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A MODEL FOR WAQF-BASED POLICY INNOVATION IN SUKABUMI CITY A CASE STUDY OF THE SUKABUMI CITY ENDOWMENT FUND PROGRAM

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Abstract. This study aims to analyze waqf-based policy innovation through the Sukabumi City Endowment Fund Program, identify its institutional barriers, and formulate an ideal policy model for local government. Employing a qualitative case study design, this research was conducted in Sukabumi City, West Java. Seventeen key informants were purposively selected from local government institutions, the Indonesian Waqf Board (BWI), nazirs, Islamic organizations, and community representatives. Data were collected through in-depth interviews, observation, and documentation, and were analyzed using Miles and Huberman's interactive model combined with theory-driven thematic analysis based on Scott's Institutional Theory. The findings reveal that the implementation of the policy has not been optimal due to institutional misalignment. First, the regulative pillar remains weak, as indicated by the absence of local regulations on cash waqf and the unavailability of standard operating procedures. Second, the normative pillar is fragile, reflected in conflicts of interest between the mayor and the partner foundation, as well as low public trust. Third, the cognitive pillar is fragmented, as shown by the existence of at least seven conflicting cognitive schemas among the actors involved. As a theoretical contribution, this study extends Institutional Theory by introducing the concept of Institutional Synergy and proposing a fourth pillar, namely the Collaborative Pillar. This pillar consists of five components: a multistakeholder forum, early engagement, total transparency, an anti-conflict-of-interest mechanism, and a wakif forum. Practically, this study recommends that local governments establish a clear legal framework before program implementation, ensure multi-actor engagement from the planning stage, and implement total transparency to strengthen public trust. The proposed model may be replicated by other regions with similar socio-religious characteristics.

Keywords: policy innovation, productive waqf, Institutional Theory, collaborative governance, Sukabumi City

I. INTRODUCTION

Regional autonomy in Indonesia, which is grounded in Article 18 of the 1945 Constitution and strengthened through Law Number 23 of 2014 concerning Regional Government, has granted broad authority to local governments to regulate and manage the interests of their own communities based on the principle of decentralization. From the perspective of modern governance, regional autonomy is not merely understood as the delegation of administrative affairs, but also as a mechanism to encourage creativity, responsiveness, and innovation in governance implementation (Widodo, 2022). Local governments are required to formulate policies that are adaptive, efficient, and aligned with the socio-cultural dynamics of society. However, the implementation of decentralization in Indonesia shows that broad authority does not automatically result in innovative policies. Many regions still rely on conventional approaches in policy formulation, causing creativity in public policy to develop slowly (Kuncoro, 2018; OECD, 2017). At the same time, the central government has actively encouraged regional innovation through Government Regulation Number 38 of 2017 concerning Regional Innovation and the Innovative Government Award (IGA) program, affirming that innovation has become a necessity, rather than merely an option, for local governments.

Within this context, Sukabumi City has emerged as one of the regions with a consistent track record of innovation. Sukabumi City was listed among the Top 10 Most Innovative Cities in the 2020 IGA through the development of the "Waqf City" program, and again received similar recognition in the 2021, 2022, and 2023 IGA events (Ministry of Home Affairs of the Republic of Indonesia, 2020, 2021, 2022, 2023). This achievement demonstrates that innovation in Sukabumi City is not merely a temporary initiative, but has become an integral part of the city's regional development strategy. One of the flagship innovations that has received national attention is the Sukabumi City Endowment Fund Program, a scheme for collecting cash waqf from the community and state civil apparatus, which is productively managed through Islamic financial instruments, with the returns utilized to support social development programs such as education, health, and community economic empowerment. The uniqueness of this program lies in its positioning as an instrument of public policy, rather than merely an individual religious practice, thereby making it a value-based policy innovation model that integrates religious, social, and modern governance dimensions.

Waqf, as an Islamic social finance instrument, has the characteristics of sustainability as a perpetual fund, is based on community participation, and possesses strong social legitimacy. Several countries have successfully managed waqf as part of public policy, such as Malaysia through productive waqf for education and health (Ismail et al., 2020), Turkey through waqf asset management by Vakiflar (Cizakça, 2014), and Singapore through the MUIS waqf revitalization scheme (Abdul Rahman, 2014). In Indonesia, several regions have also developed strategic waqf programs: Aceh through waqf institutionalization via Qanun and Baitul Mal (Huda et al., 2017), Siak Regency through the "Siak Berwakaf" movement (Bukhori et al., 2022), Bogor City through the "Bogor Berwakaf" cash waqf program (Setiawan, 2020), West Nusa Tenggara through waqf for education and halal tourism, and Gontor through an independent waqf ecosystem (Suryana, 2021; BWI, 2021). These five models indicate that waqf development in Indonesia has entered an increasingly mature phase, although it has not yet been fully integrated into regional public policy in a systematic manner.

