



Strategic Integration of Cash Waqf in Indonesia's Free Meal Program: A Business Model Canvas Approach within the Islamic Social Finance Framework

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ABSTRACT

Purpose: This paper explores how Cash Waqf can support Indonesia's free school meal program by applying the Business Model Canvas (BMC) framework to organize resources, stakeholders, costs, and benefits. This study situates the Cash Waqf initiative within the broader framework of Islamic Social Finance, exploring its synergy with national welfare policies.

Design/Method/Approach: Using a descriptive-qualitative approach, the study draws on secondary data from literature, case studies, and global practices in Islamic social finance. Lessons from the Nordic Pro-Meal initiative and Bangladesh's BRAC program, both proven to enhance children's health and learning, are adapted. The BMC is applied to map key partnerships, value propositions, activities, and financial flows for incorporating Cash Waqf into Indonesia's free meal initiative.

Findings: The proposed BMC involves collaboration between government, Islamic finance institutions, NGOs, and private partners. Key activities include fundraising, investment management, program implementation, and community engagement. Value propositions deliver sustainable charity for donors, nutritious meals for students, fiscal relief for government, and stronger social cohesion. Essential resources comprise Cash Waqf funds, human capital, infrastructure, and digital platforms. Costs include operational, technological, and outreach expenses, while revenues stem from Cash Waqf contributions, investment returns, sponsorships, and government support. Findings show Cash Waqf offers a scalable and sustainable funding mechanism to improve nutrition, education, and national development.

Originality/Value: This study is the first to examine Cash Waqf's role in Indonesia's free school meal program. It contributes an innovative BMC framework demonstrating how Islamic social finance can be leveraged to enhance welfare and educational outcomes sustainably.

INTRODUCTION

Indonesia is on the brink of a significant nutrition transition, which is likely to lead to a swift rise in over nutrition, while still contending with ongoing undernutrition and micronutrient deficiencies (Sparrow et al., 2021). One of the current challenges is stunting. According to the WHO, stunting is a disruption in the growth and development of children caused by chronic malnutrition and recurrent infections, characterized by a body length or height that is below the standard. The issue of stunting is not unique to Indonesia but affects various countries globally. According to WHO, as reported by Antara News Office, the estimated global prevalence of stunting (stunted toddlers) was 22% or 149.2 million children in 2020. In Indonesia, data from the Asian Development Bank indicated that in 2022, the prevalence of stunting among children less than five years of age was 31.8%, placing Indonesia 10th in the Southeast Asia region. The impact of stunting is not just a matter of height, but what is most dangerous is the child's lower ability to learn. Cited from (WFP, 2022) Carmen Burbano, Head of School Feeding at the World Food Program (WFP), stated, "Even prior to the pandemic, there was already a global learning crisis". Although children attended school, their learning was minimal by the ages of 8 or 10, many could not read or comprehend simple text. This issue was particularly pronounced in low-income countries, where the presence of children in school did not equate to effective learning. The pandemic has exacerbated these issues, resulting in children in low-income countries losing over two years of schooling. During the pandemic, 370 million children missed out on meals and essential health services due to school closures, and even today, approximately 150 million students lack access to school meals. Contributing to this problem is the fact that many schoolchildren were both hungry and ill. In low- and middle-income countries, about 300 million schoolchildren suffered from anemia, leading to an estimated loss of six IQ points per child. Additionally, approximately 73 million schoolchildren in low-income countries attended school hungry. These conditions equate to an estimated loss of between 200 million and 500 million schooldays each year due to ill health.

Addressing nutrition and learning crises requires sustainable funding mechanisms that align with ethical and faith-based values. Islamic Social Finance, encompassing *zakat*, *waqf*, and *sadaqah* offer a structured pathway to bridge this gap. Among these, cash *waqf* provides a perpetual model of social investment, aligning with the objectives of the state's free meal program and the *maqasid al-shariah* principle of *hifz al-nafs* (preserving life).

Previous initiatives like Bangladesh Rural Advancement Committee (BRAC) in Bangladesh and Malaysia's *waqf*-based health programs demonstrate

how Islamic Social Finance can complement public welfare funding (Abduh, 2019; Raimi et al., 2024).

