

Article

# Application of legal principles of Islamic objectives on the regulation and management of Islamic endowment (Waqf): Drawing lessons from different contexts

**Abdulqader Al-Khateeb, Yusuff Jelili Amuda\***

College of Law, Prince Sultan University, Riyadh 11586, Saudi Arabia

\* Corresponding author: Yusuff Jelili Amuda, [yusuffja@psu.edu.sa](mailto:yusuffja@psu.edu.sa)

## CITATION

Al-Khateeb A, Amuda YJ. (2024). Application of legal principles of Islamic objectives on the regulation and management of Islamic endowment (Waqf): Drawing lessons from different contexts. *Journal of Infrastructure, Policy and Development*. 8(14): 9638. <https://doi.org/10.24294/jipd9638>

## ARTICLE INFO

Received: 15 October 2024  
Accepted: 4 November 2024  
Available online: 25 November 2024

## COPYRIGHT



Copyright © 2024 by author(s).  
*Journal of Infrastructure, Policy and Development* is published by EnPress Publisher, LLC. This work is licensed under the Creative Commons Attribution (CC BY) license. <https://creativecommons.org/licenses/by/4.0/>

**Abstract:** Several studies have investigated Islamic endowment (Waqf), but less attention has been given to the application of legal principles of Islamic objectives in the regulation and management of Islamic endowments in Muslim communities. The primary focus of this study is to explore the legal implementation of Maqasidush-Shari'ah or otherwise known as the Objectives of Islamic Law, as evidenced in Islamic charitable endowments. This study employs an analytical research approach (ARA), systematic literature review (SLR) and content analysis (CA) to demonstrate and evaluate how the Waqf institution can be revitalized in contemporary times, drawing parallels with its effective implementation during the formative years of Islam, rooted in the principles of Maqasidush-Shari'ah. The results demonstrate that the efficacy of Waqf typically stems from the societal advantages it offers, derived from the safeguarding of faith, property, life, honour, and lineage, which are fundamental of Maqasidush-Shari'ah or objectives of Islamic law. The study further demonstrated that Islamic endowment has various benefits such as providing grant to the social development and interests to the public. However, various challenges such as knowledge deficit in the application of Shari'ah principles in Waqf, lack of a developed framework for managing various types of Waqf among others are identified. Nonetheless, effective regulation and management of Waqf applications of Islamic objectives on Waqf. In conclusion, this study has underscored the significant contributions of the Islamic endowment system across various spheres, including social welfare, scientific advancements, economic prosperity, and healthcare, all of which align with the objectives of Islamic legal principles encapsulated in Maqasidush-Shari'ah. Hence, the research ultimately proposes several favourable elements that could bolster the resurgence of Waqf in contemporary times, reviving its significance and societal impact. It is therefore suggested that the stakeholders should enhance understanding of the policies, legal principles, and governance structures governing Waqf as an Islamic charitable foundation, substantiated by Islamic objectives (Maqasidush-Shari'ah).

**Keywords:** regulation; management; Waqf; endowment; charity; Maqasidush-Shari'ah

## 1. Introduction

Islamic endowment or Waqf, is a recognized form of charitable giving in Islam that reflects piety and a closer connection to Allah. The practice of endowment in Islam asserts that specific donated assets, in accordance with religious legal doctrines and principles, can effectively aid the needy and alleviate their shared hardships in a lawful, continuous, and organized manner (Abid and Miakhil, 2024). The motivation of this study emanates from the fact that Waqf is intricately designed based on core Islamic principles to function as a form of beneficial ownership which plays a vital role in promoting the well-being of underprivileged Muslims, ensuring social welfare, and

regulating societal affairs (Jamal, 2022). Moreover, it can facilitate the development of economic solutions to address the diverse needs of various social segments, while also fostering social cohesion and economic progress. It is a well-established fact among esteemed Islamic scholars that numerous significant endowments worldwide were established by Muslim benefactors and intellectuals with the aim of enhancing the quality of life for the underprivileged within specific Islamic regions with an emphasis on sustainability (Sukmana et al., 2023).

The utilization of these Islamic endowments extends beyond benefiting Muslim populations, playing a role in influencing Western societal advancements such as economic progress, social harmony, charitable endeavours, scientific knowledge dissemination and technological innovations (Moumtaz, 2018). These developments are a result of the comprehensive and divine-inspired civilization evident in the Qur'an, Sunnah, as well as the histories of Islamic traditions and predecessors. The unique structure and excellence of Islamic civilization were achieved through the incorporation of faith in the application of Tawhid and the pursuit of Maqasidush-Shari'ah (fundamental objectives of Islamic law), along with intellectual contributions integrated within the Islamic endowment system (Fikri bin Nordin and binti Mustaffa, 2013).

Unfortunately, it is regrettable to observe that the Muslim community, alongside its civilization, has shifted focus away from important priorities related to social development, human capacity-building, and charitable innovations utilizing different concepts such as Waqf. This shift has occurred due to internal political conflicts, divisive debates, intellectual challenges, and feelings of inferiority complex among religious leaders who have distanced themselves from social and political engagement in achieving equitable distribution of wealth (Al-Khatib, 2023). Consequently, the rise of secular and materialistic Western cultures and civilizations has overshadowed Muslim nations intellectually, particularly until the mid-20th century. This dominance has led to the widespread adoption of capitalist ideals, westernization of Muslim mindsets, cultural transformations, deviations in education, unethical political practices, economic downturns, social fragmentation, and unconstitutional injustices whereby adequate attention to various Islamic instruments can address the aforementioned issues such as emphasis on new roles of Waqf institution as literature contends (Elasrag, 2017).

Consequently, the legacy of the Muslim predecessors should play a visible role in advancing both progress and ethical reform in poverty alleviation efforts, ultimately contributing to the reduction of social malpractices through the establishment and expansion of institutions of Islamic endowment (Waqf). Nonetheless, there is a gap in the existing body of knowledge in exploring the relevance of the application of Maqasidush-Shari'ah on the regulation and management of Waqf. The present research endeavours to establish a framework aimed at fostering intellectual resilience and awareness among Muslim societies, encouraging a renewed commitment to promoting an Islamic worldview across various aspects of human life, including socioeconomic matters, humanitarian aid, and charitable initiatives, drawing inspiration from the achievements of past Islamic luminaries (Almanaseer and Matarneh, 2014). The novelty of the study emanates from the fact that this study integrates Maqasidush-Shari'ah, regulation and management with Waqf compared to

overwhelming studies on institution of Waqf as financial instrument for human development (Hassan et al., 2017). Therefore, by prioritizing the Islamic perspective on endowments and fully embracing the implications of Maqasidush-Shari'ah within an Islamic framework whereby significant strides can be made in achieving various social and economic development goals through the instrumentality of Waqf.

## **2. Literature review**

### **2.1. Conceptualization of Waqf institution**

The linguistic meaning of Waqf is rooted in the Arabic verb “waqafa,” which means standstill, and technically refers to endowment. According to classical literature, Waqf has various meanings, including Al-Habs, Al-Man'u. which it can be deduced that it revolves around two meanings, which are either Al-Habs [i.e., lockup/apprehension] or Al-Man'u [i.e., prevention] (Mundhir, 2000). The jurists have given various convergent definitions to the concept of Each of these is explicated in the subsequent explanations. If we scrutinize the linguistic meanings of the term Waqf very well, it can be asserted that definitions of Waqf differ occasionally due to their differences on the endowed property; whether it will be transformed to possession of Almighty Allah [divine ownership] or it will remain as possession of the endower (Abu Qutaysh, 2002). Whether the endowment (Waqf) is mandatory and imperative or escapable, scholars have explicated on it through various perspectives (Salih, 2001). For instance, Abu Hanifah contends that Waqf is regarded as withholding the property to the possession of the endower while giving out its benefit in charity (Ibn Abideen, 2000). Moreover, according to adherents of Shafi'i school of thoughts, the words Waqf [endowment], at-Tahbis [donation], and at-Tasbil [dedication to charitable purposes] are all identical.

Reiteratively, it is considered as the endowed property according to Abu Hanifah remains in the possession of the endower and it will not be discontinued from his ownership, while giving it out as charity is only restricted to the benefit, while it may be eventually revoked by him and he can even sell it. If he dies, the property can be legally retrieved by his inheritors; as it is not imperative according to him, and that was the view of Imam Zufar as well (Ibn Abideen, 2000). However, the mosque issue is exempted because it is unanimously agreed that the endowed mosque is excluded from the possession of the endower to the ownership of Almighty Allah. But other juristic scholars ruled that the endowed property has gone beyond the ownership of the endower to the possession of Almighty Allah; therefore, it is imperative and irrevocable according to them (Al-Othman, 2005). Nonetheless, As-Sahiban considers it as a removal of the property from the ownership/ possession of the endower while withholding it by virtue of possession of Almighty Allah so that its benefits can reach His needing servants as literature posits (Ibn Abideen, 2000).

Waqf according to the Maliki School of Thoughts is known as Al-Hubsu with its plural Ahbas [i.e., endowment, mortmain]. It is defined by them as “An act of giving charity by a human being with whatever he so wishes from properties while confining and retaining their benefits in the form of charity, philanthropy, and benefaction for the purpose of transforming the original asset into an endowed property which should neither be sold nor donated nor inherited forever inasmuch anything of it still remains

(Ulum, 2024). The concept is “the act of withholding a property that can be beneficiary while retaining its assets by halting its action on any existing permissible bank. Onwards, the Hambali school of thoughts is of the opinion that Waqf is regarded as a donation made by the owner of absolute disposition on his useful property with preservation while halting the compulsory disposition of the endower with the intention of diverting its returns/revenues into philanthropic cause in devotion to Almighty Allah (Omar and Muda, 2018).

Likewise, the Jordanian Civil Law defined Al-Waqf as an act of holding back the possession of the actual property from disposition while dedicating its benefits for the act of philanthropy/benefaction even if it is a return (Almanaseer and Matarneh, 2014). Thus, it can be deduced from the above definitions that there are different opinions between Abu Hanifah and other jurists or scholars from the Shafi’ school of thoughts such as Abu Yusuf and Muhammad regarding the concept of Waqf. Literature further reiterates that Waqf plays significant role in equitable distribution of wealth in predominant Muslim countries such as Jordan (Al-Khatib, 2023).

Meanwhile, the legality of Waqf has been proved with evidence according to some Quranic verses urging Muslims to spend on the causes of various benefactions. For instance, Almighty Allah says: “By no means shall you attain Al-Birr (piety, righteousness—here it means Reward, i.e., Paradise), unless you spend in Allah’s cause of that which you love; and whatever of good you spend, Allah knows it well” [Al-‘Imran Q3: 92]. Also, He says, “Believe in Allah and His Messenger (Muhammad) (S.A.W.), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah’s way), theirs will be a great reward” (Surat Al-Hadid Q57: 7). In addition, there are several prophetic traditions that encourage Waqf. For instance, it was reported from Abu Hurayrah that the Messenger of Allah (S.A.W.) said, “When a human being dies, his deeds end except for three; ceaseless charity, beneficial knowledge, or a righteous child who (incessantly) prays for him” (Muslim, 3/1255).

