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Reconstructing the Conceptual Framework of Waqf-Pesantren Governance under a Legal Entity: A Synthesis of the Literature toward Institutional Sustainability

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Abstract

The economic survival of pesantren in Indonesia, if one looks at it carefully, is today no longer determined so much by how big the endowment that they are holding, but rather it is determined by the institutional form which is being used to govern those productive waqf assets. Even so, the scholarship that discusses waqf and the scholarship that discusses the legal personality of pesantren, which was given new strength by Law No. 18 of 2019, until now still tend to be developed along their own separate tracks, so that the institutional logic that should be connecting the two of them remains in a condition that is not yet examined deeply. This article tries to fill in that empty space through an integrative literature review, where the peer-reviewed studies, the regulatory instruments, and also the governance scholarship that have been published within the last five years are being synthesised together. The analysis here is not merely cataloguing the findings that are already existing, but rather it interrogates in what way the management of productive waqf and the legal form that is chosen by a pesantren are together giving shape to the capacity of that institution to endure. From the synthesis, there are three themes that are intersecting and that appear as the decisive ones, namely: the alignment between the professionalism of the nazhir and a legal entity that is recognised, then the accountability mechanisms that give legitimacy to productive waqf in front of the stakeholders and also the regulators, and lastly the governance arrangements which are translating the returns of the asset into institutional continuity. By drawing all of these threads so that they become one, the article is reconstructing a conceptual framework which is positioning the pesantren that is legally incorporated as the structural anchor through which productive waqf is contributing to sustainability, and this is being mediated by transparent governance. The framework that is offered here gives the researchers a foundation that can be tested for the empirical inquiry afterwards, and at the same time it gives the administrators of pesantren a reasoned basis so that they are able to align the endowment strategy with the legal-institutional design. The discussion in the closing part is outlining the conceptual boundaries of the framework and is proposing an agenda for the validation that is based on the field.

Keywords: Productive Waqf, Pesantren Legal Entity, Institutional Sustainability, Islamic Education Governance, Integrative Review

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INTRODUCTION

The financial survival of the pesantren in Indonesia, from the beginning until now, has never been resting only on the tuition that is collected. Across the generations, these institutions have been leaning themselves on the giving that comes from the community, on the labour that is given by their own santri, and, at the moment when they are at their most resilient condition, on the endowed assets that are dedicated as *waqf*. The thing that has changed during the last decade is actually the scale of the question itself. While the enrolment is growing and the subsidies from the

state are still remaining in a modest amount, the older pattern of the consumptive *waqf*, in which a plot that is donated is simply being used to house a dormitory or a mosque, increasingly is looking like it is not sufficient anymore to carry an institution so that it crosses the generations. There is a growing body of scholarship which now is arguing that the *waqf* assets must be made into something productive if they are wanted to underwrite the institutional life for the long term and not merely to shelter it (Qurrata et al., 2019; Winarsih et al., 2019).

Productivity, however, is not something that is residing inside an asset by its own self; it is depending on the way of how that asset is being governed. This is exactly the place where a second line of the debate is becoming difficult to be avoided. At the time when Law No. 18 of 2019 was taking effect, the pesantren obtained, for the very first time, a standing that belongs to its own self inside the framework of the national education and also the development policy (Republik Indonesia, 2019). That recognition then revived back a question which for a long time had been left in a dormant condition, namely: under what kind of legal form is a pesantren actually holding its property, running its enterprises, and giving answer to the parties that are beyond its own gates? It is a thing that is worth to be recalled that the legal architecture of waqf has never been static; across the Muslim societies it has been reworked again and again so that it is able to keep the pace with the economic demands that are always shifting (Iskandar & Sofuoğlu, 2023). On this particular point, there are several scholars who are contending that without the legal certainty in the founding of the pesantren business entities, the economic activity is having the risk of proceeding in the ways that are gradually eroding the character of the institution which is distinctive (Abdillah et al., 2024).