Islamic social finance (ISF) has emerged as a significant framework for addressing socio-economic challenges through principles rooted in Islamic ethics. Instruments such as Zakat, *Shodaqoh* (Sadaqah), and *Waqf* form the core of ISF, promoting social justice, economic sustainability, and community welfare. ISF is based on Shariah principles that emphasize equitable wealth distribution, social solidarity, and poverty eradication. Zakat, a mandatory almsgiving, requires Muslims to donate a specific portion of their wealth to designated beneficiaries, aiming to alleviate poverty and reduce socio-economic inequalities (Rasool et al., 2020). *Shodaqoh* extends beyond Zakat, encouraging voluntary charitable acts that strengthen communal bonds and support various social causes (Abduh, 2019). *Waqf* involves endowing assets for religious or philanthropic purposes, ensuring the long-term sustainability of social welfare initiatives (Raimi et al., 2024).

Funds from Zakat and *waqf* can provide access to basic health services and educational facilities. *Waqf* is widely acknowledged as an essential tool for advancing socio-economic development within Muslim societies. Unlike Zakat, *waqf* offers greater flexibility in its beneficiaries, enabling it to address various socio-economic challenges across different regions and generations (Abdullah, 2018). Cash Waqf Linked Sukuk (CWLS) has demonstrated its role in economic development, particularly in the health sector infrastructure. Additionally, CWLS can serve as an alternative, low-cost funding source, facilitating Exim bank/ECA to provide trade financing to cooperatives at competitive rates (Tanjung & Windiarjo, 2021).

Historical evidence indicates that *waqf* has been employed to finance community development (Kahf, 1999), mitigate poverty (Sadeq, 2002), fulfill social objectives, and promote economic growth (Yusoff et al., 2021). Research by (Syamsuri et al., 2020) demonstrates that *waqf* plays a role in alleviating poverty within Indonesian society. *Waqf* can serve as a means of financial support, as it is a form of socio-economic worship. This enables *waqf* to significantly enhance the welfare of Muslims in various sectors, including education, health, social and public services, religion, and the advancement of science and Islamic civilization (Julendra et al., 2021).

As the Indonesian government plans to adopt the Free Meals Schools Program by 2025, this paper aims to explore the potential of Islamic social finance, particularly the cash *waqf* instrument, to support the program in alignment with *maqasid* sharia and the SDG goals.

RESEARCH METHOD

Research Paradigm

This study adopts a Design Science Research (DSR) approach, combining literature review, stakeholder consultation, and model validation workshops to design the Business Model Canvas (BMC) for a Cash *Waqf*-based free meal program in Indonesia. DSR is appropriate for this research because it emphasizes the creation and iterative refinement of practical artifacts that address real-world problems through continuous interaction between theory and stakeholders. This study adopts a qualitative–descriptive design embedded within the Design Science Research (DSR) paradigm. The descriptive approach explores how Cash *Waqf* can be structured to support Indonesia's free-school-meal program, while the design-science element develops a Business Model Canvas (BMC) framework to guide implementation. In line with best practices in design-oriented research, the study integrates literature review, expert consultation, and iterative model refinement. (Gregor & Hevner, 2013; vom Brocke et al., 2020). To conduct BMC, we run through several mapping activities (Natasha & Osterwalder, 2011). The research process consists of three cycles (Hevner et al., 2004; Peffers et al., 2007). Relevance cycle, which identifies the contextual problem of sustainable funding for national school meal programs. Design cycle, which develops and refines the BMC model through expert feedback. Rigor cycle, which ensures theoretical grounding from Islamic social finance and business model innovation literature (Gregor & Hevner, 2013)

A structured literature review was conducted to identify best practices from global case studies of school feeding and Islamic social finance, such as the Nordic Pro-Meal initiative, Bangladesh's BRAC program, and Malaysia's *waqf*-based social enterprise models. Additionally, the proposed BMC framework was reviewed through informal expert consultations with practitioners in *waqf* management, Islamic finance, and educational development to ensure contextual relevance and feasibility.

Feedback from these consultations was used to refine the model, particularly regarding funding flow mechanisms, stakeholder roles, and digital governance.

The informal discussion builds through 5 doctoral students in Islamic Economic in Bogor-West Java, 1 director of *waqf* institution, 1 *nazir waqf* from *waqf* institution both in Bekasi-West Java, and 1 medical doctor also from Bekasi, total 8 experts interviewed in parallel to gain their perspective about model. This iterative refinement process resulted in the final BMC model presented in the Results section, which reflects the integration of both

theoretical insights and practical considerations from the Islamic social finance ecosystem.