The foregoing Quranic verses are some verses that urge and encourage spending on the facets of benefaction and charity. Meanwhile, the point of intent therein is that Waqf is one of the phases of charity and spending. Similarly, the afore-quoted Hadith points out the intent of the Prophet’s saying as interpreted by Muslim scholars that the ceaseless charity is Waqf endowment. Meanwhile, the point of intent of the narration is the Quranic verse requested from the Muslims to spend of that which they love (among their wealth), and there is no doubt that Waqf is one of the phases of that charity to which they are encouraged by the verse. So also, the prophetic instruction and approval for Abu Talhah affirm the intent as he endowed his land to his relatives.

It should be reiterated that it was the practice of the companions of the Prophet (S.A.W.) as said by Imam Ash-Shafi’i, ‘It reached me as information that eighty companions from among the Ansar gave alms as endowments.’ Majority of the scholars ruled that Waqf is a legal and recommendable act except the verdict reported that Shurayh viewed it as illegal, saying that the principle of Waqf had been abrogated after the revelation of the issue of inheritances, quoting, as evidence, the Hadith of Ibn ‘Abbas that he said, ‘When the law of Al-Fara’id was revealed in Surat An-Nisaa’ Qur’an Chapter Four, the Prophet said: “There is no withholding in the obligatory statutory portions of inheritance prescribed by Allah (Omar and Muda, 2018).

Contrarily, other scholars were of the opinions that the verse of inherence did not abrogate the concept of Waqf. In can therefore be said that the growing expansion of Waqf, it could be said that no issue of inherence affects its institution.

## **2.2. Regulation and management of Islamic endowment**

It is not doubtful to say that the regulations and management of Waqf significantly influence the social and economic well-being of stakeholders by determining the effectiveness of resource allocation and community engagement. In Indonesia, for instance, the dual roles of Waqf authorities create institutional challenges that hinder effective governance, impacting the welfare of the community reliant on Waqf assets for education and health services (Senjiati et al., 2020; Wulandari et al., 2023). Furthermore, the lack of public understanding and limited regulatory frameworks contribute to ineffective management, which diminishes the potential of Waqf for enhancing Islamic wealth management to support sustainable development (Ismail and Cahyo, 2017). Effective waqf management, characterized by accountability and transparency, is essential for enhancing the socioeconomic status of the Ummah, in achieving the objectives of Shari'ah (Khan and Ahmed, 2019; Wardhana, 2021). Additionally, the choice of financing models for waqf land can either promote or restrict economic well-being, emphasizing the need for strategic management to maximize and optimize community benefits as literature contends (Syarif, 2021). In addition, the governance structures and regulatory mechanisms play a pivotal role in shaping the socio-economic landscape of Waqf stakeholders (Mat Rani and Abdul Aziz, 2010).

Stakeholders in the effective regulation and management of Waqf face several key challenges. For instance, literature posits that in Indonesia, institutional issues arise from the conflicting roles of the Indonesian Waqf Board and the Ministry of Religious Authorities, leading to ineffective governance and regulatory barriers (Pertwi et al., 2019). Additionally, a lack of public understanding and limited regulatory frameworks hinder the potential of Waqf to contribute to economic sustainable development (Ibrahim et al., 2020). In West Java, challenges include governance issues and coordination gaps among stakeholders, which impede the realization of Waqf's benefits for infrastructure and education (Syarif, 2021).

Effective regulation and management of Waqf can significantly contribute to the sustainable development of local communities by optimizing resources for education, health, and economic resilience (Fa-Yusuf et al., 2021). Studies have asserted that Waqf has the potential to fund essential services such as schools and hospitals, thereby enhancing community welfare and access to education (Hassan et al., 2018; Umar and Aliyu, 2019). Moreover, productive Waqf can create jobs and support social programmes through an effective framework, which are crucial for economic stability, especially in times of global uncertainty (Maghbul and Alhajam, 2018). However, challenges such as regulatory barriers and governance issues must be addressed to maximize Waqf's impact through its effective administration and management (Ismail et al., 2015). By fostering public-private partnerships and community engagement, as well as implementing innovative financing mechanisms, Waqf can be effectively managed to align with local development priorities. In so doing, with improved

management practices and community participation, Waqf can serve as a vital instrument for achieving sustainable development goals and enhancing the quality of life in local communities using effective legal framework to address various issues and challenges (Laluddin et al., 2021; Sano and Kassim, 2021).

Moreover, social impact can be manifested in utilizing Waqf for community development. For instance, literature posits that Waqf can support local community initiatives, improving infrastructure, education, and healthcare access in order to contribute to the community development (Lubis et al., 2024; Ramadhan et al., 2023). Reiteratively, Waqf funds can be used to provide social safety nets for the needy, including food security, housing, and healthcare assistance (Faisal, 2021). Undoubtedly, Waqf can support educational institutions, vocational training centers, and scholarship programs, empowering individuals and communities (Rofiqoh et al., 2021). Engaging local communities and promoting ownership of Waqf initiatives is crucial for fostering a sense of responsibility and ensuring sustainable development as an integral part of community engagement and ownership (Qurrata et al., 2021).

Effective regulation and management of Waqf properties for long-term sustainability hinge on several strategies. Moreso, a robust governance framework is essential, emphasizing accountability and transparency among Waqf managers (mutawalli) to ensure responsible stewardship of assets and sustainable development as literature posits (Maghbul and Alhajam, 2018; Yasin et al., 2023). Additionally, innovative management practices, as demonstrated by successful Waqf entities in Malaysia and Saudi Arabia, can enhance the efficiency of asset utilization and investment, thereby maximizing benefits for the community (Senjiati et al., 2020). Furthermore, the preservation of Waqf assets must balance physical maintenance with proactive measures against external threats, as seen in the management of historic buildings in Zanzibar, which underscores the importance of adaptive management techniques for economic growth and development (Ibrahim et al., 2020). Reiteratively, fostering collaboration between State Economic Development Corporations and State Islamic Religious Councils can streamline decision-making processes and enhance the development of Waqf properties within the existing legal framework (Maghbul and Alhajam, 2018). Collectively, these strategies can significantly contribute to the sustainability of Waqf properties.

Furthermore, it is essential to strengthen the regulation and management of waqf, a multifaceted approach is essential. Hence, establishing a comprehensive governance framework is crucial to enhance transparency and accountability, ensuring that Waqf institutions operate effectively and efficiently (Mat Rani and Abdul Aziz, 2010). Conducting thorough surveys of waqf properties is necessary to understand their valuations and potential, which can inform better administrative policies in fostering public participation in waqf administration can mitigate the inefficiencies of state-controlled systems (Mat Rani and Abdul Aziz, 2010). It is also vital to address legal frameworks that balance the preservation of waqf assets with the need for their development, allowing for prudent management and investment (Senjiati et al., 2020). Hence, promoting education and awareness about waqf among practitioners and the community can reduce mismanagement and corruption, ultimately revitalizing these institutions for socio-economic benefits (Ismail et al., 2015). Well-structured transparency and accountability are crucial to building confidence in Waqf institutions.

Waqf institutions with robust governance practices can enhance transparency and accountability in public resource management (Mustaffa et al., 2022). Ensuring transparency and accountability in Waqf management is crucial to build public trust and maximize impact. Adapting Waqf to contemporary needs requires innovative approaches to investment and fund management. It is therefore essential to say that establishing a clear legal framework for waqf administration and ensuring its compliance with contemporary regulations is essential (Arif et al., 2023). Implementing robust mechanisms for monitoring, auditing, and reporting on Waqf assets and activities is essential for building trust and promoting responsible governance indicating transparency and accountability in the management of Waqf (Laili et al., 2022). Transparent governance, clear legal frameworks, and robust accountability mechanisms are crucial for ensuring the ethical and efficient use of Waqf assets (Mohaiyadin et al., 2022).

Furthermore, the shift towards digital management presents challenges such as digital security and insufficient technical capabilities within Waqf institutions (Kasdi et al., 2022). Similarly, management incompetence and a misunderstanding of nature of Waqf have led to the demise of institutions, highlighting the need for effective governance frameworks (Kasdi et al., 2022). These challenges collectively underscore the necessity for regulatory reforms and enhanced stakeholder collaboration. Hence, the proper applications of Islamic objectives can adequately solve this problem through the use of Waqf.

### **2.3. Applications of Islamic objectives—Maqasidush-Shari’ah—on Islamic endowment**

Uniqueness of Islamic legal transactions are maintained through the establishment of purposes of the legislated law (i.e., Maqasidush-Shari’ah) in the Islamic legal injunctions has been acknowledged by overwhelming studies towards holistic development of the society (Abdullahi, 2015; Malik, 2015). Mankind is endowed with logics, conviction, proofs, and reasonable evidences for actions, inactions, and reactions to and on behavioural activities in society. So, the Islamic legal doctrine of these purposes of law has clearly come to play an increasingly prominent role in the historical past of Islam and the modern times as derived in the sources of Islamic law and jurisprudence which encourage participatory finance (Nouman et al., 2021). They are known as goals or objectives of Shariah as they identically function in relation to other classical doctrines of Islam termed Maslahah (welfare or public interest). These goals were first propounded and articulated by Imam Al-Ghazzali (d. 1111). It was affirmed that human well-being was the general purpose of Almighty God in revealing the divine legislations onto His creatures. The scholars further maintained that the specific aim of the revelation is manifested in the preservation of essentials of human welfare and public interest, which are: religion, life, intellect, lineage and property (Asutay and Harningtyas, 2015; Mergaliyev et al., 2021). Hence, the aforementioned components constitute auxiliary rationales in the scriptural sources or overriding independent sources of law. Each of the aforementioned components of Maqasidush-Shari’ah is elaborately explained in the subsequent subheadings.

### **2.3.1. Preservation of religion**

Islam has been summarized to be a religion of freewill and the most perfect moderate way of life that always calls for total submission to Almighty Allah without coercion. Likewise, it is inspired through Islamic understanding and principles that religion is unanimously defined as the sum of human beliefs, religious rituals, and divine rules ordained by God Almighty for the purpose of regulation of people's relationship to their Lord and peaceful relationships within themselves as well as mutual tolerance without coercion, aggression, invasion, oppression, force, and imposition as literature contends (Wardhana, 2021). Allah says: "There is no compulsion in religion. Verily, the Right path has become distinct from the wrong path" (Al-Baqarah Q2: 256). Islamic varieties in lawful optional transactions and alternations are good examples from which the issue of Waqf institution can be utilized and benefited under the freedom of religious choice and preservation of faith to the extent that there should be no compulsion from one religious' sect on others. The examples of this are seemingly availably manifested while Islam forbids all forms of Riba but permits lawful transaction in business and trade, as it prohibits alcohols, fornication, and adultery while replacing them with lawful drinks like juices and legal marriage respectively (Wardhana, 2021). Thus, religion is fundamental in human existence as it covers all spheres of human endeavours that is why it must be persevered as elaborately explained according to Maqasidush-Shari'ah.

