

WAQF FORESTRY INTEGRATION MODEL WITH ISLAMIC BOARDING SCHOOL IN OPTIMIZING THE OPOP (One Pesantren One Product) PROGRAM

Ridan Muhtadi¹, Firman Ardiansyah², Sakinah³, Fitriyana Agustin⁴

¹Miftahul Ulum Islamic Institute Pamekasan, ^{2,3,4}State Islamic Institute of Madura
ridanmuhtadi@gmail.com

Abstract

This study aims to provide an integrated model for the use of waqf forestry in supporting the OPOP (One Pesantren One Product) program as a pesantren-based community empowerment. Waqf forestry as forest land waqf-based that can be managed by pesantren to develop superiority products. The method in this research is conceptual research using secondary data with descriptive analysis approach. SWOT analysis (strengths, weaknesses, opportunities, and threats) are used to identify the factors in Islamic boarding schools that has a strong influence on waqf-based forest management. This study reviews the existing model of the role of pesantren in managing waqf forestry as an alternative to a new formula that is expected to be a solution to optimize the OPOP program. The results showed that comparative advantages possessed by pesantren are divided into aspects of leader, solidarity, crowd management, large number and expected benefits resources, so that pesantren can integrate waqf forestry into productive land that can be managed in optimizing the OPOP program. In addition, the use of waqf forestry also has an ecological impact that is specifically able to reduce damage forest. This research is expected to encourage other researchers to further analyze the potential of pesantren in managing waqf forestry as an alternative in the success of the OPOP program.

Key Words: Pesantren, Waqf Forestry, OPOP

INTRODUCTION

Forests are natural resources that can maintain and increase soil fertility and water availability. Soil fertility and water availability are the veins for human life on earth. In order to ensure environmental sustainability in a sustainable manner, the role of the community, customs, and culture based on local and national legal norms is needed so that forest utilization can be optimized as an effort to prosper humankind. One approach to forestry development involving the community is the concept of economic development that encapsulates social values that reflect the forestry development paradigm that is people centered, participatory, empowering, and sustainable (Sugartono & Dhamayanthi, 2016).

Forests in Indonesia function as a buffer for the balance of the environment and shelter, economic resources, and play a role in food security (BPS, 2015). The government's policy of allowing large companies to manage forests has had an unfavorable impact. Forest management by large companies often leads to forest destruction and social conflicts between companies and communities (Forest Digest, 2017). The Ministry of Environment and Forestry, 2020 stated that the encroachment of illegal logging, illegal trade, and wildlife, as well as forest and land fires of economic activities have resulted in the disruption of forest security. The National Disaster Management Agency (BNPB) stated that a total of around 328,000 hectares of land and forest had been burned on September 18, 2019 (Police.news 2019 Editorial Team). NS The value of the Air Pollution Standard Index (ISPU) in several regions in Indonesia is at a dangerous level

(Ministry of Environment and Forestry 2019). This condition is quite alarming considering that forests in Indonesia are one of the largest aspects known as the lungs of the world.

Continuous forest destruction causes poverty to afflict people living in and around forests. Deforestation makes people lose their livelihoods. This further adds to the slump, where community poverty has resulted in starting to penetrate the forest for daily needs (Sukweka et al, 2018). The Central Statistics Agency, 2019 stated that around 10.2 of the 31.2 million (33%) poor people in Indonesia live in and around forests. As an effort to overcome the poverty of the people who live in and around the forest, it is necessary to make several innovations as new breakthroughs while maintaining forest sustainability.

As a country with the largest Muslim population in the world, optimizing Islamic financial instruments is the right step in an effort to overcome forest problems in Indonesia (Budiman, 2011). One of the Islamic financial instruments that can support sustainable development is waqf (Fuadi, 2018), where waqf institutions can be an alternative to reforestation financing as part of the voluntary sector through private donations from individuals, especially those with middle and upper income (Abdullahi, 2019).

The integration between "forest" and "waqf" is in the form of "waqf forestry". One of the efforts so that waqf forests can be managed productively is by utilizing waqf forestry in the OPOP (One Pesantren One Product) program. The empowerment effort is one alternative to raise the dignity of the community around the forest area in a sustainable manner. This study aims to provide an integrated model for the use of waqf forestry in supporting the OPOP program as an effective pesantren-based community empowerment in accordance with local conditions and potential.

