



Developing a Waqf Sociopreneurship Model for Strengthening Family Resilience in Roumah Waqf Surabaya

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Abstract

This study develops a family-centered waqf sociopreneurship model by examining how productive waqf is transformed into a sociopreneurship ecosystem for family stability and resilience. The family economy is the micro-institution most impacted by modern economic developments. Using a qualitative case study at the Surabaya Waqf House, data was collected through in-depth interviews, observation, and document analysis. The findings indicate that the family-centered waqf sociopreneurship model positions the family as a central mediating institution connecting waqf assets, sociopreneurship, family resilience, and sustainable social welfare. The family waqf management pattern is symbiotic, where the waqf donor donates his family's assets, but they receive the results of management as beneficiaries of the waqf. This pattern is called transformation.

Keywords: Waqf, Sociopreneurship, Family Resilience, Roumah Wakaf Surabaya

INTRODUCTION

Family resilience has emerged as a strategic issue in global development, as the family constitutes the fundamental unit of sustainable economic, social, and human development (Junarti et al., 2023). Across many countries, the development paradigm has gradually shifted from an exclusive focus on economic growth toward strengthening family capacities to enable families to withstand, adapt to, and thrive amid increasingly complex socioeconomic dynamics. Within this framework, family resilience is no longer understood merely as the ability to meet economic needs; rather, it encompasses the capacity to achieve economic self-reliance, expand access to productive resources, strengthen social capital, and foster sustainable well-being (Nurjanah et al., 2022).

One instrument that embodies these characteristics is waqf. Waqf is designed to generate continuous and sustainable benefits through the productive management of endowed assets. Throughout the history of Islamic civilization, waqf has served as a vital mechanism for financing education, healthcare, public infrastructure, and community economic empowerment (Mutmainah et al., 2025). In contemporary practice, however, waqf management continues to be dominated by an asset preservation paradigm, in which safeguarding endowed assets and ensuring regulatory compliance are regarded as the primary indicators of successful waqf management (Wahyudin et al., 2025).

With the growing development of productive waqf, an increasing body of research has documented a shift in waqf management from asset preservation toward economic empowerment. Previous studies have demonstrated that waqf assets possess considerable potential to be developed through investment, productive enterprises, and institutional strengthening, thereby contributing to broader socioeconomic development (Johari et al., 2024). Nevertheless, existing research has predominantly focused on governance, financing innovation, digital transformation, and business model development, while paying comparatively limited attention to the implications of productive waqf for family well-being and resilience.

At the same time, the emergence of sociopreneurship has introduced a new perspective on waqf management. Previous studies suggest that integrating social entrepreneurship principles into waqf institutions enhances community participation, strengthens collaboration between *nāẓir* and *wāqif*, and creates broader social value

than conventional philanthropic approaches (Maryani et al., 2023). Likewise, sociopreneurship-based waqf management has been shown to stimulate the establishment of productive enterprises oriented toward community empowerment. However, these studies primarily examine institutional effectiveness, innovation in asset management, or the development of waqf-based business organizations (Maryam et al., 2023). Their principal outcomes remain centered on asset productivity and institutional sustainability, rather than on the long-term resilience of beneficiary families.

Furthermore, several studies have explored the relationship between productive waqf and family economic empowerment through the concepts of family waqf and socio-entrepreneurship. Their findings indicate that family-based waqf management contributes to increased household income, stronger social solidarity, and greater community economic participation (Zaenurrosyid et al., 2024). Despite these contributions, the existing literature largely focuses on describing family waqf practices and their economic impacts at the household level (Cahyandari et al., 2025). It has yet to develop a comprehensive theoretical framework that explains the causal relationship among productive waqf, sociopreneurship, and family resilience as an integrated model of development within the broader framework of Islamic social finance.