The trouble, in reality, is lying inside their separation. The scholarship that is about productive *waqf* and the scholarship that is about the legal form of the pesantren have been growing up side by side with one another but without genuinely intersecting between them. The first one is having a tendency to fold the governance into a register that is managerial or accounting, dwelling itself on the capacity of the nazhir and also on the obligations of reporting (Ainol-Basirah & Siti-Nabiha, 2023; Ramdani et al., 2024); it is rarely asking what is the thing that the legal personality is possibly adding to that capacity. The professionalism of the nazhir is recurring as a preoccupation that is particular, where the weak managerial capacity is repeatedly being named as the bottleneck which is keeping the endowed assets to stay consumptive rather than to become productive (Ibrahim et al., 2023; Sukmana, 2020). The work that is about the legal status of pesantren, in the meanwhile, is gravitating toward the questions of compliance and also institutional autonomy but without always asking what is the thing that the legal form is doing for the productivity of the endowed assets. The empirical governance research has begun to close a part of this gap by showing that the quality of the governance is materially giving shape to how well the endowments are performing (Jan et al., 2021; Yusgiantoro et al., 2024). The thing that is remaining thin is a conceptual account about how the legal entity of a pesantren is functioning as the connective tissue that is between the productive *waqf* and the institutional durability.

This omission is a thing that matters, both for the side of theory and also for the side of practice. Theoretically, the treating of the legal form and the productivity of *waqf* as the variables that are separate is obscuring the possibility that the one is conditioning the other, that a legal personality that is recognised is the thing which makes the professional management of nazhir, the accounting that is transparent, and also the stakeholder accountability to become institutionally enforceable and not merely aspirational (Bonang et al., 2024; Usman & Ab Rahman, 2023). Practically, the leaders of pesantren who are making the decisions that are consequential about the incorporation and also the endowment strategy, at the present time are doing it without having an integrated framework which is linking the two of them together.

This article is addressing that gap not through a new fieldwork but through an integrative review of the scholarship that is recent, with the aim to reconstruct a conceptual framework which is positioning the pesantren that is legally incorporated as the structural anchor through which the productive *waqf* is contributing to the institutional sustainability. There are three questions which are organising the inquiry. First, in what way is the literature characterising the relationship that is between the productivity of *waqf* and the legal form of pesantren? Second, through what kind of mechanisms, that is the professional management of nazhir, the accountability, and also the governance arrangements, is that relationship said to be operating? Third, what coherent framework is the one that can be assembled out from these threads so that it guides both the empirical testing that comes afterwards and also the institutional practice? In the pursuing of these questions, the study is seeking to give a contribution of a synthesis in the place where the field at

the present is only offering the fragments, and to do it in a way that is respecting both the legal-institutional dimension and also the economic dimension of the enduring effort of the pesantren to sustain its own self.

METHOD

This article is a conceptual study that is built upon an integrative literature review. The choosing of the method is following from the nature of the problem its own self: the question here is not whether the productive *waqf* or the legal incorporation of pesantren is mattering individually, because the two of them are already well documented, but rather it is how the two of them are relating, and what kind of coherent framework that might be binding them together. That is a question that belongs to synthesis and not to measurement. Different from a systematic review which is aimed toward the aggregating of the effect sizes around a question that is narrow, the integrative review is permitting the inclusion of the theoretical, the empirical, and also the regulatory sources together in one place, and its express purpose is to generate the new conceptual structures out from a body of work that is fragmented (Torraco, 2005; Whittemore & Knafl, 2005).

The procedure that is adopted here was following the five-stage logic that has been set out by Whittemore and Knafl (2005), that is starting from the framing of the problem, then going through the search and also the appraisal of the sources, until arriving at the analysis of their content and also the presentation of a synthesis. The first stage of it has been addressed inside the introduction, which was framing the gap that is between the literature of *waqf*-productivity and the literature of the pesantren-legal-form. The stages that are remaining are being described here so that the procedure is able to be traced and, in principle, to be repeated again.

