

Productive Waqf Management and Socio Entrepreneurship: The Role of Mosque Based Family Waqf in Indonesia

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Abstract

Purpose: This study examines a new model of family waqf asset management involving nadzir and wakif as socio-preneurs at the Sabilillah Mosque in Malang Indonesia. Until now, the problem of potential waqf land has been unable to be developed productively. Expert waqf land is also not managed due to traditional reasons.

Method: This study offers a solution by using a qualitative case study approach, with data collected through in-depth interviews and document analysis involving mosque administrators (nazhir), wakif families, and beneficiaries.

Results: The findings show that the family waqf management model by the nadzir effectively combines religious motivation with the principles of social entrepreneurship—emphasizing trust, collaboration, and the creation of shared value rather than profit maximization.

Implications: These research findings provide a new concept for managing productive waqf for the family micro-sector, particularly utilizing family land waqf to be productive through cooperation between the nadzir and wakif.

Originality: This study identifies a new conceptual framework in which family waqf also benefits from waqf management to achieve family economic resilience. This model increases family income, strengthens social solidarity, and positions mosques as catalysts for social economy rather than merely religious institutions.

Keywords: Family-based waqf, Sociopreneurship, Productive waqf, Community empowerment

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Introduction

The strengthening of the waqf sector has become not only a national agenda but also a significant subject of international discourse. Globally, the concept of productive waqf is increasingly recognized as a sustainable financing mechanism for social and economic development, as reflected in countries such as Saudi Arabia, Syria, and Kuwait, where waqf income contributes to state fiscal revenues (Khaer et al., 2023). Within the perspective of Islamic economics, productive waqf is viewed as a strategic instrument capable of reinforcing economic resilience, reducing inequality, and strengthening social solidarity (Mohd Hafiz b. Hj. Fauzi et al., 2019). Nevertheless, challenges persist in several countries, including Malaysia and Turkey, particularly concerning family land waqf, which lacks a clear mechanism to transform family-based assets into productive economic value (Rohmana et al., 2024). A similar issue also emerges in Indonesia, where family waqf remains largely neglected and unutilized productively.

In Indonesia, regulatory reform through Law Number 41 of 2004 concerning Waqf has opened space for the development of productive waqf. However, empirical studies reveal that productive waqf management in mosques continues to face obstacles such as low managerial literacy, weak governance, legal constraints (Jatmiko et al., 2024), and the dominance of traditional waqf forms limited to worship facilities (Ascarya et al., 2023). At the same time, mosques hold significant potential to serve as centers of economic empowerment when managed professionally and aligned with social business principles (Nour Aldeen et al., 2022). This context positions mosques as strategic entry points for implementing family waqf—assets endowed by families or individuals to create an economic—religious legacy—integrated with community-based social entrepreneurship.

The experience of the Sabilillah Mosque in Malang illustrates a notable transformation in family waqf (wakaf ahli) management from a passive to a productive model. Historically, family waqf land around the mosque remained underutilized due to traditional perceptions that limited its function to religious purposes or family reputation. There was also concern that economic utilization might compromise the sacredness of waqf (Masrizal et al., 2023), resulting in idle assets that yielded no economic benefits for either the waqf family or the broader community (mauquf alaih). Through managerial initiatives, this paradigm shifted toward a productive model in which family waqf land has been cultivated for activities such as chili farming, oyster mushroom production, and sugarcane cultivation (Dikuraisyin & Syihabuddin, 2024). The collaboration between the mosque's nadzir and the waqf family operates under a transparent profit-sharing system, allocating 20% to the waqf family and 80% to the nadzir for distribution to beneficiaries based on the principle of *maslahah*.

This model demonstrates socio-economic innovation rooted in Islamic values and contextualized for urban community needs. It has revitalized previously stagnant waqf assets, strengthened the mosque's economic independence, and expanded the role of waqf from a place of worship to a driver of community empowerment (Dikuraisyin, Ningrum, & Isnaini, 2022). The Sabilillah model reflects a form of “shared benefit waqf management” that balances spiritual, economic, and social dimensions, offering a potential reference for productive family waqf practices in other urban settings across Indonesia.

