

Modernization of Waqf Management: A Waqf Based Eco Tourism Development System on Lombok Island

Agus Salihin*

Sekolah Tinggi Ilmu Syariah Haji Abdul Rasyid Lombok Tengah

*agussalihin03@gmail.com

Abstract:

This study examines the Modernization of Waqf Management: A Waqf-Based Eco-Tourism Development System on Lombok Island. This study is a library research study that utilizes library data on state regulations related to waqf management in Indonesia. Data collection was conducted through documentation, observation, and a sufficient number of references. The results of this study explain that the development of waqf-based eco-tourism in Lombok is an innovative solution for integrating sharia principles in preserving the environment, empowering communities, and supporting sustainable development. With the support of modern technology, management transparency, and collaboration between various parties, this system can become a relevant waqf management model in the modern era and provide long-term benefits for the community and the environment.

Keywords: *Modernization; Waqf; Developmend; Eco-Tourism*

Abstrak:

Penelitian ini mengkaji Modernisasi Pengelolaan Wakaf: Sistem Pengembangan Ekowisata Berbasis Wakaf di Pulau Lombok. Penelitian ini merupakan penelitian kepustakaan yang memanfaatkan data pustaka mengenai peraturan perundang-undangan terkait pengelolaan wakaf di Indonesia. Pengumpulan data dilakukan melalui dokumentasi, observasi, dan sumber referensi yang memadai. Hasil penelitian ini menjelaskan bahwa pengembangan ekowisata berbasis wakaf di Lombok merupakan solusi inovatif untuk mengintegrasikan prinsip-prinsip syariah

Author correspondence email: agussalihin03@gmail.com

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dalam melestarikan lingkungan, memberdayakan masyarakat, dan mendukung pembangunan berkelanjutan. Dengan dukungan teknologi modern, transparansi pengelolaan, dan kolaborasi antar berbagai pihak, sistem ini dapat menjadi model pengelolaan wakaf yang relevan di era modern dan memberikan manfaat jangka panjang bagi masyarakat dan lingkungan.

Kata Kunci: *Modernisasi; Wakaf; Pembangunan; Ekowisata*

Pendahuluan

Poverty is a significant social problem and a development challenge faced by every country, including Indonesia. West Nusa Tenggara is a province that plays a crucial role in supporting the national economy, particularly through the tourism, agriculture, fisheries, and mining sectors. This economic potential is inversely proportional to the economic conditions of its people. According to data from the Central Statistics Agency (BPS), the number of poor people in West Nusa Tenggara was 751,000 in March 2023, dropping to 709,000 in March 2024. North Lombok Regency had the highest poverty rate compared to other regencies in West Nusa Tenggara (NTB), with 56,000 people (23.96 percent). East Lombok Regency had 185,000 people (14.51 percent), and Bima Regency had the lowest poverty rate, with 43,000 people (8 percent) and 15,000 people (8.12 percent), respectively.

Based on the above data, policies and financial management are needed to guide development and economic equality throughout society. One effort that can be made is by maximizing the potential of waqf (Islamic endowments) on Lombok Island. Lombok Island has significant waqf potential, particularly in the form of land scattered across various regencies. Waqf is a form of worship with significant socio-economic significance. Waqf has played a significant role in improving the welfare of Muslims throughout classical Islamic history, in areas such as education, social services, healthcare, general needs, religious activities, and the development of science. Waqf, as a potential institution with a religious and economic basis, must be

managed and developed to become an instrument capable of providing real solutions to problems faced by society, particularly economic ones.¹

Historically, waqf has taught Muslims the importance of having a sustainable economic source to ensure societal well-being. Waqf is an Islamic economic institution created as a strategy to address various economic challenges, providing a livelihood for the individuals who manage it and society as a whole.² Waqf management must be carried out professionally to prevent misuse of its intended purpose. The management and utilization of waqf assets must be accompanied by clear waqf administration, such as record-keeping. Ignoring this administration will lead to reluctance to invest in waqf and a loss of public trust due to unclear waqf procedures.³

The potential of waqf in Indonesia greatly enables Muslims to fully participate in the economy. Simply put, society must change its perspective on waqf. For years, waqf was considered a religious dogma focused solely on individual rewards. Consequently, society must be oriented toward an economic mindset focused on massive, social rewards. Waqf is expected to contribute to the social and economic life of the community, not just to the ritual aspect. In the government's efforts to improve religious life, waqf continues to be developed. The Indonesian government has attempted to enact

¹ Kementerian Agama Republik Indonesia, *Pedoman Pengelolaan Dan Pengembangan Wakaf* (Jakarta: Ditjen Bimas Islam dan Penyelenggara Haji Proyek Peningkatan Pemberdayaan Wakaf, 2004).