Table 1. Building Block Development

Stage	Activity	Participants	Output
Relevance Cycle	Identify funding gap in school meals	8 experts	Initial BMC prototype
Design Cycle	Co-create BMC elements	Same experts	Revised framework
Rigor Cycle	Literature cross-check	Researcher	Theoretical integration with ISF

Data Collection Methods

To ensure a robust conceptual foundation, multiple sources of qualitative evidence were employed:

1. Systematic Literature Review

A structured review of prior research on free-school-meal programs (e.g., Nordic Pro-Meal, BRAC Bangladesh), Cash Waqf, and BMC applications was conducted through Scopus and Google Scholar databases to identify theoretical and empirical insights.

2. Document Analysis

Relevant policy papers from the Government of Indonesia, Islamic finance authorities, and international agencies were analysed to map contextual opportunities and challenges.

3. Expert Consultations

Informal consultations were held with practitioners and scholars in Islamic social finance to verify the conceptual logic of the proposed BMC. Their feedback guided adjustments to the funding-flow structure, stakeholder mapping, and governance elements (Blank, 2013). Co-creation sessions with selected stakeholders were organized to design the initial BMC and refine its building blocks (Generation, 2011).

RESULT AND DISCUSSION

Overview of the Proposed BMC

Table 2. Building Block BMC

Building Block	Description
Customer Segments	Identify and understand the specific groups of people or organizations your business serves.
Value Proposition	Define the unique value your business offers to customers.
Channels	Determine how your value proposition will be delivered to your customer segments.
Customer Relationships	Establish the type of relationship you want to maintain with each customer segment.
Revenue Streams	Outline the ways your business will earn revenue from each customer segment.
Key Resources	Identify the assets required to deliver your value proposition, reach your markets, and sustain your business.
Key Activities	Define the most important activities your business must perform to deliver on your value proposition.
Key Partners	Identify the network of suppliers and partners that make your business model work.
Cost Structure	Outline the major costs involved in operating your business model.

Business Model Canvas

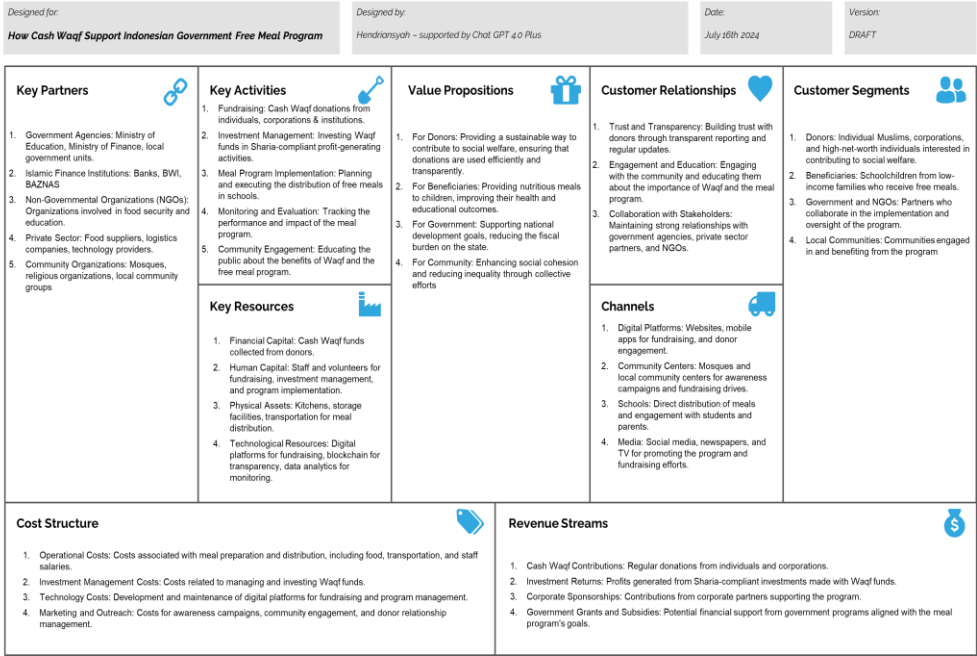


Figure 1. Business Model Canvas of Cash Waqf Free Meals Program
Source: Author Elaboration

Interpretation of BMC Structure

The proposed *Business Model Canvas* (Figure 1) illustrates how *Cash Waqf* can be strategically integrated into Indonesia's free-school-meal program. The nine building blocks provide an operational map for linking philanthropic capital with government welfare delivery.