Based on this body of literature, at least three significant research gaps can be identified. First, most existing studies adopt an institution-centered perspective, evaluating the success of waqf primarily in terms of governance quality, *nāẓir* accountability, and the growth of productive assets, while giving limited attention to families as the ultimate beneficiaries of waqf. Second, sociopreneurship has generally been conceptualized as a social business strategy without adequately explaining the mechanisms through which it contributes to the development of sustainable family resilience. Third, there remains an absence of a comprehensive conceptual model integrating productive waqf, sociopreneurship, and the perspective of *Maqāṣid al-Sharī'ah* into a unified theoretical framework capable of explaining how waqf assets are transformed into instruments for strengthening family resilience (Ibrahim et al., 2024).

This study was conducted at Roumah Wakaf Surabaya, a waqf institution that develops endowed assets through a sociopreneurship approach aimed at community economic empowerment (Laldin & Djafri, 2021). Unlike conventional waqf institutions

that primarily focus on asset management or benefit distribution, Roumah Wakaf implements a range of productive economic programs that actively engage community members as key actors in creating social value. These distinctive characteristics make Roumah Wakaf an appropriate empirical setting for examining how waqf can evolve from a philanthropic instrument into a sustainable family empowerment ecosystem.

Against this backdrop, this study aims to develop a Family-Centered Waqf Sociopreneurship Model grounded. Unlike previous studies that have regarded asset productivity or institutional performance as the principal indicators of successful waqf management, this research proposes a new paradigm that positions family resilience as the ultimate objective of productive waqf. Its primary theoretical contribution lies in developing a conceptual model that explains how waqf assets are transformed through sociopreneurship mechanisms into instruments for strengthening families' economic capacity, enhancing social capital, and promoting sustainable social well-being.

METHODS

This study employed a qualitative approach using an intrinsic case study design to develop an in-depth understanding of the waqf sociopreneurship model in strengthening family resilience. The intrinsic case study approach was selected because it enables a comprehensive exploration of institutional processes, interactions, and dynamics that cannot be adequately captured through quantitative methods. The study was conducted at Roumah Wakaf Surabaya, a waqf institution that develops endowed assets through a sociopreneurship approach and community empowerment initiatives. Data were collected from both primary and secondary sources. Primary data were obtained through in-depth interviews with foundation board members, *nāzirs* , program administrators, assisted entrepreneurs, and beneficiary families. Participants were selected using purposive sampling based on their direct involvement in either the management or utilization of productive waqf programs. Secondary data consisted of the institution's annual reports, program documents, financial reports, waqf regulations, and relevant scholarly publications. Data collection was conducted through semi-structured interviews (Nasution, 2023), limited participant observation of economic empowerment activities, and document analysis to obtain a comprehensive understanding of the implementation of waqf sociopreneurship.

The data were analyzed using thematic analysis integrated with the constant comparative method to identify patterns of relationships among the findings and subsequently develop a conceptual model. The analytical process involved data reduction, open coding, grouping codes into major themes, developing conceptual categories, and establishing relationships among these categories to explain the mechanisms through which waqf sociopreneurship fosters family resilience. The trustworthiness of the findings was ensured through source triangulation, methodological triangulation, member checking with key informants, and peer debriefing involving scholars with expertise in waqf and Islamic economics. This methodological strategy was adopted because the study sought not only to describe the practices of productive waqf management but also to develop the Family-Centered Waqf Sociopreneurship Model as a conceptual framework explaining how waqf assets are transformed into instruments for strengthening family resilience .

RESULT AN DISCUSSION

Transforming Productive Waqf into a Family-Centered Sociopreneurship Ecosystem in Roumah Wakaf Surabaya.

The transformation of productive waqf into a family-centered sociopreneurship ecosystem at Roumah Wakaf Surabaya demonstrates a fundamental shift in the role of beneficiary families. Rather than being positioned as passive recipients of waqf benefits, families have become the primary actors in managing and developing waqf-based economic initiatives. Based on interviews with the institution's management, the empowerment strategy was intentionally designed to strengthen the capacity of the family as a whole rather than focusing solely on individual beneficiaries. One program manager explained that productive waqf initiatives are structured to engage every family member according to their respective abilities, thereby ensuring that the resulting economic benefits are shared collectively and sustained over time.