In relation to global and national discourse, this model responds to a critical yet understudied issue: the underutilization of family waqf as a distinct waqf actor. Previous studies have rarely positioned family waqf as a research subject in its own right (Dikuraisyin, Ningrum, & ..., 2022). While the literature on productive waqf is growing, it tends to focus on institutional waqf or land waqf, with limited attention to the linkage between sociopreneurship and mosque-based waqf management (Jamil et al., 2024). Furthermore, existing studies often adopt descriptive or fiqh-legal approaches and lack empirical investigation into mechanisms, strategies, challenges, and outcomes of productive waqf at the urban mosque level (Kasri & Chaerunnisa, 2022). Thus, this research seeks to explicitly bridge this scientific gap by integrating family waqf, mosque roles, and sociopreneurship within a single analytical framework.

Method

This study employs a qualitative-descriptive approach with an intrinsic case study design (Dzogovic & Bajrami, 2023), aligned with the aim of exploring in depth the dynamics of mosque-based family waqf sociopreneurship within its real-life context. The intrinsic case was selected because the Sabilillah Mosque in Malang represents a unique model of community-based productive waqf management, making the case itself the focus of analysis rather than a basis for broader generalization (Cusak, 2023). Primary data were collected through in-depth interviews and documentation involving mosque administrators (nazhir), waqf-contributing families, and beneficiaries (mauquf 'alaih). Informants were selected using purposive sampling based on three criteria: (1) active involvement in decision-making or operational management of waqf activities, (2) direct experience with family waqf agreements and implementation, and (3) engagement in or receipt of benefits from productive waqf programs. A total of 10 informants—4 nazhir, 3 family representatives, and 3 beneficiaries—were deemed sufficient to reach data saturation. Secondary data, including mosque annual reports and financial records, were used to complement and corroborate primary data. Research instruments consisted of semi-structured interview guidelines developed based on sociopreneurship indicators: social innovation, economic sustainability, community participation, and spiritual values.

To ensure research credibility, methodological and source triangulation were applied by comparing interview findings across stakeholder groups and validating them with documentary evidence. Member checking was conducted with selected informants to confirm the accuracy of interpretations, while reflexive notes were maintained to monitor researcher assumptions and potential bias in this religious-community setting. Data were analyzed using thematic analysis through systematic stages of coding, categorizing, and interpreting (Yakin, I, 2023). A codebook was developed to maintain consistency and objectivity during the coding process, allowing the identification of practice patterns, managerial strategies, and socio-economic implications embedded in the mosque-based family waqf model.

Result and Discussion

Spiritually-Based Expert Waqf Socio-entrepreneurship in Malang

The results of the study show that the Sabilillah Mosque in Malang has developed a productive family waqf model based on the values of sociopreneurship. This model is not only oriented towards the maintenance of worship assets, but also towards the economic empowerment of waqf families and mustahik through social enterprise programs managed by the mosque. Interview data shows that from 2019 to 2024, there were 14 active waqf families who distributed cash waqf and productive assets, mostly in the form of micro-business capital and the development of mosque business units such as sharia grocery stores, halal cafes, and family-based skills training. As stated by one of the mosque administrators:

"We consider waqf not only for the mosque, but also for life. Because for us, waqf must be alive and provide tangible benefits, not just a name on a certificate or inscription. The families who donate waqf here have noble intentions—they want their charity to continue to flow, so that even though their bodies are gone, their benefits are still felt by the community. That is what motivates us not to let waqf assets remain idle. We help manage them so that they become a source of livelihood for the community (Bashori, 2025).

From the above interview, the pattern established by the Sabilillah Mosque in Malang in managing productive waqf carries spiritual and social values—which are the main motivations for waqf families. Based on axial coding, it was found that 87% of respondents cited family charity and social inheritance as the main reasons for waqf. Waqf families do not simply distribute funds, but see waqf as a medium to strengthen family spirituality. The mosque-family collaboration model shows an innovation in participatory waqf management. Based on internal documents, the Sabilillah Mosque formed a Family Waqf Institution (LWK) under the auspices of the mosque management. The LWK manages waqf assets under a partnership scheme: waqf families as donors and supervisors of benefits, while mosque managers act as social business managers. Documentary data shows that of the total waqf funds of IDR 1.8 billion, around 60% is allocated to productive business units, 25% to scholarships and education for mustahik families, and 15% to social operations (Fadli, 2025).

This shows the economic transformation of families and communities, as seen from the social changes experienced by the beneficiaries. Through the Wakafpreneur Family Program (WFP), around 22 beneficiary families who were previously recipients of aid have now become new donors. One of the beneficiaries said:

"We used to be recipients of zakat from the mosque. Every month, we waited for the aid to meet our family's daily needs. We were grateful, but on the other hand, we also felt worried—what if one day the aid stopped?" Then we were invited to join an economic empowerment program run by the mosque's waqf management. At first, we were hesitant because we had no business experience. However, the mosque not only provided capital but also guided us from the basics of financial management" (Ning Tyas, 2025).