Value Proposition. The model positions *Cash Waqf* as a *sustainable charity mechanism* that transforms temporary donations into continuous social investment. This aligns with *maqasid al-shariah* specifically *hifẓ al-nafs* (preserving life) and *hifẓ al-'aql* (preserving intellect) through nutrition and educational enhancement. Beyond food provision, the proposition creates *triple impact*: better child health, reduced fiscal burden, and social trust in Islamic institutions.

Key Partners. The ecosystem includes *BWI, Islamic banks (nazhir), NGOs, private donors, schools, and government agencies*. Each plays a complementary role: waqf institutions mobilize funds, banks invest under sharia contracts, NGOs and schools manage logistics. This multi-actor collaboration embodies the *takaful* principle cooperation for social good, but also introduces coordination challenges requiring strong governance frameworks.

Key Activities and Resources. The main activities include fundraising, fund management, meal distribution, and impact monitoring. Key resources involve *Cash Waqf funds*, trained human resources, kitchen infrastructure, and digital platforms. By embedding technology, the model operationalizes the *Efficiency–Transparency* nexus in Islamic social finance, yet risks emerge from limited digital literacy and weak system integration among nazirs.

Customer Segments and Relationships. The model distinguishes between *donors (wakif)*, *beneficiaries (students)*, and *institutional stakeholders (schools, government)*. Relationship management relies on *digital dashboards*, transparent reporting, and feedback mechanisms. This supports *trust-based governance*, an element repeatedly emphasized in Islamic philanthropy literature

Revenue Streams and Cost Structure. Unlike conventional donation models, revenue is generated through *sharia-compliant investments* (e.g., *sukuk, musharakah*, and green waqf projects). This design achieves *endogenous sustainability* returns from invested waqf funds cover recurring program costs. However, operational expenses (logistics, technology, and outreach) still depend on efficiency and proper oversight.

Strategic Interpretation within Islamic Social Finance

This BMC demonstrates how Islamic social finance instruments can complement state-led welfare schemes. It bridges the traditional separation

between *philanthropy (tabarru')* and *public finance* by channeling voluntary Islamic funds into structured, performance-driven programs. The model advances the theory of hybrid Islamic finance (Raimi et al., 2024), where profit-oriented financial mechanisms coexist with *maslahah*-oriented objectives. By turning *Cash Waqf* into a *productive social-finance asset*, this framework helps realize the sustainable welfare state envisioned under *Maqasid al-Shariah* and the SDG 2 “Zero Hunger” target.

While the framework offers a clear roadmap, several structural limitations remain:

Donor dependency and continuity: sustained funding relies on consistent wakif participation, which is influenced by awareness, trust, and economic conditions. Governance and data integration: the absence of a centralized waqf data system in Indonesia complicates impact tracking and fund traceability. Regulatory alignment: Existing laws (e.g., *PP No. 25/2018*) does not yet accommodate digital waqf mechanisms or hybrid government–waqf cooperation models. Digital and human capacity: limited digital literacy among nazirs and uneven competence in financial management may slow adoption. Such mitigations will help ensure that the BMC model not only remains conceptually sound but also practically viable across Indonesia's diverse waqf landscape.

From a theoretical perspective, this study contributes to the discourse on Design Science in Islamic Social Finance by demonstrating how DSR can translate abstract *maqasid* goals into tangible managerial frameworks. The *Cash Waqf–BMC* hybrid model exemplifies how social-finance innovation can move beyond descriptive charity into the domain of strategic social engineering, bridging theology, economics, and governance.

Strategically BMC can describe and communicate detail things on cash waqf contributes to Indonesian Free Meals program. From the BMC itself when it mapping to deliverable programs, we do some matrix mapping, combining of moveable waqf object (cash waqf) and unmoveable waqf object (land/properties) VS resources of manpower and technology or IT.