The findings further indicate that family participation in economic activities facilitated through waqf assets has strengthened the integration between social and economic dimensions. Beneficiary families reported that they received not only access to productive capital but also continuous assistance in managing family-based enterprises. One participant explained that, prior to joining the program, business activities were conducted individually; however, participation in the program

encouraged all family members to contribute to production, marketing, and financial management.(Hidayat, 2026)

Interviews also revealed that the sociopreneurship model implemented by Roumah Wakaf prioritizes social impact as its primary objective, while economic returns function as a mechanism for sustaining the program. According to one manager, the success of a business is measured not merely by increased income but also by the family's capacity to empower other families facing similar socioeconomic challenges. This approach has gradually cultivated a culture of mutual support and social responsibility among beneficiary households (Ichsan, 2026).

The study found that the transformation of productive waqf into a sociopreneurship ecosystem is facilitated through a continuous business incubation process. Managers explained that beneficiary families receive entrepreneurship training, marketing assistance, and character development grounded in social responsibility. One informant emphasized that the training extends beyond profit generation by instilling a sense of responsibility to contribute to the well-being of the surrounding community (Hidayat, 2026).

Another important finding concerns the shift in beneficiaries' mindset from dependence on external assistance to economic self-reliance. Prior to participating in the program, many respondents acknowledged that they relied heavily on social assistance and lacked long-term economic planning. Following their involvement in waqf-based sociopreneurship activities, however, they began to perceive entrepreneurship as a means of securing their family's future independently. This transformation is reflected in the growing initiative shown by beneficiary families to expand their businesses without excessive dependence on program facilitators.

Interview data further indicate that the availability of waqf assets provides families with a greater sense of security in conducting economic activities. Several participants explained that access to waqf-based facilities significantly reduced operational costs that had previously constrained business development. One entrepreneur noted that access to production facilities and business premises enabled the family to reinvest profits into business expansion rather than allocating resources to rental expenses and other operational costs (Ichsan, 2026).

The findings also demonstrate that relationships between program managers and beneficiary families are built through a participatory mentoring process. Rather

than acting solely as supervisors, managers serve as partners who actively assist families in overcoming business challenges. One respondent explained that frequent communication with program facilitators created an atmosphere of trust, allowing families to openly discuss the difficulties encountered in managing their enterprises.

A particularly notable phenomenon is the emergence of socioeconomic networks among beneficiary families. Through participation in the same program, families established collaborative relationships involving product distribution, market information exchange, and joint procurement of raw materials. According to one participant, these networks reduced unhealthy competition while fostering cooperation and collective business development among beneficiaries.

The study also reveals the prominent role of women within the sociopreneurship ecosystem established by Roumah Wakaf. Many of the successful enterprises are managed primarily by women, particularly housewives, with support from other family members. One respondent explained that the program provided women with opportunities to enhance household economic capacity without neglecting their domestic responsibilities. This finding suggests that productive waqf contributes not only to household income generation but also to women's economic empowerment within the family context (Hidayat, 2026).

Another significant finding concerns the involvement of younger family members in waqf-based entrepreneurial activities. According to program managers, children and adolescents are encouraged to develop entrepreneurial skills from an early age through training sessions and practical business experience. One participant reported that young family members played a particularly important role in digital marketing, enabling family businesses to expand their market reach and adapt to changing commercial environments.

The sustainability of the program is supported not only by economic incentives but also by the internalization of Islamic values. Participants consistently emphasized that understanding waqf as a form of continuous charitable worship (*ṣadaqah jāriyah*) serves as an important source of motivation in conducting business activities. One beneficiary explained that business success is viewed not merely as a personal achievement but as a trust (*amānah*) that should generate benefits for the wider community. Consequently, economic activities are closely intertwined with spiritual and social responsibilities.

The interviews further indicate that participation in the waqf-based sociopreneurship program has strengthened family resilience. Respondents reported that more stable household income has enabled them to meet educational, healthcare, and other essential family needs more effectively. Several families also stated that they had begun accumulating savings and planning long-term business investments, reflecting greater financial stability and preparedness for future uncertainties (Ichsan, 2026).

The findings additionally demonstrate that the ecosystem developed by Roumah Wakaf extends beyond the creation of productive business units to fostering a broader culture of social entrepreneurship within the community. According to program managers, beneficiary families are encouraged to become local change agents capable of inspiring and mentoring others. This objective is reflected in the growing number of families voluntarily assisting neighbors and relatives interested in establishing similar businesses.

