

INTEGRATING GOOD *Waqf* GOVERNANCE AND VISIONARY LEADERSHIP IN *Pesantren Waqf* MANAGEMENT: INSTITUTIONAL LAW AS AN ENABLING PREREQUISITE

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Abstract

Waqf management in Indonesian *pesantren* faces persistent challenges related to institutional status, administrative capacity, accountability, leadership, and productive asset development. Existing studies generally examine Good *Waqf* Governance (GWG), leadership in Islamic educational institutions, and institutional law as separate domains, leaving their interaction insufficiently integrated in the context of *pesantren*-based *waqf* management. This study develops the Integrated *Pesantren Waqf* Governance Model (IPTGM) as a preliminary conceptual framework combining institutional law, GWG, and visionary leadership. A Systematic Literature Review guided by PRISMA 2020 was conducted using publications identified through Google Scholar, SINTA, Scopus, and supplementary reference searching. Of 124 initially identified records, 21 peer-reviewed articles published between 2016 and 2025 met the eligibility criteria and were included in the synthesis. The review was complemented by a focused normative analysis of Law No. 41 of 2004 on *Waqf* and Law No. 18 of 2019 on *Pesantren*. The findings indicate that institutional law provides an enabling regulatory environment but does not independently ensure effective governance. GWG contributes principles of transparency, accountability, responsibility, independence, and fairness, while visionary and values-based leadership may support institutional direction, organizational adaptation, professional capacity, and service-oriented accountability. The synthesis generates four propositions concerning institutional readiness, productive *waqf* management, leadership-supported GWG implementation, and multidimensional *pesantren* sustainability.

Keywords: *Good Waqf Governance; Visionary Leadership; Institutional Law; Pesantren; Nazhir; Productive Waqf; Conceptual Framework*

A. Introduction

The management of *waqf* (Islamic endowment) assets within the *pesantren* (Islamic boarding school) ecosystem presents a persistent institutional challenge. Although Indonesia possesses a substantial number of registered *waqf* assets, only a limited proportion appears to be managed productively. The role and professional performance of the *nazhir* (waqf administrator) are important because accountable management can strengthen the trust of the *waqif* (waqf donor) (Sulaeman et al., 2020). Veronica et al. (2025), for example, found that 78% of the *nazhir* examined in their study of *pesantren*-affiliated *waqf* institutions in Bengkulu City lacked adequate management training. The study also identified limited institutional coordination in planning and

management. Although these findings cannot be generalized to all Indonesian *pesantren*, they indicate the need for stronger managerial capacity, institutional coordination, and legal compliance in *pesantren*-based *waqf* management (Dewi et al., 2025).

The enactment of Law No. 18 of 2019 on *Pesantren* provided a more comprehensive legal foundation for the institutional recognition and development of *pesantren*. This legal framework recognizes their educational, religious, and community-empowerment functions and creates broader opportunities for institutional development. In relation to *waqf*, this recognition may also support the formalization and professionalization of *pesantren* as institutional *nazhir*. At the same time, it creates new responsibilities concerning how *pesantren* manage their *waqf* assets professionally, accountably, and sustainably within the existing legal framework.

Three strands of recent scholarship can be identified in the reviewed literature. First, studies on Good *Waqf* Governance (GWG) and *nazhir* effectiveness provide an empirical foundation for understanding transparency, accountability, responsibility, independence, fairness, and institutional performance in *waqf* management (Himmawan et al., 2025; Setiawan et al., 2025; Suryana & Ikram, 2024; Syamsuri et al., 2021). However, most of these studies are not specifically concerned with *pesantren* and do not systematically integrate the leadership dimension. Second, research on leadership in Islamic educational institutions offers important insights into institutional transformation, organizational innovation, and managerial effectiveness (Hoch et al., 2018; Manaf et al., 2025; Muhammad & Sari, 2021; Subaidi et al., 2023). Nevertheless, these studies provide limited discussion of their implications for *waqf* governance. Third, studies on the legal and institutional dimensions of *waqf* and *pesantren* examine regulatory problems and institutional reform, but their implications for an integrated governance model remain insufficiently synthesized (Dewi et al., 2025; Veronica et al., 2025).

Based on this gap, the present study is guided by three research questions. First, what legal and institutional factors influence the effectiveness of *waqf* governance in Indonesian *pesantren*? Second, how may visionary leadership contribute to strengthening GWG within *pesantren waqf* management? Third, how can institutional law, GWG, and visionary leadership be conceptually integrated into a comprehensive governance framework for *pesantren waqf* management?

To address these questions, this study proposes the Integrated *Pesantren Waqf* Governance Model (IPTGM) as a preliminary conceptual framework. Rather than treating institutional law merely as contextual background, the framework positions it as an enabling prerequisite that shapes the implementation of GWG and visionary leadership. Accordingly, this study has four objectives: (1) to analyze the legal and institutional provisions relevant to *pesantren waqf* management; (2) to synthesize GWG principles and assess their relevance to the *pesantren* context; (3) to examine the mechanisms through which visionary leadership may contribute to *pesantren waqf* governance; and (4) to formulate the IPTGM as a preliminary conceptual framework supported by propositions for future empirical testing.

B. Methods

This study employed a Systematic Literature Review (SLR) to develop a preliminary conceptual framework for *pesantren*-based *waqf* governance. The review process was reported with reference to the PRISMA 2020 guideline (Page et al., 2021). Because the study also examined statutory provisions governing *waqf* and *pesantren*, the systematic review was complemented by a focused normative analysis of selected Indonesian laws. Peer-reviewed articles constituted the primary synthesis corpus, whereas legislation, methodological guidelines, institutional reports, and foundational theoretical works were used as supporting sources.

Search Strategy

The literature search covered Google Scholar, SINTA, and Scopus. The primary search was completed on December 15, 2025, followed by a supplementary search of the reference lists of eligible studies on December 28, 2025. The review covered publications issued between January 2016 and December 2025 in English or Indonesian.