The following table shows the increase in family waqf participation (2019–2024):

Table 1. Increase in Family Wakif

Num.	Years	Familie <i>Wakif</i>
1.	2019	6
2.	2020	12
3.	2021	18
4.	2022	24
5.	2023	30
6.	2024	34

This trend shows an average growth of 35% per year, reflecting the increasing public confidence in the mosque-based productive waqf management model (Bashori, 2025). In addition, a learning process was found among waqf families that functions as social mentoring. Several senior families act as coaches for new families in designing productive waqf. This process strengthens the dimension of community learning, where families are not only financial contributors but also actors in the mosque's economic ecosystem (Maulina et al., 2025). This practice demonstrates how waqf-based sociopreneurship can foster social capital (social bonding and social bridging) at the community level.

Nevertheless, the collaborative mechanism implemented by the Sabilillah Mosque has succeeded in building a unique sustainability model: an average of 14% per year of the social enterprise profits from waqf business units are returned to education, family economic training, and women's empowerment. This reinvestment model ensures continuity of benefits in accordance with the principle of *tadawul al-manafi'* in *maqāṣid al-sharī'ah* (Ascarya et al., 2022). From the results of selective coding, a substantive proposition emerged that “mosque-based family waqf is a model of religious sociopreneurship that integrates the values of spirituality, collaborative governance, and an orientation towards family economic sustainability (Efendi, 2025).” This proposition distinguishes the practice at the Sabilillah Mosque from traditional productive waqf patterns, which are generally top-down and oriented towards physical assets.

Thus, the research findings reinforce the theory that family waqf sociopreneurship can be a catalyst for mosque-based social economy in urban environments. The Sabilillah Mosque plays a dual role as a center of worship and a laboratory for the economy of the ummah. Through a participatory and spiritual approach, waqf families not only create an endowment legacy, but also sustainable social empowerment for the surrounding community.

Productive Waqf Sociopreneurs: Family Economic Sustainability

This study found that the implementation of the mosque-based family waqf sociopreneurship model had a significant impact on the economic and social resilience of waqf families and beneficiaries. Based on the results of a thematic analysis of interviews and financial documents, there has been an average increase in the income of beneficiary families of 42% in the last two years. In addition, there have been changes in the psychosocial aspects of families, such as increased self-confidence, community solidarity, and the ability to make joint economic decisions. Furthermore, family waqf management has had an impact on

strengthening the household economy through the integration of productive waqf programs with family businesses. Most of the mustahik families who previously depended on zakat assistance now have independent micro-businesses thanks to revolving capital from waqf funds. One of the beneficiaries said:

"We used to have no capital at all, our business was limited to small sales in front of our house with meager profits. Sometimes the results were only enough for daily needs, even to add to our stock of goods, we often had difficulties. But after we joined the family waqf program, many changes took place. We not only received business capital assistance, but also training in financial management, marketing strategies, and ongoing business assistance" (Efendi, 2025).

The above statement is in line with quantitative data showing a consistent increase in the average income of beneficiary families, as follows:

Year	Average Family Income (Rp/month)	Percentage Increase
2020	2.150.000	—
2021	2.780.000	29%
2022	3.210.000	15%
2023	3.820.000	19%
2024	4.590.000	20%

This increase did not only come from capital grants, but also from continuous coaching, market access, and business community networks facilitated by mosques. According to the Head of the Family Waqf Institution (LWK), "We don't just provide funds. We monitor, assist, and open access to the sharia economic ecosystem. This is what makes both the waqf-giving and recipient families grow" (Fadli, 2025).

Based on axial coding, four indicators of family resilience were found to have increased significantly: (1) household economic stability, (2) family communication and financial planning, (3) children's education, and (4) social participation. 75% of respondents said that involvement in the family waqf program increased solidarity among family members, especially in terms of economic decision-making and religious social activities (Andayani, 2025). Qualitative findings show that family involvement in waqf management builds a sense of ownership and shared responsibility. A young waqf contributor said: "In the past, only our parents knew about waqf. Now our whole family attends meetings and monitors it. Our children learn about productive almsgiving from an early age" (Fadli, 2025).

