund (Waqf Fund Pool)	Cash Waqf funds are collected and distributed in the form of revolving financing (mudharabah/musyārahah) to MSMEs.
Digital platform Waqf-SMEs	Technology-based Platform for Waqf crowdfunding, transparent reporting, and marketing of MSME products.
Social Impact Sharing	Profits from MSME businesses are partially reallocated to expand Waqf, educational, and social benefits.

Stages of Model Implementation:

Stage 1: Identification and Collection of Waqf

- Facilitation of productive waqf integration within societal frameworks.
- Accumulation of monetary and asset-based waqf resources.
- Validation and formal registration of waqf holdings.

Stage 2: Formation of Nadzir Team and Waqf Incubator

- Engagement of qualified nadzir professionals.
- Instruction in the management of waqf and adherence to sharia-compliant business practices.
- Development of community-oriented incubators.

Stage 3: Selection and Support of MSMEs

- The identification of prospective MSMEs is predicated on sharia-compliant and social criteria.
- Allocation of operational funding sourced from the waqf fund (akad sharia).
- Provision of business mentoring, digital transformation, and branding development training.

Stage 4: Digital Platform Integration

- Establishment of websites/platforms dedicated to documentation, transparency, and marketing initiatives.
- Implementation of a rating system alongside periodic reporting to stakeholders.

Stage 5: Distribution and Social Reinvestment

- A portion of the revenues is reinvested into the waqf fund.
- Dissemination of benefits directed towards educational, health, and other small and medium enterprises.
- Replication of the model across additional geographical regions.

Key Innovations in This Model:

- Digital Transformation of Waqf and Micro, Small, and Medium Enterprises (MSMEs): Implementation of online reporting systems, digital marketing strategies, and waqf crowdfunding initiatives facilitated by mobile applications.
- Crowdsourcing for MSMEs Waqf: Stakeholders, referred to as waqif, are empowered to select structured MSME projects through a systematic public voting mechanism.

3. Hybrid Governance Model: An integrative approach that combines the management of nadzir masjid with the professional administration of business operations.
4. Sharia Compliance and Impact Assessment: The management framework adheres to Sharia principles while simultaneously incorporating socially quantifiable business management metrics, including indicators of sustainability, revenue generation, and social return on investment.
5. Community Ownership Paradigm: Local citizens are engaged as symbolic stakeholders (musyarakah social) and overseers of Waqf MSME initiatives.

Expected Outcomes:

- a. Enhancement of the economic capacity of the populace.
- b. Reactivation of dormant waqf assets.
- c. Promotion of the self-sufficiency of mosques as pivotal economic and social hubs.
- d. Establishment of a cohesive ecosystem for Sharia-compliant MSMEs that is interlinked with waqf initiatives and digital advancements.

Continued Results And Impacts

Subsequent to the completion of training, the devotional team undertook a month-long mentorship initiative for the three established groups of enterprises. Consequently, two of these groups have initiated business operations utilizing initial capital generated from voluntary cash waqf contributed by their members. The village government extends its support through the provision of institutional legitimacy for the business groups, as well as the allocation of village-owned land designated as a temporary waqf, which serves as a site for the production activities of the respective enterprises.

One of the business groups has commenced the marketing of its products within local markets and via social media platforms. This underscores the notion that training transcends mere knowledge transfer, instead catalyzing tangible actions. The team has also devised an online monitoring system utilizing Google Forms and WhatsApp Groups to streamline regular reporting from the business groups and facilitate consultations with accompanying teams.

A number of participants have initiated dialogues regarding the establishment of the Village Waqf Agency (BWD) as a legal entity for the administration of community waqf assets. This initiative serves as the foundational step towards the establishment of a local nadzir institute. The potential for replication of the program is significantly high, particularly given that participants from adjacent villages have also expressed a desire to engage in similar training sessions. This illustrates the prospects for cross-regional program expansion. Challenges encountered include the limited administrative capabilities of certain participants in the preparation of financial statements and business proposals. This has emerged as a critical observation for future training endeavors.

The service team is also strategizing advanced training focused on the digitization of businesses and the enhancement of product branding, ensuring that waqf-based business groups can achieve a broader competitive edge. The program substantiates the assertion that the development of productive waqf can be effectively implemented not solely by large institutions but is also highly applicable at the community level through a grassroots methodology. Consequently, this initiative has made a substantive contribution to the empowerment of a community-oriented sharia economy through the

optimization of waqf's role in the advancement of MSMEs within a framework of participatory and sustainable development.

CONCLUSION

This service activity effectively illustrated that the amalgamation of the productive waqf concept with the empowerment of micro, small, and medium enterprises (MSMEs) can serve as an innovative paradigm in the advancement of a community-oriented sharia economy. Through interactive and participatory training methodologies, participants experienced substantial enhancement in their comprehension of waqf management and microenterprise dynamics, enabling them to devise novel economic initiatives predicated on waqf assets.

The training not only augmented sharia financial literacy and the principles of productive waqf but also facilitated the establishment of three waqf-oriented business groups that exhibited preparedness to function autonomously and sustainably. This initiative substantiates that, through a systematically organized grassroots strategy, the community can evolve from mere beneficiaries to pivotal agents in waqf management and entrepreneurial development.

Endorsement from local authorities and vigorous community involvement bolsters the sustainability prospects of the program. The concrete outcomes, manifested in the form of a comprehensive business plan, the commencement of initial business activities, and the initiation of a local waqf management agency, affirm that the development of MSME waqf is profoundly pertinent and implementable at the village level.

In summation, this initiative has yielded a beneficial impact not solely in terms of capacity building but also in nurturing the establishment of an inclusive and sustainable local sharia economic ecosystem. This model merits replication in other regions with appropriate contextual modifications, in order to bolster the economic empowerment of waqf-based communities in Indonesia.

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The proactive involvement of the Mujahadah Mosque manager not only ensures the technical efficacy of the training but also serves as a source of inspiration regarding how mosque institutions can function as pivotal centers for the economic empowerment of the Ummah via the productive and effective management of waqf assets. We anticipate that this collaborative synergy will persist in a variety of community-oriented programs in the future. May all contributions rendered by the Mujahadah Mosque Manager be rewarded by Allah SWT and transform into an unceasing charitable endeavor of jariyah.

We extend our gratitude for all manifestations of support and the sense of camaraderie that has been cultivated during this endeavor. May the Mujahadah Mosque perpetually serve as a spiritual and social nucleus that yields substantial benefits to the residents of Rintis Village and its surrounding areas.

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