The search was organized around three complementary thematic combinations rather than a single mandatory intersection of all concepts. The first combination focused on *waqf* governance and *nazhir* effectiveness; the second focused on visionary, transformational, servant, ethical, and Islamic leadership in *pesantren* or Islamic educational institutions; and the third focused on the legal and institutional dimensions of *waqf* and *pesantren*. The principal search combinations were:

("Good Waqf Governance" OR "*nazhir wakaf*" OR "waqf management" OR "Islamic waqf governance") AND ("*pesantren*" OR "Islamic boarding school" OR "*nazhir*");

("visionary leadership" OR "transformational leadership" OR "servant leadership" OR "ethical leadership" OR "Islamic leadership") AND ("*pesantren*" OR "Islamic boarding school" OR "Islamic education"); and

("waqf law" OR "institutional law" OR "*hukum kelembagaan*" OR "waqf regulation") AND ("*pesantren*" OR "Islamic boarding school" OR "*nazhir*").

These complementary searches enabled the inclusion of studies addressing individual components of the proposed framework, which were subsequently integrated through cross-domain synthesis.

The searches initially identified 124 records: 65 from Google Scholar, 35 from SINTA, 21 from Scopus, and three through supplementary reference-list searching. Because the search functions and indexing structures of the three sources differ, the terms were adjusted to the technical requirements of each platform while retaining the same conceptual domains.

Source Typology

The retrieved sources were classified according to their function in the study. Peer-reviewed empirical articles and eligible review studies published between 2016 and 2025 formed the SLR corpus and were used in the thematic synthesis and development of the IPTGM. Legislation, government regulations, institutional reports, methodological

guidelines, and foundational theoretical works were excluded from the empirical SLR corpus but retained as supporting references where necessary.

Table 1.
Classification and Use of Sources

Source type	Eligibility and examples	Function in the study
Empirical journal articles	Peer-reviewed articles published between 2016 and 2025; relevant to GWG, <i>nazhir</i> effectiveness, <i>waqf</i> management, leadership, or <i>pesantren</i> governance	Primary evidence for thematic synthesis and conceptual propositions
Review and bibliometric articles	Peer-reviewed review or bibliometric studies published between 2016 and 2025 and directly relevant to the research questions	Used as review-level or mapping evidence
Legislation and regulations	Law No. 41 of 2004 on <i>Waqf</i> , Law No. 18 of 2019 on <i>Pesantren</i> , and related regulations	Supporting sources for focused normative legal analysis
Institutional reports	Reports issued by BWI or other relevant institutions	Contextual and descriptive information only
Methodological references	PRISMA 2020 and other review-method references	Guidance for review reporting and methodological explanation
Foundational theoretical works	Earlier theories required to explain institutional or leadership concepts	Conceptual support; not treated as empirical SLR evidence

Source: Developed by the authors (2025).

Eligibility Criteria

Studies were included when they met the following criteria: (a) published between January 2016 and December 2025; (b) written in English or Indonesian; (c) published as peer-reviewed journal articles; (d) available in full text; (e) relevant to at least one of the principal review domains, namely GWG, *nazhir* effectiveness, visionary or values-based leadership, *pesantren* governance, institutional law, or productive *waqf*; and (f) supported by sufficiently complete and traceable bibliographic metadata.

Review and bibliometric articles were included when they directly contributed to the conceptual synthesis. An article was not required to examine all three components of the proposed model simultaneously. Studies focusing on only one component were eligible when their findings provided a relevant basis for cross-domain synthesis.

Sources were excluded when they were duplicates, non-peer-reviewed materials, books, legislation, regulations, institutional reports, or methodological references. Articles were also excluded when their research design or analytical procedure could not be identified, the full text was unavailable, the bibliographic information could not be sufficiently traced, or the substantive focus was unrelated to the research questions.

Study Selection

The selection process consisted of identification, deduplication, title-and-abstract screening, preliminary retrieval and source classification, full-text eligibility assessment, and final inclusion.

Table 2.
Study-Selection Process Based on PRISMA 2020

Stage	Procedure	Records	Decision
Identification	Google Scholar, SINTA, Scopus, and supplementary reference searching	124	Records identified from January 2016 to December 2025
Deduplication	Removal of records appearing in more than one source	27 removed	97 records remained
Title-and-abstract screening	Assessment of publication period, peer-review status, topic relevance, and source type	97 assessed	42 excluded; 55 retained
Preliminary retrieval and source classification	Full-text retrieval and separation of peer-reviewed articles from supporting legal, methodological, institutional, and theoretical materials	55 assessed	13 supporting sources were separated; 42 peer-reviewed articles proceeded to full-text eligibility assessment
Full-text eligibility assessment	Assessment of methodology, bibliographic traceability, and substantive relevance	42 assessed	21 excluded
Final inclusion	Articles meeting all eligibility criteria	21	Included in the SLR corpus

Source: Authors' systematic search (2025).

The 13 sources separated at this stage consisted of legal, methodological, institutional, or foundational materials. They were retained as supporting references but were not included in the empirical SLR corpus. The 21 articles excluded during the full-text stage either lacked a sufficiently identifiable methodology, could not be bibliographically traced, or did not meet the substantive eligibility criteria. Legislation, institutional reports, methodological references, and theoretical works identified during the search were recorded separately and were not included in the final corpus of 21 articles. The first and second authors conducted title-and-abstract screening and full-text eligibility assessment. Disagreements were resolved through discussion, and unresolved cases were referred to the third author.

Quality Appraisal

The methodological quality of the 21 included articles was appraised before synthesis. The appraisal examined the clarity of research objectives, appropriateness of research design, transparency of sampling or source selection, adequacy of data collection, analytical rigor, clarity of findings, research value, and contextual relevance.

Because the corpus included qualitative, quantitative, review, and bibliometric studies, the criteria were interpreted according to the methodological design of each article. A criterion was assigned a score of 1 when adequately addressed and 0 when absent or insufficiently reported. The scores were used to describe the methodological strengths and limitations of the included studies and to inform the interpretation of evidence.