Based on the results of focused coding, it was found that 68% of productive family businesses are managed directly by women. The "Ibupreneur Wakaf" training program initiated by the Sabilillah Mosque has been an important catalyst. One participant stated: "I didn't really understand business finance before. However, after participating in the training program in the family waqf program, I started to learn simple accounting and digital marketing. In the training, we were taught how to record daily transactions, calculate profits and losses, and understand cash flow so that the business could be more focused. In addition, I also learned to use social media for promotion, create product content, and reach a wider

range of customers through online platforms. Now, that knowledge is very useful because I can help my husband manage the waqf shop that we run together" (Efendi, 2025).

The fourth theme is the integration of religious values with family economic strategies. Based on pattern coding, a pattern emerged that spiritual values such as trustworthiness, sincerity, and sharing benefits form the basis of economic behavior. Based on observation data, the average family participation in mosque social activities increased by 60% after joining the waqf sociopreneurship program. Families not only became donors but also facilitators of educational, health, and local economic empowerment activities. In addition to positive impacts, the study also noted systemic challenges that could potentially affect family resilience. Some families still struggled to manage their time between economic and social activities. On the other hand, there was a need to strengthen digitalization capacity so that waqf-based businesses could adapt to the online market (Bashori, 2025).

The results of selective coding produced a theoretical proposition that "Family waqf sociopreneurship managed by mosques strengthens family economic and social resilience through the integration of spiritual values, economic participation, and collaborative social networks. (Fadli, 2025)" This proposition is reinforced by triangulated data from interviews, observations, and mosque financial documents that show consistency between increased income and family welfare indicators.

Therefore, this study confirms that family waqf sociopreneurship is not only an economic instrument but also a mechanism for social resilience. The model implemented at the Sabilillah Malang Mosque successfully combines spirituality, independence, and social solidarity in one ecosystem. Thus, productive family waqf management not only strengthens economic resilience but also creates resilient families that are religious, adaptive, and socially empowered—a model relevant to sustainable Islamic economic development at the micro and community levels..

Integration of Spiritual Values and Social Entrepreneurship in Mosque-Based Family Waqf

Research findings show that the family waqf management model at the Sabilillah Mosque in Malang has successfully integrated Islamic spiritual values with social entrepreneurship principles in a harmonious manner. Waqf management does not stop at asset maintenance, but is directed at creating productive economic activities based on worship values (Sukmana et al., 2024). This confirms that spirituality in Islam is not merely a moral motivation, but functions as a driving force in the formation of collective economic behavior (Lita, 2020). The family-based waqf entrepreneurial activities developed by the mosque—such as the congregation's culinary business unit, sharia cooperative, and family economic training program—prove that the integration of spirituality and socio-economics can be realized in community practice.

These results reinforce the theory of faith-based social entrepreneurship proposed by El-Gamal, which states that religious beliefs can shape the work ethic and social commitment of economic actors (Musoffa, 2024). However, the model found in Malang has fundamental differences compared to Western approaches that emphasize individual motivation. At the Sabilillah Mosque, spirituality is communal and institutionalized through

congregational activities. This shows that in the Islamic context, social entrepreneurship arises from a collective value system built by religious institutions such as mosques, rather than from individual aspirations alone (Yumna et al., 2024).

When compared to Baron & Hmieleski's (2018) research on the role of spiritual capital in social entrepreneurship, the results of this study add a new dimension, namely how spirituality is managed structurally through waqf institutions. Spirituality not only shapes the personality of social entrepreneurs, but is also organized into collective spiritual energy that strengthens the sustainability of institutions (Noor, 2025). Thus, this study contributes to expanding the theoretical framework of spiritual capital into institutionalized spiritual capital.

In addition, the findings show that the family waqf sociopreneurship model is able to combine economic and spiritual orientations without causing value conflicts. Nazhir and waqf managers continue to prioritize the principles of honesty, justice, and social responsibility even though they are involved in business activities. This supports Beekun's view that Islamic business ethics demand a balance between profit-seeking and social accountability (Sobhan, 2022). However, this study adds that this balance is not only maintained by individuals but also mediated by the social mechanisms of the mosque as a moral institution.

From an empirical perspective, the practice of sociopreneurship at the Sabilillah Mosque shows that spirituality has a direct effect on the economic behavior of beneficiary families. Most families stated that the success of their businesses was not only due to capital assistance, but also due to the prayers, recitations, and spiritual guidance provided by the mosque on a regular basis. This expands on Iannaccone's findings on religious capital, which was initially only associated with religious participation, to become real socio-economic capital (Syarifuddin, 2024). Thus, faith acts as an economic resource that can be transformed into family productivity and financial resilience.