### **2.3.2. Preservation of life**

Protection of souls, personality, and human integrity. From the Islamic perspective of rights, no human being is allowed to play with the lives of any creatures of Allah, nevertheless the life of any human fellow. So, the religion of Islam, which is the most perfect way of human existence, has regularly educated mankind on the importance of human life and promulgated blocking measurements to unlawful killings (Yasin et al., 2024). In respect to that stipulation, it has totally condemned all forms of unlawful acts of life termination like homicide, suicide missions, and genocide activities. In fact, based on that principle, it criminalizes banditry, armed robbery, fornication, adultery, raping, hired killing, kidnapping, territorial invasions, insurgency, terrorism, violence, jungle justice, and burning to kill which can hinder improvement of socio-economic development in the society as literature posits (Azrak, 2022). Meanwhile, it has devoted a significant large number of textual quotations and scriptural teachings for the purpose of establishing the protection of the soul as one of the most Islamic fundamental principles. In addition, Islam has not restricted the protection of souls from being killed or wasted but also established a set of rules to ensure its human and spiritual welfare, that is to secure the souls with surviving needs such as nutrient foods, lawful drinks, legal marriage, protective shelter, and clothing where proper utilization of Waqf can be instrumental in achieving this (Maghbul and Alhajam, 2018). It has also established rules that deny and forbid all means of self-destructions like diabetic causes, alcoholic diseases, negative effects of intoxication, ruinous sexes through prostitutions, internecine relationship in sodomy, murderous homosexuality, baneful drinks, pestilent medication, deathly smoking, and illegal marriage with animals (known as bestiality). To support human living, the Islamic principles and institutions of Al-Waqf [endowment] are designed to be utilized for the



support of less privileged citizens of a particular setting through the provision of free education, jobs, business inventions, capacitating, empowerment, and partnership in lawful business transactions. Almighty Allah says: "...if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land, it would be as if he killed all mankind" [Al-Ma'idah Q5: 32]. Hence, literature contends that the effective use of Cash Waqf can be instrumental in financing small and medium enterprises as a way of preserving life because abject poverty can hinder human living (Ramli et al., 2018; Sanyinna et al., 2018).

### **2.3.3. Preservation of intellect**

Protection of human mind and intellectual efforts It is a part of the purposes of Islamic Legal laws that every individual is free to contribute to the intellectual struggles of his/her environment through knowledge and such must be defended, immunized, and protected against internal and external forces that may endanger it. All individuals must neither be allowed to destroy his own mind and intellect nor given freedom to cause destruction of the brains and intellects of other fellows (Shihan et al., 2023). Almighty Allah has ordained that minds and human intellects must be preserved against all the destructive dispositions. Islam has also forbidden all means of disablements of the intellect and mind as such means emanate from and through toxicities, hard drugs, marijuana, heroin, cocaine, cigarettes, hemp, and alcohols (Malik, 2015). In regard to the divine forbidding order on what affects the mind negatively or disables it like the intoxicants, Allah Almighty says: "O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" [Al-Ma'idah Q5:90]. Thus, the institution of Islamic endowment known as Waqf is useful in the provision of alternatives to those dangerous substances to human minds and intellects through empowerment services and manufacturing of Halal products. To prevent human intellects against destruction, which is a major purpose of Islamic law, the endowment may assist in the invention of the lawful replicates for consumption in place of those harmful commodities that are capable of damaging human intellects (Shihan et al., 2023). Consequently, it is thereby reiterated that there should be intellectual struggles and sensitization of the Muslim societies to work devotionally to regain the passion for the Islamic worldview on major aspects of human life which include socioeconomic life, humanitarian supports, and charitable encouragements as traceable to the works and efforts of the predecessors of the golden age. The reflection of the efforts of those Muslim predecessors will visibly contribute to the progress and moral reformation of the poverty alleviation which is capable of or annihilation of social crimes through the application and expansion of the institutions of Islamic endowments (Razak, 2020).

### **2.3.4. Preservation lineage**

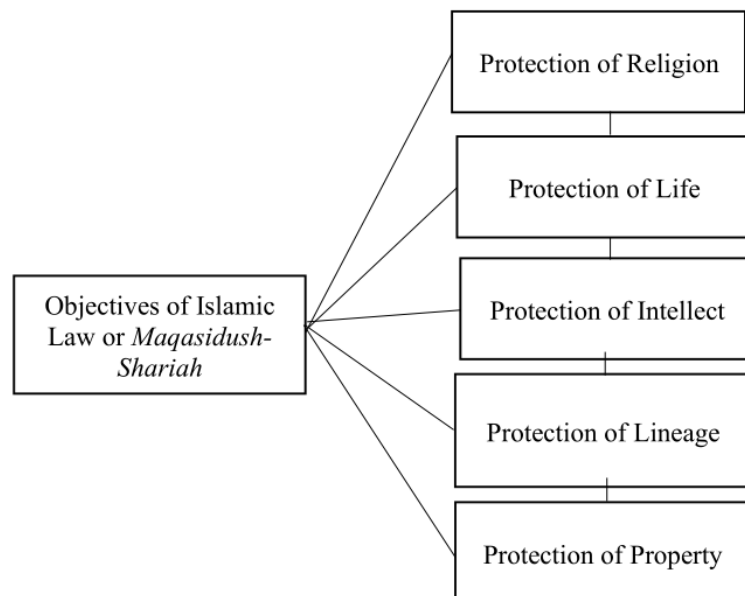
One of the major differences between mankind and other unreasonable animals is visibly perceived in the marital contact that is peculiar with sane humankind. Marriage is a major factor through which human evolution can be ceaselessly preserved as it started. Thus, Shariah has insistently legitimized the marriage contract and lawful reproduction for the purpose of preservation of lineage among mankind (Gharib, 2017). Therefore, it has forbidden adultery, fornication, raping, and bestiality.

It has also assigned a stiff legal punishment [Hadd] for whoever commits any one of those indecent sexual abuses. Moreover, Shariah further assigned a legal punishment on slandering, libelling, or unjust rendering of someone guilty of committing such indecency; the punishment is termed as Hadd al-Qadhf. This preservative purposeful measure enhances the ideology that to maintain the lineage, there is a necessity for the purity of children from any potential distortion or corruption by mixing it unnecessarily, to the extent that some individuals may not even know who are their parents or who are their own children (Mohamad et al., 2021). Allah Most High says: “And do not approach unlawful sexual intercourse. Indeed, it is even an immorality and is evil as a way” [Al-Israa’ Q17:32]. Consequently, the Islamic institution of Waqf or Awqaf is inspired to serve as a means of actualization of this preservation inasmuch the endowment is made to be utilized in alleviating poverty of many intending couples of a particular setting. If efficiently revitalized and accurately practiced, Waqf is designable to aid and raise legitimate children who will be the future leaders and vanguards of a successful nation (Zeni and Sapuan, 2017). Therefore, it has been perfectly concluded and reached academically that future couples have the social rights to enjoy through the policy of the instruments of Islamic Finance as facilitated in the Islamic guidance. A profit-sharing partnership, a joint venture partnership, a lease agreement, a lease-to-own agreement, interest-free loan, a deferred payment sale, a forward sale, a contract for the production of a specific item. Moreover, the Islamic institution of Waqf or Awqaf serves as a means for achieving a preserved lineage in as much as the endowment is made to be utilized in alleviating poverty of many intending couples of a particular society (Razka, 2020). Undoubtedly, if Waqf is effectively implemented, it is designable to aid and raise legitimate children who will be the future leaders and vanguards of a successful nation. Thus, it has been posited that future couples have the social rights to enjoy through the policy of the instruments of Islamic Finance as facilitated in the Islamic guidance (Amuda et al., 2019a).

### **2.3.5. Preservation of wealth**

It is irrefutable that Islam and other reasonable world religions forbid embezzlement, theft, stealing, money laundering, land usurpation, money robbery, economic fraud, and all means of aggression in financial transactions. However, Islamic law has uniquely placed stiff punishments on violations of public and private assets in this world and hereafter (Zailani et al., 2022). For the purpose of wealth preservation, assets and property protection, Islam has fundamentally assigned legal punishments on financial crimes, which are manifested in stealing of public properties, embezzlement, gambling, theft, and bribery as part of measures to achieve preservation of wealth as an integral part of Maqasidush-Shari’ah (Wardhana, 2021). Likewise, the major sources of Shariah in Islam have consistently highlighted the wraths of the Hereafter on those financial criminals of certain monetary sinful commitments like taking and giving usury (Riba) and others. It has also, for the sake of wealth preservation, forbidden and placed punishment upon deception, treason, gambling, theft, padding embezzlement, bribery, usury, and all other forms of squandering of money that hinder economic welfare (Azrak, 2022). The institution of Waqf is naturally and religiously mapped out and formulated to curb those financial crimes through various established endowments, which usually cater for the well-

being among citizens through the application of Islamic financial instruments such as Waqf (Shihan et al., 2023). It enhances life betterment, encourages self-dependency, facilitates human capacitating, advances empowerment, creates jobs, and alleviates properties, all of which are factors to annihilate poverties that lead mostly to financial crimes among citizens (Mergaliyev et al., 2021). Reiteratively, for the purpose of wealth preservation and property protection, Islam has fundamentally assigned legal punishments on financial crimes which are manifested in stealing of public properties, embezzlement, gambling, theft, and bribery. Likewise, the major sources of Shari’ah in Islam have consistently highlighted the wraths of Allah in the Hereafter on those financial criminals of certain monetary sinful commitments like taking and giving usury known as Riba and others. It has also, for the sake of wealth preservation, forbidden and placed punishment upon deception, treason, gambling, theft, padding embezzlement, bribery, usury, and all other forms of squandering of money which can be addressed through revitalization of Waqf governance (Zeni and Sapuan, 2017). The institution of Waqf is religiously formulated to curb those financial crimes through various established endowments which usually cater for the well-beings among citizens. It enhances life betterment, encourages self-dependency, facilitates human capacitating, advances empowerment, creates jobs, and alleviates properties all of which are factors to annihilate poverties that lead mostly to financial crimes among citizens which can address through redistribution of wealth as the core values embedded in Islamic financial instruments such as Zakat and Waqf (Razak, 2020). **Figure 1** depicts various components of Objectives of Islamic Law (Maqasidush-Shariah).