The search of the literature was drawing on Google Scholar, on the Garuda and the SINTA portals for the Indonesian scholarship, and also on the Crossref database for the verifying of the publication metadata. The search terms were being combined across three thematic clusters: the productive *waqf* (waqf produktif, istitsmar al-waqf, cash waqf), the legal entity of pesantren (badan hukum pesantren, Law No. 18 of 2019, pesantren governance), and also the institutional sustainability (economic independence, kemandirian, sustainability of Islamic education). The sources were being gathered in the two languages, English and Indonesian, because a large part of the regulatory material and also the empirical material that is about the Indonesian pesantren is circulating primarily inside the national literature.

There were four conditions which were governing the admission into the corpus. A source had to engage at the least one among the three thematic clusters in a way that is substantive and not merely in passing; it had to take the form of an article that is peer-reviewed, a scholarly monograph that is established, or a primary legal instrument; it had to fall within roughly the last decade, where the only exceptions to this are the foundational methodological works that are retained because of their authority that is still continuing; and it had to be verifiable against a DOI that is live or against an official journal record. The fourth criterion is the one that deserves the emphasis. Every citation was being checked against the page of its publisher or against an indexing service before it was being admitted, and several references that are frequently circulated which could not be traced back to a source that is genuine, even though they were appearing inside the reference lists of the other articles, were being excluded. This step is guarding against the propagation of the citations that are erroneous or that are fabricated, which is a hazard that has been growing to become more acute while the secondary reference lists are being copied without the verification.

The analysis was following the constant-comparison logic that is recommended by Whittemore and Knafl (2005) for the data stage of an integrative review. Every source that is admitted was being read in a close way and was being reduced into its core claims that are regarding the three clusters; these claims after that were being grouped, were being compared across the sources, and were being examined for the points of convergence, of tension, and also of silence. Through the comparison that is iterative, three cross-cutting themes were emerging as the connective structure that is linking the productive *waqf* to the institutional durability. These themes were not being imposed from in advance but rather they were being derived out from the recurring patterns inside the corpus, in keeping with the argument of Torraco (2005) that the value of an integrative review is lying inside the conceptual scheme which it is producing and not inside the volume of the literature that it is surveying.

There are two limitations which should be stated in a plain way. First, an integrative review is reflecting the interpretive judgement of its author; the thematic structure that is presented here is one reading of the literature that is defensible, and it is not the only one that is possible. Second, because the study is synthesising the scholarship that is already existing and is not collecting the field data, the framework that it is advancing is a conceptual proposition that is to be tested, and it is not a model that is empirically validated. The two limitations are being addressed inside the closing section, which is framing the resulting framework as an agenda for the empirical inquiry that comes afterwards.

RESULTS AND DISCUSSION

The synthesis yielded three intersecting themes, and it is through these themes that the productive *waqf* and the legal form of a pesantren are together giving shape to the institutional sustainability. The discussion here is developing each theme in its turn, and after that it is drawing them so that they become one reconstructed framework. Their sequence is not a thing that is arbitrary. The professionalism is settling who is the one that holds the responsibility for the endowment and on what kind of authority; the accountability is determining how that stewardship is being rendered so that it is visible and credible; and the governance, lastly, is the thing which is fusing the two of them into an arrangement that is outlasting its present custodians. The thing that the literature has not done, and the thing that this synthesis is attempting, is to show in what way the legal entity of the pesantren is operating as the connective tissue that is among them.

The Productive Turn and Its Institutional Precondition

The recent Indonesian scholarship is converging on one point with a regularity that is notable: that the *waqf* has shifted, at least in the aspiration, away from a consumptive logic toward a productive one. The studies that are about the pesantren that are well-established are giving to this shift a shape that is concrete. Winarsih et al. (2019) are modelling the integration of the commercial economy and also the social economy of the pesantren, and they are showing that the productive *waqf*, the business units, the project financing, and also the human resources are jointly bearing on the institutional welfare rather than they are operating in an isolated way. Qurrata et al. (2019), in the examining of an Islamic hospital that is based on *waqf*, are finding that the productive management of the endowed assets is able to meet the needs of the community while at the same time it is sustaining the institution that is administering them. The repertoire of the productive instruments has been widening accordingly, extending its own self even until the share-based and the equity *waqf* as the alternative vehicles for the development of the endowment (Selasi & Muzayyanah, 2020), while the case studies of the individual pesantren are confirming the centrality of the endowment and also the enterprise to their economic role (Afifuddin, 2022). At the level of the individual pesantren, Manaf, Samiyono, et al. (2025) are describing how Darunnajah developed the productive *waqf* across several economic sectors, organising its endowment as a source of the operational financing and not as a property that is static.