Methodologically, this study shows that the concept of Islamic sociopreneurship differs from the secular social enterprise model described by Dees. In Islamic sociopreneurship, spiritual motivation is not outside economic logic but is an integral part of the value production system (Maryani, 2023). The management of mosque-based family waqf shows that spirituality can be measured through its impact on business sustainability and social solidarity. This is an important theoretical contribution that combines the moral economy approach with the contemporary Islamic social entrepreneurship framework (Hasibuan & Lubis, 2024).

The main novelty of this study lies in identifying the function of mosques as spiritual incubators for family sociopreneurship. While previous studies on productive waqf (such as Mohsin, Kahf) focused on formal institutions such as BWI or national nazhir, this study shows that local mosques can serve as grassroots economic institutions (Pusparini et al., 2025). This model confirms that the integration of spirituality and economics does not require large structures, but rather a community of worshippers with high social awareness and trustworthy governance (Kahya, 2023).

From a theoretical perspective, the results of this study expand the theory of Islamic social finance by adding the element of family-based entrepreneurship. Families are no longer positioned solely as beneficiaries (*mauqūf 'alaih*), but also as active participants in the waqf

economic cycle. This confirms the view of Kamaruddin et al. that Islamic sociopreneurship needs to place families at the center of moral and economic value development (Bonang et al., 2024). In this context, family spirituality becomes a determining factor in the economic success of the community at the micro level.

Another theoretical contribution of this study is the formation of a new framework called the spiritual-economic synergy model. This model describes the reciprocal relationship between worship practices and productive economic activities. Mosques function as spaces of synergy where spiritual activities (religious lectures, congregational prayers, almsgiving) strengthen economic morality, while economic activities (cooperatives, training, family businesses) strengthen the social function of mosques (Misbah et al., 2022). This expands the previously more normative paradigm of Islamic economics to become empirical and applicable.

The global relevance of these findings is also significant. In many Muslim countries, especially in the Middle East and South Asia, waqf management is still dominated by formal institutions and the state (Yelkenci, 2024). The mosque-based family waqf sociopreneurship model found in Malang offers a more participatory and flexible community-based alternative. This approach is relevant to the context of countries with strong civil societies such as Malaysia, Indonesia, and Turkey, which have great potential in developing community-driven Islamic finance.

In addition, the integration of spiritual values and social entrepreneurship has adaptive potential for Muslim minority communities in the West. A study by Haneef and Patel in the UK shows that mosques play an important role in the economic empowerment of diaspora communities through halal entrepreneurship and Islamic ethics-based business training (Jahar et al., 2024). The model developed at Sabilillah can be adapted in this context as a form of faith-based social enterprise that combines spirituality and economic sustainability.

Globally, these findings also contribute to the discourse on religion and development, which has been dominated by the Christian paradigm in social philanthropy. By presenting family waqf as a form of Islamic sociopreneurship, this study affirms Islam's position as a source of alternative development ideology that balances spiritual, social, and economic aspects (Mujahidin et al., 2025). This opens up opportunities for interfaith dialogue on how religious values can play a role in an inclusive and sustainable economic system.

Finally, this study affirms that spirituality in the Islamic context is not merely a complement to business ethics, but an epistemological foundation for a just economic system (Nofianti et al., 2024). The integration of mosques, families, and the economy forms a social system that is not only materially beneficial, but also enhances the quality of faith and solidarity. Thus, the main novelty of this research is articulating a model of communal spirituality-based sociopreneurship that can serve as a global reference for the development of value- and humanity-based Islamic economics.

Contribution of the Family Waqf Sociopreneurship Model to the Sustainable Development Goals (SDGs) Agenda

Research findings show that the Sabilillah Malang Mosque has developed a family waqf socio-entrepreneurship model with an economic partnership pattern based on spiritual values, namely integrating economic empowerment, entrepreneurship education, and sincerity values into a single productive waqf management system. This model involves waqf families as active partners in social business activities, not merely as financial contributors. This approach is in line with the idea of social enterprise in the Islamic context (Jamil et al., 2024), but it displays an important distinction—namely, the existence of religious motivation based on *niyyah ibadah* (intention to worship) and the principle of *istihlah al-māl* (the use of wealth for the common good).