² Rivai Veithzal Zainal, "Pengelolaan & Pengembangan Wakaf Produktif Oleh : Veithzal Rivai Zainal Anggota Dewan Pertimbangan Badan Wakaf Indonesia (BWI)," *Ziswaf* 9 (2016): 11.

³ Lokot Zein Nasution and Diba Anggraini Aris, "Konstruksi Pengembangan Wakaf Saham Dalam Rangka Mengoptimalkan Potensi Wakaf Produktif Di Indonesia," *Journal Islamic Circle* 1, no. 1 (2020): 27–52, <https://doi.org/10.1088/1751-8113/44/8/085201>.

legislation governing waqf management.⁴

The potential for waqf is also evident in the Lombok Islands, particularly in several regencies. According to the West Lombok Regency Ministry of Religious Affairs Office, the total area of waqf land reaches 3,284,185 square meters, and in Central Lombok Regency, the total area of waqf land in Central Lombok reaches 570 hectares spread across 12 sub-districts. This potential will undoubtedly be highly beneficial for socio-economic empowerment if properly managed professionally.

Waqf must be enhanced in accordance with Sharia principles due to its significant economic potential and its purpose of providing various religious and social facilities. The enactment of Law Number 41 of 2004 concerning Waqf can serve as a momentum for productive waqf empowerment, as it encompasses a comprehensive understanding and management model that guides waqf empowerment to improve the socio-economic life of Muslims. The introduction of this waqf law also represents a mandate for modern waqf empowerment.

In its implementation, the waqf law is still partially understood by policymakers (Ministry of Religious Affairs/Indonesian Waqf Agency). Waqf management in Indonesia is less focused on empowering the community's economy and tends to focus solely on common religious activities, such as mosques, prayer rooms (musholla), schools, madrasahs (Islamic boarding schools), Islamic boarding schools (pesantren), and cemeteries. This limited understanding of waqf means that in Indonesia, the potential of waqf as a means of doing good for the community has not been optimally managed and utilized nationally.⁵

⁴ Sumuran Harahap, *Perkembangan Pengelolaan Wakaf Di Indonesia* (Jakarta: Direktori Pemberdayaan Wakaf Direktori Jendral Bimbingan Masyarakat Islam, 2006).

⁵ Nailis Sa'adah and Fariq Wahyudi, "Manajemen Wakaf Produktif: Studi Analisis Pada Baitul Mal di Kabupaten Kudus," *EQUILIBRIUM: Jurnal Ekonomi Syariah* 4, no. 2 (2016): 334–52.

These suboptimal management issues prompted the author to conduct a critical study of the waqf management system on Lombok Island. The potential for economic development remains wide open if innovations are implemented in a more modern waqf management system. Lombok Island is one of Indonesia's leading tourist destinations, with significant potential for developing waqf-based ecotourism. This approach not only supports environmental conservation but also encourages local community empowerment while adhering to sharia principles. Based on these problems, the author will discuss the Modernization of Waqf Management: Waqf-based eco-tourism development system on Lombok Island.

Methods

This research is a library research⁶ using library data on state regulations related to waqf management in Indonesia. This research is prescriptive in nature, where researchers will analyze and predict future waqf management policies. The data used by researchers is secondary data collected from news and other references related to waqf management and development. Data collection is carried out through documentation, observation, and a sufficient number of references. After that, the data analysis is presented descriptively and qualitatively. This begins with an explanation of state policies on waqf management.

Result and Discussion

A. Modernization of the Waqf Management System

In general, waqf in Indonesia is more of a consumer good than a productive one. The existence of mosques, schools, orphanages, and other institutions demonstrates this. Therefore, the growth of waqf in Indonesia does not provide economic benefits to the community. Waqf in Indonesia stagnates due to the lack of regulations governing

⁶ Agus. S, "Analisis Harga Dalam Perspektif Ibn Khaldun," *EKONOMIKA SYARIAH: Journal of Economic Studies* 3, no. 2 (2019): 14, <https://doi.org/10.30983/es.v3i2.2086>.

it. Therefore, in 2001, several Islamic economic practitioners began to disseminate innovative ideas on how to manage waqf funds to improve community welfare. The idea proved appealing and had the potential to stimulate waqf development. In 2002, the Indonesian Ulema Council (MUI) adopted the concept of cash waqf, or waqf al-nuqud.