The appraisal scores were not treated as statistical measures of validity, and no article was excluded solely because of a lower score if it met the eligibility criteria and remained relevant to the research questions. Given the methodological heterogeneity of the corpus, the appraisal matrix was used as a descriptive cross-design assessment rather than as a standardized CASP instrument. Design-specific applicability was considered

when interpreting each criterion. The appraisal was intended to identify reporting strengths and limitations and was not used to produce a pooled quality estimate or to exclude studies solely on the basis of a numerical score.

Table 3.
Methodological Appraisal of the Included Studies

Author(s) and year	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	Score
Suryana and Ikram (2024)	1	1	1	1	1	1	1	0	1	1	9/10
Yuliafitri and Rivaldi (2017)	1	1	1	1	1	0	1	1	1	1	9/10
As'har (2019)	1	1	1	1	1	0	1	1	0	1	8/10
Syamsuri et al. (2021)	1	1	1	1	1	1	1	0	1	1	9/10
Setiawan et al. (2025)	1	1	1	1	1	1	1	1	1	1	10/10
Himmawan et al. (2025)	1	1	1	1	1	1	1	0	1	1	9/10
Veronica et al. (2025)	1	1	1	1	1	1	1	1	0	1	9/10
Dewi et al. (2025)	1	1	1	0	1	1	1	1	1	1	9/10
Fitri and Wilantoro (2018)	1	1	1	1	0	1	1	0	1	1	8/10
Sulaeman et al. (2020)	1	1	0	1	1	1	1	0	1	1	8/10
Manaf, Novita, et al. (2025)	1	1	1	1	1	1	1	1	1	1	10/10
Manaf, Kurniawan, et al. (2025)	1	1	1	1	1	1	1	0	1	1	9/10
Memon et al. (2024)	1	1	1	1	1	1	0	1	1	1	9/10
Subaidi et al. (2023)	1	1	1	1	1	1	1	1	0	1	9/10
Wahjunianto et al. (2025)	1	1	1	1	1	1	1	0	1	1	9/10
Zakaria et al. (2025)	1	1	1	1	1	1	1	1	1	1	10/10
Rokimin et al. (2025)	1	1	0	1	1	1	0	1	1	1	8/10
Hoch et al. (2018)	1	1	1	1	1	1	1	1	1	1	10/10
Javed et al. (2020)	1	1	1	1	1	1	1	0	1	1	9/10
Muhammad and Sari (2021)	1	1	1	1	1	0	1	1	1	1	9/10
Harahap and Qomar (2022)	1	1	0	1	1	1	1	1	0	1	8/10

Note: C1 = clear research objectives; C2 = appropriate research design; C3 = transparent sampling or source selection; C4 = appropriate or adequately described research instruments; C5 = appropriate data collection; C6 = ethical considerations or methodological integrity; C7 = analytical rigor; C8 = clearly presented findings; C9 = research contribution; and C10 = contextual relevance. A score of 1 indicates that the criterion was adequately addressed, whereas 0 indicates that it was absent or insufficiently reported.

Data Extraction and Synthesis

Relevant information from each article was extracted into a structured coding table containing the author and publication year, study context, research design, principal findings, limitations, thematic category, and contribution to the proposed framework.

The analysis proceeded in three stages. First, the included studies were grouped into two principal empirical clusters: (a) GWG, *nazhir* capacity, and *waqf* governance outcomes; and (b) visionary, transformational, ethical, servant, and values-based leadership in Islamic educational or related institutional settings. Legal, methodological, and theoretical sources were recorded separately as supporting materials and were not classified as a third empirical cluster.

Second, findings within each cluster were compared to identify recurring patterns, variations, contextual limitations, and unresolved issues. Particular attention was given to whether the evidence was directly derived from *pesantren*-based *waqf* institutions or conceptually transferred from broader *waqf*, leadership, or Islamic educational settings.

Third, a cross-cluster synthesis was conducted to formulate the Integrated *Pesantren Waqf* Governance Model. The synthesis examined how institutional law may

provide an enabling environment for the implementation of GWG and visionary leadership. The resulting relationships were formulated as conceptual propositions rather than empirically established causal findings.

The statutory analysis focused on selected provisions of Law No. 41 of 2004 on *Waqf* and Law No. 18 of 2019 on *Pesantren*. The provisions were interpreted in relation to the legal status of *nazhir*, productive asset management, institutional recognition, supervision, funding, and community empowerment. This analysis was used to clarify the regulatory setting of the IPTGM and was not presented as an independent doctrinal legal study.

C. Results and Discussion

1. Institutional Law as an Enabling Prerequisite

The review indicates that institutional law provides an enabling framework for the implementation of Good *Waqf* Governance (GWG) in *pesantren*. Its role differs from that of a conventional mediating or moderating variable because legislation establishes the recognized forms, legal duties, supervisory arrangements, and permissible activities of the *nazhir* (waqf administrator). Nevertheless, the existence of formal regulation does not automatically ensure effective governance. Its institutional effects depend on administrative capacity, regulatory understanding, professional management, and coordination among the relevant actors.

Veronica et al. (2025) provide evidence of the gap that may occur between statutory provisions and local implementation. Their qualitative case study examined the implementation of Law No. 41 of 2004 at a Muhammadiyah mosque in Bengkulu City through interviews with eight *nazhir* and BWI officers, document analysis, and observation. The study identified weaknesses in managerial training, recordkeeping, coordination, and participation in institutional planning. These findings are relevant to the implementation problem examined in the present study, but they are derived from a specific mosque-based setting rather than a representative sample of Indonesian *pesantren*. They should therefore be treated as contextual evidence rather than generalized as a national condition.

The same caution applies to the claim that the absence of BWI participation in planning constitutes a direct violation of Article 43 of Law No. 41 of 2004. Article 43 establishes that *waqf* assets must be managed in accordance with Islamic principles and developed productively. It does not explicitly require BWI representatives to participate in every internal planning meeting. Limited interaction with BWI is more accurately interpreted as an indication of weak institutional coordination, supervision, or capacity development rather than as a direct breach of Article 43.