METHODS

Types of research

This research is a conceptual research using qualitative research methods with a descriptive approach. According to Santro & Komariah (2013) Using this method because the paper that is carried has the aim of getting an overview of the real problem conditions and how to apply the solution in dealing with existing problems.

Data Type

The type of data used in this research is secondary data. According to Sugiono (2008) secondary data is obtained indirectly through intermediary media or obtained and recorded by other parties. In this study, secondary data were obtained from books and scientific articles published in journals and documentaries from trustworthy institutions such as the Central Statistics Agency (BPS).

Method of collecting data

The techniques used in data collection in this study include:

1. Literature study, which is a series of activities related to the methods of collecting library data, reading, taking notes and processing research materials.
2. Documentary, the study of documentation is done by reading previous research reports as well as articles accessed from the internet and books from trustworthy institutions.
3. Discussion, which is a way of collecting data by conducting talks and exchanging ideas with people who are competent with the object being studied in order to solve certain problems.
4. Intuitive-Subjective, involving the opinion of researchers on the problem being discussed.

Data analysis technique

The collected data was then analyzed using SWOT analysis (Strength, Weakness, Opportunity, and Threat). Using this analysis, we can obtain information about strengths, weaknesses, opportunities, and threats, where this information is an important factor in analyzing the role of pesantren in managing waqf forestry.

Rangkuti (2000) said that the SWOT analysis resulted in four possible strategies, namely SO (Strength-Opportunity), WO (Weakness-Opportunity), ST (Strength-Threat), and WT (Weakness-Threat). This illustrates how the opportunities and threats faced can be adjusted to their strengths and weaknesses.

RESULT

Empowering Islamic Boarding Schools Using Waqf Forestry

Deforestation currently requires serious handling from the government, the community, and other stakeholders. One of the efforts that can be made by the government, especially the Ministry of Forestry, is to carry out a waqf forestry program, both in the form of critical lands and on community lands that have not been optimally utilized.

Waqf forestry is simply a forest built on waqf land. Waqf forests have the aim of making forest sustainability more secure, because as stated by the scholars in the books of fiqh, waqf cannot be sold, cannot be inherited, and cannot be given away. Based on this principle of Islamic law, forests that have been waqf cannot be converted, for example, into settlements. The waqf forest program is one of the strategic development efforts that directly touch the community (the masses) that require community involvement in its implementation. In implementing waqf forests, the forestry department does not act alone but involves various elements of society, formal and informal institutions. One of the informal institutions involved is Pesantren.

Pesantren is a potential institution in the success of the Waqf Forestry program, through the involvement of students as community organizers to develop the knowledge and economic capacity of the community in environmentally friendly agricultural businesses, using value systems and traditional community knowledge, and so on. Pesantrens also have a strategic role in empowering communities around forests, including mobilizing communities in tackling critical land, because pesantren are generally located in rural areas, with kyai who have good charisma in the eyes of the community (Diniyati, et al 2010).

Currently, several Islamic boarding schools have begun to enter the environmental sector, especially forestry issues in their teaching curriculum. One of the contents of the study in his recitation, emphasized that environmental problems are religious problems with several underlying things: 1) forest and environmental damage that has occurred so far is the work of humans who lack morals, 2) religion explains that it is obligatory to preserve the environment, 3) there are many religious norms that motivate to preserve the environment (Diniyati, et al 2010). However, the study of the study is worth nil when it cannot be fully implemented in the field.

The role of pesantren is very potential to support the success of the waqf forestry program. Through a campaign about the importance of protecting the environment, it is carried out to remote villages through the lecture method. This is reinforced by the support of the kyai, such as the creation of environmental shalawat (Islamic boarding school Luhur Al-wasilah), which is often echoed during the recitation. The lecture method is used in the hope that it can change the mindset of the pesantren and the community that the importance of protecting the environment is part of worship by planting trees. Diniyati, et al (2008) explained that mustame already know and realize that by cultivating abandoned or arid lands through forestry plants or fruits, they can generate profits.