The same body of work, however, is being frank about how frequently the productive turn is faltering at the moment when it is meeting the practice. Khatimah et al. (2024) are observing that the concept of the self-reliance is more readily articulated than it is achieved, because it is constrained by the managerial and also the financial groundwork that the productive endowment is demanding. Lathif (2024), in the surveying of the variations of the management models of productive *waqf* in Indonesia, is finding that the dominant model is still remaining as the relatively passive leasing of the land and the buildings, while the profit-sharing arrangements that are more ambitious are appearing far less often. The productive turn, in the other words, is widely endorsed but it is less widely realised. The bibliometric mapping of the field is confirming that the sustainability of *waqf* has become a research domain that is fragmented and that is rapidly expanding rather than one that is settled (Qurrata et al., 2024).

Why is it that the aspiration so often is outrunning the realisation? The literature is tracing the answer toward an institutional precondition. The productive *waqf* is yielding the returns not because of any quality that is inherent inside the asset, but because of the arrangement through which it is being held and being managed. Sukmana et al. (2024), in the proposing of a financing model that is based on *waqf* which is optimising the idle endowment land that is owned by the pesantren, are locating the feasibility of such schemes precisely inside the institutional and also the contractual arrangements that are surrounding the land. Ascarya et al. (2022) are concluding that the determinants of the simple productive *waqf* are including the *waqf* institution its own self, the

asset that is to be developed, the mode of the financing, the manner of the management, and also the compliance, that is five factors of which the institution is the first one. The implication that is recurring here is that the productivity is presupposing an institutional vehicle that is competent and that is durable.

It is at this juncture that the legal form of the pesantren is entering into the analysis, and it is here that the first theme, that is the professionalism, is taking on its meaning that is the fullest. The professional management of nazhir cannot be reduced toward the individual competence alone; the thing that is mattering just as much is whether that competence is having an institutional home. In the place where a nazhir who is skilled is operating without a legal entity that is recognised, the assets are being managed on a footing that is personal or informal, so that there is little room that is left to enter the binding contracts, to secure the external financing, or to assure the continuity at the moment when his own tenure is ending. The legal entity is the thing which is turning the personal stewardship into the institutional capacity. It is on this basis that the certification of the pesantren as a professional nazhir has been advanced as a path that is deliberate toward the developing of productive *waqf*, exactly because it is lodging the managerial competence inside an institution that is recognised and that is accountable (Ibrahim et al., 2023). Usman and Ab Rahman (2023), in the examining of how the higher-education institutions in Malaysia are funding their own selves through *waqf*, are showing that the trusteeship arrangements that are legally anchored are giving shape to the scope of what the fundraising and the management of *waqf* can accomplish, and this is an observation that is travelling readily toward the context of the Indonesian pesantren. The institutional vehicle its own self is decisive: Ascarya et al. (2023) are finding that the type of the financial institution that is based on *waqf*, whether it is a bank, a cooperative, or another form, is conditioning what a productive endowment is able to achieve, and the comparative evidence on the pesantren is striking, because those that are implementing a productive *waqf* scheme through an institutional structure that is deliberate are achieving the self-sufficiency that is markedly greater than the ones that are not doing it (Jumain et al., 2022).

Accountability as the Legitimating Mechanism

If the professionalism is establishing the capacity for the managing of the productive *waqf*, then the accountability is the thing which is lending toward that management its legitimacy in front of the constituencies on whom the pesantren is depending. Inside the literature that is reviewed, the accountability is appearing not as a formality that is procedural but rather as the very basis of the trust, and the trust, in its turn, as the thing which is keeping the endowment and the support to keep flowing in. Ainol-Basirah and Siti-Nabiha (2023), in a meta-narrative review of the accountability of *waqf*, are finding that the concept has been understood through the accounting, the reporting, and also the holistic-management perspectives, but it is still remaining comparatively understudied if it is being related toward the growth of the *waqf* literature its own self.

