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EMPOWERMENT OF PRODUCTIVE WAQF FUNDS FOR STUNTING PREVENTION FROM THE PERSPECTIVE OF SHARIA ECONOMICS

A'inil Fadli¹, Regina Marcella², Fadhil Ahmad Alkarimi³

¹UIN Imam Bonjol Padang, Indonesia

²Universitas Perintis, Indonesia

³Universitas Al-Azhar, Mesir

ainilfadli01@gmail.com | reginamarcella62@gmail.com | iampfadhil217@gmail.com

ABSTRACT Stunting is a serious health problem in Indonesia, characterized by stunted physical growth in children due to prolonged malnutrition. One way to overcome this problem is to strengthen productive waqf funds for stunting prevention. For this reason, we first need to understand what is the concept of productive waqf; then what is the strategy in empowering waqf funds; and how is the implementation of waqf programs in stunting prevention; and how Sharia economics views productive waqf empowerment for stunting prevention. In order to answer this question, the researcher conducted a legal research method that uses several approaches to draw conclusions based on the historical, comparative and conceptual aspects of this research. In the end, it can be concluded that Waqf, as an Islamic economic instrument, has great potential to support stunting prevention programs by improving the welfare of the community through Waqf asset management, which aims to generate income that can be used for social and economic purposes. In the context of stunting prevention, waqf funds can be used for programs that improve families' access to nutritious food, education, health, and increased family income.

KEYWORDS Productive Waqf; Stunting; Sharia Economy.

INTRODUCTION

Stunting is a serious health problem in Indonesia, characterized by stunted physical growth in children due to prolonged malnutrition. According to the 2022 National Nutrition Status Survey, the prevalence of stunting in Indonesia reached 21.6% and the government targets to reduce this figure to 14% by 2024 (Kementerian Keuangan RI, 2023). Based on the results of the Indonesian Nutrition Status Survey (SSGI) in 2024 with a sample size of 345,000 households under five years old, the estimated average *relative standard error of the stunting indicator* is 8.55% (Kementerian Kesehatan RI, 2024). Stunting not only impacts a child's physical health, but also affects cognitive

development and future productivity, which in turn can worsen a country's social and economic conditions. Therefore, handling stunting must be done comprehensively and sustainably.

Various policies have been implemented by the government to reduce the stunting rate in Indonesia. However, to implement a comprehensive and sustainable policy, the government cannot only focus on special funds that have been designated for stunting. One approach that can be used to overcome this problem is through the empowerment of productive waqf funds. Waqf, as an Islamic economic instrument, has great potential to support stunting prevention programs by improving people's welfare.

Historically, waqf has taught Muslims the importance of a sustainable economic resource to ensure the welfare of society. The first waqf was done by Umar bin Khattab with the permission of the Prophet Muhammad. At that time, Umar had a fertile and productive garden in Khaibar. To help and for the welfare of the people, Umar bin Khattab consulted with the Prophet Muhammad about how to donate the garden. The Prophet SAW recommended that the garden remain principal and well managed which later the results were donated to the community. That is, the principal remains and is managed, while the results are donated for the benefit of the people (Zainal, 2016).

In Indonesia, the discussion about waqf is often directed to the waqf of immovable objects such as land, buildings, trees for their fruits, wells for their water. In terms of the practice of waqf, today a certain paradigm of waqf has emerged, namely first, waqf is generally in the form of movable objects, especially land on which a mosque or madrasa is built and its use is based on the will of the waqf giver (*wâkif*) with the provision that to maintain its permanence the waqf land cannot be traded with the consequence that *banks* do not accept waqf land as collateral (Choiriyah, 2017).

In the midst of the social problems of Indonesian society and the demand for economic prosperity today, the existence of waqf institutions becomes very urgent and strategic. Aside from being one of the aspects of Islamic teachings with a spiritual dimension, waqf is also a teaching that emphasizes the importance of people's economic welfare (social dimension). The development of productive waqf empowerment is one of the answers to these social welfare issues.

Productive waqf is property or fixed principal that is waqfed to be used in production activities and the results are distributed in accordance with the purpose of the waqf. Such as waqf land to be used for farming, springs to draw water and others. (Mundzir, 2005). Waqf production can also be defined as assets used for the benefit of production both in agriculture, industry, trade and services whose benefits are not directly on the waqf object, but from the net

profit from the development of waqf which is given to the rightful people in accordance with the purpose of waqf. (Utami, 2019).