Dewi et al. (2025) identify institutional fragmentation, limited supervisory capacity, coordination problems, and the need for reform within BWI as continuing challenges in national *waqf* governance. Their study is based on qualitative library research using academic literature, policy documents, and institutional reports. It

therefore supports an institutional-level diagnosis, but it does not provide direct empirical evidence that the legal status of a particular *pesantren* causes higher GWG performance.

Accordingly, the reviewed evidence supports a more limited proposition: institutional law establishes the regulatory and organizational conditions within which GWG may be implemented, but its practical effectiveness depends on whether those provisions are translated into professional procedures, reporting mechanisms, administrative competencies, and effective institutional supervision.

Table 4.
Legal Provisions Relevant to *Pesantren*-Based *Waqf* Governance

Regulation	Provision	Legal substance	Relevance to <i>pesantren</i> -based <i>waqf</i> governance
Law No. 41 of 2004 on <i>Waqf</i>	Article 9	A <i>nazhir</i> may take the form of an individual, organization, or legal entity.	A <i>pesantren</i> intending to manage <i>waqf</i> institutionally must operate through an eligible organizational or legal-entity arrangement. Recognition as a <i>pesantren</i> does not automatically confer <i>nazhir</i> status.
Law No. 41 of 2004 on <i>Waqf</i>	Article 11	A <i>nazhir</i> is responsible for administering, managing, developing, supervising, protecting, and reporting <i>waqf</i> assets.	Establishes the core administrative and managerial obligations relevant to accountability and productive asset management.
Law No. 41 of 2004 on <i>Waqf</i>	Article 13	BWI provides guidance and development for <i>nazhir</i> in managing and developing <i>waqf</i> assets.	Provides a legal basis for capacity building, professional development, and institutional guidance.
Law No. 41 of 2004 on <i>Waqf</i>	Article 42	A <i>nazhir</i> must manage and develop <i>waqf</i> assets in accordance with their purposes, functions, and designated uses.	Limits managerial discretion and links governance to the original objectives of the <i>waqf</i> .
Law No. 41 of 2004 on <i>Waqf</i>	Article 43	The management and development of <i>waqf</i> assets must comply with Islamic principles and be conducted productively.	Provides the principal statutory basis for productive <i>waqf</i> management, but does not require BWI participation in every internal planning meeting.
Law No. 41 of 2004 on <i>Waqf</i>	Article 44	A <i>nazhir</i> may not alter the designated use of <i>waqf</i> assets without written authorization from BWI.	Protects the original purpose of the <i>waqf</i> and restricts unilateral changes by institutional managers.
Law No. 41 of 2004 on <i>Waqf</i>	Articles 47–49	Establish BWI as an independent institution responsible for developing national <i>waqf</i> .	Provides the institutional basis for supervision, development, coordination, and capacity strengthening.
Law No. 41 of 2004 on <i>Waqf</i>	Article 62	<i>Waqf</i> disputes should first be resolved through deliberation and may subsequently proceed through mediation, arbitration, or the courts.	Provides a legal mechanism for resolving disputes concerning ownership, management, institutional authority, or the use of <i>waqf</i> assets.
Law No. 18 of 2019 on <i>Pesantren</i>	Article 1	Defines <i>pesantren</i> as community-based institutions established by individuals, foundations, Islamic community organizations, or communities.	Provides formal recognition of <i>pesantren</i> as institutions but does not automatically establish them as legal entities or institutional <i>nazhir</i> .

Law No. 18 of 2019 on <i>Pesantren</i>	Article 4	Recognizes the educational, religious outreach, and community-empowerment functions of <i>pesantren</i> .	Provides a broad institutional mandate within which productive <i>waqf</i> may support educational and community-oriented activities.
Law No. 18 of 2019 on <i>Pesantren</i>	Article 46	Requires central and regional governments to support and facilitate the community-empowerment functions of <i>pesantren</i> .	Creates opportunities for institutional assistance and capacity development, although it does not specifically regulate <i>waqf</i> administration.
Law No. 18 of 2019 on <i>Pesantren</i>	Article 48	States that <i>pesantren</i> funding primarily originates from the community and may also receive support from government and other lawful sources.	Establishes a broad funding framework but does not independently regulate the management of privately endowed <i>waqf</i> assets.
Law No. 18 of 2019 on <i>Pesantren</i>	Article 49	Provides for a government-managed <i>pesantren</i> endowment fund as part of the national education endowment.	Refers to a public endowment funding mechanism and should not be equated with privately endowed <i>waqf</i> administered by a <i>nazhir</i> .
Law No. 18 of 2019 on <i>Pesantren</i>	Article 50	Permits national and international cooperation in education, funding, training, and institutional capacity development.	May facilitate partnerships and professionalization, but it does not establish the legal-entity status of a <i>pesantren</i> .

Source: Authors' analysis of Law No. 41 of 2004 on Waqf and Law No. 18 of 2019 on Pesantren.

Two analytically distinct pathways emerge from these provisions. The first is a regulatory-administrative pathway, derived principally from Law No. 41 of 2004. Articles 9, 11, 42, and 43 define the permissible forms and principal duties of *nazhir* and establish the requirement that *waqf* assets be administered according to their designated purposes and developed productively. This pathway indicates that legal eligibility must be accompanied by administration, asset protection, reporting, and managerial competence.

The second is an institutional-support pathway, associated with Law No. 18 of 2019. This law recognizes the educational, religious outreach, and community-empowerment roles of *pesantren* and provides mechanisms for funding, governmental facilitation, endowment support, cooperation, and institutional development. However, these provisions do not replace the specific requirements governing *nazhir* under Law No. 41 of 2004. A *pesantren* that manages *waqf* assets must still comply with the relevant *waqf* legislation and administrative requirements.

This distinction shows that formal recognition as a *pesantren* is not equivalent to registration as an institutional *nazhir*. The two forms of recognition are related but legally distinct. Law No. 18 of 2019 strengthens the institutional position of *pesantren*, whereas the legal authority and obligations associated with *waqf* administration arise primarily from Law No. 41 of 2004 and its implementing regulations.