OPOP Program Integration Scheme with Waqf Forestry

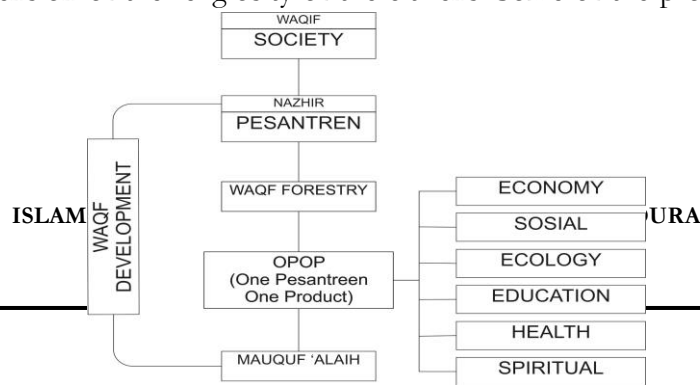
Waqf forest can be started from the intention of wakif (waqf giver) to waqf his property (can be in the form of land waqf or cash waqf) with the aim of being managed by nazir (waqf manager) as a waqf forest. The wakif has the authority to determine the purpose of the use of the assets to be waqf, then nazir must manage the waqf assets in accordance with the objectives determined by the wakif (Ali & Jannah, 2019). This is in accordance with the essence of the waqf itself, such as the Prophet's command to Umar bin Khattab RA. When Umar RA wanted to donate a plot of his palm garden in Khaibar, he said, "Hold on, give alms." In order to be able to donate the results, the waqf assets that must be maintained basically need to be managed productively.

One of the efforts so that waqf forests can be managed productively is by utilizing waqf forestry in the OPOP (One Pesantren One Product) program. OPOP is an Islamic boarding school-based community welfare improvement program through the empowerment of students, Islamic boarding schools, and alumni of Islamic boarding schools (www.opo.jatimprov.go.id). There are three pillars contained in the implementation of OPOP. Among them:

1. Santripreneur, a santri empowerment program that aims to grow the understanding and skills of students in producing unique products that are unique according to sharia that are oriented to mutual benefit and benefit.
2. Pesantrenpreneur, a pesantren economic empowerment program through the Pondok Pesantren Cooperative which aims to produce superior halal products that can be accepted by local, national, and even international markets.
3. Sociopreneur, a pesantren alumni empowerment program that is synergized with the community. Empowerment is carried out through various social innovations, based on digital technology and inclusive creativity.

The use of waqf forestry in the OPOP program has several benefits for various sectors. Among them:

1. Economic benefits. Long-term (from forestry crops) and short-term (from agricultural crops) benefits.
2. Social benefits. Waqf forestry really helps the livelihoods of people in need, for example as a green open space that can be used for various social activities.
3. Ecological benefits. Waqf forestry plays an important role in preventing natural disasters such as floods and landslides, increasing biodiversity, maintaining microclimate stability, and conserving water. For example, in the Cibunian Waqf Forest there is a very important spring, because the spring is used as a source of water for local residents for their daily needs. This is similar to what Uthman bin Affan RA did when he bought a well and gave it to the Muslims in Medina.
4. Educational benefits. At present, in the Cibunian Waqf Forest there is a hut used by Fahutan IPB students to operate the "Serincil" or "Small Forester School" for the children of Cibunian Village every week.
5. Health benefits. Improved ecological conditions have a positive impact on the health of residents around the forest. For example, the availability of clean water that is continuously maintained is very important for residents' drinking water that is free from hazardous waste.
6. What is special about Waqf forestry is the spiritual benefit (da'wah). Waqf forest which is built from waqf which is one of the main instruments of Islamic social finance, must also touch the dimension of the religiosity of the citizens. Some of the profits generated can be



used to support da'wah activities, such as improving worship facilities/infrastructure and increasing community Al-Quran literacy. Indirectly, waqf forests also become symbols of Islam in the community, becoming clear evidence that Islam is an environmentally friendly religion, a manifestation of Islam as rahmatan lil 'alamin. The following is the scheme of the Waqf Forestry program:

Pictures 1: the scheme of the Waqf Forestry program

SWOT Analysis of Islamic Boarding School Empowerment Using Waqf Forestry

Pesantren as the first Islamic educational institution and typical of indigenous Indonesians has a uniqueness or peculiarity, not only because of its very long existence, but also because of the culture, methods and networks applied by the institution. Pesantren also has a clear social base, because its existence is integrated with the community. Pesantren has advantages that other institutions do not have as a comparative advantage. Sudaryanto and Simatupang (1993) in Saptana (2008) state that the concept of comparative advantage is a measure of potential competitiveness (advantage) in terms of competitiveness that will be achieved if the economy does not experience distortion at all. The concept of comparative advantage is more on commodities/products, where commodities that have a comparative advantage are said to also have economic efficiency.