Nevertheless, the existing literature still reveals a significant research gap. Most studies on waqf remain focused on aspects of Islamic jurisprudence, legality, pillars, and requirements of waqf (Zuhairi, 2019), the optimization of waqf assets for the welfare of the ummah (Hasan, 2010; Ascarya & Yumanita, 2020), and models of productive waqf fund collection (Ismail et al., 2020). Research that positions waqf as an instrument of public policy remains very limited, particularly at the local government level. In fact, within the framework of decentralization and regional autonomy, waqf has great potential to be integrated as a policy instrument in supporting public services and social development programs (Hassan et al., 2020). More specifically, very few studies have deeply analyzed how waqf policies are formulated, implemented, and institutionalized by local governments from the perspective of public policy studies. An initial search of Scopus-indexed journal databases from 2015 to 2025 using the combined keywords "cash waqf" AND "public policy" and "waqf" AND "local government" found fewer than 15 relevant articles, with only 3 articles specifically discussing local government involvement in the management of productive waqf. This finding confirms that interdisciplinary studies linking waqf and regional public policy remain highly limited.

The novelty of this study lies in three aspects. First, this study fills a gap in the literature by analyzing waqf-based policy innovation from the perspective of public policy, rather than merely from the perspective of Islamic jurisprudence or Islamic economics. Second, this study employs W. Richard Scott's Institutional Theory (2014) as the main analytical framework, while introducing the concept of institutional synergy and proposing a Fourth Pillar, namely the Collaborative Pillar, which functions to align the regulative, normative, and cognitive pillars in regional waqf policy. Based on the author's preliminary review, no study has been found that specifically applies Scott's Institutional Theory (2014) to analyze productive waqf policy at the local government level in Indonesia. Third, this study offers a specific and contextual waqf policy model for Sukabumi City, which may serve as a best practice for other regions with similar socio-religious characteristics.

The research problem in this study stems from the gap between the enormous potential of waqf and the reality of its implementation at the regional level. Data from the Indonesian Waqf Board (BWI, 2022) show that there are more than 420,000 hectares of waqf land spread across all provinces in Indonesia, yet most of it has not been productively managed. The potential of cash waqf in Indonesia is estimated to reach IDR 180 trillion per year, but the actual collection remains far below that figure (BWI, 2021).

In Sukabumi City, although the city has declared itself as a "Waqf City" and formulated the Endowment Waqf Fund Program as a strategic initiative, policy implementation still faces various obstacles. These include suboptimal coordination among actors, limited capacity of professional nazirs, the absence of integrated derivative regulations at the local level, and low literacy on cash waqf among the community. In other words, although this program has received national recognition through the IGA, the institutional factors that hinder or support its effectiveness remain unclear. The gap between the normative vision of Sukabumi City as a Waqf City and the operational reality in the field indicates the existence of structural problems that have not yet been systematically identified. This study is therefore necessary to answer the following questions: (1) why has waqf-based policy innovation not been optimally implemented in Sukabumi City?; (2) what are the inhibiting factors in its implementation?; and (3) what model of waqf-based policy innovation is appropriate to be developed in Sukabumi City?

Based on these problems, the objectives of this study are: (1) to analyze the condition of waqf-based policy that has not yet been optimally implemented in Sukabumi City, including the structural, regulative, and policy actor dynamics that influence it; (2) to identify and analyze the inhibiting factors of waqf-based policy innovation in Sukabumi City, including institutional aspects, actor capacity, regulation, governance, and regional socio-political dynamics; and (3) to develop a waqf policy innovation model based on institutional synergy to support sustainable regional fiscal independence in Sukabumi City. This study is expected to provide a theoretical contribution by extending Institutional Theory through the concept of institutional synergy, as well as a practical contribution as a reference for local governments and the Indonesian Waqf Board in formulating more effective and sustainable waqf policies.