Therefore, through productive waqf management, the collected funds can be allocated for various economic empowerment programs that aim to improve the welfare of the community, including the community's access to nutritious food, health education, and increased family income. By optimally utilizing the potential of waqf, it is hoped that a solution can be created that is not only temporary but also sustainable in an effort to reduce the prevalence of stunting in Indonesia. Therefore, this paper will attempt to explore the development of productive waqf for stunting prevention from the perspective of Sharia economics.

Productive waqf is one of the Islamic economic instruments that has great potential to improve the welfare of society. According to (Masrurh dkk., 2024) productive waqf management can generate sustainable income for financing various social programs, including health. In the context of Islamic economics, productive waqf is managed based on the principles of justice, transparency, and efficiency so that it can provide maximum benefits to society. This study highlights how the productive waqf model can be an innovative solution in alleviating social problems such as stunting, which impacts the quality of future generations.

Stunting is a serious health problem rooted in chronic undernutrition during the first 1,000 days of a child's life. According to (Sazali & Utami, 2023), stunting affects not only the physical growth but also the cognitive development of children. The long-term impact is low labor productivity and recurrent poverty. In this regard, Islamic social finance-based interventions, including waqf, can be a strategic solution to break the cycle by providing access to sustainable nutrition programs. Research (Anas & Ryandono, 2017) reveals that productive waqf, if managed properly, can effectively fund health, education, and poverty alleviation programs. The implementation of productive waqf for stunting prevention requires synergy between the *nadzir*, the government, and health institutions. With a sharia-based economic approach, the

management of waqf funds must ensure that the results are well-targeted, equitable, and oriented towards improving the quality of life of the community, especially vulnerable groups.

Study (Zunica & Adiba, 2023) shows that productive waqf management based on social business has been successfully implemented in several countries, such as Malaysia and Turkey. This model uses waqf funds for investment in productive sectors such as agribusiness and property, and then the proceeds are used to finance social programs. In the context of stunting, this model is relevant as it can provide sustainable funding to support supplementary feeding programs, nutrition education, and maternal and child health services. Productive waqf has the potential to support the achievement of sustainable development goals (SDGs), including the elimination of hunger (goal 2) and the improvement of public health (goal 3). Research by (Haris & Amri, 2024) emphasizes that waqf can be integrated with government programs to improve access to basic needs such as nutrition and healthcare. The Islamic economic perspective provides a theoretical basis that the allocation of waqf funds for stunting prevention is a form of social responsibility that is in line with maqashid sharia.

(Fauzia dkk., 2016) note that one of the main challenges in the implementation of productive waqf is the lack of supporting regulations, the lack of capacity of the nadzir, and the low level of community participation. In the context of stunting prevention, these challenges can be overcome by building a partnership model between waqf institutions, the government, and international organizations. This also requires innovation in fund management, such as the application of digital technology for transparency and accountability. Waqf fund empowerment can also be directed to support health and women's empowerment programs as part of stunting prevention. Study (Setyowati & Rosemary, 2020) shows that the role of women as household managers is crucial in ensuring their children receive adequate nutrition. With productive waqf funds, nutrition and economic skills training

programs for housewives can be part of the empowerment strategy.

From the perspective of maqashid sharia, stunting prevention efforts through productive waqf reflect the principles of *hifz al-nafs* (protection of the soul) and *hifz al-nasl* (protection of offspring). Study (Ariesman & Hariadi, 2023) emphasizes that the utilization of waqf for stunting prevention provides not only worldly benefits but also ukhrawi rewards, as it is in line with the principles of welfare emphasized in Islamic law. Digital technology innovations, such as sharia-based crowdfunding, have opened up new opportunities in the collection and management of waqf funds. According to (Sukma & Lathifah, 2020), digital platforms make it easier for people to participate in productive waqf programs. In the context of stunting, this technology can be used to distribute funds efficiently and monitor their impact transparently. Research (Agil dkk., 2023) shows that collaboration between the private sector, government, and Islamic financial institutions is the key to success in waqf fund management. For stunting prevention, a strategic partnership is needed that includes fund collection, program implementation, and impact evaluation. With this approach, productive waqf can become a sustainable and targeted empowerment instrument.