The evidence reviewed in this study supports the position of institutional law as an enabling prerequisite, but not as a sufficient or deterministic cause of effective governance. Law supplies formal recognition, organizational categories, statutory duties, supervisory institutions, and dispute-resolution mechanisms. Its contribution to GWG

depends on institutional capacity, leadership commitment, professional competence, documentation, reporting, and effective coordination. Therefore, the IPTGM should represent institutional law as a necessary enabling environment whose governance effects remain conditional on organizational implementation.

2. GWG Principles in the *Pesantren* Context: A Critical Synthesis

The reviewed literature indicates that the five principles of Good *Waqf* Governance (GWG)—transparency, accountability, responsibility, independence, and fairness—remain relevant to *pesantren*-based *waqf* management. However, their implementation varies according to institutional capacity, managerial competence, information systems, leadership structure, and stakeholder relationships. Setiawan et al. (2025) found that GWG mediated the relationship between fraud risk management and the performance of Indonesian *waqf* institutions, while Himmawan et al. (2025) emphasized that stakeholder legitimacy, interests, and influence differ across institutional settings. Because these studies were not specifically limited to *pesantren*, their findings provide a general basis for contextual interpretation rather than direct confirmation of the IPTGM.

Table 5.
Contextual Interpretation of GWG Principles in *Pesantren*-Based *Waqf* Management

GWG principle	Main function	Evidence from the reviewed literature	Relevance to <i>pesantren</i>
Transparency	Ensures access to financial, administrative, and asset-management information	Governance and promotion jointly influenced cash- <i>waqf</i> receipts, although governance alone was not statistically significant (Yuliafitri & Rivaldi, 2017). Suryana and Ikram (2024) also identified uneven information disclosure and administrative capacity among <i>nazhir</i> .	Requires regular reporting and accessible information adapted to institutional capacity and stakeholder needs.
Accountability	Clarifies authority, responsibility, reporting, and performance evaluation	GWG mediated the relationship between fraud risk management and institutional performance (Setiawan et al., 2025).	Important where religious, educational, foundation, and <i>waqf</i> management roles overlap.
Responsibility	Ensures compliance with the purposes of the <i>waqf</i> , Islamic principles, and applicable regulations	Syamsuri et al. (2021) emphasized governance principles, regulatory understanding, and competent human resources in institutional improvement.	Requires legal and religious obligations to be translated into operational procedures.
Independence	Protects decision-making from unmanaged conflicts of interest	Direct empirical evidence in the <i>pesantren</i> context remains limited.	Should be understood as role clarity, documented decisions, and conflict-of-interest control rather than the exclusion of the <i>kyai</i> (<i>pesantren</i> religious leader).

Fairness	Protects the legitimate interests of donors, beneficiaries, administrators, and other stakeholders	Stakeholder legitimacy, interests, and influence vary across <i>waqf</i> institutions (Himmawan et al., 2025).	Requires transparent benefit distribution, stakeholder recognition, and complaint-resolution mechanisms.
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Source: Authors' synthesis based on Yuliafitri and Rivaldi (2017), Syamsuri et al. (2021), Suryana and Ikram (2024), Himmawan et al. (2025), and Setiawan et al. (2025).

The reviewed evidence suggests that GWG should not be transferred mechanically from corporate governance models into *pesantren*. Transparency and accountability remain essential, but their implementation must consider the organizational structure and religious authority of each institution. Similarly, independence should not be interpreted as removing the authority of the *kyai*, but as ensuring clear managerial responsibilities, documented decision-making, and adequate control of conflicts of interest.

Fairness is also particularly relevant because *waqf* governance involves actors with different levels of authority, interest, and legitimacy. In the *pesantren* context, this principle concerns the recognition of *waqif* intentions, the identification of beneficiaries, the distribution of *waqf* benefits, and the participation of relevant stakeholders. Therefore, the five GWG principles remain central to the IPTGM, but their operational application must be adapted to the legal status, institutional capacity, leadership structure, and stakeholder composition of each *pesantren*.

3. Visionary Leadership as a Catalyst: Mechanisms and Analytical Boundaries

The reviewed literature suggests that visionary leadership may support institutional transformation through four related mechanisms: articulating institutional direction, strengthening organizational capacity, managing change, and building public trust. However, the available evidence does not directly demonstrate that visionary leadership improves *waqf* governance in *pesantren*. Most of the cited studies examine broader organizational, educational, or leadership contexts. Their contribution to the IPTGM should therefore be understood as conceptual support rather than direct empirical confirmation.

The first mechanism is the integration of institutional vision with organizational values. Hoch et al. (2018) found that ethical, authentic, and servant leadership explained additional variance in several organizational outcomes beyond transformational leadership. This meta-analysis supports the broader relevance of values-based leadership, but it does not specifically examine visionary leadership, Islamic institutions, *pesantren*, or *waqf*. Its appropriate contribution to the present study is therefore to show that leadership grounded in ethical and service-oriented values may complement strategic transformation.

The second mechanism is institutional adaptation and capacity development. Studies of Islamic educational institutions indicate that leadership can contribute to organizational change, innovation, and institutional development. Muhammad and Sari (2021), for example, identified a synergy between transformational and servant leadership

within an Islamic boarding school through a single-case qualitative study. Their findings support the contextual compatibility of strategic and service-oriented leadership in *pesantren*, but they do not establish its effects on GWG, *nazhir* performance, or *waqif* trust.

The third mechanism concerns managerial effectiveness and ethical conduct. Javed et al. (2020) found that transformational and transactional leadership were positively associated with managerial effectiveness. However, Islamic work ethics mediated the relationship between transactional leadership and managerial effectiveness, while no mediation effect was found for transformational leadership. The source therefore should not be cited as evidence that Islamic work ethics generally mediate all relationships between leadership and managerial effectiveness. In the IPTGM, it more cautiously supports the proposition that leadership effectiveness may depend on the interaction between leadership practices and an ethical organizational environment.