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II. RESEARCH METHODS

This study employed a qualitative approach with a case study design (Yin, 2018). This approach was selected because it enables the researcher to explore in depth the phenomenon of waqf-based policy innovation in Sukabumi City, particularly the Sukabumi City Endowment Fund Program, within a complex real-life context involving various actors and institutional dimensions. A case study design is appropriate when the boundaries between a phenomenon and its context are not clearly evident, and when the researcher seeks to capture the meanings behind policy decisions and actions (Yin, 2018; Creswell & Poth, 2018).

The research was conducted in Sukabumi City, West Java, considering that the city is one of the pioneering local governments that explicitly integrates waqf instruments into regional public policy through the waqf-based Endowment Fund Program as part of its vision of becoming a "Waqf City." The object of this study is waqf-based policy innovation, which includes three main dimensions: (1) the policy formulation process, (2) the policy implementation process, and (3) policy institutionalization involving multi-actor collaboration among the local government, the Indonesian Waqf Board (BWI), nazirs, Islamic financial institutions, and civil society.

The data sources in this study consisted of both primary and secondary data. Primary data were collected through semi-structured in-depth interviews with purposively selected key informants, including the Mayor of Sukabumi as the policy initiator, officials from Bappeda and the Social Welfare Division, representatives of the Sukabumi City Indonesian Waqf Board, local waqf nazirs, Islamic Financial Institutions Receiving Cash Waqf or LKS-PWU, community leaders and civil society organizations, as well as representatives of beneficiary communities. The total number of informants was 17. Purposive sampling was used based on the following criteria: (1) direct involvement in policy formulation or implementation; (2) in-depth knowledge of the program; and (3) representation of actor heterogeneity, including government, regulators, nazirs, civil society organizations, and community members.

Secondary data were obtained through documentation studies of regional regulations, mayoral regulations, academic papers, BWI reports, the Regional Medium-Term Development Plan of Sukabumi City, meeting minutes, and local media reports related to the Endowment Fund Program.

Data collection techniques were carried out through triangulation using three methods. First, in-depth interviews were conducted using a semi-structured interview guide developed based on Scott's Institutional Theory framework (2014), covering the regulative pillar, which includes formal rules, sanctions, and supervision; the normative pillar, which includes values, norms, ethics, and professional standards; and the cognitive pillar, which includes ways of thinking, basic assumptions, and actors' interpretive schemes. Second, field observations were conducted on program implementation, including inter-actor coordination processes and waqf management activities. Third, documentation studies were carried out to verify and complement the interview data.

Data analysis used the interactive analysis model of Miles, Huberman, and Saldaña (2014), which consists of three stages: data reduction, data display, and conclusion drawing or verification. Data reduction was conducted through coding using a theory-driven thematic analysis approach, namely by grouping data into predetermined categories based on the three pillars of Scott's Institutional Theory: regulative, normative, and cognitive, while also allowing room for inductive codes emerging from empirical findings. Data display was presented in the form of descriptive-analytical narratives and thematic matrices to facilitate the identification of relational patterns among the pillars.

Conclusion drawing was conducted iteratively and cyclically, and was verified through data source triangulation and member checking with key informants to ensure the validity and credibility of the findings (Denzin & Lincoln, 2018). This study did not employ hypotheses because it is exploratory and qualitative in nature. However, it used analytical propositions derived from Institutional Theory as an initial guide for the investigation.

III. RESULTS AND DISCUSSION

Overview of the Sukabumi City Waqf Endowment Fund Program

The Waqf Endowment Fund Program in Sukabumi City is part of the "Sukabumi Waqf City" initiative launched by the Mayor as a creative response to the demand for public policy innovation that is more participatory and relevant to the socio-religious characteristics of the local community. This program was designed as a scheme for collecting cash waqf from the community and state civil apparatus, which is productively managed through Islamic financial instruments, with the returns utilized to support social development programs such as education, health, and economic empowerment. The uniqueness of this program lies in its positioning as an instrument of public policy, rather than merely as an individual religious practice.

However, in its implementation, this program faces various challenges. Based on interviews with key informants and documentation studies, it was found that, to date, there is no regional regulation, either a Regional Regulation or Mayor Regulation, that specifically governs cash waqf in Sukabumi City. The program is only listed in the Regional Medium-Term Development Plan as a priority program, but it is not followed by an operational legal framework. Furthermore, a polemic regarding conflict of interest emerged because the waqf management partner, YPPDB, is affiliated with the Mayor as the founder of the foundation. This condition led the Indonesian Waqf Board to issue a recommendation for the temporary suspension of the program, while the Regional House of Representatives recommended the cancellation of the Cooperation Agreement between the Sukabumi City Government and YPPDB.