**Figure 1.** Dimensions of Objectives of Islamic Law (Maqasidush-Shari’ah).

Adopted from: Malik (2015); Abdullahi (2015); Asutay and Harningtyas (2015); Nouman et al., (2021); Mohamad et al. (2021); Mergaliyev et al. (2021); Wardhana (2021); Zailani et al. (2022); Shihan et al. (2023); Yasin et al. (2024).

## **2.4. Research methodology**

In this study, library-based research and naturally analytical and integrates a systematic literature review (SLR) coupled with content analysis (CA) is employed as it enhances the understanding of the comprehensiveness of the features of Islamic modes of endowment interpretatively. Also, the method critically investigates various Islamic provisions for the well-beings of the citizens in its purposes. The academic literature articulates the importance of utilizing a systematic literature review (SLR) as a vital element of qualitative research, as corroborated by existing literature to clarify and elaborate on concepts relevant to this study. The aggregation and synthesis of existing data can enhance the efficacy of research endeavours. This facilitates researchers in building upon prior studies while acquiring a more nuanced understanding of the principal focal point of the investigation. Significantly, the Web of Science (WOS) was utilized to access a variety of sources, including peer-reviewed journals, published references, research articles, library collections, and policy reports regarding Waqf and other aspects relating to it. The content analysis conducted in this study involved an in-depth examination of the meanings and interrelationships of various terms and concepts. The thematic insights provided the interconnections among the variables being examined. A total of 50 articles were rigorously reviewed and assessed during this investigation. Search strategies represent a fundamental component of the systematic literature review methodology employed in this study. Specific terminologies relevant to the study's variables were utilized. The academic literature delineates protocols for systematic search methodologies, advocating for a consistent approach to develop comprehensive search strategies within the framework of a systematic literature review generated the following themes: endowment granted to the needy, the method of donation of properties, social benefits and interests to the public, Challenges (knowledge deficit in the application of Shari'ah principles in Waqf, lack of a developed framework for managing various types of Waqf, effective regulation and management of Waqf applications of Islamic objectives on Waqf.

## **3. Results and discussion of findings**

This section explains the findings of this study under different subheadings as presented in the subsequent subheadings:

### **3.1. Management and governance of Waqf**

The study has elaborated on Waqf or Awqaf which is a means of devotion to Almighty Allah and empowerment to humanity and various aspects of life. Islamic endowment is a crucial matter due to its significant role in serving humanity, society, and security. This is why scholars and researchers have devoted substantial attention to various aspects of Waqf, such as jurisprudential, economic and social dimensions. Literature posits that Waqf institution involves the method of donation of properties like buildings, plots of land, water wells, fish ponds, fruitful trees, learning citadels, or other assets for devotional and charitable purposes. Literature posits that there are numerous reasons for the adoption of Islamic endowment and more importantly, its enormous roles are majorly manifested in the preservation of social security achievable through human empowerment, poverty eradication, employment creation,

alleviation of health challenges, and educational enhancement (Amuda et al., 2019a; Amuda, 2019b). The analysis of this paper is in agreement with a number of studies that affirmed that Waqf in Islam implies an endowment granted to the needy while retaining the ownership for the purpose of religious voluntary charities with the intention of its ceaseless services, profit makings, and rewarding intents as integral part of objectives of Islamic legal system (Khan and Ahmed, 2019).

It is paramount to state that the Islamic diversifications of lawful regulations on optional transactions and alternations are best instances from which the issue of Waqf institution can be utilized and benefited under the freedom of religious choices and preservation of faith to the extent that there should be no compulsion from one religious' sect on others (Mohamad et al., 2021). The examples of this are apparently manifested in the ways Islam forbids all forms of usury (Riba) while permitting lawful transactions in business and trade, as it prohibits alcohols, fornication, and adultery while replacing them with lawful drinks like juices and legal marriage respectively through which the proper application of Islamic financial instruments such as Waqf can be helpful in achieving the objectives of Shari'ah (Khan and Ahmed, 2019).

Similarly, the Islamic endowment can cater for the dire necessities of life in the development of modern Muslim communities if the Waqf institution is activated; prompting from severe need for the fruits and returns of such endowment in actualization of many benefits in which nations are unable to accomplish nowadays. Reiteratively, an endowment foundation will definitely reduce bad habits of begging among the citizens if it is rightly implemented. Literature posits that the Islamic endowment, if well adopted and implemented, the major objectives of it will be achieved through the procurement of social security in its various aspects in terms of social life, economy, and security. Also, it can serve as permanent ceaseless charity (Sadaqatu-Jariyah) for the endower even after his/ her demise. It is essential to note that it could be considered as a means of social benefits and interests to the public in terms of capacitating, empowerment, and creation of jobs (Shihan et al., 2023). It serves as a manifestation of the purposes of Islamic Law termed Maqasidush-Shari'ah. Reiteratively, literature has explained various rulings pertaining to its components, management, and scrutinizes the regulations concerning Waqf inspectors, as well as the processes of sale and exchange of Waqf properties (Wardhana, 2021). Furthermore, Studies have elucidated the pivotal role of Waqf in societal advancement in different historical periods, emphasizing its contributions to Islamic outreach, education, healthcare, and social welfare. Nonetheless, few studies have addressed the factors contributing to the decline of Waqf institutions and proposed strategies for their revival, while also examining contemporary forms of Waqf as literature contends (Almanaseer and Matarneh, 2014).

This study has explored the significance of Waqf in Islamic contexts, particularly its impact on social, economic and cultural domains. This study also buttressed previous studies that explored the conceptual origins, historical context, administration and management of Waqf, with a particular focus on its economic dimensions and developmental contributions (Ismail et al., 2015; Ibrahim et al., 2020; Zeni and Sapuan, 2017). Additionally, it has further outlined strategies for advancing Waqf practices and stressed the importance of reviewing various legal rulings related to the conditions of endowments, endowed assets, and the processes of expansion,

facilitation, and simplification within these frameworks as literature contends (Maghbul and Alhajam, 2018). This is in agreement with previous studies that have investigated Waqf's involvement in providing healthcare services, funding SMEs, supporting agribusiness, economic welfare, funding for religious endeavours, and other charitable activities associated with endowments (Amuda et al., 2019a; Amuda, 2019b; Azrak, 2022). Reiteratively, the research highlighted the substantial role played by Waqf in societal progress and it examined the legal foundations supporting Waqf practices and their implications, while also proposing contemporary methods to enhance the efficacy of Waqf arrangements as literature posits (Elasrag, 2017; Fikri bin Nordin and Binti Mustaffa, 2013).

The study has reiterated that effective regulation and management of Waqf would social security, emphasizing its significance, methods of enhancement, and the Islamic emphasis on safeguarding social welfare amidst potential threats. This study uniquely integrates the legal aspects of Waqf with its broader socio-economic impacts, aligning with the overarching objectives of Islamic law and emphasizing the role of Waqf in fulfilling the Islamic objectives. It is excerpted from this study that has identified the endowment of benefits and the endowment of the endowment of the actual assets. This is in line an opinion of previous studies that established economic content of Waqf that, it is a transfer or diversion of certain properties from consumption to investment in productive capital assets which will yield benefits and funds [revenues] in the future (Almanaseer and Matarneh, 2014; Aliyu, 2019; Azrak, 2022). It can be contrarily posited that the aspect of benefaction and charity in the endowment cannot be overestimated especially in the aspect of investment. Onwards, this study has reaffirmed that there is staunch Islamic regulation on economic aspect which is meant to benefit all mankind like Waqf which stands as a solution in creating mutual social benefit.

Furthermore, this study has also reiterated that Islam has not restricted the protection of souls from being killed or wasted but also established a set of rules to ensure its human and spiritual welfare, that is to secure the souls with surviving needs such as nutrient foods, lawful drinks, legal marriage, protective shelter, and clothing using Islamic financial instrument for human development (Hassan et al., 2018). It has also established rules that deny and forbid all means of self-destructions like diabetic causes, alcoholic diseases, negative effects of intoxication, ruinous sexes through prostitutions, internecine relationship in sodomy, murderous homosexuality, baneful drinks, pestilent medication, deathly smoking, and illegal marriage with animals (known as bestiality). In addition, in order to support human living, the Islamic principles and institutions of endowment (Waqf) are designed to be utilized for the support of less privileged citizens of a particular setting through the provision of free education, jobs, business inventions, capacitating, empowerment, and partnership in lawful business transactions as literature contends (Khan and Ahmed, 2019; Nouman et al., 2021). Also, this study contends institution of Islamic endowment or Waqf is useful in the provision of alternatives to those dangerous substances to human minds and intellects through empowerment services and manufacturing of Halal products. This is in agreement with assertion that, in preventing human intellect against destruction which constitutes a major purpose of Islamic law, the endowment may assist in the invention of the lawful replicates for consumption instead of those harmful

commodities that are capable of damaging human intellects as literature explains (Shihan et al., 2023).

### **3.2. Practical applications of Maqasid al-Shari'ah and its potential in different cultural contexts**

Maqasid al-Shari'ah has practical applications and potential in today's socio-economic landscape. The principles of Maqasid al-Shari'ah can significantly enhance Islamic endowments, such as Waqf and Zakah, to foster sustainable social and economic development. By aligning these endowments with the objectives of Maqasid al-Shari'ah, which prioritize the protection of religion, life, intellect, progeny, and property, Islamic finance can effectively address socio-economic disparities and promote inclusive growth (Jamal, 2022). For instance, the integration of environmental, social, and governance (ESG) principles within Takaful operations, guided by Maqasid al-Shari'ah, can enhance ethical credibility and societal impact, thereby contributing to sustainable development goals (SDGs) (Sukmana et al., 2023). Furthermore, the application of Islamic economic principles, such as social justice and equity, can drive the establishment of businesses and create employment opportunities, as evidenced by successful case studies like Al-Barakah Microfinance Bank (Zeni and Sapuan, 2017). Thus, leveraging Maqasid al-Shari'ah in Islamic endowments can lead to a transformative impact on community welfare and environmental sustainability (Fikri bin Nordin and binti Mustafa, 2013).

The success of contemporary Waqf applications across various regions is influenced by several key factors, including robust governance, innovative financial models, and socio-economic impact. Effective governance and accountability practices are essential for building trust and transparency within Waqf institutions, which enhances their operational efficiency (Manaf et al., 2019; Mohaiyadin et al., 2022). Additionally, the integration of pro-poor strategies, such as collaborations with microfinance institutions and crowdfunding, has proven vital for the sustainability of Waqf programs (Anwar et al., 2024). The establishment of corporate Waqf models, which emphasize sustainable investment strategies and risk management, further exemplifies successful practices in this domain (Rofiqoh et al., 2021). Moreover, Waqf's contributions to diverse sectors, including education, healthcare, and agriculture, highlight its potential for socio-economic development, particularly in addressing poverty and enhancing community welfare (Qurrata et al., 2021). Collectively, these factors underscore the adaptability and relevance of Waqf in contemporary society.