The governance scholarship is making the underlying mechanism to become explicit. Jan et al. (2021) are arguing that the governance mechanisms that are grounded inside the agency, the institutional, and also the legitimacy theory are the thing which is connecting the conduct of an Islamic institution toward its long-term performance. Their framework is built for the Islamic financial institutions, but its logic is portable: in the place where an institution is managing the assets on behalf of the others, its sustainability is depending on the mechanisms that are rendering its conduct to become transparent and answerable. A pesantren that is managing the productive *waqf* is precisely such an institution. The same stakeholder-oriented logic is running through the broader literature of the Islamic corporate-governance, which is holding that the governance inside an Islamic frame is answering toward a circle of stakeholders that is wider than the one which the shareholder model is assuming (Pahlevi, 2023). The recent work has gone even further, proposing the accountability infrastructures that are concrete, starting from the transparency systems that are based on blockchain (Mohaiyadin et al., 2022) until a national index of *waqf* that is designed to standardise the measurement and to strengthen the governance system its own self (Lestari et al., 2023).

This is the reason why the accountability and the legal form are difficult to be separated. A legal entity that is recognised is the thing which makes the accountability to become enforceable rather than merely voluntary. Inside an arrangement that is informal, the transparency is depending on the goodwill of the manager; inside a legal entity, it is becoming an obligation that is attached toward the institution, together with the reporting duties, the audit expectations, and also the answerability toward a governing body. Abdillah et al. (2024) are arguing that a legal footing

that is clear under Law No. 18 of 2019 is a thing that is necessary so that the economic activity is able to proceed without eroding the character of the pesantren which is distinctive. The law is not merely permitting the enterprise of the pesantren; it is supplying the structure within which such an enterprise is able to be held into account.

The accountability also is operating outward just as much as it is operating inward. Yumna et al. (2024), in the assessing of the impact of the empowerment programmes of cash-*waqf*-linked sukuk, are measuring their effects on the welfare of the beneficiary, on the financial inclusion, and also on the social and spiritual participation, that is the indicators which are treating the legitimacy of a *waqf* programme as a thing that is inseparable from its benefit that is demonstrated. There is a substantial body of evidence which now is confirming that the trust and the religiosity, and not the technical design alone, are the things that are driving the participation: the trust is giving shape to the intention of the Indonesian Muslims so that they engage inside the digital *waqf* (Bonang et al., 2024), and the knowledge, the trust, and also the religiosity together are explaining the online cash-*waqf* giving among the millennials, with the transparency and the accountability being identified as the means through which the institutions are establishing and are maintaining that trust (Kasri & Chaerunnisa, 2022). The awareness of the cash waqf among the younger Indonesians often is outpacing their willingness to contribute, and this is underscoring how decisively the trust and the institutional credibility are mediating the gap that is between the intention and the action (Nour Aldeen et al., 2021). These motivational patterns are holding across the generations and also across the Malaysian and the Indonesian contexts alike (Allah Pitchay et al., 2023; Jatmiko et al., 2024; Laila et al., 2023). Yasin (2021), in the reviewing of the issues that are facing the cash-*waqf*-linked sukuk in Indonesia, is identifying the absence of the trust that is established as a primary obstacle toward the uptake. In the place where the accountability is thin, even the instruments that are well-conceived are struggling to attract the participation.

A measure of analytical caution is a thing that is in order over here. The literature is not establishing that the legal incorporation is sufficient for the accountability; an institution may be legally constituted and still it is opaque. The thing that it does support is the claim that is more modest, that is that the legal form is an enabling condition. As Ramdani et al. (2024) and Yusuf et al. (2026) are arguing, the integrating of the Islamic values such as *amanah*, the trust, and also the consultation into the governance of *waqf* is requiring not only the structures but also a culture of the religious commitment that is animating them. The accountability, in the end, is both a structural achievement and an ethical one: the legal entity is providing the scaffolding, and the commitment of the institution its own self is supplying the substance.