Analysis of the Regulative Pillar: Weaknesses in the Legal Foundation

The regulative pillar in Institutional Theory (Scott, 2014) relates to formal rules, laws, sanctions, and supervisory mechanisms. In the context of Sukabumi's waqf policy, this pillar is in a weak condition. The most significant finding is the absence of a Regional Regulation or Mayor Regulation governing cash waqf. The Legal Division of the Sukabumi City Government acknowledged this issue, citing juridical caution because waqf is considered to fall within the domain of the central government. As a result, the program operates without an adequate regional legal framework, creating legal uncertainty. The Indonesian Waqf Board emphasized that the absence of regional regulation creates a loophole that weakens governance: "Ideally, there should be derivative regulation at the regional level so that implementation becomes more orderly and clear" (INF-B1).

Ambiguity of authority between the central and local governments also becomes a major issue. The Sukabumi District Attorney's Office questioned whether the local government was permitted to establish a Memorandum of

Understanding related to waqf, considering that waqf is an absolute matter under the authority of the central government. This ambiguity has implications for legal risks faced by local officials. In addition, Standard Operating Procedures are not available and have not been published. Field observations noted that the SOPs or procedures were not displayed at the management office. The Indonesian Waqf Board emphasized that clear SOPs from the outset are essential to prevent problems. The supervisory mechanism is also reactive in nature: the Indonesian Waqf Board and the Regional House of Representatives only took action after the polemic had developed, rather than as a form of preventive supervision. The recommendation for temporary suspension issued by the Indonesian Waqf Board was released after the program had already been running, not as a preventive measure.

Analysis of the Normative Pillar: Violation of Public Ethics and Low Trust

The normative pillar relates to values, norms, ethics, and professional standards. In Sukabumi's waqf policy, this pillar is fragile and polarized. First, traditional norms regarding waqf remain dominant in society. Waqf is still narrowly understood as the endowment of land or buildings for mosques or cemeteries, while public understanding of cash waqf and productive waqf remains very limited. An informant who refused to participate stated: "As far as I know, waqf refers to land or buildings for mosques. Cash waqf is still unfamiliar" (INF-M4). This low level of literacy has become an obstacle to the adoption of innovation.

Second, there was a violation of public ethics in the form of a conflict of interest. The Mayor acknowledged the polemic related to the appointment of YPPDB as the main partner, which was affiliated with him as the founder of the foundation. The Regional House of Representatives highlighted that the founder of YPPDB was the Mayor and that he was still listed in the foundation's management structure. The District Attorney's Office also noted this affiliation. This violation of public ethics had a more serious impact than regulative weakness because it concerned public trust, which is difficult to restore. The community demonstrated a strong distrust schema: "I do not really trust it if it is managed by the government. I am afraid there may be other interests involved" (INF-M4).

Third, the professional standards of nazirs have not yet been fulfilled. The Indonesian Waqf Board assessed that the nazirs involved still need to improve their professionalism, particularly in terms of productive waqf management and accountability. The nazirs themselves acknowledged that professional certification was still in progress and that public reporting remained limited. Fourth, Islamic organizations were not involved from the beginning in the policy planning process. A Nahdlatul Ulama administrator admitted: "As for being involved from the beginning, I do not think it has been fully done" (INF-O1). Their involvement only occurred at the socialization stage or when the polemic had already emerged, causing the policy to lose socio-religious legitimacy.

Analysis of the Cognitive Pillar: Fragmentation of Thinking Schemas as the Root Problem

The cognitive pillar relates to ways of thinking, basic assumptions, and actors' interpretive schemas. The most original finding of this study is the extreme cognitive fragmentation, or cognitive misalignment, among policy actors. This study identifies at least seven different and conflicting thinking schemas:

1. The Mayor demonstrates a progressive-instrumental schema: waqf is viewed as a public policy instrument to achieve regional fiscal independence, oriented toward outputs, and aimed at accelerating implementation.
2. The Indonesian Waqf Board demonstrates a procedural-regulative schema: waqf must be implemented in accordance with rules and the principle of prudence, with an orientation toward process and compliance.
3. The Legal Division of the Sukabumi City Government demonstrates a risk-averse schema: avoiding legal risks by not formulating regional regulations because waqf is considered to fall under the central government's domain.
4. The community demonstrates a dual schema: traditional-sacred, in which waqf is understood as land or mosques, and distrust, reflected in a lack of trust in government programs.
5. The Regional House of Representatives demonstrates an oversight schema: viewing its primary function as critically supervising the executive, as reflected in the establishment of a Working Committee and the recommendation to cancel the Cooperation Agreement.
6. Islamic organizations demonstrate a participatory-critical schema: demanding involvement from the beginning and criticizing policies that do not comply with good governance principles.
7. AMKS, or the Sukabumi City Community Alliance, demonstrates a public advocacy schema: representing organized community voices to oversee and criticize policies, including proposing the temporary suspension of the program.

This fragmentation causes institutional misalignment at three levels: (1) between pillars, where the regulative pillar is weak, the normative pillar is violated, and the cognitive pillar is fragmented; (2) within pillars, where, in the normative pillar, there is tension between traditional norms and progressive norms, while in the cognitive pillar there are seven different schemas; and (3) between actors, where each actor pulls the policy in a different direction, resulting in stagnation.

In Institutional Theory, a strong cognitive pillar is characterized by the existence of a shared mental model. The Sukabumi case demonstrates the absence of such shared understanding, which explains why the policy experiences stagnation that is difficult to overcome.

Inhibiting Factors of Policy Innovation

Based on the analysis of the three pillars, the inhibiting factors of waqf-based policy innovation in Sukabumi City can be grouped into four categories.

1. Regulatory and institutional factors: the absence of a Regional Regulation or Mayor Regulation on cash waqf, ambiguity of authority between the central and local governments, the absence of Standard Operating Procedures, weak and reactive supervision, and the absence of firm sanctions.
2. Ethical and public trust factors: conflict of interest between the Mayor and YPPDB, low public trust in

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government programs, weak accountability and transparency in management, and the unfulfilled professional standards of nazirs.
3. Social and cultural factors: the dominance of traditional norms regarding waqf, particularly waqf as land or mosques, low literacy on cash waqf, and the suboptimal involvement of Islamic organizations from the beginning.
4. Cognitive and coordination factors: fragmentation of thinking schemas among actors, reflected in seven different schemas, the absence of a shared mental model, weak coordination, and the risk-averse schema of bureaucratic apparatus, which causes regulatory deadlock.

What needs to be emphasized is that these factors do not stand alone, but interact with one another in a vicious circle: regulative weakness reinforces cognitive fragmentation, cognitive fragmentation strengthens normative weakness, and so forth. Intervention in only one factor is insufficient; a systemic approach is required.

Institutional Synergy Model and the Fourth Pillar: Collaborative Pillar

Based on the diagnosis that the main problem is institutional misalignment, this study formulates an ideal model called Institutional Synergy, namely a condition in which the regulative, normative, and cognitive pillars are aligned and mutually reinforcing. To achieve this condition, an active mechanism is needed that deliberately aligns the three pillars. This mechanism is referred to as the Fourth Pillar, or the Collaborative Pillar.

The Fourth Pillar is defined as an institutional mechanism that functions as a binding mechanism that actively aligns Scott's three pillars through multi-stakeholder engagement, public transparency, and participatory supervision. The Fourth Pillar consists of five components.

Component 1: Multistakeholder Forum.

This is a permanent forum that regularly brings together all relevant actors, including the Sukabumi City Government, the Indonesian Waqf Board, the Ministry of Religious Affairs, nazirs, Islamic Financial Institutions Receiving Cash Waqf or LKS-PWU, Islamic organizations, the Regional House of Representatives, academics, and community or wakif representatives, on a monthly, quarterly, or annual basis. This forum functions to reduce fragmentation and build a shared mental model.

Component 2: Early Engagement.

All actors are involved from the planning stage, namely policy formulation, rather than only at the socialization or implementation stage. The planning stage involves all actors; policy formulation involves the Regional House of Representatives, the city government, the Indonesian Waqf Board, and Islamic organizations; implementation is carried out by nazirs and LKS-PWU with the city government acting as facilitator; socialization involves Islamic organizations and religious leaders; while supervision and evaluation involve the Indonesian Waqf Board, the Regional House of Representatives, the community, and wakifs.

Component 3: Total Transparency.