This analysis of this study explores the variations of Waqf across different cultural contexts. The analysis reveals that Waqf, despite its common roots in Islamic tradition, takes diverse forms and plays unique roles across different cultural contexts. Understanding these variations is critical for effectively utilizing this powerful tool for social good, fostering sustainable development, and addressing contemporary challenges (Yusrani and Chadhiq, 2021). Waqf, a religious endowment in Islamic law, holds significant cultural and social importance. It exists in diverse cultural contexts, each shaping its implementation and impact. Traditional Waqf focusing on tangible assets like land, buildings, or livestock, often dedicated to religious purposes, social

welfare, or community development (Nur, 2019). This form predominates in many regions, emphasizing long-term sustainability. In Arab World, Waqf originated in the 7th century CE with the Prophet Muhammad establishing the first Waqf, a mosque in Medina. Its development flourished during the Umayyad and Abbasid caliphates, with significant contributions to infrastructure, education, and social welfare as literature contends (Aliyu, 2019; Listiana et al., 2020). During Ottoman Empire, Waqf reached its zenith under the Ottomans, establishing a vast network of endowments that funded mosques, schools, hospitals, and other public institutions as part of social and economic development of Waqf. The Ottoman system emphasized central control and regulation, creating a highly structured system (Alam, 2018).

Additionally, the Islamic Development Bank has implemented programs to strengthen the Waqf sector globally, focusing on legal frameworks, capacity building, and innovative financing mechanisms (Nabi et al., 2019). The Islamic Development Bank has played a pivotal role by creating a model law for Waqf, providing technical support, and promoting capacity building, which enhances the legal and operational framework for Waqf management (Sanusi and Daeng, 2020). These efforts collectively highlight the transformative role of Waqf in fostering educational advancement and community welfare across diverse contexts (Ismail et al., 2023). The Islamic Development Bank (IDB) has implemented various projects, including creating model laws for Waqf, providing technical support, and managing funds for asset development, which aim to strengthen the global Waqf sector in achieving sustainable economic development (Arab et al., 2021).

Furthermore, Modern Waqf, expanding beyond traditional assets, encompassing intangible assets like stocks, bonds, or intellectual property. This newer form seeks to address contemporary challenges like poverty, education, and healthcare through diversified investment strategies and redistribution of wealth for poverty alleviation (Razak, 2020). Sub-Saharan Africa, Waqf arrived in Africa through trade and religious propagation. Its implementation varied greatly across diverse communities, adapting to local customs and needs. Some regions developed strong communal Waqf traditions, while others emphasized individual endowments for community development (Muhammad, 2016). Moreso, in Southeast Asia, Waqf was introduced via the spread of Islam through trade and missionary activities. It played a crucial role in building mosques, establishing Islamic schools, and supporting social welfare initiatives. Local interpretations and practices evolved, reflecting the cultural nuances of each region (Ab Fatah et al., 2017; Jalil, 2020).

In Malaysia, the introduction of corporate Waqf has shown promise in reforming Waqf management, addressing issues of mismanagement and corruption (Razak, 2020). Additionally, the revitalization efforts in Indonesia highlight the increasing number of Waqf assets being utilized for social, educational, and health initiatives, thereby empowering local economies (Razak, 2020). In Malaysia, the concept of corporate health Waqf has emerged, aiming to support healthcare systems for low-income groups (Rofiqoh et al., 2021). The Waqaf An-Nur Hospital exemplifies the historical role of Waqf in providing essential health services, particularly for the underprivileged (Cahyono and Hidayat, 2022).

Furthermore, corporate Waqf initiatives in Malaysia have demonstrated success in reforming Waqf management, addressing issues of mismanagement and corruption



(Kharomah et al., 2022). Legal restrictions, lack of awareness, and administrative inefficiencies significantly hinder the development and management of Waqf properties across various contexts. In Malaysia, for instance, legal frameworks such as the National Land Code of 1960 fail to recognize Waqf as a trust, leading to mismanagement concerns and underutilization of Waqf land, with 92.8% remaining undeveloped (Nor et al., 2022). Additionally, a lack of public awareness regarding waqf's potential contributes to its underperformance, as many individuals are unaware of its benefits and operational mechanisms (Allah Pitchay et al., 2023). Administrative inefficiencies are prevalent, with inadequate regulatory frameworks and poor management practices resulting in idle assets and ineffective governance, as seen in Saudi Arabia where 74% of Waqf endowments lack transparency (AlNemer, 2022). These challenges necessitate comprehensive reforms, including enhanced legal structures, public education initiatives, and improved management practices to unlock Waqf's potential for socio-economic development (Listiana et al., 2020).

In West Java, Indonesia, Waqf has been leveraged for educational infrastructure, contributing to poverty alleviation and community empowerment, despite facing regulatory and governance challenges (Cahyono and Hidayat, 2022). Organizations and initiatives have effectively revitalized Waqf for community development through various innovative strategies and collaborative efforts (Suhaili et al., 2018). In West Java, Indonesia, Waqf has been utilized for infrastructure and education, contributing to poverty alleviation and community empowerment, despite facing regulatory and governance challenges (Cahyono and Hidayat, 2022). Additionally, the revitalization of Waqf in Indonesia has led to increased asset utilization for social, educational, and health initiatives, thereby fostering economic empowerment within communities (Sanusi and Daeng, 2020). Additionally, LAZNAS Daarut Tauhiid Peduli in Indonesia has implemented a structured asset waqf management model focused on medical devices, ensuring effective utilization for community welfare (Sanusi and Daeng, 2020). These initiatives collectively highlight the transformative potential of waqf in enhancing healthcare access and sustainability.

Governance and administration of Waqf has been explored in various studies. On one hand, centralized system of Waqf found in countries like Turkey, United Arab Emirates and Saudi Arabia, where the state plays a prominent role in regulating and managing Waqf (Arab et al., 2021). Various organizations and initiatives have successfully revitalized Waqf in education, demonstrating its potential as a sustainable resource for community development. For instance, countries like Egypt, Turkey, United Arab Emirates and Indonesia have effectively utilized Waqf to enhance educational institutions, with governance and community engagement being critical factors for success (Arab et al., 2021; Sanusi and Daeng, 2020). Furthermore, the application of cash Waqf deposits in Bangladesh illustrates innovative approaches to mobilizing resources for poverty alleviation and community development (Elesin, 2017). Collectively, these initiatives underscore the potential of Waqf as a sustainable instrument for community welfare. In India, innovative approaches to Waqf property development are being explored to enhance healthcare funding in rural areas, addressing significant disparities in health infrastructure (Aziz and Ali, 2018; Ascarya and Tanjung, 2021). This system often prioritizes accountability and transparency, but can also limit local autonomy. On the other hand, decentralized system of Waqf is

prevalent in countries like Indonesia and Malaysia, where Waqf administration is primarily handled by local communities and religious institutions (Shulhan, 2024). This system fosters greater flexibility and responsiveness to local needs but can sometimes lack standardization and accountability.

Modern governance frameworks significantly influence the traditional principles of Waqf, particularly regarding property rights and management. The integration of robust governance and accountability practices is essential for enhancing transparency and trust within Waqf institutions, which historically focused on charitable purposes (Shirazi, 2021). As Waqf management increasingly falls under state jurisdiction, there is a pressing need for improved governance to ensure the sustainable development of Waqf properties, thereby contributing to the socio-economic welfare of Muslim communities (Ali and Markom, 2020). Furthermore, the implementation of Islamic values, such as justice and accountability, within governance frameworks is crucial for aligning Waqf operations with Sharia principles (Kamarubahrin and Ayedh, 2018). The development of specific governance frameworks for corporate Waqf can enhance accountability to stakeholders, ensuring that these institutions operate effectively and efficiently (Talib et al., 2018). The adaptation of governance frameworks not only revitalizes Waqf institutions but also optimizes their socio-economic impact in contemporary society.

There is cross-cultural learning with respect to endowment. The Buddhist Sangha is an ancient monastic order which has a long tradition of sustainable land management and community support. Their emphasis on collective ownership and stewardship can inspire Waqf institutions to develop more collaborative and community-driven approaches (Akhtar, 2025; Suhaili et al., 2018). In addition, Native American Tribal Lands are often held in trust for future generations, showcasing the importance of long-term stewardship and intergenerational equity (Kamarubahrin and Ayedh, 2018). This approach aligns with Waqf's principle of enduring benefit for the community.

### **3.3. Potential approaches for integration of Waqf with modern governance**

Effective integration of Waqf into public policy requires strong coordination and collaboration between government agencies, civil society organizations, and Waqf institutions (Muis, 2024). It is paramount to encourage innovative approaches to Waqf management, exploring new investment strategies, and embracing technology can enhance the impact of waqf and ensure its relevance in a rapidly changing world. Integrating Waqf into public policy presents a unique opportunity to leverage its potential for sustainable development and social progress (Akhtar, 2025; Hassan et al., 2022). By addressing the challenges and implementing innovative approaches, governments and stakeholders can unlock the full potential of Waqf and create a more equitable and prosperous future for all (Shirazi, 2021). Policy Frameworks is crucial to be developed as dedicated policy frameworks and regulations that encourage and facilitate the integration of Waqf into public service delivery and sustainable development initiatives (Yasin et al., 2023). Incentives and Tax Breaks offer incentives like tax breaks or subsidies to encourage private sector investment in Waqf projects aligned with public policy goals in fostering socio-economic development (Ali and

Hassan, 2019). Similarly, fostering public-private partnerships between government agencies and Waqf institutions to leverage their respective strengths and resources for mutually beneficial projects using technology for crowdfunding (Ibrahim et al., 2021; Yasin et al., 2023). Literature posits that it is essential to establish platforms for knowledge sharing and best practice exchange between policymakers, waqf institutions, and other relevant stakeholders making Waqf productive using digital platform for promoting it (Hassan et al., 2022; Lubis et al., 2024; Zain et al., 2019). Waqf, an Islamic charitable endowment, holds immense potential for social and economic development. Integrating it into collaborative efforts between governments and NGOs can unlock its full potential, achieving greater impact and sustainability.

Thus, if the Islamic perspective on endowment is much more given priority and recognition to exploit the implications of Maqasid Ash-Shari'ah as inspired by the Islamic concept, most of the social aspects of the policy of economic development will be achieved. The analytical nature of the methodology of the article has apparently enhanced the understanding of the comprehensiveness of the features of Islamic modes of endowment as it commonly caters for the well-beings of the citizens in its purposes. Furthermore, it has also exposed the weakness and shortcomings of the western ways of life and imperfection in the legal compliance of the humanitarian acts borrowed from them (Amuda, 2019b).