Another noteworthy phenomenon is the transformation of beneficiaries' social status within their communities. Several respondents explained that, prior to joining the program, they were generally perceived as recipients of social assistance. Following their participation, however, they became recognized as entrepreneurs capable of contributing to local economic development. This positive shift in social perception has enhanced their self-confidence and strengthened their social standing within the community.

Overall, the findings demonstrate that the transformation of productive waqf into a family-centered sociopreneurship ecosystem at Roumah Wakaf Surabaya extends far beyond generating economic benefits. Productive waqf serves as the foundation for integrating economic empowerment, family cohesion, social networking, religious value internalization, and the development of a social entrepreneurship culture. Through this integrated approach, beneficiary families evolve from passive recipients of waqf benefits into active agents of empowerment capable of generating sustainable economic and social value for both their households and the wider community.

Mechanisms of Family Resilience through Waqf Sociopreneurship

The findings reveal that family resilience fostered through waqf sociopreneurship at Roumah Wakaf Surabaya is not developed instantaneously but emerges through a gradual and continuous empowerment process. Based on in-depth interviews with program managers and beneficiary families, the study identified five interrelated mechanisms through which family resilience is strengthened: economic capacity, entrepreneurial capability, social capital, adaptive capacity, and intergenerational sustainability. These mechanisms consistently emerged across interviews with multiple participants, indicating that family resilience is constructed through an integrated process rather than through isolated interventions.

The first mechanism identified is economic capacity, which serves as the initial foundation for strengthening family resilience. Most participants explained that the most significant change after joining the program was the improvement in household income stability. As one beneficiary stated: "Before joining the program, our income was unpredictable. Some weeks we earned money, while in others we had no income at all. After receiving guidance from Roumah Wakaf, our business has operated continuously, allowing us to meet our household expenses every month" (Hidayat, 2026).

This statement was reinforced by one of the program managers, who emphasized that the primary objective of productive waqf extends beyond providing business capital to enabling families to generate sustainable sources of income. "We do not want them to become dependent on assistance. What we aim to build is a sustainable source of income so that families can achieve long-term economic independence" (Ichsan, 2026).

These findings indicate that waqf assets function as productive resources that enhance household economic stability rather than merely serving as charitable assistance. Field observations further showed that several families had begun saving part of their business profits, expanding their enterprises, and financing their children's education without relying on external social assistance. The second mechanism identified is entrepreneurial capability. Nearly all participants emphasized that business mentoring was more influential than financial assistance alone in improving their livelihoods. One beneficiary explained:

This observation was supported by a program coordinator, who explained that each beneficiary family participates in a gradual business incubation process. The findings suggest that strengthening entrepreneurial capability increases families' confidence in making business decisions, introducing product innovations, and expanding their markets independently, thereby reinforcing their long-term economic resilience. The third mechanism identified is social capital. Interviews revealed that relationships among beneficiary families gradually evolved into supportive social and business networks. One participant explained: "Whenever someone has difficulty obtaining raw materials, we help one another. If there is a large order, we share it so that everyone can benefit" (Hidayat, 2026).

According to one program manager, this collaborative culture has been intentionally cultivated since the beginning of the program. These findings demonstrate that the success of the program depends not only on economic resources but also on the development of trust, cooperation, and solidarity among beneficiary families. Such social capital becomes a critical resource that enables families to cope with business challenges collectively. The fourth mechanism identified is adaptive capacity, which plays a crucial role in sustaining family enterprises. Most participants explained that changes in market conditions encouraged them to adopt various innovations after receiving continuous mentoring from Roumah Wakaf. One beneficiary noted: "When our sales declined, we were taught how to market our products through social media. Now many customers place their orders online" (Ichsan, 2026).