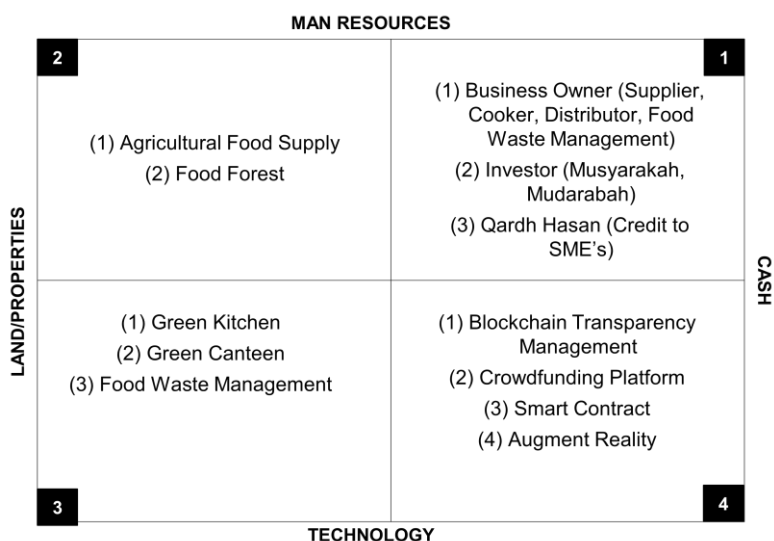


Figure 2. Resources Matrix Go to Market

Source: Author Elaboration

In Figure 2, the integration of cash waqf and land waqf with human and technological resources is conceptualized through four quadrants, each illustrating distinct strategies to strengthen the free school meal program. Quadrant 1 (Cash Waqf – Human Resources) emphasizes economic empowerment and direct involvement of local communities. Here, *nazhir* or *mutawalli* act as business owners overseeing activities from food supply, cooking, and distribution to food waste management. By leveraging sharia-compliant contracts such as *musyarakah*, *mudarabah*, or *ijarah*, cash waqf can be channelled into productive collaborations with SMEs. Furthermore, *qardh hasan* facilities provide financial inclusion and capacity building for small enterprises. Collectively, these mechanisms empower local entrepreneurs and farmers, ensure a reliable supply chain for nutritious meals, and generate employment opportunities, thereby creating a multiplier effect on community welfare.

Quadrant 2 (Land/Properties Waqf – Human Resources) and Quadrant 3 (Land/Properties Waqf – Technology) focus on the productive use of endowed assets. Waqf land may be cultivated for agriculture or developed into food forests, supplying fresh produce for meal programs while generating reinvestable profits to sustain operations. Simultaneously, technological applications such as green kitchens powered by renewable energy, green canteens, and food waste management systems highlight the potential of environmentally responsible infrastructure. These approaches not only reduce carbon footprints and promote sustainability but also demonstrate a strong commitment to aligning social welfare programs with ecological stewardship.

Finally, Quadrant 4 (Cash Waqf – Technology) underscores the role of digital innovation in enhancing transparency, accountability, and donor engagement. The Waqf Board as the locomotive of national waqf management seeks to build a digital waqf ecosystem, starting from internal digitization, digitizing *nazhir* waqf and integrating waqf data (Rohim et al., 2022)

Blockchain technology enables real-time tracking of donations and disbursements, while crowdfunding platforms open new channels for small-scale contributions. Smart contracts automate the conditional release of waqf funds, ensuring efficiency and trust in fund allocation. Moreover, augmented reality and virtual tours create immersive experiences that allow donors to visualize the impact of their contributions, appealing particularly to younger and technology-oriented *waqif*. Together, these four quadrants illustrate a holistic and innovative framework, where cash waqf and land waqf are synergistically combined with human capital and advanced technology to deliver sustainable, transparent, and impactful free school meal programs.