As an institution, pesantren has a comparative advantage, which is one of the social capitals that makes pesantren worthy as a waqf forestry development institution compared to other institutions. However, it still needs to be strengthened in terms of managerial, administrative and business skills. Therefore, it is necessary to analyze the SWOT of the empowerment of Islamic boarding schools using waqf forestry as follows:

1. Strength

Strategic factors as elements of strength that influence the involvement of pesantren in development waqf forestry:

a. Charismatic Kyai (Leader)

The leadership of the kyai in pesantren is different from other informal leadership in the general public. Kyai usually have good charisma for their santri or mustame. This can be a strength if the pesantren participates in development activities such as in development and development waqf forestry. According to Benda (1958) in O'Hanlon (2006); Qamarudin (2005) said that pesantren are believed to have enormous opportunities in forest management, this is because the average pesantren are in rural areas with kiai who have good charisma in the eyes of the community so that pesantren have a strong enough influence in empowering the community.

b. High solidarity

Due to its uniqueness, Geertz in O'Hanlon (2006) mentions pesantren as a subculture of Indonesian society (especially Java). The nature of gotong royong and kinship in general is still inherent in rural communities, including those whose bases are pesantren. This trait is a strength that can be a capital for pesantren to be involved in development activities waqf forestry.

Capital in the form of money which is financial capital is indeed very important, but as stated by Syahyuti (2008) activities that only rely on money capital will not succeed. The nature of mutual cooperation and kinship is an important form of social capital and when combined with other capitals, it will support the achievement of the development of waqf forestry. Now is the time for the government and community leaders to start

developing social capital in the form of: trust, social networking, exchange (reciprocity) and social norms.

c. Good crowd management

Mass management is an important part of a movement, as is the land rehabilitation movement, which includes reforestation programs or waqf forestry development programs involving Islamic boarding schools. If the masses can be managed properly where all parties are in the same goal and interest, then the existing program will be easier to implement. In addition to the ability of pesantren leaders and administrators who are able to manage the masses well, the number of santri and followers of pesantren such as the taklim assembly is a strength possessed by pesantren to make an activity successful.

d. The large number of boarding schools

Ministry of Religion (2001) in Hermawan (2007) states that the number of Islamic boarding schools in Indonesia is 11,312 pesantren (the number of students is 2,737,805 people) of which 78% of Islamic boarding schools are in rural areas. While the number of Islamic boarding schools on Madura Island was 861 in 2019, with details: Bangkalan Regency has 114 Islamic boarding schools, Sampang has 352 Islamic Boarding Schools, Pamekasan has 218 Islamic Boarding Schools, and Sumenep has 177 Islamic Boarding Schools (Ditpdpesantren.kemenag.go.id, 2019).

According to Education Management and Information System (EMIS) data from the Ministry of Religion of the Republic of Indonesia, in 2001 throughout Indonesia there were 11,312 Islamic boarding schools with a total of 2,737,805 students. Of this number, 78 percent or 8,829 pesantren are in rural areas. At least 2,429 pesantren are located in agricultural areas and 1,546 are in mountainous areas and 50 percent of pesantren are located in residential areas. With such facts, Islamic boarding schools are one of the strategic components of the nation that can play an effective role in environmental conservation and maintenance.

e. Expected benefits are more religiously oriented (Ikhlas)

One of the reasons why pesantren deserve to be involved in government programs such as in this waqf forestry development activity is because in general pesantren in every work they do expect to receive spiritual benefits. They are of the view that planting trees/developing waqf forestry will provide long-term benefits and can be enjoyed for generations to come. However, it is recognized that one of the objectives of developing waqf forestry other than for the benefit of the people and the environment is to obtain economic benefits.

2. Weakness

Factors and elements of weakness that affect the involvement of pesantren in the development of waqf forestry

a. Still cult of one leader

It is well known that in pesantren life, kyai or ulama, especially in rural areas, are figures who are used as role models, especially if the pesantren leadership is charismatic. Everything that is the decision or order of the kyai will be carried out by the santri or his

followers. On the other hand, this has a positive impact if the Ministry of Forestry involves pesantren in the waqf forestry development program or reforestation. By holding on to the commitment of the kyai or the leadership of the Islamic boarding school, it will be easy to move the community to participate in the program.