Through Waqf modernization, governments can update Waqf laws to align them with contemporary needs and encourage innovative uses of Waqf assets. For instance, through legal frameworks, an emphasis can be given to streamlining of registration and administration processes; allowing more flexible investment options beyond traditional areas and introducing mechanisms for joint ventures and collaboration with NGOs by promoting Waqf knowledge and awareness (Amalia and Ali, 2023; Hassan et al., 2021). Similarly, Governments can offer tax incentives for individuals and organizations contributing to Waqf funds, encouraging greater participation. In order to achieve the aforementioned, it is important to assign the Waqf regulatory body to ensure transparency, accountability, and effective management of Waqf assets (Maulana and Darmastuti, 2020). Effective management for maximum impact Waqf is paramount by employing qualified professionals to manage Waqf assets and projects is vital for effective allocation and maximized returns. By effectively managing Waqf assets and channelling them towards impactful projects, we can unlock its potential to empower communities, alleviate poverty, and contribute to a more sustainable and equitable future.

It can also facilitate partnerships with NGOs. Governments can provide training for NGOs on waqf management, legal frameworks, and potential uses. This empowers NGOs to leverage Waqf effectively for their projects and community welfare (Qurrata et al., 2021). Additionally, establishing platforms for sharing best practices, research findings, and innovative Waqf projects can foster learning and collaboration between government and NGOs (Kamaruddin et al., 2024). It is necessary to support NGOs to develop their own capacity for managing Waqf funds and projects, building on their local expertise (Daud, 2018).

Reiteratively, Governments and NGOs can work together to develop comprehensive strategies for utilizing Waqf for specific social and economic needs, such as education, healthcare, or infrastructure development (Nabi et al., 2019).

Undoubtedly, Waqf funds can be directed towards infrastructure development projects, such as roads, transportation, and communication networks, boosting economic growth and connectivity.

Moreso, NGOs can partner with Waqf institutions for implementing projects, leveraging their respective strengths in project management, community outreach, and technical expertise (Rofiqoh et al., 2021). Waqf-Based Social Enterprises can be established whereby Governments can support NGOs in establishing social enterprises utilizing waqf funds, generating sustainable income for social causes (Alam, 2018; Ismail et al., 2023). Waqf can support social enterprises that address societal needs while generating economic returns, promoting both social good and financial sustainability. Nonetheless, literature posits that Governments can mandate transparent reporting by waqf institutions and NGOs on the use of Waqf funds, promoting accountability and ensuring that projects achieve intended outcomes (Arab et al., 2021). It is crucial to conduct regular assessments of the impact of Waqf-funded projects, enabling adjustments and learning for future initiatives. In addition, establishing a system for collecting and sharing data on waqf activities and their impact, facilitating evidence-based decision-making and collaboration. There are few examples of potential collaboration such as education where NGOs can partner with Waqf institutions to establish schools or scholarship programmes for underprivileged communities (Sanusi and Daeng, 2020). Similarly, Waqf funds can be used to build hospitals, clinics, and provide healthcare services to underserved populations. Also, pertaining economic empowerment, NGOs can utilize Waqf funds to establish microfinance programs, training centers, and support small businesses, creating employment opportunities (Rofiqoh et al., 2021). Raising awareness about the benefits of Waqf and encouraging public participation in its development are crucial. In addition, collaboration and partnerships in fostering Waqf is paramount by engaging with governments, NGOs, and other stakeholders can amplify the impact of Waqf initiatives (Ab Fatah et al., 2017).

Collaboration with governments, NGOs, and other stakeholders can leverage resources and expertise, leading to wider impact and greater sustainability (Yusoff et al., 2021). Hence, revitalizing Waqf has the potential to play a significant role in creating a more equitable, prosperous, and socially just society. By addressing the challenges and maximizing the opportunities, Waqf can contribute to sustainable and inclusive development. Through Collaboration, governments can leverage Waqf as a valuable source of funding for social and economic development, supplementing public resources (Ahsan, 2016). It will also enhance efficiency by combining government resources and NGO expertise can lead to more efficient and effective project implementation. NGOs can mobilize community participation in Waqf initiatives, fostering a sense of ownership and responsibility (Mustaffa et al., 2022). Collaborative efforts can accelerate progress towards achieving sustainable development goals and address pressing social issues (Hassan et al., 2022; Mustaffa et al., 2022). Integrating Waqf into collaborative efforts between governments and NGOs requires a comprehensive approach, addressing legal, institutional, and operational aspects (Faisal, 2021). This framework provides a starting point for exploring the vast potential of Waqf and its transformative power in achieving social good.

### **3.4. Technological advancements in modernizing Waqf management**

Revitalizing Waqf in contemporary society holds significant potential to positively impact various socioeconomic aspects. It is essential to note the economic impact of Waqf. Literature contends that Waqf funds can be channelled into various sectors like infrastructure, healthcare, education, and technology, fostering economic growth (Faisal, 2021). For instance, the study by Kartini and Muarrifah (2023) contends that investment in waqf-funded projects can generate employment opportunities, particularly in underserved communities. In addition, Waqf can support the creation and growth of social enterprises, addressing social issues while generating economic returns as part of economic enterprises (Faisal, 2021). Reiteratively, Waqf can provide micro-loans and other financial support to vulnerable individuals and communities, promoting economic empowerment. Waqf institutions can play a role in providing financial services to those excluded from traditional banking systems (Aziz and Ali, 2018).

Integrating modern financial instruments and investment strategies while respecting traditional values is essential to address contemporary challenges and maximize the impact of Waqf demonstrating modernization and adaptability (Sano and Kassim, 2021). The current global trends and future Prospects of Waqf have increased recognition and support for Waqf. More importantly, governments and international organizations are increasingly recognizing the potential of Waqf as a tool for sustainable development and social welfare (Akhtar, 2025). Moreso, Waqf for social welfare, traditionally focused on supporting the needy, funding hospitals, orphanages, and community services. Its role in addressing modern challenges like poverty and social inequality remains vital (Akhtar, 2025). Waqf for Education supports the establishment and maintenance of schools, universities, and Islamic learning institutions (Akhtar, 2025; Hassan et al., 2022). This remains crucial for nurturing future generations and promoting Islamic knowledge and values. Concerning modern governance of Waqf, recent trends emphasize greater transparency, accountability, and professional management of Waqf assets (Hassan et al., 2022; Fauzi et al., 2023). The development of regulatory frameworks, specialized institutions, and digital platforms aims to improve efficiency and effectiveness (Jamil et al., 2024).

Modern technology can significantly enhance these aspects. Waqf must evolve to embrace diverse asset classes and investment vehicles to generate sustainable income for beneficiary communities (Kartini and Muarrifah, 2023). Utilizing innovative technologies and digital platforms can enhance accessibility, transparency, and efficiency in Waqf management (Hasbulah et al., 2024). Waqf, with its inherent principles of social justice and sustainability, possesses immense potential to address global challenges. Modern practices have also integrated Waqf with profit motives, utilizing innovative financial instruments and technology to expand donor participation and improve management transparency (Zain et al., 2019). Leveraging technology by exploring innovative solutions like blockchain and data analytics to enhance transparency, efficiency, and reach of Waqf initiatives (Abas and Raji, 2018; Zain et al., 2019).

### **3.5. Socio-economic impact of Waqf in achieving sustainable development goals (SDGs)**

Waqf is a powerful tool for sustainable development and it is not disagreeable to say that Waqf, the Islamic practice of dedicating property for charitable purposes, holds immense potential for contributing to global challenges, particularly in achieving the Sustainable Development Goals (SDGs), alleviating poverty, and promoting economic empowerment (Ascarya and Tanjung, 2021). More importantly, Waqf assets can be used to provide basic needs like food, shelter, healthcare, and education to vulnerable communities through which addressing poverty and inequality (SDG 1 & 10) (Ismail et al., 2023). Waqf can fund projects that generate employment opportunities, particularly in marginalized sectors like agriculture, small businesses, and crafts. Investing in vocational training programmes and scholarships through Waqf can empower individuals with skills needed for economic advancement (Nabi et al., 2019). Waqf can establish social safety nets like orphanages, elderly care homes, and community kitchens, providing a lifeline to those in need as part of social responsibility of Islamic organizations through Waqf (Darus et al., 2017). Waqf can be used to foster various aspects of Sustainable Development (SDGs 2, 3, 4, 7, 11, 13). More specifically, Waqf can support food security, sustainable agriculture practices, land distribution, and access to clean water, contributing to food security (SDG 2). Waqf funds can be used to build and maintain hospitals, clinics, and community health centers, improving access to quality healthcare (SDG 3) (Ascarya and Tanjung, 2021). Waqf can finance schools, libraries, and scholarship programmes, promoting quality education and lifelong learning (SDG 4) (Saidon et al., 2019). Investing in renewable energy projects through Waqf can contribute to sustainable energy access and climate change mitigation (SDG 7). Waqf can support urban renewal projects, affordable housing, and public spaces, creating vibrant and resilient communities as part of sustainable cities and communities (SDG 11) (Harun et al., 2016). Engaging beneficiaries and communities in decision-making processes ensures that waqf projects are aligned with local needs and priorities. Waqf can be leveraged to invest in initiatives that address climate change impacts, such as reforestation, water conservation, and disaster relief as an integral part of Climate Action (SDG 13). Promoting economic empowerment (SDG 8) through microfinance & entrepreneurship whereby Waqf can provide low-interest loans and grants to support small and medium-sized enterprises (SMEs), fostering entrepreneurship and job creation as literature contends (Ahsan, 2016; Shulhan, 2024).

### **3.6. Cross-cultural perspectives of Waqf**

Waqf, the Islamic endowment system, has a rich history and continues to be relevant in modern times. Here are some lessons from jurisdictions where it has been effectively adapted to meet current needs. In the operation of Waf in various cultural context, there are element of flexibility and diversification. For instance, Malaysia offers a wide range of Waqf assets, including land, buildings, businesses, and even intellectual property (Shirazi, 2021). This diversity allows for investment in various sectors, including education, healthcare, and social welfare (Shaikh et al., 2017). In the context of Singapore, the country has incorporated modern financial instruments

like unit trusts and REITs into Waqf, enabling investment in the stock market and real estate (Arab et al., 2021). Reiteratively, Indonesia allows for the establishment of Waqf corporations, which manage and invest Waqf funds more efficiently (Cahyono and Hidayat, 2022). United Arab Emirates (UAE) implements rigorous regulatory frameworks with transparent reporting requirements for Waqf institutions which fosters accountability and builds trust among donors and beneficiaries from crowd funding (Mohsin and Muneeza, 2019). Qatar develops a comprehensive online platform for Waqf management, allowing for real-time tracking of donations and asset allocation by supporting the economy through the roles of Waqf (Iskandar et al., 2023). Concerning modern management and governance, Turkey established the Turkish Waqf Foundation, a professionally managed institution responsible for overseeing waqf assets and implementing projects. Similarly, Morocco created a dedicated waqf authority to regulate the sector and ensure compliance with legal frameworks.