This research differs from previous studies as it focuses on the specific implementation of productive waqf for stunting prevention in Indonesia. Most previous studies have only highlighted the general potential of productive waqf in community economic empowerment without directly linking it to health issues such as stunting. This study also uses an in-depth maqashid sharia approach, emphasizing the principle of balance between social benefits and economic sustainability.

METHODS

The research method used in this research is normative *research (legal research)* which uses various approaches such as conceptual approach, analytical approach, historical approach, and case

approach. These approaches are a means to understand and direct the problems under study. (Muhaimin, 2020). This research uses a *conceptual approach* to explore how the concept of productive waqf can improve the welfare of the people, so that it can help address malnutrition and reduce stunting in Indonesia.

Then, the *historical approach* can explain how the development of productive waqf from Islamic history to its application in Indonesia. In addition, it also uses a *case approach* by explaining the development of productive waqf to solve stunting cases in Indonesia. And with a comparative approach that compares the views of Sharia economics in handling stunting cases by developing productive waqf.

RESULT AND DISCUSSION

Productive Waqf Concept

Productive waqf is a scheme of managing waqf donations from the community, by producing the donations, so that they are able to generate a sustainable surplus. Waqf donations can be in the form of movable objects, such as money and precious metals, or immovable objects, such as land and buildings. This productive waqf surplus becomes a source of endowment funds for financing the needs of the ummah, such as financing quality education and health services.

Basically, waqf is productive in the sense that it must produce because waqf can fulfill its purpose if it has produced where the results are utilized in accordance with its designation (*mauquf alaih*). The first person to do waqf was Umar bin Khattab who donated a fertile and productive garden in Khaybar. Then the garden was managed, and the results were for the benefit of the community. Of course, this waqf is a productive waqf in the sense that it brings economic aspects and the welfare of the community (Turmudi, 2017).

Productive waqf is a fixed asset or principal that is waqf to be used in production activities and the proceeds are distributed in accordance with the purpose of the waqf. Such as land waqf to be used for farming, water springs to sell water and others.

There is no Qur'anic verse that explicitly regulates waqf. However, some *fuqaha'* associate the legal basis of waqf with the command to do good, including the Qur'an Surah Al-Maidah (5):2 which reads:

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ
الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ أَنْ صَدَّقْتُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَتَّعَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا
عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"O you who believe, do not violate the sanctuaries of Allah (i.e., the practices performed during the Hajj pilgrimage, such as the procedures for circumambulation and sa'i, and the places where they are performed, such as the Kaaba, Safa and Marwah), and do not violate the honor of the sacred months (i.e., the months of Dhu al-Qa'dah, Dhu al-Hijjah, Muharram and Rajab). In those months war is forbidden, and do not (disturb) the had-yu (sacrificial animals) and qalaa-id (marked sacrificial animals), and do not (also) disturb those who visit the Temple of the Haram, seeking the grace and pleasure of their Lord; but when you have completed your Ihram, then you may hunt. Do not let your hatred of a people, because they prevent you from the Sacred Mosque, induce you to transgress against them; and help one another in righteousness and piety, and do not help one another in sin and enmity; and fear Allah; indeed, Allah is very severe in punishment."

This verse encourages doing good together in all forms of good deeds. Some good deeds are eternal and uninterrupted, some last for a period of time and then end, and some are immediately utilized. On the other hand, some good deeds are directed towards certain people, such as a certain group of people with certain characteristics, and or for certain purposes regardless of the people who want to utilize them.

Some other *fuqaha'* relate the legal basis of waqf to the verses of the Qur'an that command believers to do good, which are found in the following verses. Qur'an Surat Al-Baqarah (2): 267:

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا
الْحَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"O you who believe, give away some of what you have earned and some of what We bring forth from

the earth for you. Do not choose that which is bad for you to spend, while you do not want to take it but with an eye to it. And know that Allah is the Richest, the Most Praiseworthy."

In this verse Allah SWT determines the type of property that is infused, namely that the property should be of the best type and favored by the giver. Infaq with the best property, among others, can be done by someone by endowing his land, such as the land waqf done by Umar bin Khattab (Jaharuddin, 2020).

Waqf regulations in Indonesia have also evolved. Waqf regulations in pre-independence Indonesia were based solely on the customs of the community derived from Islamic teachings and regulated by circulars of the Dutch East Indies government.