The fourth mechanism is the communication of institutional vision and the cultivation of stakeholder confidence. Subaidi et al. (2023) examined visionary leadership in private Islamic primary schools and linked it to institutional quality and competitiveness. This finding is relevant to the communication and organizational-development dimensions of leadership, but it remains situated outside *waqf* governance. Accordingly, its application to *pesantren waqf* management should be treated as a theoretically informed extension rather than a directly observed relationship.

Taken together, the reviewed studies support visionary leadership as a potential catalyst rather than an independently sufficient determinant of effective governance. In the IPTGM, its principal functions are to communicate institutional direction, encourage professional capacity development, facilitate regulatory and organizational adaptation, and reinforce service-oriented accountability. These functions may strengthen the implementation of GWG, but their effects are likely to depend on legal clarity, administrative systems, institutional culture, and stakeholder oversight.

The relationship between visionary leadership and *waqif* trust should therefore be formulated cautiously. None of the principal leadership studies directly tests a causal relationship among visionary leadership, GWG, institutional law, and *waqif* trust. The IPTGM may propose such a relationship for future empirical testing, but it should not present it as an established finding.

4. The IPTGM: Architecture, Novelty, and Epistemic Limitations

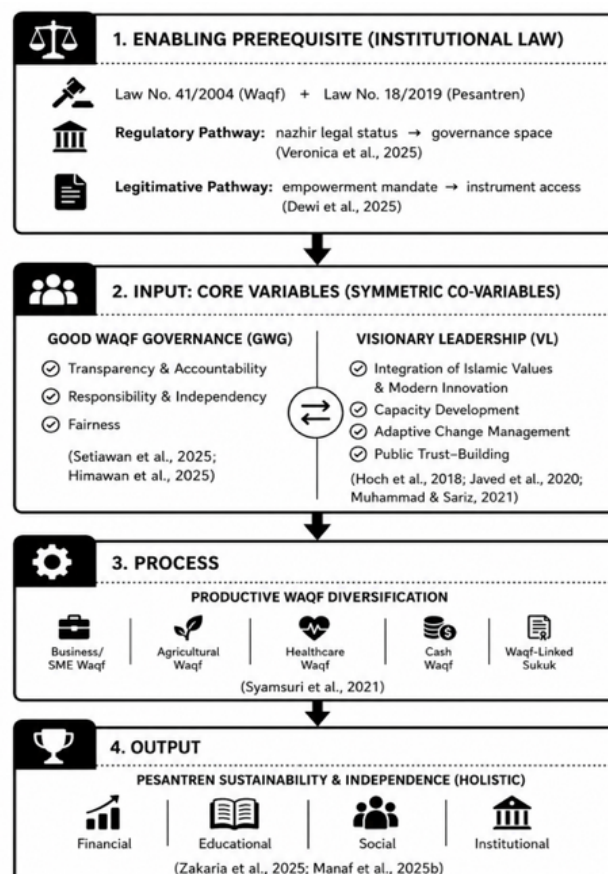
1) Conceptual Architecture

Based on the cross-cluster synthesis, this study proposes the Integrated *Pesantren Waqf* Governance Model (IPTGM) as a preliminary conceptual framework. The model integrates three components: institutional law, Good *Waqf* Governance (GWG), and visionary leadership. Institutional law provides the enabling regulatory environment; GWG supplies the principles for accountable asset management; and visionary leadership supports institutional direction, organizational adaptation, and capacity development.

Institutional law is positioned as an enabling prerequisite rather than as a conventional independent, mediating, or moderating variable. Law No. 41 of 2004 on *Waqf* establishes the legal forms and duties of the *nazhir* (waqf administrator), while Law No. 18 of 2019 on *Pesantren* provides broader institutional recognition and support for the educational, religious, and community-empowerment functions of *pesantren* (Islamic boarding schools). However, these legal provisions do not automatically produce effective governance. Their contribution depends on organizational capacity, regulatory literacy, reporting systems, managerial competence, and institutional oversight.

Within this enabling environment, GWG and visionary leadership are conceptualized as complementary organizational components. GWG emphasizes transparency, accountability, responsibility, independence, and fairness, whereas visionary leadership contributes to the articulation of institutional direction, capacity development, change management, and values-based service. Their interaction is expected to support more professional and sustainable *pesantren*-based *waqf* management.

Figure 1.
Preliminary Conceptual Architecture of the Integrated *Pesantren Waqf* Governance Model



Note. Institutional law is positioned as an enabling regulatory environment for the implementation of GWG and visionary leadership. The arrows represent proposed conceptual relationships rather than empirically verified causal effects. The IPTGM requires further empirical testing.

2) Novelty in Relation to Prior Governance Studies

The novelty of the IPTGM lies primarily in the integration of institutional law, GWG, and leadership within the specific organizational context of *pesantren*. Previous studies in the reviewed corpus generally focus on one or two of these dimensions rather than examining them within a unified framework. Studies of GWG emphasize governance principles, institutional performance, stakeholder relationships, and *nazhir* capacity (Himmawan et al., 2025; Setiawan et al., 2025; Suryana & Ikram, 2024; Syamsuri et al., 2021). Leadership studies address organizational transformation, managerial effectiveness, and values-based leadership, but do not directly examine *waqf* governance (Hoch et al., 2018; Manaf, Novita, et al., 2025; Muhammad & Sari, 2021; Subaidi et al., 2023).

The IPTGM does not claim that previous governance studies entirely ignored law or leadership. Rather, it argues that their interaction has received limited systematic attention in relation to *pesantren*-based *waqf* management. Its principal contribution is therefore an integrative and context-sensitive conceptual architecture rather than the discovery of entirely new governance variables.