Regarding community engagement and empowerment, Pakistan emphasizes community involvement in Waqf management, allowing local communities to participate in decision-making and ensure projects meet their specific needs. In addition, Saudi Arabia promotes charitable Waqf projects that empower marginalized communities through education, skill development, and economic opportunities (Usman and Ab Rahman, 2021). Concerning integration with existing infrastructure, Egypt collaborates with government agencies and NGOs to leverage existing infrastructure and expertise in areas like education, healthcare, and infrastructure development (Muis, 2024). Similarly, Jordan partners with private sector entities for co-investment in Waqf projects, leveraging their expertise and resources (Muis, 2024). Reiteratively, concerning contemporary challenges, Global South Utilizes Waqf to address issues like poverty, climate change, and gender inequality while developed nations employs Waqf for social innovation and sustainable development, addressing issues like affordable housing, healthcare access, and educational opportunities as literature contends (Rani et al., 2022). The exploration of Waqf in various cultural contexts demonstrate how Waqf can be successfully adapted to modern needs. By embracing flexibility, transparency, professional management, community engagement, strategic partnerships, and addressing current challenges, waqf can continue to serve as a powerful instrument for social good in the 21st century.

Several studies have highlighted the challenges related to knowledge deficit in the application of Shari'ah principles in Waqf in line with the aforementioned factors. Researchers have emphasized the importance of involvement from public and private stakeholders in Waqf institutions to enhance knowledge through research, training, teaching, and publication by revitalizing governance of Waqf (Zeni and Sapuan, 2017). The researchers further underscored the need to develop a framework for managing various types of Waqf by applying Islamic legal principles to the policy and regulation of Waqf in various Muslim countries (Amuda et al., 2019a; Amuda, 2019b). Literature advocates for the importance of effective management of Waqf assets by enhancing transparency and accountability of the institution of Waqf for equitable distribution of wealth as literature posits (Al-Khatib, 2023). Moreover, proper management of Waqf ensures accountability to stakeholders such as donors and beneficiaries. In addition, the manifestation of Islamic endowment's purpose in providing continuous charity, donation, and kindness for generating perpetual income flows for the needy. It is,

however, stressed that efficient and effective management of Waqf is essential for fostering financial instrument such as using for SMEs and agribusiness (Amuda et al., 2019a; Amuda, 2019b).

### **3.7. Insights from Other Endowment Models for the Evolution of Waqf**

While Waqf has a unique history and religious foundation, examining other endowment models can provide valuable insights for its evolution and modernization. These models offer different approaches to asset management, governance, and impact measurement, which can inspire new strategies for Waqf institutions. Undoubtedly, there are various modern endowment models such as university, foundation, impact investing models. First, University Endowments are institutions which have honed strategies for long-term asset management, diversification, and risk management (Sanusi and Daeng, 2020). Their focus on generating sustainable returns for educational purposes can inspire Waqf to adopt similar approaches for funding Islamic education, research, and community development. Second, foundation endowments like the Bill & Melinda Gates Foundation demonstrate the power of targeted philanthropy and impact investing. Their rigorous evaluation frameworks and focus on measurable social impact can help Waqf institutions improve their effectiveness and accountability (Mohaiyadin et al., 2022). Third, impact investing is an emerging field focuses on generating both financial returns and positive social and environmental impact. Waqf institutions can leverage impact investing principles to align their investments with Islamic values and achieve measurable social welfare (Nur, 2019).

As part of global endowment practices, ESG (Environmental, Social, and Governance) Investing are adopted by many endowments worldwide. The adoption of ESG principles is essential to consider ethical and sustainable factors in their investment decisions (Mustaffa et al., 2022; Nur, 2019). This aligns with the core values of Waqf, which emphasizes social responsibility and ethical conduct (Hassan et al., 2022). There are collaborative endowments which are regarded as initiatives like pooled funds which allow smaller endowments to benefit from economies of scale and professional management expertise. This model could help smaller Waqf institutions overcome limitations and optimize their resource utilization as literature explains (Ahsan, 2016). It is noteworthy to say that technological innovations such as Blockchain technology offers potential for increased transparency, security, and efficiency in endowment management (Mohsin and Muneeza, 2019). Waqf institutions can explore blockchain applications to enhance accountability and improve distribution of Waqf funds as literature posits (Mohsin and Muneeza, 2019).

In addition, the emergence of global networks and platforms connecting Waqf institutions and practitioners across borders fosters knowledge exchange and facilitates collaboration on common challenges (Jamil et al., 2024). Notably, embracing digital technologies for managing Waqf assets, facilitating online donations, and promoting transparency is crucial for adapting to the changing world digitalization and innovation (Sudi et al., 2024). By promoting transparency, accountability, and innovation while respecting cultural nuances and adapting to evolving needs, waqf can continue to serve as a powerful force for positive change across the globe.



Adopting professional asset management practices is important by employing experienced fund managers and utilizing sophisticated investment strategies can optimize returns and ensure long-term sustainability of Waqf fund as literature contends (Almomani et al., 2024). Professional management and strong governance structures are essential for efficient administration and effective utilization of waqf resources. Engaging beneficiaries and empowering communities through waqf initiatives fosters ownership and sustainability. Strategic partnerships with government, NGOs, and the private sector can optimize the utilization of Waqf resources and achieve wider social impact (Abas and Raji, 2018). Hence, Waqf can play a crucial role in addressing contemporary challenges, demonstrating its relevance and adaptability.

It is further reiterated that aligning investments with Islamic values and prioritize projects that deliver tangible social and environmental benefits. Developing transparent and accountable governance is paramount to ensure ethical decision-making, responsible stewardship, and clear reporting of Waqf assets and their impact (Maghub and Alhajam, 2018). Collaborate with other institutions, organizations, and individuals to maximize impact and leverage collective resources can be useful in strengthening Waqf institution (Qurrata et al., 2021). By learning from these other endowment models, Waqf institutions can evolve and become more modern, efficient, and impactful. This will allow them to fulfill their historic mission of providing enduring benefits to communities, all while remaining true to their core values. Waqf, the Islamic endowment, holds immense potential to contribute to sustainable development and address societal challenges. Integrating it into public policy requires careful consideration and a multifaceted approach (Muis, 2024). There are multifarious opportunities that can derived from the Waqf which can be a crucial source of funding for public services like healthcare, education, infrastructure, and social welfare (Nur, 2019). This can relieve pressure on government budgets and expand access to vital services, particularly in under-served communities. Waqf can be used to invest in projects that promote environmental protection, renewable energy, sustainable agriculture, and disaster resilience as an integral part of sustainable development (Akhtar, 2025). This can contribute to achieving sustainable development goals and mitigating climate change. Waqf investments can stimulate economic growth by creating jobs, supporting small and medium enterprises, and fostering innovation. Waqf can promote social cohesion by fostering interfaith dialogue, supporting community development initiatives, and providing opportunities for social and economic empowerment (Shirazi, 2021).

Further still, literature has further buttressed the notion of supporting community development initiatives with the fact that the Waqf empowerment model for building hospitals can be applied through the utilization of Waqf as assets to assist the improvement of health services in the provision of public facilities in the health sector (Almanaseer and Matarneh, 2014). The health care division of endowment is designable to focus on endemic diseases like tuberculosis, malaria, diarrhoea, pneumonia, HIV/AIDS, and neglected tropical diseases. It can be utilized as well to focus on pandemic diseases like COVID19. Through the understanding and implantation of the principle of Maqasidush-Shari'ah, projects that advance health research and technology in developing countries ought to be supported (Wardhana,

2021). Likewise, the interventions on harmful commodities are also included under the implementation of Maqasidush-Shari'ah in the institution of Waqf or Islamic endowment as literature contends (Hassan et al., 2018). In this case, the chain of empowerment of the tobacco industry ought to be broken through the factor of Waqf funds. This is because tobacco is one of the causes of many detrimental diseases which are dangerous to health. Through the Islamic endowment fund, awareness about the danger of the tobacco industry may be raised purposely for the preservation of the public health and the national economy.

Regarding legal framework of Waqf, existing laws and regulations may need to be updated or harmonized to facilitate the integration of Waqf into public policy. This includes clarifying the legal status of Waqf, establishing mechanisms for waqf registration and management, and defining the roles and responsibilities of stakeholders (Ahmed, 2019). It is important to strengthen legal and regulatory framework by developing clear and consistent laws and regulations across different jurisdictions (Ahmed, 2019). This is vital to ensure transparency, prevent misuse, and facilitate efficient administration in order to achieve the effectiveness and efficiency of Waqf (Shaikh, 2018). In addition, strengthening the capacity of Waqf institutions is crucial for effective management, transparency, and efficient deployment of resources (Fa-Yusuf et al., 2021). This requires training, technical assistance, and support in developing modern management practices. Raising public awareness about Waqf and its potential benefits for society is essential. Education initiatives can help bridge the gap between existing knowledge and the potential of Waqf for sustainable development (Hassan et al., 2025).

#### **4. Implications of the study**

This section explains the implications of the study. It has been elaborately elucidated that Maqasidush-Shari'ah on the distribution of waqf are significant in promoting economic development, as it serves as a moral and ethical framework guiding the allocation and management of waqf assets. By aligning waqf initiatives with the objectives of Maqasidush-Shari'ah—such as the preservation of religion, intellect, and property—Waqf can effectively address social and economic challenges, fostering sustainable development. The transformation of Waqf into complex socio-economic instruments, supported by modern financial practices and technology, enhances its role as a public investment tool that can drive economic growth. Furthermore, the reorientation of cash Waqf towards socio-religious purposes can facilitate economic recovery and development, provided it is adaptable to current conditions. Ultimately, the integration of Maqasidush-Shari'ah principles ensures that Waqf not only contributes to immediate economic needs but also promotes long-term societal welfare and sustainability.

Waqf provides both tangible and intangible benefits to society, significantly contributing to social welfare and economic development. Tangibly, waqf funds can finance public infrastructure, enhance economic progress, and stimulate job creation, thereby reducing poverty and government expenditure. Intangible benefits include fostering a sense of community and social responsibility, as waqf acts as a social safety net for disadvantaged sectors, promoting equity and social justice. The effectiveness

of waqf can be measured through various indicators such as the number of beneficiaries served, the scale of economic activities generated, and the level of community engagement in Waqf initiatives. Additionally, assessing the impact on poverty alleviation and income distribution can provide insights into the socio-economic contributions of Waqf. Overall, Waqf serves as a vital mechanism for enhancing social sustainability and economic resilience in society.