Then the implementation of waqf is regulated by Law Number 5 of 1960 concerning: Basic Agrarian Regulations and Government Regulation No. 28 of 1977 concerning: Perwakafan Tanah Milik. These regulations only regulate the administrative and ownership side but have not touched on the management.

In accordance with the development of economics and law in Indonesia, waqf, which is a product of *ijtihad*, has recently undergone significant changes. At the end of 2004, Indonesia passed the waqf law, which is the starting point of a new paradigm of understanding waqf in Indonesia. Among the developments contained in Law Number 41 of 2004 concerning waqf are waqf assets, waqf institutionalization and waqf development management (Munawar, 2021).

Productive waqf can be defined as the management of waqf assets, whether in the form of land, buildings, or money, for production purposes. The proceeds from this management are then used to fund various social, educational, and health programs. The main characteristics of productive waqf include: Sustainability i.e. the proceeds from the management of waqf assets should be enjoyed by the community on an ongoing basis; Economic Benefit i.e. productive waqf focuses on creating added value through investment in productive sectors, such as agriculture, fisheries, or micro-enterprises;

Community Empowerment i.e. the programs funded by productive waqf often aim to empower disadvantaged groups in society. (Mukri, 2004).

The main objective of productive waqf is to create positive social and economic impact. Some of its specific objectives include: Poverty Alleviation i.e. by providing an additional source of income for the community, productive waqf can help reduce poverty; Improved Access to Education and Health i.e. funds from productive waqf can be used to build schools, health facilities, and educational programs for children; Economic Empowerment of the Ummah i.e. productive waqf can create jobs and improve the skills of the community through training and business funding. (Windari & Nisa, 2024).

Some examples of productive waqf implementation include: *First*, Agricultural Waqf by managing waqf land for agriculture that produces vegetables and fruits, with the proceeds used for social programs; *Second*, Cash Waqf by investing waqf funds in micro businesses or infrastructure projects that provide long-term benefits; *Third*, Educational Waqf by establishing educational institutions financed through waqf funds, so as to provide access to quality education for children in underprivileged areas.

Waqf Fund Empowerment Strategy

The empowerment of productive waqf funds can be one of the effective solutions to prevent stunting, which is a serious nutritional problem in Indonesia (Rangkuti & Agustar, 2022). The success of stunting prevention programs requires collaboration between the government, society, and waqf managers. Productive waqf must be managed with a sustainable business model to ensure its long-term impact. It is important to maintain transparency and accountability in the management of waqf funds so that the desired goals are achieved. There are several successful examples where productive waqf management has significantly reduced the level of stunting in certain communities.

Academics can play a role in research and development of productive waqf empowerment

strategies for stunting prevention. Innovations in financing, such as *crowdfunding* waqf, can be introduced to increase the source of funds. By funding educational programs, productive waqf can contribute to social and cultural changes related to diet and health. (Nursamsiyah dkk., 2024).

Training and capacity building for waqf managers are important to improve the effectiveness of waqf fund management. Productive waqf funds can serve as a complement to government programs focused on stunting prevention. By reducing poverty through economic empowerment, the impact of stunting can also be minimized (Qolbi dkk., 2022).

Policies and Regulations: Regulations that support productive waqf management are essential to facilitate its contribution to stunting prevention. The following are some strategies that can be implemented to maximize the potential of waqf funds in stunting prevention:

First; Development of Agriculture and Livestock Programs, including a.) Livestock Waqf: The livestock waqf program can provide livestock seeds for local farmers. The proceeds from these farms can increase the availability of animal protein, which is important for children's growth. For example, a program that manages waqf to purchase and fatten livestock, with the proceeds used to fund the education or health of children in the community; b.) Sustainable Agriculture: Developing waqf land for organic farming that produces nutritious vegetables and fruits. This program not only increases access to nutritious food but also provides training to the community on good agricultural techniques.

Second; Nutrition Education and Counseling, including a.) Nutrition Awareness Campaign by using waqf funds to organize seminars and workshops on the importance of balanced nutrition for children and pregnant women. This activity can involve nutritionists who provide education on nutritious food and how to cook it; b.) Skills Training by providing skills training for housewives in managing finances and small businesses, so that they can increase family income and buy nutritious food.

Third; Health Infrastructure, including a.) Health Facilities by using waqf funds to build or

repair health facilities in remote areas, so that people can more easily access health services and child growth monitoring; b.) Immunization Programs by conducting free immunization programs for children under five, financed by waqf funds, to prevent diseases that can worsen their nutritional conditions.