Subsequently, the enactment of Law No. 41 of 2004 concerning Waqf confirmed that waqf can be in the form of movable objects such as money or other immovable objects. This strengthened the MUI fatwa. Furthermore, waqf policy in Indonesia is regulated, from the establishment of a nadzir (waqf institution or BWI) to the management of waqf assets. Law No. 41 of 2004 concerning waqf and the Fatwa of the Indonesian Ulema Council, along with its derivative regulations, serve as a starting point for a more productive approach to empowering waqf potential in Indonesia. This empowerment encompasses a broad and comprehensive understanding. Waqf assets, including movable and immovable assets, are managed by a special institution called a nazir for waqf, and the development of waqf assets is carried out. Waqf assets can be distributed for religious and socio-religious purposes. Professional management is a conceptual approach to the overall empowerment of resources in waqf development. Resources must be used in a planned, organized, orderly, coordinated, and controlled manner so that objectives can be achieved effectively and efficiently. Increasingly, people understand and encourage waqf assets, especially in relation to the idea that waqf assets can help improve the economy of the community. Waqf managers now have more responsibilities than simply maintaining and performing routine tasks, and they also seek new ways to develop and empower waqf assets. Therefore, reform efforts are needed to improve waqf management and eliminate factors that cause it to decline.

The legal basis for waqf management and development is expected to provide three benefits: first, developing waqf assets,

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which may include not only land but also cash. Second, ensuring that waqf assets can be managed and developed. As a result, waqf assets will increase, eliminating the need for community maintenance. Third, developing waqf beneficiaries involves developing human resources, not just places of worship or the poor.

Waqf management and development must involve all elements of society as an empowerment measure, ensuring that the community is directly involved and impacted by the policy. Community empowerment is a necessary approach to enhance the dignity of those unable to escape the trap of poverty and underdevelopment. Community empowerment can also be defined as the ability of individuals, working together with the community, to build community empowerment.⁷

A society that has been empowered by the makla (the Islamic community) also requires the creation of sound waqf management. According to Ahmad Ibrahim Abu Sinn, management is defined as knowledge collected, systematized, and recognized in relation to nine universal management truths. Ahmad al-Shabab defines management as the process of mobilizing all resources to achieve ten predetermined goals. Thus, management is the process of planning, organizing, leading, and supervising, carried out by mobilizing organizational resources to achieve these goals (Ahmad.A, 2015).⁸

Ensuring efficient and effective waqf management requires the establishment of sound management based on its functions. Ahmad al-Shabab, in his book "Mabadi'u al-Idarah," and Ahmad Ibrahim Abu Sinn, argue that the main elements of management include planning (al-takhthith), organizing (al-Thanzim), leadership (al'Qiyadah), and supervision (al'Riqabah).

The functions of waqf management are as follows:

⁷ TotokMardikanto, *Pemberdayaan Masyarakat Dalam Pespektif Kebijakan Publik* (Bandung: Alfabeta, 2012).

⁸ Rozalinda, *Manajemen Wakaf Produktif* (Jakarta: Raja Grafindopersada, 2015).

1. Planning (al-takhthith)

Strategic planning is defined by Ahmad Ibrahim and Abu Sinn as the process of determining organizational goals, policies, and programs necessary to achieve specific goals. Furthermore, methods are established to ensure that strategic policies and programs can be implemented according to capabilities and circumstances.⁹

Allah has signaled the need for sound planning, as explained in Surah Al-Ra'd, verse 11, where He says that He will not change the condition of a people until they change their own condition. Planning is a positive attitude towards achieving organizational goals.

According to the authors, there are at least three main aspects that need to be planned in waqf management, including the following:

- a. From a process perspective, this is the basic process used to establish waqf management goals, determine how the goals will be achieved, determine the necessary resources, and establish standards of success in achieving the goals.
- b. From a management function perspective, this will influence and authorize the nazhir (manager) to establish the organization's activity plan.
- c. From a decision-making perspective, it is a long-term decision-making process.
- d. Planning is a strategic step that ensures that waqf assets can be managed productively and sustainably in accordance with Islamic law.

Thorough planning focuses not only on the collection of waqf assets but also on their management, utilization, and distribution for the benefit of the community. Important components of modern waqf planning are as follows:

- a. Identification of Waqf Assets

⁹ Rozalinda, *Manajemen Wakaf Produktif*.