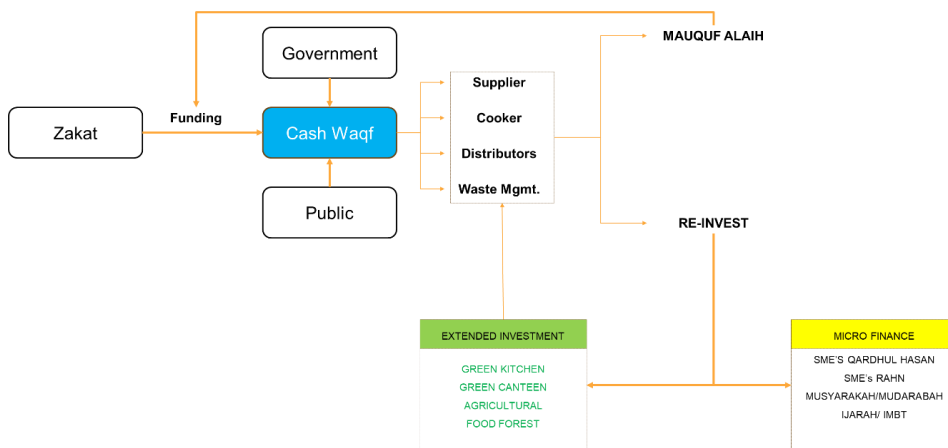


Figure 3. Flow Funding Mechanism

Source: Author Elaboration

Figure 3 illustrates the proposed funding and reinvestment mechanism for integrating cash waqf into Indonesia's free school meal program. The scheme begins with resource mobilization from zakat, government contributions, and public donations, which are then consolidated into a cash waqf pool. Acting as the central financing hub, cash waqf enables the *nazhir* or *mutawalli* to allocate resources efficiently across the operational chain, including suppliers, cooks, distributors, and waste managers. This ensures that meal delivery is carried out in compliance with sharia principles while maintaining transparency and accountability (Abdullah, 2018)

Beyond direct service provision, the model emphasizes sustainability through reinvestment. Cash waqf is strategically channelled into two streams. First, extended investments focus on green initiatives such as eco-friendly kitchens, canteens, agricultural development, and food forests, which simultaneously address food security and environmental goals (Sparviero, 2019). Second, funds are allocated to Islamic microfinance mechanisms through contracts such as *musyarakah*, *mudharabah*, *ijarah*, and *qardh hasan*. This empowers small and medium enterprises (SMEs) that support the meal program and promotes inclusive growth (Abdelkader & Mansouri, 2019; Habib Ahmed, 2002). By linking financing, program implementation, and reinvestment, the framework demonstrates how Cash Waqf can operate as a circular and self-replenishing mechanism, contributing not only to children's nutrition and education but also to broader socio-economic development in line with the maqasid al-shariah and Sustainable Development Goals (SDGs) (Raimi et al., 2024)

CONCLUSION

The strategic integration of cash waqf into Indonesia's Free Meal Program presents a sustainable funding mechanism capable of addressing both nutritional and educational challenges. By leveraging the principles of Sharia-compliant investments, cash waqf generates continuous returns that can be reinvested into the program, ensuring long-term sustainability and impact. This model not only provides nutritious meals to schoolchildren but also alleviates the fiscal burden on the government and fosters social cohesion through collective efforts.

The application of the BMC framework has highlighted the key components necessary for the successful implementation of this initiative. These include robust partnerships with government agencies, Islamic finance institutions, NGOs, and the private sector; effective fundraising and investment management; and a comprehensive approach to program implementation and community engagement. The value propositions identified, such as providing sustainable charity opportunities for donors and improving children's health and educational outcomes, underscore the multifaceted benefits of this initiative.

The study also reveals that incorporating technology, such as digital platforms for fundraising and blockchain for transparency, enhances trust and engagement among donors. The utilization of physical assets like kitchens and storage facilities, coupled with technological resources, ensures efficient program execution and monitoring.

To ensure the success and sustainability of the Free Meal Program, a multi-pronged strategy is essential. Strengthening collaboration among key stakeholders—such as government agencies, Islamic finance institutions, NGOs, and the private sector will enable resource sharing and enhance overall program effectiveness. Targeted fundraising and sharia compliant investment initiatives should be implemented to optimize financial capacity, engaging both individual and corporate donors through transparent and impactful communication. Leveraging advanced technologies, including digital fundraising platforms, blockchain for transparency, and data analytics for monitoring, will improve efficiency, accountability, and donor trust. Equally important is fostering community engagement through open reporting and educational programs that raise awareness of cash waqf and its social benefits. Finally, the program should be designed for scalability, expanding from pilot regions to a nationwide scope to address regional disparities and ensure equitable access to nutritious meals and educational opportunities.■

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