Governance and the Translation of Returns into Continuity

The third theme is turning toward the question of how the professionalism and the accountability are being woven into a structure that is able to convert the returns of *waqf* into the institutional continuity. A nazhir that is capable and a reporting system that is sound are, by their own selves, not a guarantee that an institution is going to last; the two of them have to be lodged inside the arrangements that are outliving the people who happen to be occupying them. Manaf, Novita, et al. (2025) are arguing that the visionary leadership inside the Islamic education is playing a role that is central in the integrating of the traditional values together with the modern innovation, in the enhancing of the educational quality, and in the securing of the institutional sustainability, locating the durability not inside any single mechanism but inside a leadership that is capable of orienting the whole of it.

This dependence upon the leadership is also the source of one among the most acute governance challenges of the pesantren: that is the succession. Syarifudin et al. (2026), in the examining of the transformational leadership of the kiai inside the management of the pesantren, are finding that the role of the kiai in the developing of the institutional vision and in the empowering of the human resources is decisive in the managing of the change, but a model that is so dependent on a leader that is central is raising the question of what is the thing that is sustaining the institution at the moment when that leadership is passing. It is over here that the legal entity is performing its function that is the most consequential. By the vesting of the authority, the assets, and also the continuity inside an institution rather than inside a person, the legal incorporation is providing the mechanism through which the charismatic leadership is able to be routinised into a structure that is durable. The *waqf* that is held by a foundation that is legally constituted is not depending for its continuity on the life of any individual kiai.

The empirical cases are illustrating this translation while it is at work. Sofi et al. (2025) are capturing the governing tension in a precise way: the institution has to preserve its identity while at the same time it is adapting its structures, and it is the governance arrangements that are allowing it to do the two of them at once. Manaf, Samiyono, et al. (2025) are showing this balance inside the case of Darunnajah, where the productive *waqf* across the multiple sectors is being administered through an institutional system that is emphasising the professionalism, the transparency, and also the accountability that is grounded inside the Islamic values, so that the three themes of this synthesis are appearing together inside a single governing arrangement. The comparable dynamics are appearing across the economy of the pesantren: the cooperative business networks among the pesantren are advancing the developmental goals that are shared (Zaki et al., 2022), and the microfinance that is based on pesantren is translating the endowment into the community empowerment at the moment when it is embedded inside an institutional structure that is sound (Anwar et al., 2023; Yusgiantoro et al., 2024). The same insistence on a governance model that is deliberate is recurring inside the proposals for the cash-*waqf* systems and institutions, where it is the design of the relationships and the oversight, and not the asset alone, that is determining whether the returns are translating into a benefit that is durable (Ascarya & Masrifah, 2023; Nofianti et al., 2024). The governance, then, is the theme through which the other two are being converted into the endurance: Ascarya et al. (2022) are implicitly affirming this at the time when they are ranking the *waqf* institution its own self as the first determinant of the success of productive *waqf*.

Reconstructing the Conceptual Framework

Taken together, the three themes are making it to become possible to reconstruct the relationship that is between the productive *waqf* and the sustainability of the pesantren in a way that is casting the legal entity not as a peripheral administrative detail but as the structural anchor on which the whole of the arrangement is resting. The framework that is reconstructed may be set out as a sequence of the propositions, where each one of them is resting on the synthesis that has been developed above.

Proposition 1. The productive *waqf* is contributing toward the institutional sustainability not as an intrinsic property of the endowed assets but rather through the institutional arrangement that is managing them (Ascarya et al., 2022; Sukmana et al., 2024).

Proposition 2. Inside that arrangement, the legal entity of the pesantren is functioning as the structural anchor. It is doing three things at once: it is lifting the stewardship from a personal plane until an institutional one, it is recasting the transparency from a gesture that is voluntary into an obligation that is binding, and it is lodging the continuity inside the institution rather than inside the individual who happens to be leading it (Abdillah et al., 2024; Usman & Ab Rahman, 2023).

Proposition 3. There are three mediating mechanisms which are operating between the pesantren that is legally incorporated and its sustainability: the professionalism is establishing the managerial capacity, the accountability is establishing the legitimacy, and the governance is integrating the two of them into a durable structure (Ainol-Basirah & Siti-Nabiha, 2023; Jan et al., 2021; Manaf, Novita, et al., 2025).