Table 6.
Comparison of the IPTGM with the Reviewed Governance Approaches

Comparison dimension	Approaches in the reviewed literature	IPTGM
Primary context	General <i>waqf</i> institutions, cash- <i>waqf</i> organizations, educational institutions, or individual <i>nazhir</i> cases	<i>Pesantren</i> -based <i>waqf</i> management
Main governance focus	Transparency, accountability, stakeholder management, institutional performance, or human-resource capacity	Integration of GWG, institutional law, and visionary leadership
Treatment of institutional law	Commonly treated as regulatory or contextual background	Positioned as an enabling prerequisite for governance implementation
Leadership dimension	Examined mainly in educational or general organizational contexts and rarely connected directly to <i>waqf</i> governance	Included as a complementary organizational component supporting direction, adaptation, and capacity development
Cultural and organizational context	Frequently discussed in broad institutional terms	Explicitly considers the religious authority, community orientation, and integrated organizational structure of <i>pesantren</i>
Proposed outcome	Institutional performance, accountability, cash- <i>waqf</i> mobilization, governance quality, or organizational effectiveness	Sustainable <i>pesantren waqf</i> management across financial, educational, social, and institutional dimensions
Status of the framework	Empirical findings or conceptual discussions developed in separate domains	Preliminary integrative framework requiring empirical validation

Source: Authors' synthesis based on Hoch et al. (2018), Javed et al. (2020), Muhammad and Sari (2021), Syamsuri et al. (2021), Suryana and Ikram (2024), Himmawan et al. (2025), and Setiawan et al. (2025).

Three contributions can be identified. First, the IPTGM distinguishes between formal legal recognition and the organizational capacity required to implement governance obligations. Second, it connects GWG with values-based and change-oriented leadership without claiming that leadership alone determines governance outcomes. Third, it extends the expected outcome beyond financial performance to include educational continuity, social benefit, institutional resilience, and organizational sustainability.

These contributions should nevertheless be interpreted within clear epistemic limits. The IPTGM is derived from a relatively small and heterogeneous literature corpus. Only a limited number of the reviewed studies directly examine *pesantren*-based *waqf* management, while several leadership sources originate from broader educational or organizational settings. The framework therefore involves conceptual transfer across related but nonidentical contexts.

The proposed relationships have not been empirically tested as a single model. The IPTGM should consequently be presented as a theoretically informed framework and research agenda, not as a validated causal model. Its constructs, indicators, and relationships require further development through instrument validation, comparative case studies, and quantitative testing across *pesantren* with different legal statuses, leadership arrangements, asset portfolios, and governance capacities.

5. Representative Literature Synthesis

Table 7 presents eight studies that make the most direct or analytically important contributions to the IPTGM. The table distinguishes between each study's actual findings and its interpretive contribution to the proposed framework. This distinction is necessary because only a limited number of studies directly examine *pesantren*-based *waqf* governance.

Table 7.
Representative Literature Contributing to the IPTGM

Author(s) and year	Domain	Method	Main finding	Limitation for the present study	Contribution to the IPTGM
Yuliafitri and Rivaldi (2017)	GWG and cash <i>waqf</i>	Quantitative	Good governance and promotion jointly influenced cash- <i>waqf</i> receipts, although good governance did not have a significant partial effect.	Did not focus on <i>pesantren</i> or isolate the effects of individual GWG principles.	Shows that governance may operate together with communication and resource-mobilization mechanisms.
Syamsuri et al. (2021)	GWG and institutional quality	Literature-based study	Identified governance principles, competent human resources,	Provides conceptual synthesis rather than direct	Supports the inclusion of transparency, accountability ,

			and institutional development as important elements of <i>waqf</i> management reform.	empirical testing.	responsibility, independence, and fairness in the model.
Suryana and Ikram (2024)	GWG implementation	Qualitative	Identified uneven transparency, accountability, administrative capacity, and human-resource competence among the <i>nazhir</i> studied.	Findings are limited to the institutions examined and cannot be generalized nationally.	Supports contextual and capacity-sensitive implementation of GWG.
Setiawan et al. (2025)	GWG and institutional performance	Quantitative	GWG mediated the relationship between fraud risk management and the performance of Indonesian <i>waqf</i> institutions.	Did not specifically examine <i>pesantren</i> -based <i>nazhir</i> .	Provides empirical support for GWG as an organizational mechanism rather than a merely normative principle.
Himmawan et al. (2025)	Stakeholder governance	Systematic literature review	Demonstrated that stakeholder legitimacy, interests, influence, and responsibilities vary across <i>waqf</i> governance settings.	Did not empirically map the stakeholder structure of <i>pesantren</i> .	Supports stakeholder-sensitive governance design and the fairness dimension of the IPTGM.
Hoch et al. (2018)	Values-based leadership	Meta-analysis	Ethical, authentic, and servant leadership explained additional variance in several organizational outcomes beyond transformational leadership.	Did not examine visionary leadership, Islamic institutions, <i>pesantren</i> , or <i>waqf</i> .	Provides a broader theoretical basis for integrating ethical and service-oriented leadership values.
Javed et al. (2020)	Leadership and managerial effectiveness	Quantitative	Leadership styles were associated with managerial effectiveness; Islamic work ethics mediated the effect of transactional, but	Organizational setting was not <i>pesantren</i> -based <i>waqf</i> management.	Indicates that ethical context may condition the effectiveness of leadership practices.

			not transformational, leadership.		
Muhammad and Sari (2021)	Leadership in <i>pesantren</i>	Qualitative single-case study	Found that transformational and servant leadership could operate synergistically in an Islamic boarding school.	Did not examine <i>waqf</i> , GWG, <i>nazhir</i> performance, or <i>waqif</i> trust.	Provides the closest contextual basis for combining strategic direction and service-oriented leadership in <i>pesantren</i> .

Source: Authors' synthesis of the reviewed literature.

The synthesis demonstrates that the evidence underlying the IPTGM differs in contextual proximity. Studies of GWG provide relatively direct evidence concerning *waqf* governance but are generally not specific to *pesantren*. Conversely, studies of leadership provide evidence from educational or organizational settings but rarely examine *waqf*. Muhammad and Sari (2021) offer the closest leadership evidence for the *pesantren* context, although their single-case study does not establish its relevance to *waqf* governance directly. Their study supports the contextual compatibility of transformational–servant leadership, not a causal relationship with GWG or *waqif* trust.

Accordingly, the IPTGM is derived through cross-domain synthesis rather than through the aggregation of directly comparable studies. This approach makes conceptual integration possible, but it also requires the proposed relationships to be expressed as provisional propositions rather than established findings.