Similarly, a mentoring coordinator explained that changes in market conditions are consistently used as opportunities for collective learning. These findings indicate that adaptive capacity is developed not only through families' individual experiences but also through collective learning processes facilitated by the waqf institution, enabling beneficiary families to remain resilient in changing economic environments. The final mechanism identified is intergenerational sustainability. Interviews revealed that many families have begun involving their children in various business activities, particularly in digital marketing, product packaging, and basic administrative tasks. These findings suggest that productive waqf contributes not only to present economic improvement but also to the long-term sustainability of family enterprises by

facilitating the transfer of entrepreneurial knowledge, skills, and values across generations.

Developing the Family-Centered Waqf Sociopreneurship Model

The findings indicate that the practice of productive waqf at Roumah Wakaf Surabaya extends beyond its conventional function as an instrument for providing social capital and has evolved into a structured model of family empowerment. Based on in-depth interviews with institutional managers, program facilitators, and beneficiary families, the study found that the empowerment process unfolds through a series of interconnected stages that ultimately lead to family resilience and sustainable social welfare. These empirical findings provide the foundation for developing the Family-Centered Waqf Sociopreneurship Model, which positions the family as the central agent in transforming the benefits of productive waqf.

Program managers explained that all initiatives at Roumah Wakaf are designed on the premise that the family is the most influential social unit in achieving sustainable economic empowerment. As the Director of Roumah Wakaf stated: "We do not empower individuals; we empower families. If only one person changes, the impact is limited. However, when the entire family moves forward together, the impact is far greater" (Hidayat, 2026).

This statement demonstrates that the institution's programs are intentionally oriented toward transforming the family as an integrated socioeconomic unit rather than merely increasing individual income. The first stage identified in the model is productive waqf, which serves as the foundation for family empowerment. Interviews revealed that waqf assets are utilized not only as sources of business capital but also as platforms for learning, mentoring, and capacity building. These findings suggest that productive waqf functions as an enabling asset, creating opportunities for families to develop their economic potential. Field observations further demonstrated that access to waqf assets reduced major constraints commonly faced by low-income households, including limited access to business facilities, production space, and marketing networks.

This evidence indicates that productive waqf constitutes the initial catalyst for a broader family empowerment process. The second stage identified is the sociopreneurship process. The findings show that once families gain access to waqf assets, they are not left to operate independently without guidance. Instead, they

participate in a continuous business incubation process involving entrepreneurship training, mentoring, regular evaluation, and business network development. These findings demonstrate that sociopreneurship is conceptualized as a continuous learning process rather than merely a business activity. Several participants further emphasized that mentoring was the most influential factor in determining the success of their family businesses.

The findings therefore indicate that the sociopreneurship process simultaneously strengthens entrepreneurial competencies while fostering a commitment to generating social value through family-based economic activities. The third stage is family empowerment. Interviews revealed that empowerment initiatives are directed not only toward the household head as the primary entrepreneur but also toward all family members according to their respective capacities.

These findings demonstrate that the division of responsibilities within the household constitutes an important strategy for ensuring business sustainability. Program managers also emphasized that the active involvement of all family members represents a key indicator of program success. "When the business becomes a family enterprise rather than an individual effort, it tends to be much more sustainable" (Ichsan, 2026).

This evidence suggests that family empowerment strengthens internal cooperation, communication, and shared responsibility in managing waqf-based enterprises. The fourth stage identified is economic independence. Interview findings indicate that families completing the mentoring process gradually become capable of meeting their daily needs without relying on external social assistance. This statement demonstrates that the primary objective of the program extends beyond increasing household income to achieving long-term economic self-reliance. Field observations further revealed that several families had expanded their businesses, diversified their products, and created employment opportunities for members of the surrounding community. As the Director of Roumah Wakaf noted: "Once families become economically independent, they begin creating employment opportunities for others. At that point, the benefits of waqf start to multiply" (Hidayat, 2026).

These findings indicate that economic independence serves as the critical link between family empowerment and broader social impact. The fifth stage of the model is family resilience. According to interview data, families that have achieved economic

independence demonstrate a greater capacity to cope with both economic and social challenges. These findings suggest that family resilience is reflected not only in improved household income but also in families' ability to manage risks and sustain their businesses under changing circumstances. Program facilitators further explained that resilient families tend to develop stronger internal relationships because all family members actively participate in business activities.