Fourth; Partnership with Social Institutions, including a.) Collaboration with NGOs: Working with non-governmental organizations that focus on health and nutrition to design more effective programs in stunting prevention; b.) Scholarship Program: Part of the profits from the management of waqf funds can be allocated to provide educational scholarships for children from underprivileged families, so that they get better access to education.

Fifth; Monitoring and Evaluation, including a.) Monitoring System: Establishing a monitoring system to evaluate the impact of waqf-funded programs on stunting reduction. This includes periodic measurement of child growth and analysis of nutrition data, b.) Transparent Reporting: Provide transparent reports on the use of waqf funds and the results achieved, so that the community trusts and is actively involved in the program. (Hadyantari, 2018).

Implementation of Waqf Program in Stunting Prevention

Stunting prevention in Indonesia requires a comprehensive and sustainable approach. One of the ways this can be done is through the implementation of productive waqf programs (Yanti dkk., 2024). The following are some important aspects in implementing a waqf program to prevent stunting:

First; Development of Agriculture and Food Security Programs, including a.) Agricultural Waqf: Managing waqf land for agriculture that produces nutritious vegetables and fruits. This program not only increases the availability of nutritious food but also provides training to the community on good agricultural practices; b.) Livestock Waqf: Facilitates the provision of livestock to underprivileged families, which can increase their access to animal protein. Proceeds from these farms can be used to fulfill the nutritional needs of children.

Second; Nutrition Education and Counseling, including a.) Family Education: Using waqf funds to organize seminars and workshops on the importance of balanced nutrition for children and pregnant women. This activity can involve nutritionists to provide accurate and practical information; b.) Skills Training: Provide training to housewives on financial management and entrepreneurial skills, so that they can increase their family income and purchase nutritious food (Juni Mashita, 2023).

Third; Health Facilities, including a.) Posyandu Construction: Using waqf funds to build or improve health facilities such as Posyandu. (Sakir, 2024), which serves as a place to monitor children's growth and provide nutrition counseling; b.) Immunization Program: Waqf funds can be allocated to support immunization programs for children under five, so that they are protected from diseases that can worsen nutritional conditions.

Fourth; Partnership with Social Institutions, including a.) Collaboration with NGOs: Working with non-governmental organizations that focus on health and nutrition to design more effective programs in stunting prevention; b.) Scholarship Program: Part of the profits from the management of waqf funds can be allocated to provide educational scholarships for children from underprivileged families, so that they get better access to education.

Fifth; Monitoring and Evaluation, including a.) Monitoring System: Establish a monitoring system to evaluate the impact of waqf-funded programs on stunting reduction. This includes periodic measurement of child growth and analysis of nutrition data; b.) Transparent Reporting: Providing transparent reports on the use of waqf funds and the results achieved, so that the community trusts and is actively involved in the program (Megawati, 2014).

Productive Waqf Optimization: Sharia Economics-Based Stunting Prevention

Productive waqf is one of the instruments in the Sharia economy that has great potential to

help address social problems, including stunting (Mirzal & Putra, 2020). In this context, the Islamic economic perspective provides a theological and practical foundation to effectively manage waqf assets for the welfare of society. The following are some important aspects of the Islamic economic perspective on productive waqf in handling stunting:

First; The Principle of Social Justice (*Al-Qist*). Islamic economics emphasizes the principle of social justice, where every individual has the right to gain access to sufficient resources to meet their basic needs. Through productive waqf, the funds generated can be used for programs that improve the nutrition of children and pregnant women, thus helping to prevent stunting. For example, proceeds from the management of agricultural waqf can be used to provide nutritious food for underprivileged families (Usman, 2016).

Second; Economic Empowerment of the People. Productive waqf functions as a tool for people's economic empowerment. By investing waqf funds in productive businesses, people can be empowered to increase their income. This is important because an increase in family income contributes to their ability to fulfill their children's nutritional needs. Skills training programs and business capital financed by waqf funds can also help communities become more economically independent (Syakir, 2018).

Third; Sustainability and Sustainability. From a Sharia economic perspective, sustainability is key in resource management. Productive waqf is designed to provide long-term benefits to society. By managing waqf assets productively, the proceeds can be used to fund sustainable health and education programs, which in turn will contribute to stunting prevention (*Badan Wakaf Indonesia*, 2023).