6. Research Propositions and Empirical Agenda

The synthesis produces four propositions for future research. These propositions represent theoretically informed relationships derived from the reviewed literature and legal analysis. They should not be interpreted as empirically verified causal statements.

Table 8.

Research Propositions and Suggested Empirical Tests			
Proposition	Conceptual statement	Proposed indicators	Suggested empirical approach
P1: Institutional readiness and GWG	Clear <i>nazhir</i> status, regulatory understanding, and administrative readiness may strengthen the implementation of GWG in <i>pesantren</i> -based <i>waqf</i> management.	Type and registration status of <i>nazhir</i> ; regulatory literacy; reporting practices; GWG indicators	Comparative study of <i>pesantren</i> with different institutional and administrative arrangements
P2: Institutional readiness and productive <i>waqf</i>	Institutional and administrative readiness may facilitate access to, and management of, productive <i>waqf</i> instruments.	Asset registration; financial administration; number and type of productive instruments; professional capacity	Regression analysis or comparative case study

P3: Visionary leadership and GWG	Visionary and values-based leadership may strengthen the implementation of GWG when supported by an enabling legal and administrative environment.	Leadership orientation; GWG implementation; regulatory literacy; organizational capacity	Structural equation modeling or moderated regression
P4: Integrated governance and sustainability	The integration of institutional readiness, GWG, and visionary leadership may contribute to the financial, educational, social, and institutional sustainability of <i>pesantren</i> .	Financial continuity; asset development; educational programs; social benefits; institutional resilience	Longitudinal multi-site study or mixed-methods comparative research

Source: Developed from the literature synthesis and legal analysis undertaken in this study.

The first proposition is formulated in terms of institutional readiness rather than legal status alone. Formal recognition does not necessarily produce effective governance unless it is accompanied by clear responsibilities, administrative competence, asset documentation, reporting mechanisms, and regulatory understanding. P1 therefore avoids assuming a direct causal relationship between legal status and GWG.

P2 is similarly limited. The reviewed literature does not directly demonstrate that legal legitimacy automatically expands access to productive *waqf* instruments. The proposition instead suggests that institutional readiness may facilitate such access by improving documentation, organizational credibility, and administrative capacity.

P3 is narrower than the original formulation. The available leadership studies do not directly test a relationship among visionary leadership, GWG, institutional law, and *waqif* trust. Hoch et al. (2018) provide broad evidence on values-based leadership, while Muhammad and Sari (2021) provide contextual evidence from a single Islamic boarding school. Neither source verifies a direct effect on *waqf* governance. The proposition therefore focuses on the possible contribution of leadership to GWG implementation. Wahjunianto et al. (2025) further found that visionary leadership had a positive but statistically nonsignificant relationship with school effectiveness and that school climate did not significantly moderate that relationship. This counterevidence reinforces the need to treat leadership effects as conditional rather than automatic.

P4 represents the principal integrative proposition of the IPTGM. It proposes that governance sustainability may emerge from the combined operation of institutional readiness, GWG, and leadership rather than from any single component. Because this relationship has not been tested as an integrated model, longitudinal, comparative, and mixed-methods designs are more appropriate than presenting it as an established outcome.

7. Practical, Policy, and Research Implications

For *pesantren* administrators, the findings indicate that professionalization should begin with an assessment of institutional and administrative readiness. A *pesantren* that manages *waqf* assets should clarify the status and responsibilities of its *nazhir*, document its assets, define managerial authority, establish reporting procedures, and improve

regulatory literacy. These foundations should precede or accompany the implementation of more advanced governance instruments.

The five GWG principles can then be translated into institutional practices. Transparency requires accessible and regular reporting; accountability requires clear authority and performance evaluation; responsibility requires compliance with the designated purposes of *waqf* and applicable regulations; independence requires the management of conflicts of interest; and fairness requires transparent treatment of donors, beneficiaries, administrators, and other stakeholders.

Leadership development should focus not only on communicating an institutional vision but also on translating that vision into administrative systems, professional competencies, and accountable practices. The reviewed evidence does not support assuming that visionary leadership independently improves organizational effectiveness. Leadership should instead be integrated with ethical conduct, institutional capacity, positive organizational conditions, and effective governance mechanisms. The nonsignificant direct effect reported by Wahjunianto et al. (2025) illustrates that vision alone may be insufficient without supporting organizational conditions.

For BWI and policymakers, the findings support strengthening guidance, professional development, reporting assistance, and coordination for institutional *nazhir*. Policy implementation should distinguish between the legal recognition of *pesantren* and the specific requirements for acting as a *nazhir*. This distinction is necessary to prevent institutional recognition under Law No. 18 of 2019 from being incorrectly interpreted as automatic authorization to manage *waqf*.

D. Conclusion

This study developed the Integrated *Pesantren Waqf* Governance Model (IPTGM) as a preliminary conceptual framework integrating institutional law, Good *Waqf* Governance (GWG), and visionary leadership in *pesantren*-based *waqf* management. The synthesis indicates that institutional law provides the regulatory and organizational conditions required for effective governance, but formal recognition alone does not ensure professional management. Its practical contribution depends on institutional readiness, regulatory literacy, asset documentation, managerial competence, reporting mechanisms, and effective coordination. Within this environment, GWG contributes the principles of transparency, accountability, responsibility, independence, and fairness, while visionary and values-based leadership may support institutional direction, organizational adaptation, capacity development, and service-oriented accountability.

The IPTGM therefore proposes that sustainable *pesantren waqf* management may emerge from the interaction of institutional readiness, contextually adapted GWG, and leadership capable of translating institutional vision into accountable managerial practices. However, the framework should not be interpreted as a validated causal model because it was derived from a relatively small and methodologically heterogeneous literature corpus, and only a limited number of the reviewed studies directly examined *pesantren*-based *waqf* governance. Future research should validate the proposed

constructs and relationships through comparative case studies, instrument development, longitudinal designs, and quantitative model testing across *pesantren* with different legal statuses, leadership structures, asset portfolios, and governance capacities.

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