However, the negative impact of the santri or pesantren followers who make the kyai the only role model will depend on the decision of the leader. So that when the kyai or pesantren stops the program or no longer focuses on a program, it can also cause the program that is already running to stop because the individual abilities of the santri or the masses cannot develop without an order from the kyai.

b. Understanding of forestry plant technology is still weak

Leaders and administrators of Islamic boarding schools admit that one of the weaknesses of pesantren to engage in activities in the forestry sector is the low level of understanding of forestry plant technology. So far, pesantren have tried to overcome this problem by involving related agencies such as the Forestry, Agriculture or Plantation Service to help provide technical knowledge in relation to the forestry sector in general or related to forestry plants in particular.

In the 70's, after the Minister of Religion at the time, Dr Mukti Ali, introduced the idea of skills education and community development in Islamic boarding schools, the role of the pesantren community became increasingly visible. However, this brilliant idea has not yet been clearly formulated to be implemented. In 1977, the Institute for Research, Education and Information on Economics and Society (LP3ES) held a Community Development Personnel Training (LTPM) I at the Pabelan Islamic Boarding School, Muntilan, attended by various pesantren groups. Then followed by LTPM II in 1979/1980 specifically for pesantren in East Java, including in Madura.

c. Lack of access for pesantren to develop forestry business

Another weakness that exists for pesantren to be involved in the forestry sector is the lack of access for pesantren to develop forestry businesses. Pesantren have difficulty when it comes to developing forestry crops to marketing. Even though the marketing of waqf forestry products is an important part that can motivate farmers to continue to develop waqf forestry.

Regarding community development projects, it would be very appropriate if pesantren first establish a community development bureau. This bureau is diligently and intensively tasked with handling community development issues. Thus, it is hoped that the pesantren (which mainly deals with education) will no longer be 'disturbed' by issues of community development.

To achieve independence in business in the forestry sector, especially waqf forestry, Islamic boarding schools still need intensive guidance and assistance from the government, especially related agencies. This is considered very reasonable considering the status and main tasks of the pesantren itself were initially more in the field of religious education. This assistance also needs to be accompanied by network development/*networking* with relevant stakeholders in the forestry business, for example with seed breeders, timber entrepreneurs, and so on.

- d. There are still pesantren leaders who do not care about forestry issues

Issues related to the environment are now increasingly emerging, such as global warming, landslides, floods, droughts and so on. Not only the government, universities or NGOs that have started to pay attention to the environment, it turns out that there are also many Islamic boarding schools which in their activities have paid attention to environmental problems. Starting from the existence of environmental prayers and other forestry activities whose initiatives are from the pesantren itself and from the government. However, not all pesantren leaders are concerned with issues related to forestry or the environment. This lack of concern is usually caused by the view that the main tasks of the pesantren are more for the afterlife.

3. Opportunity

Strategic factors as an element of opportunity that affect the involvement of pesantren in the development of waqf forestry

- a. The existence of verses of the Koran and Hadiths that support the preservation of the environment

With a fairly large number of resources and being very close to the community, it is possible for pesantren to become a reference center and locomotive in an effort to socialize the importance of caring for and handling environmental problems. Supported by theological awareness about the existence of nature and the environment as God's property that must be protected and preserved for the common good in the present and the future, concern for the environment will be much more meaningful for the pesantren community. Such concern is also supported by the existence of imperative Shari'a law orders, so that awareness and concern for environmental problems will be stronger and deeper (Hermawan, 2007).

The existence of verses in the holy book Al-Quran and hadiths that support about saving the environment is a great opportunity that really allows pesantren to be involved in protecting the environment. One form of protecting the environment is to carry out a reforestation program or develop waqf forestry, considering the benefits of forests (trees) for the people are very large.

- b. There are government programs

One of the opportunities for pesantren to be involved in the development of waqf forestry is the existence of a government program. Although pesantren feel that government programs so far are not the only thing that makes pesantren look at activities in the forestry sector, it is recognized that the government program strongly encourages similar programs carried out by pesantren.