This evidence demonstrates that family resilience develops through the interaction of economic stability, family collaboration, and adaptive capacity. The final stage identified is sustainable social welfare. The findings reveal that economically independent families gradually begin generating benefits for the wider community. Several participants explained that they had provided employment opportunities for neighbors, shared entrepreneurial knowledge, and mentored newly enrolled beneficiary families.

This statement illustrates that the benefits of productive waqf gradually expand from the household level to the broader community. These findings demonstrate that the resulting social welfare is sustainable because the benefits of productive waqf are continuously reproduced through horizontal knowledge transfer and community empowerment. Based on the overall interview findings, this study develops the Family-Centered Waqf Sociopreneurship Model, which explains that the benefits of productive waqf evolve through six sequential and interconnected stages: productive waqf → sociopreneurship process → family empowerment → economic independence → family resilience → sustainable social welfare.

The model demonstrates that productive waqf does not directly generate family resilience. Instead, its impact is mediated through a family-centered sociopreneurship process that empowers families as the principal agents of social transformation. Consequently, the family functions as the pivotal mechanism linking waqf assets with sustainable social welfare. Through this process, the benefits of productive waqf extend beyond improving beneficiaries' economic conditions to creating a sustainable empowerment ecosystem that continuously reproduces economic, social, and spiritual value within the wider community. This conceptual model, grounded in empirical evidence, advances the existing literature by providing a new theoretical understanding of productive waqf as an instrument for strengthening family resilience through a family-centered sociopreneurship approach.

Reconceptualizing Productive Waqf through a Family-Centered Sociopreneurship Perspective

The findings demonstrate that productive waqf at Roumah Wakaf Surabaya is no longer practiced merely as an economic instrument aimed at optimizing waqf assets. Instead, it has evolved into an integrated mechanism for family empowerment. This finding extends the classical conception of productive waqf, which has traditionally been understood as the productive management of endowed assets to generate economic surplus for mauquf 'alayh (beneficiaries) (Laila et al., 2025). The empirical evidence indicates that waqf assets function as the starting point for developing an integrated empowerment ecosystem that connects economic capital, social capital, family capacity building, and the creation of sustainable social welfare (Kashi et al., 2025). Consequently, the productivity of waqf should no longer be assessed solely by the amount of income generated from waqf assets, but also by its capacity to facilitate social transformation within the family as the fundamental unit of society.

This interpretation is consistent with the perspective advanced by Monzer Kahf, who conceptualizes productive waqf as a form of social investment capable of generating sustainable economic returns while simultaneously promoting social welfare. However, the present study extends Kahf's conceptualization by demonstrating that the process of social transformation begins at the family level before expanding to the wider community. Whereas Kahf primarily positions society as the ultimate beneficiary of productive waqf, the findings of this study reveal that the family serves as the principal mediating institution through which the economic benefits of waqf are transformed into broader social outcomes (Masrizal et al., 2023).

The findings also support, while simultaneously extending, the historical perspective proposed by Murat Çizakça regarding the role of waqf as an instrument of social development throughout Islamic civilization. Çizakça argues that classical waqf institutions financed education, healthcare, trade, and public services through the productive utilization of endowed assets (Yumna et al., 2024). The evidence from Roumah Wakaf, however, suggests that this developmental function has shifted toward family capacity building. In this context, families are no longer viewed merely as end beneficiaries but as active agents capable of reproducing the benefits of waqf through social entrepreneurial activities. This shift reflects a contemporary evolution in the developmental role of waqf institutions.

From the perspective of social entrepreneurship theory, the findings reveal that the sociopreneurship process implemented at Roumah Wakaf differs substantially from models commonly discussed in the Western literature. According to J. Gregory Dees, social entrepreneurship is fundamentally concerned with creating social value through entrepreneurial innovation capable of addressing societal problems sustainably. The present study demonstrates that such innovation extends beyond the creation of socially oriented business models. Rather, innovation is manifested through the reconstruction of the family as the primary institution for generating both economic and social value. Consequently, the family emerges as the principal arena in which social innovation facilitated by productive waqf takes place (Jannah et al., 2024).