The land assets referred to can be land, buildings, cash, or other assets. Furthermore, it is necessary to analyze the strategic location and potential uses. The final step is to check the legal status. Ensure the assets are legally registered as waqf with the Indonesian Waqf Board (BWI) or other relevant institutions.

b. Social Needs Analysis

Beneficiaries (*Mauquf 'Alaih*) are those who receive waqf benefits, such as the poor, educational institutions, or healthcare facilities. Social and economic priorities must be established by determining primary needs such as education, healthcare, and economic empowerment.

c. Utilization Strategy

Assets are used not only to build religious or worship facilities, but also to develop new economic opportunities through more productive waqf assets, where assets are used to generate income, such as from property rentals, agriculture, or commercial businesses.

d. Management Model

Waqf management must be professional, involving professionals who oversee assets and finances. Furthermore, transparency in management must be ensured by creating a clear and accountable reporting system for the community and waqif recipients.

e. Financing Approach

The planning stage also requires initial financial planning (Initial Funds). This involves obtaining waqf funds or grants to fund initial infrastructure. Another approach is the Sharia Business model. Creating business schemes that adhere to Sharia principles, such as dividends or leases.

2. Organizing (*al-Thanzim*)

Gathering and coordinating the human resources (HR), physical resources, financial resources, information resources, and thirteen other resources necessary to achieve goals. A Muslim always

relies on Allah's command to cooperate in organizational activities, namely to maintain cooperation. This is indicated in Surah Ali Imran, verse 103: "And hold fast to the rope of Allah, and do not become divided. And remember Allah's favor upon you when you were enemies in the days of ignorance, then He united your hearts, and you became brothers by His favor." Thus does Allah explain His verses to you, so that you may find the path to salvation.

During the waqf organizing process, the waqf manager or head of the nazhir allocates resources to the organization according to a predetermined plan. This plan is based on the organizational structure, which explains how the four organizational plans will be implemented, coordinated, and communicated.¹⁰ The organizer is responsible for formulating and assigning tasks and establishing procedures for the management of the waqf institution. Next, determine the organizational structure by indicating the authority and responsibilities of each nazhir, recruitment, selection, training, human resource development, and placement of human resources in the most appropriate waqf management institution.

3. Leadership (Leading/Qiyadah)

Encourage others to become better actors within the organization. The target is to direct, encourage, and communicate with fifteen employees, both individuals and groups.¹¹ In relation to waqf, the leadership function that the nazhir must perform includes applying leadership methods, guidance, and motivation so that they can work effectively and efficiently.

Leadership is crucial for leading to more modern waqf management. The following requirements must be met:

- a. Faith and piety; Possess a strong personality, adhere to Islamic law, and be accountable to Allah SWT.
- b. Clear Vision; Able to see opportunities and potential for better

¹⁰ Erni Trisnawati Sulekurniawan Saefullah, *Pengantar Manajemen* (Jakarta: Kencana Prenada Media Grup, 2008).

¹¹ Rozalinda, *Manajemen Wakaf Produktif*.

management of waqf assets.

- c. Managerial Competence; Understand the concepts of planning, organizing, implementation, and evaluation.
 - d. Good Communication; Having the ability to build good relationships with the waqf owner, the community, the government, and other parties involved in the matter.
 - e. Sustainability-Oriented: Ensuring that waqf assets are managed in a manner that will provide long-term benefits to those who own them.
4. Supervision (Supervision/al-Riqabah)

Supervision is the process of ensuring that activities proceed according to plan. In waqf management, a control function must be implemented to prevent misuse or abuse of waqf assets.¹² Supervision in Islamic management includes internal oversight to ensure trustworthiness and fairness in all duties. Every Muslim must carry out their duties responsibly, be diligent in their work, assess themselves before judging others, and trust that Allah is always watching over everything.

In waqf management, the supervisory function performed by the nazhir is to assess the achievement of operational goals and targets in accordance with investment standards or principles from a sharia economic perspective. To achieve the goals of waqf management, clarification and correction are carried out. Supervision Process in Waqf Management:

a. Supervision Preparation

Develop standard operating procedures (SOPs) for waqf management and supervision and identify success metrics to be monitored, such as asset productivity levels or the number of beneficiaries.

b. Supervision Implementation

¹² Rozalinda.

Conduct routine inspections of physical and non-physical waqf assets and monitor financial reports and operational activities to ensure there are no errors.

c. Evaluation and Follow-up

Analyze management results against the initial plan and success metrics. If violations are found, provide recommendations or sanctions to the responsible parties.