As in the GERHAN program, as part of the educational process and in order to make GERHAN a success, reforestation has been carried out by planting trees in Islamic boarding schools, both on the island of Java and in other areas in Indonesia. The Ministry of Forestry seeks to reach out to various parties to continue to rehabilitate and conserve forests and land. Plantation cooperation agreements have been made with various educational institutions, Islamic boarding schools and social organizations, including the Tebu Ireng Islamic Boarding School, Gontor, As Syafi'iyah Management,

PBNU, PP Muhammadiyah, PERSIS, PSII, BKPRMI, and other social organizations (Ka'ban, 2007).

c. Availability of job opportunities in the forestry sector

Based on the historical side, in general, initially almost all pesantren occupied and owned quite a large area of land. The vast land is usually used by the pesantren to provide broad agricultural skills education including forestry to the students and the surrounding community. For example, the pesantren teaches how to grow rice, corn, secondary crops, eggplant, forestry plants and so on. Moreover, with the GERHAN program which has begun to involve pesantren, job opportunities in the forestry sector for the pesantren community are felt and it is hoped that there will be financial benefits obtained by pesantren with the GERHAN program.

d. Positive views from the community towards pesantren

Pesantren is a general education school whose teaching percentage is more Islamic religious education than general science. As a social institution, Islamic boarding schools have played an important role in several countries, especially countries where there are many followers of Islam in them. Pesantren emphasizes the values of simplicity, sincerity, independence, and self-control. The students are separated from their parents and families, in order to improve their relationship with the kyai and God. The positive understanding of the pesantren above has developed and is known by the general public.

e. Public awareness of saving the environment is quite high

With the strengths possessed by pesantren, especially with charismatic leaders, it will be easy for pesantren to mobilize the community to be actively involved in waqf forestry development programs. Moreover, with the increasing number of impacts that have been experienced by people in various regions due to the damaged environment, people are increasingly aware that protecting the environment is a must. Although not all levels of society are aware and willing to act for the environment, the awareness of the community will make it easier for Islamic boarding schools to mobilize the community in reforestation activities through waqf forestry.

4. Threat

Threat elements that influence the involvement of pesantren in the development of waqf forestry

a. The number of parties involved in forestry procurement activities

There are many activities in the forestry sector and involve many parties from planning, implementation and supervision. This provides many opportunities for many parties to take part in existing activities, one of which is in meeting the needs of forest plant seeds. The condition of critical land that is still a lot and the incessant environmental reforestation program and the increasingly attractive value of wood have caused the level of need for seeds to be even higher.

This situation can be an opportunity because pesantren must improve their quality in the forestry sector in order to compete with other parties involved in this activity. However, because pesantren do not yet have a high bargaining position, many

parties involved in forestry activities can actually be a threat to the existence of pesantren in the forestry sector, including the procurement of seeds.

b. Unfavorable political atmosphere

It is undeniable that the political aspect plays a very important role in development. Fluctuations in political conditions can have a real impact on other sectors in various aspects, both economic, social and cultural. The involvement of Islamic boarding schools in the forestry sector, especially in waqf forestry development activities, is also strongly influenced by political conditions. It is acknowledged by pesantren leaders that with the support of political leaders, the process and implementation of forestry/environment programs in pesantren is easier to implement and conversely a government that does not support it can threaten the sustainability of the program.

c. Discontinuous government funding

Development programs are usually carried out in rotation according to the level of need and priority scale for the interests of the state and society. This is because apart from the number of programs that must be implemented, funding is also limited. Due to the limited funding and coupled with changing political/government conditions, it is not uncommon for programs/activities to have funding terminated because the funding is not continuous. For pesantren, this can be a threat, because the pesantren itself has not been able to independently engage in the forestry sector.

d. Programs that are less directed and focused

Careful planning is one of the determining factors for the success of a program. Government programs that are less directed and focused are one of the obstacles that are often encountered, especially by technical agencies in the forestry sector. This condition for Islamic boarding schools as external parties from forestry agencies will be a threat. For example, when pesantren begin to be involved in developing forest plant nurseries, while the Ministry of Forestry's focus is no longer involving the community in procuring seeds, it will make it difficult for pesantren to direct the community to do forestry plant seeds.

CONCLUSION

The results showed that the integration of waqf forestry with the OPOP program (one pesantren one product) was a symbiotic mutualism (mutual benefit). Social activities using Islamic boarding school-based waqf forestry aim to alleviate poverty, inequality, and forest conservation in an effort to improve community welfare, especially for vulnerable communities living in and around forests. The model formulated in this study starts from the wakif (community) waqf their property (can be in the form of land waqf or cash waqf) with the aim of being managed by nazir (Islamic boarding school) as a waqf forest. Furthermore, Nazir must manage the waqf assets in accordance with the objectives determined by the wakif (OPP program management). This program provides economic, ecological, social, health, educational and spiritual benefits. The SWOT analysis shows that Islamic boarding schools have good potential to utilize waqf forestry in optimizing the OPOP program in Indonesia.

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