These findings become even more significant when interpreted through empowerment theory, as developed by Julian Rappaport. Rappaport defines empowerment as the process through which individuals and communities gain greater control over the conditions affecting their lives. The present findings, however, suggest that the most effective unit of empowerment is neither the individual nor the community in general, but the family. All empowerment mechanisms—including entrepreneurial training, mentoring, the division of business responsibilities, and the strengthening of social networks—operate through interactions among family members. Accordingly, this study extends empowerment theory by demonstrating that the family constitutes the most effective social institution for simultaneously internalizing economic and social transformation (Maulina et al., 2025b).

This perspective is further supported by Froma Walsh's theory of family resilience, which identifies three principal dimensions of resilient families: belief systems, organizational patterns, and communication processes. Interestingly, the findings indicate that these three dimensions naturally evolve through participation in waqf-based sociopreneurship activities. Family enterprises encourage more intensive communication, clearer role distribution, and the development of shared beliefs that entrepreneurial activities constitute a form of social worship and religious responsibility. These findings suggest that productive waqf contributes not only to improving household economic conditions but also to strengthening the internal social structure of the family itself (Maulina et al., 2025a).

The study further demonstrates that families occupy a far more strategic position than has been recognized in most previous research on productive waqf. Existing

studies have predominantly emphasized asset management efficiency, the professionalism of *nāzirs*, institutional governance, and improvements in beneficiaries' income. In contrast, this study identifies the most significant transformation as the reorganization of the family's role as the primary actor in economic development (Sudirman et al., 2022). This finding reflects a fundamental paradigm shift from asset-centered waqf management toward family-centered waqf development, in which the family functions as the central driver of sustainable socioeconomic transformation.

The findings also provide a new perspective on the relationship between productive waqf and Islamic economic development. The Islamic economics literature generally argues that productive waqf contributes to poverty alleviation, employment creation, and equitable wealth distribution (Ascarya & Masrifah, 2023). While the present findings support these broader objectives, they reveal a more nuanced mechanism through which these outcomes are achieved. Poverty reduction does not occur directly through the distribution of waqf benefits. Instead, it is realized through the strengthening of families' productive capacities, enabling them to become economically self-reliant (Huda & Santoso, 2022). Consequently, the family represents the critical link through which the benefits of productive waqf are translated into sustainable economic development.

From the perspective of social capital theory, the findings further demonstrate that the effectiveness of productive waqf is not determined solely by the availability of financial capital. Rather, trust, cooperation among beneficiary families, and the social networks established throughout the mentoring process constitute the principal factors supporting business sustainability. These findings confirm Robert D. Putnam's argument that social capital represents a fundamental prerequisite for successful community development. However, this study extends Putnam's perspective by showing that such social capital is actively cultivated through interactions facilitated by waqf institutions rather than emerging spontaneously within communities (Ascarya et al., 2022).

The active involvement of all family members in entrepreneurial activities also contributes to the advancement of social entrepreneurship theory. Most existing studies conceptualize social entrepreneurs as individuals or organizations that generate social innovation. By contrast, the present study demonstrates that the sociopreneurial actor can be the family as an integrated socioeconomic organization.

Families collectively engage in production, management, marketing, decision-making, and business succession (Syibly et al., 2022). Consequently, the unit of analysis in sociopreneurship shifts from the individual entrepreneur to the family as a dynamic social institution.

These findings also explain why the family resilience developed through this model appears more sustainable than conventional individual-based empowerment approaches. When all family members participate in production processes and business decision-making, economic risks are no longer borne by a single individual. Instead, responsibilities and risks are distributed across the family system, thereby enhancing adaptive capacity and organizational resilience. This collective participation helps explain why beneficiary families demonstrate greater resilience in responding to market fluctuations and economic uncertainties than they did prior to participating in the program.

The study further demonstrates that the spiritual dimension is inseparable from the waqf-based sociopreneurship process. Unlike most social entrepreneurship theories, which primarily regard the creation of social value as the ultimate objective, the model identified at Roumah Wakaf reveals that religious motivation constitutes the principal driving force behind the entire empowerment process. Economic activities are understood as part of the *amānah* (trust) associated with waqf, requiring beneficiaries to generate continuous benefits for society. Consequently, spiritual orientation functions as an internal mechanism that sustains families' long-term commitment to entrepreneurial activities. This finding suggests that the sustainability of waqf sociopreneurship is derived not only from economic incentives but also from deeply internalized religious values that shape participants' motivations and behaviors (Iman et al., 2021).