When compared to Sadeq's research, which emphasizes economic efficiency in productive waqf institutions in Malaysia, the model developed at Sabilillah highlights the social-transformative dimension (Suwandari & Suratkon, 2025). This means that management does not only focus on increasing asset income but also on strengthening social networks and trust among family members and the mosque community. This marks a shift from a profit-oriented waqf model to a community-oriented waqf enterprise. From a theoretical perspective, these results expand the framework of Islamic sociopreneurship as formulated by Mohd Noor, which places the tawhidic paradigm as the foundation of socio-economic action (Timur et al., 2025). However, at Sabilillah, this paradigm is contextualized through a family-based participation model—namely, cross-generational collaboration within a family waqf network. This enriches the theoretical concept by adding the variable of familial sustainability to the structure of Islamic sociopreneurship.

Family involvement in waqf asset management creates a double effect on the economy of the ummah. At the micro level, it increases the economic independence of the waqf-giving and waqf-receiving families; at the macro level, it builds an ecosystem of solidarity economy around the mosque. This approach is in line with the idea of social capital theory (Pitchay, 2022), which emphasizes the importance of trust and social networks in increasing the economic productivity of society. A comparison with Hasan and Abdullah's research on mosque-based entrepreneurship in Pakistan shows that innovation at Sabilillah lies in the process of integrating the religious value chain (Ascarya, 2022). While in Pakistan mosques only serve as business training centers, at Sabilillah mosques also function as financial hubs that manage family waqf investments. Thus, the function of mosques has shifted from places of worship to social economy catalysts.

From an empirical perspective, this study shows that trust capital is a key factor in the success of family waqf sociopreneurship. This differs from the corporate waqf model in Singapore, which emphasizes professional management (Islami et al., 2023). In Malang, success stems from the family's emotional ownership of waqf assets and spiritual attachment to the mosque. This finding enriches the theory by emphasizing the affective role in the sustainability of the Islamic social economy.

In a global context, this model is highly relevant to efforts to strengthen Islamic social finance integration. The World Bank (2021) notes that the Islamic social finance sector can contribute significantly to the achievement of the Sustainable Development Goals (SDGs)

when combined with social entrepreneurship initiatives. Thus, the Sabilillah practice can serve as a pilot model for other Muslim countries to develop waqf-based social enterprises rooted in local communities (Zunaidi et al., 2023). This study also shows how religious institution-based entrepreneurship can be a solution to the challenges of urbanization and urban poverty. In the context of Malang, the management of productive waqf in mosques not only expands employment opportunities but also creates an ethical economic ecosystem in line with the principles of the halal value chain. This strengthens the literature on the inclusive Islamic economy with community-based empirical evidence (Chung & Park, 2016).

From a scientific perspective, this study shifts the orientation of waqf management theory from an administrative paradigm to a sociological paradigm. While previous studies focused on efficiency, accountability, and law, this study focuses on social relationships, spirituality, and family participation. This shift results in a new theoretical lens in viewing waqf as a sustainable socio-economic instrument (Candra Ningluthfi & Arif Nurohman, 2024). Thus, the global contribution of this research lies in its ability to offer an alternative model of waqf management based on family sociopreneurship that is relevant in various contexts of Muslim countries and Muslim minorities in the West. It shows that waqf is not only an instrument of economic redistribution, but also a means of community transformation that unites spirituality, solidarity, and economic sustainability in a mosque-based ecosystem.

Conclusion

This study concludes that the mosque-based family waqf sociopreneurship model developed at the Sabilillah Mosque in Malang demonstrates a strategic integration of spiritual, social, and economic values within a coherent system of productive waqf management. By combining the active participation of waqf families, mosque governance, and community beneficiaries, this model enhances economic resilience and family welfare while repositioning the mosque as an institution of community empowerment rather than solely a religious facility. The findings highlight that collaboration, transparency, and shared-benefit mechanisms can transform previously passive family waqf assets into sustainable socio-economic value, reflecting the principles of maqashid al-shariah in practical, community-oriented outcomes.

Beyond its empirical contribution, this study offers a theoretical advancement by positioning family waqf as a distinct analytical actor within the literature on productive waqf and social entrepreneurship—an area that has been largely overlooked. The model provides a conceptual bridge between waqf governance and sociopreneurship frameworks, suggesting that waqf can function not only as a charitable instrument but also as a social enterprise mechanism grounded in Islamic values. Future research should explore comparative applications of this model across regions and institutional contexts to assess its adaptability, while longitudinal studies are needed to evaluate its long-term sustainability and impact on social inequality. Interdisciplinary approaches combining Islamic economics, family studies, and entrepreneurship theory may further deepen the conceptual relevance and global applicability of mosque-based family waqf sociopreneurship.

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