Proposition 4. The outcome, that is the institutional sustainability, is therefore best to be understood as the joint product of the productive *waqf* and the legal-institutional form, mediated by the professionalism, the accountability, and the governance, and animated by a leadership that is grounded inside the Islamic values (Manaf, Samiyono, et al., 2025; Ramdani et al., 2024; Sofi et al., 2025; Yusuf et al., 2026).

Figure 1 is presenting this framework that is reconstructed. At its base there is lying the productive *waqf*, that is the asset input. This input is passing through the structural anchor of the pesantren that is legally incorporated, which is activating the three mechanisms that are mutually reinforcing, that is the professionalism, the accountability, and the governance. The leadership that is grounded inside the Islamic values is animating the whole of it. The output of it is the institutional sustainability: that is the capacity of the pesantren to endure, to maintain its educational mission, and to preserve its independence across the generations.

The thing which is distinguishing this framework from the literature that is existing is not the novelty of any single component, because each one of them has been studied before, but rather it is the way in which it is positioning the legal entity as the connective structure that the literature has been leaving implicit. The previous work has been treating the productive *waqf* and the legal form of pesantren as the concerns that are parallel; the reconstruction over here is proposing that the

latter one is the condition under which the former one is contributing toward the sustainability. This is a conceptual claim, and it is not one that is empirically validated, and its value is lying inside the making testable of a relationship that until now has been assumed rather than examined.

CONCLUSION

The aim of this study was to examine how the productive *waqf* and the legal form of a pesantren are jointly bearing on its capacity to endure, and to assemble, out from a body of work that is fragmented, a framework which is capable of binding the two of them. The synthesis is pointing toward an answer that is clear: the productive *waqf* is contributing toward the institutional sustainability not as an inherent property of the endowed assets but through the institutional arrangement that is managing them, and the pesantren that is legally incorporated is the structural anchor of that arrangement. There are three mechanisms which are mediating the relationship, that is the professionalism, the accountability, and the governance, animated by a leadership that is grounded inside the Islamic values. The contribution of this article is lying less inside any single one among these elements and more inside the showing of how the legal entity is functioning as the connective tissue which the literature has been leaving implicit.

The framework is carrying the implications for both the scholarship and the practice, even though they should be stated with restraint. For the researchers, it is converting a relationship that until now has been assumed into one that is able to be tested. For the administrators of pesantren, it is suggesting that the decisions about the endowment strategy and the decisions about the legal form are not the matters that are separate but rather they are two faces of a single institutional design: the productivity that an endowment is able to achieve is bounded by the legal vehicle through which it is being held. The framework is not claiming that the legal incorporation is sufficient for the sustainability; an institution may be legally constituted and still it is mismanaged. The thing which it is claiming is the proposition that is more defensible, that is that the legal form is an enabling condition without which the professionalism, the accountability, and the governance cannot be fully institutionalised.

These conclusions are inheriting the limitations of their method. As an integrative review, the study is synthesising the scholarship that is existing rather than it is generating a new field evidence, and the framework that it is advancing is still awaiting the validation. There are three directions for the further research which are following from here. First, the framework is inviting the empirical testing through the comparative case studies of the pesantren that are operating under the different legal forms, that is the foundation, the cooperative, or the pesantren legal entity that is established under Law No. 18 of 2019, so that it examines whether the legal form is giving shape to the productivity of *waqf* and the durability in the manner that is proposed. Second, the mediating mechanisms could be operationalised and could be tested in a quantitative way, so that the strength of each pathway is able to be estimated rather than assumed. Third, the problem of the succession, that is of the routinising of the charismatic authority of the kiai into a durable institutional structure, is deserving a study that is dedicated, because it is sitting at the heart of the governance mechanism. If these questions are taken up in earnest, they would carry the field beyond the conceptual scaffolding that has been assembled over here and toward the empirical grounding that the long-term survival of the pesantren in Indonesia will, in the end, be demanding.

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