B. The Concept of Waqf-Based Eco-Tourism Development

The concept of waqf development through eco-tourism is not without reason. Waqf-based eco-tourism is the management of sustainable tourist destinations that use waqf funds or assets to create environmental, social, and economic benefits. Lombok boasts a variety of resources ideal for waqf-based eco-tourism, such as natural attractions such as beautiful beaches, mountains, and tropical rainforests, such as Mount Rinjani, Senggigi Beach, and the Gili Islands. Lombok also boasts cultural attractions, such as Sasak traditions, local arts, and unique culinary delights that attract tourists. It also boasts marine biodiversity, rich in coral reefs and rare species.

Eco-tourism development must involve experts, as thorough, integrated, and multidisciplinary research must be conducted before determining the location and potential. This is to prevent the development of tourist destinations that only exploit the beauty and profits without considering the negative impacts of such development. An alternative tourism strategy to address the decline in mass tourism is the development of environmentally friendly tourist destinations.¹³

Ecotourism is considered an alternative way to improve the economic well-being of rural communities because it can provide

¹³ Susilawati Susilawati, "Pengembangan Ekowisata Sebagai Salah Satu Upaya Pemberdayaan Sosial, Budaya Dan Ekonomi di Masyarakat," *Jurnal Geografi Gea* 8, no. 1 (2016), <https://doi.org/10.17509/gea.v8i1.1690>.

employment opportunities, business opportunities, and business skills development. Furthermore, ecotourism offers greater opportunities to control the use of natural resources in specific areas, which can be used as an asset for ecotourism activities.¹⁴

The significant potential seen in Lombok has not yet been utilized to develop a community-based economic axis that could increase income and utilize waqf (endowment) funds. The waqf management model for ecotourism on Lombok Island can be implemented in several ways:

1. Providing Land Waqf for Tourist Destinations

Waqf land can be used to build environmentally friendly tourism facilities, such as:

- a. Ecological camping areas.
- b. Natural trekking trails around Mount Rinjani.
- c. Eco-friendly tourist lodges.

2. Productive Waqf for Tourism Infrastructure

Productive waqf funds can be allocated for:

- a. Development of supporting facilities, such as waste management, renewable energy (solar panels), and environmentally friendly sanitation.
- b. Provision of electric or green energy-based tourist transportation.

3. Community Education and Empowerment

Local communities are involved as primary managers, with training in:

- a. Eco-tourism techniques and nature conservation.
- b. Management of Sharia-compliant businesses, such as Sharia-compliant homestays and tour guide services.

¹⁴ Regina Scheyvens, "Promoting Women's Empowerment Through Involvement in Ecotourism: Experiences from the Third World," *Journal of Sustainable Tourism* 8, no. 3 (2000): 232–49, <https://doi.org/https://doi.org/10.1080/09669580008667360>.

The concept of developing eco-purism will certainly not work well if all parties do not participate in its implementation. Collaboration between stakeholders will certainly result in waqf development that impacts the people of Lombok. The National Sharia Council (DSN MUI) needs to provide Sharia-compliant guidance regarding waqf management, particularly regarding the development of waqf products, to avoid future problems and ensure compliance with Sharia principles.

The Lombok regional government must also provide support through the development of a detailed spatial plan (RDTL) to identify the region's scope and potential for environmentally or naturally-based economic development. Furthermore, governments across the island of Lombok need to create supporting infrastructure, both physical and non-physical, particularly to establish the island's ecotourism brand.

Other parties that must also participate are waqf institutions and village-owned enterprises (BUMDes), in this case as organizations that manage waqf assets and empower communities, which are the main actors in ecotourism development. The readiness of those managing ecotourism-based waqf must be strengthened with funding sources, including cash waqf and asset waqf from local and international donors. Furthermore, these parties can collaborate with Islamic financial institutions to manage funds.

Conclusion

Wakf is a form of worship in Islam that has both spiritual and social dimensions. In Islamic law, waqf is not only valued as a pious deed but also as an act of worship that provides long-term benefits to the community. This is because waqf is a form of devotion to Allah SWT and a tangible contribution to the welfare of society. The development of waqf-based ecotourism in Lombok is an innovative solution for integrating sharia principles in environmental conservation, community empowerment, and supporting sustainable

development. With the support of modern technology, management transparency, and collaboration between various parties, this system can become a relevant waqf management model in the modern era and provide long-term benefits for the community and the environment.

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