Another important distinction from previous studies concerns the role of the *nāẓir*. Existing literature has predominantly conceptualized the *nāẓir* as an asset manager responsible for preserving and developing waqf assets. However, the present findings indicate that the role of the *nāẓir* has evolved substantially. Beyond managing endowed assets, the *nāẓir* acts as a learning facilitator, entrepreneurship mentor, market network coordinator, and family capacity builder (Islamiyati, 2023). This functional transformation suggests that professionalism in contemporary productive waqf management should no longer be evaluated solely by the ability to optimize waqf

assets, but also by the capacity to cultivate a comprehensive family empowerment ecosystem. Accordingly, the institutional role of the *nāẓir* extends from asset administration to social transformation through continuous human capacity development (Umam et al., 2024).

When synthesized with the theoretical perspectives discussed above, the findings indicate that productive waqf has undergone a fundamental reconceptualization, evolving from an instrument of economic philanthropy into a family-centered sociopreneurship system for sustainable social development. This reconceptualization illustrates the dynamic interrelationship among productive waqf management, family capacity building, social capital development, the internalization of spiritual values, and the creation of sustainable social welfare. Within this framework, families are no longer positioned as passive recipients of waqf benefits but as active agents of social transformation capable of continuously reproducing the economic, social, and spiritual value generated through productive waqf (Ascarya et al., 2023).

Overall, the findings offer a novel conceptual perspective on productive waqf. The originality of this study lies not merely in identifying sociopreneurship practices within waqf management, but more fundamentally in proposing a paradigm shift whereby the effectiveness of productive waqf is determined by its capacity to establish a family-centered empowerment ecosystem (Suhairi et al., 2021). This paradigm extends conventional theories of productive waqf, which have largely focused on asset productivity, by positioning the family as the critical intermediary linking waqf capital, social entrepreneurship, family resilience, and sustainable social welfare. Consequently, the study provides a robust conceptual foundation for developing more adaptive waqf management models capable of addressing the contemporary challenges of family empowerment and sustainable community development.

CONCLUSION

This study concludes that productive waqf possesses a broader capacity than its conventional economic function as an asset management instrument, serving instead as the foundation for developing a family-centered waqf sociopreneurship ecosystem. Drawing on empirical evidence from Roumah Wakaf Surabaya, the findings demonstrate that the transformation of waqf benefits occurs through a systematic and interconnected process, beginning with the productive utilization of waqf assets,

followed by sociopreneurship activities through entrepreneurship training and continuous mentoring, the empowerment of all family members, the achievement of economic independence, the strengthening of family resilience, and ultimately the creation of sustainable social welfare. The study further identifies five principal mechanisms underpinning family resilience—economic capacity, entrepreneurial capability, social capital, adaptive capacity, and intergenerational sustainability. Collectively, these mechanisms indicate that families are not merely recipients of waqf benefits but become the primary agents through which waqf capital is transformed into sustainable economic, social, and spiritual capital that can be continuously reproduced across generations. From a theoretical perspective, this study contributes a novel conceptual framework, namely the Family-Centered Waqf Sociopreneurship Model, which extends the existing literature on productive waqf by positioning the family as the principal mediating variable linking waqf asset management to the achievement of sustainable social welfare. The model integrates the theories of productive waqf, social entrepreneurship, empowerment, social capital, and family resilience into a unified conceptual framework, demonstrating that the effectiveness of productive waqf should be assessed not only by asset productivity or improvements in beneficiaries' income, but also by its capacity to cultivate economically independent, adaptive, and socially empowering families capable of supporting other households. Accordingly, this study advances the theoretical development of productive waqf while offering practical implications for *nāzirs*, Islamic philanthropic institutions, and policymakers in designing family-centered waqf empowerment models that promote sustainable economic and social development.

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