Fourth, Responsible Asset Management. Islamic economics demands the management of waqf assets with the principles of trust and responsibility. *Nazir* (waqf managers) are expected to be able to manage waqf assets properly so that the results can be optimally utilized for the benefit of society. Education and

training for nazir on productive waqf management is essential so that they understand their rights and obligations and how to optimize existing assets. (Setiawan, 2023).

Fifth, Collaboration with Social Institutions and Government. In addressing stunting, collaboration between waqf management institutions, non-governmental organizations (NGOs), and the government is essential. Through this partnership, programs funded by productive waqf can be integrated with government policies in handling nutrition and public health. For example, immunization and nutrition counseling programs can be funded by waqf funds while working with the local health department (Sundari, 2023).

Stunting is a health problem that has a broad impact on the quality of human resources and the economy of a country. (Andryansyah & Dewi, 2024). From the perspective of Islamic economics, the empowerment of productive waqf funds has great potential to be an innovative solution to stunting prevention. Productive waqf, which is based on the principle of sustainability, can be a source of funding for social programs such as supplementary feeding, nutrition education, and improving maternal and child health services (Raharjo, 2021). The use of waqf funds for this purpose not only fulfills worldly needs but is also in line with the principles of maqashid sharia, particularly hifz al-nafs (protection of the soul).

The potential of productive waqf lies in its flexibility to be invested in productive sectors, such as agribusiness or property, thus generating sustainable income (Yani dkk., 2024). This income can then be allocated to health programs that have a direct impact on reducing stunting. In Islamic economics, this model bridges the gap between professional management of waqf assets and social responsibility in accordance with Islamic values. However, successful implementation requires good governance, competent nazirs, and supportive regulations (Kakis dkk., 2022).

The main challenge in empowering waqf funds for stunting is the lack of synergy between waqf institutions, government, and health organizations (Maulida & Asmawati, 2024). In

addition, the low public awareness of the benefits of productive waqf is also an obstacle. Therefore, innovative approaches, such as the use of digital technology through Islamic crowdfunding platforms, are needed to increase community participation. This technology can also increase transparency and accountability in the management of waqf funds so that public trust can be built (Haris & Amri, 2024).

In terms of policy, productive waqf empowerment for stunting prevention needs to be integrated with government programs, such as nutrition intervention in the first 1,000 days of a child's life. Multi-sectoral cooperation between waqf institutions, the private sector, and the government will ensure the targeted distribution of funds. Sharia maqashid-based policies can serve as a foundation in directing the management of waqf funds to provide optimal benefits, not only for direct beneficiaries but also for the economic sustainability of the community.

Overall, the empowerment of productive waqf funds for stunting prevention is a strategic step in solving chronic nutrition problems with an Islamic social finance approach. By combining Islamic economic principles, digital technology, and multisectoral collaboration, productive waqf can be a sustainable and impactful instrument of community empowerment. This model not only supports the achievement of sustainable development goals (SDGs) but also strengthens the role of waqf as a concrete solution in addressing health and social issues in Indonesia.

CONCLUSION

This research can ultimately explain that first, the concept of productive waqf is an innovation in the management of waqf assets that not only functions as a means of charity but also as a tool of economic empowerment. With good and sustainable management, productive waqf can be an effective solution in overcoming various social and economic problems in society. Through cooperation between religious institutions, the government, and the community, the great potential of productive waqf can be utilized to achieve mutual prosperity.

Second; The implementation of productive waqf programs in stunting prevention has great potential to create positive social impact. By actively involving the community in the management of waqf funds and ensuring collaboration between various parties, this effort will not only help reduce stunting rates but also improve the overall quality of life of the community.

Third, in the perspective of Islamic economics, productive waqf is not only a charitable instrument but also a strategic tool in handling social problems such as stunting. With good and sustainable management, as well as collaboration between various parties, productive waqf can have a significant positive impact on improving people's welfare and preventing stunting in Indonesia.

Therefore, the empowerment of productive waqf funds is an effective strategy in preventing stunting in Indonesia. Through good management and focusing on improving the welfare of the community, waqf can be a powerful tool in addressing child nutrition issues. Collaboration between the government, zakat and waqf institutions, and the community is needed to realize this goal.

This research has not shown real cases of productive waqf practices in handling stunting. It is hoped that further research can conduct an empirical study of this research, so that it can compare the conceptual theory that has been found with the facts in the field that occur.

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