All information regarding waqf management, including Regional Regulations or Mayor Regulations, Standard Operating Procedures, lists of certified nazirs, quarterly financial reports, annual audit reports, lists of beneficiaries, and complaint hotlines, must be publicly accessible through official websites, mass media, and physical artifacts such as signboards and waqf village boards. This component is intended to build public trust and enable participatory supervision.

Component 4: Anti-Conflict of Interest Mechanism.

This refers to rules that prevent affiliation between local officials and nazirs, including: (a) prohibition of affiliation between local officials and their families with appointed nazirs; (b) open selection of nazirs through a publicly announced process; (c) periodic rotation of nazirs, with a maximum of two terms; (d) a multi-stakeholder nazir consortium, rather than a single nazir; (e) declaration of interests before decision-making; and (f) firm sanctions for violators.

Component 5: Wakif Forum.

This is a forum for community members who have made waqf contributions to oversee their funds, provide input, and receive accountability reports. The functions of this forum include receiving periodic reports from nazirs, providing input on distribution priorities, monitoring funds and requesting audits when necessary, raising questions, and selecting representatives to sit in the Multistakeholder Forum. The forum structure is established from the village or kelurahan level, to the subdistrict level, and up to the city level.

These five components function in an integrated manner. The Multistakeholder Forum serves as the platform for collaboration. Early engagement ensures that no actor is marginalized. Total transparency builds public trust. The anti-conflict-of-interest mechanism prevents the recurrence of conflicts of interest. The Wakif Forum provides space for participatory supervision from the community.

Research Novelty

This study produces three main novelties. First, this study extends Institutional Theory (Scott, 2014), which has so far focused only on three institutional pillars: regulative, normative, and cognitive. Scott does not explicitly explain the mechanism for aligning these three pillars when institutional misalignment occurs. This study fills that gap by introducing the concept of Institutional Synergy, namely the ideal condition of alignment among the three pillars, and the Fourth Pillar, or Collaborative Pillar, as an active mechanism to achieve it.

Second, this study is the first to apply Institutional Theory to analyze productive waqf policy at the local government level in Indonesia. Most previous waqf studies have used Islamic jurisprudence, Islamic economics, or asset management approaches, rather than public policy and institutional theory approaches.

Third, this study identifies and maps seven actor thinking schemas in regional waqf policy: progressive-instrumental, represented by the Mayor; procedural-regulative, represented by the Indonesian Waqf Board; risk-averse, represented by the Legal Division; traditional-distrust, represented by the community; oversight, represented by the Regional House of Representatives; participatory-critical, represented by Islamic organizations; and public advocacy, represented by the Sukabumi City Community Alliance. This typology enriches the understanding of the cognitive pillar in Institutional Theory, which has generally tended to be treated as monolithic.

IV. CONCLUSIONS

This study analyzed waqf-based policy innovation through the Sukabumi City Endowment Fund Program using Institutional Theory (Scott, 2014). The findings lead to three main conclusions. First, waqf-based policy innovation in Sukabumi City has not been optimally implemented due to institutional misalignment among the regulative, normative, and cognitive pillars. The regulative pillar remains weak, as indicated by the absence of a Regional Regulation or Mayor Regulation on cash waqf, the unavailability of Standard Operating Procedures, and reactive supervision. The normative pillar is fragile, as reflected in the conflict of interest between the Mayor and the partner foundation, low public trust, and the unfulfilled professional standards of nazirs. The cognitive pillar is fragmented, as shown by the existence of at least seven different and conflicting thinking schemas among the actors involved.Second, the inhibiting factors in policy implementation can be classified into four categories: regulatory and institutional factors, including the absence of regional regulations, ambiguity of authority, and the lack of Standard Operating Procedures; ethical and public trust factors, including conflict of interest, low public trust, and weak accountability; social and cultural factors, including traditional waqf norms and low waqf literacy; and cognitive and coordination factors, including fragmented thinking schemas and the absence of a shared mental model. These factors reinforce one another in a vicious circle of institutional weakness. Third, the ideal model proposed in this study is Institutional Synergy, which can be achieved through the Fourth Pillar, namely the Collaborative Pillar. This pillar consists of five components: a Multistakeholder Forum, Early Actor Engagement, Total Transparency, an Anti-Conflict of Interest Mechanism, and a Wakif Forum. This model extends Scott's Institutional Theory and offers a policy pathway to overcome the deadlock in regional waqf policy.

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