The social and economic implications of Waqf benefits exhibit significant variation across different communities and regions, largely influenced by local governance and cultural practices. In Malaysia, for instance, cash Waqf has been shown to enhance socio-economic conditions by funding public utilities and educational institutions, thereby addressing community needs directly. In contrast, the historical role of waqfs in the Ottoman Empire highlights their importance in shaping urban development and providing essential services like education and healthcare, which were crucial before the establishment of modern states. Furthermore, the concept of share waqf in Malaysia illustrates how corporate involvement can bolster community welfare through improved infrastructure and job opportunities, showcasing a modern adaptation of traditional waqf practices. Overall, while Waqf serves as a mechanism for wealth redistribution and community support, its effectiveness and application can differ markedly based on regional governance and societal needs.

## **5. Conclusion and suggestions**

This paper has extensively elucidated the paramount importance of Islamic endowment, Waqf, which serves as a means of sustaining and preserving reciprocal social benefits among Muslims, providing worldly advantages and divine rewards. Similarly, the study has demonstrated that Islamic endowment (Waqf) is one of the major acts of piety through which a servant can sacrifice his property and wealth to Almighty Allah. It has also explained the need to enhance financial opportunities and empower Muslims using the application of principles of Maqasid Al-Shar'iah as a framework and the institution of Waqf as a policy. It provides benefits to the endowed fellows and offers solutions to their needs in a permanent institutional way, not just temporarily. Thus, it has been argued that Waqf is considered one of the important donation agreements that fulfill desired necessities in society. It is further reiterated that Waqf encompasses various domains which can be utilized to satisfy the needs of the destitute, orphans, widows, disabled individuals, and other special needy groups. It can also be for educational purposes, health facilities, mosques, Quranic memorization circles, propagation of the cause of Almighty Allah, distribution of knowledge books, aiding scholars, wayfarers, Jihad for the cause of Allah, or any other area of human necessity where individuals or organizations may be lacking.

Moreover, the analysis of this study has established that the Islamic endowment, Waqf, has historically played a significant role in Islamic society, contributing to the establishment of public utilities, educational institutions, health facilities, and social institutions, thereby contributing to the development of Islamic civilization. Scholars noted the prevalence of gardens, farms, and shops endowed on mosques, schools, and residences for wayfarers in Damascus. This indicates the widespread practice of

(endowments) in the city, highlighting the role of Waqf in preserving social security, meeting the needs of various social classes, and preventing social unrest. However, the current impact and role of Waqf institutions have diminished, necessitating research to revive and activate their role. Suggestions for the sustainable application of Maqasid Ash-Shari'ah on Waqf are following:

- 1) It is paramount to establish institutions that would to promote the benefits of Waqf based on Maqasid Ash-Shari'ah.
- 2) There is a need for public enlightenment on the merits of Islamic endowment (Waqf) in the society.
- 3) That it is necessary to prioritize the implementation of research outcomes on the merits of Islamic endowment (Waqf).
- 4) It is significant that the stakeholders should manifest the impacts of Waqf on the needs of supporting agricultural sectors through Waqf.
- 5) That Waqf can be used to Alleviate burden of housing costs by expanding the benefits of Waqf to less privileged Muslims.
- 6) The government can strengthen the utilization of Waqf funds for modern health equipment or facilities.
- 7) Waqf can utilized for combating crimes and fighting cyber-crimes through job creations and empowerment.
- 8) The government can initiate policies that with help the use of Waqf in funding higher education institutions.
- 9) Improving socio economic development through Waqf can combat negative behaviours in the society.

**Author contributions:** Conceptualization, AAK and YJA; methodology, AAK; software, AAK; validation, YJA and AAK; formal analysis, YJA; investigation, AAK; resources, AAK; data curation, YJA; writing—original draft preparation, AAK; writing—review and editing, YJA; visualization, AAK; supervision, YJA; project administration, AAK; funding acquisition, YJA. All authors have read and agreed to the published version of the manuscript.

**Acknowledgments:** Authors of this Article would like to thank the Governance and Policy Design Research Lab (GPDRL) of Prince Sultan University (PSU) for their financial and academic support to conduct this research and publish it in a reputable Journal.

**Conflict of interest:** The authors declare no conflict of interest.

## References

- Ab Fatah, N. S., Mansor, N., Ripain, N., & Endut, W. A. (2017). Waqf participation and awareness: An exploratory study in the West Coast of Sabah, Malaysia. *International Journal of Research Science and Management*, 4(6), 50-58.
- Abas, F. N., & Raji, F. (2018). Factors contributing to inefficient management and maintenance of waqf properties: a literature review. *UMRAN-International Journal of Islamic and Civilizational Studies*, 5(3), 53-67.
- Abdullah, S. (2015). The objectives of takaful and shariah: Towards the achievement of maqasid shariah. *Journal of Human Capital Development (JHCD)*, 8(1), 93-104.
- Abid, O., & Miakhil, S. (2024). A Historical Overview of Waqf. *International Journal of Sukuk and Waqf Research*, 5(1), 1-8.

- Abu Qutaysh, M.M. (2002). *Dawr Al-Waqf Fee at-Tanmiyat Al-Ijtima'iyah Al-Mustadaamah: Diraasat Haalat Al-Awqaf Fee Al-Urdun*, Master's Thesis in the Faculty of Social Act of the University of Jordan.
- Ahmed, H. (2019). Legal constraints to the development of waqf. *Revitalization of Waqf for Socio-Economic Development*, Volume II, 153-174.
- Ahsan, Z. F. (2016). *the Role of Zakah and Awqaf in Community Development: Rules, Applications and Suggested Framework*. Global Business and Social Entrepreneurship Resources (GBSE) Taman Melawati Kuala Lumpur, 273.
- Akhtar, J. (2025). Waqf-Based Environmental Initiatives: Collaborative Partnerships with Government for Sustainable Development. In *Government Influences on Eco-Friendly Practices in Business* (pp. 177-206). IGI Global.
- Al-'Othman, M. A. (2005). *Al-Waqf wa Atharuhu Fee At-Tanmiyat Al-Iqtisadiyyah*, Master's Thesis from Faculty of Law, University of Damascus.
- Alam, M. (2018). Potent potential of awqāf in social and economic development. *Journal of King Abdulaziz University: Islamic Economics*, 31(2).
- Ali, K. M., & Hassan, M. K. (Eds.). (2019). *Revitalization of Waqf for Socio-Economic Development*, Volume II. Springer International Publishing.
- Ali, N. A., & Markom, R. (2020). The challenges in implementing cash waqf in Malaysia. *Journal of Contemporary Islamic Studies*, 6(2).
- Aliyu, S. U. (2019). Reflections on the socioeconomic role of waqf in an Islamic economic system. *IJUS| International Journal of Umranic Studies*, 2(1), 31-43.
- Al-Khatib, J. M. (2023). The Role of the Islamic Waqf in the Equitable Distribution of Wealth in Jordan (2015-2020). *Information Sciences Letters an International Journal*, 12(9), 2341-2353.
- Allah Pitchay, A., Sukmana, R., Ratnasari, R. T., & Abd Jalil, M. I. (2023). A study of cash waqf contribution between millennials of Malaysia and Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 16(4), 802-818.
- Almanaseer, M., & Matarneh, B. (2014). Waqf and its role in the social and economic development of the Hashemite Kingdom of Jordan. *Journal of Economics and Sustainable Development*, 5(15).
- Almomani, M. A. A., AbuAlhoul, M. A., Alqudah, M. T. S., & Al-Khalidi, I. K. S. (2024). Exploring Digital Waqf Management: Opportunities and Challenges. *International Journal of Religion*, 5(12), 20-30.
- Amalia, R., & Ali, M. M. (2023). Public Awareness and Inclination to Do Cash Waqf in Indonesia. *IQTISHODUNA: Jurnal Ekonomi Islam*, 12(1), 241-264.
- Amuda, Y.J, Nor Azizan, B.C.E. and Babatunde, O.H. (2019a). Tapping Waqf (Endowment) Property Financing into Agribusiness in Nigeria. *International Journal of Innovation, Creativity and Change*. Volume 7 (3) 159-165.
- Amuda, Y.A (2019b). Application of Waqf Property as a Financial Instrument for the Internally Displaced Persons (IDPs) in Nigeria. *Journal of Legal, Ethical and Regulatory Issues*,
- Anwar, I. F., Rahayu, S. B., Yusoff, Y., Lajin, N. F. M., & Atan, A. (2024). The Sustainability of Cash Waqf Using Blockchain Technology: a Conceptual Study. *International Journal of Trends in Accounting Research*, 5(2), 70-82.
- Arab, S. H. Y., Zakariyah, H., & Abdullatif, A. A. M. (2021, November). Contemporary Developments in Waqf Beneficiaries—A Case Study of the Awqaf of the United Arab Emirates. In *International Conference on Business and Technology* (pp. 97-119). Cham: Springer International Publishing.
- Arif, M. I. A. M., Adenan, F., Rosli, M. S. D. A., Mamat, N., & Moidin, S. (2023). Reforming Waqf Law in The Federal Territories: A Study On Legal Issues And Challenges. *al-Qanatir: International Journal of Islamic Studies*, 30(2), 349-355.
- Ascarya, & Tanjung, H. (2021). Structures of Healthcare Waqf in Indonesia to Support SDGs. In *Islamic Wealth and the SDGs: Global Strategies for Socio-economic Impact* (pp. 305-324). Cham: Springer International Publishing.
- Asutay, M., & Harningtyas, A. F. (2015). Developing Maqasid al-Shari'ah Index to evaluate social performance of Islamic Banks: A conceptual and empirical attempt. *International journal of Islamic economics and finance studies*, 1(1), 5-64.
- Aziz, A., & Ali, J. (2018). A comparative study of waqf institutions governance in India and Malaysia. *Intellectual Discourse*, 1229-1246.
- Azrak, T. (2022). The roles of cash waqf in improving the economic welfare: Case study of Turkey. *The Journal of Management Theory and Practice (JMTP)*, 3(1), 42-47.
- Cahyono, E. F., & Hidayat, S. E. (2022). Cash waqf and the development: A case study of cash waqf linked sukuk in Indonesia. *El Barka: Journal of Islamic Economics and Business*, 5(1), 150-182.

- Darus, F., Shukri, N. H. A., Yusoff, H., Ramli, A., Zain, M. M., & Bakar, N. A. A. (2017). Empowering social responsibility of Islamic organizations through Waqf. *Research in International Business and Finance*, 42, 959-965.
- Daud, D. (2018). Insight into the reasons for the lack of Waqf reporting. *Journal of Emerging Economies and Islamic Research*, 6(3), 1-11.
- Elasrag, H. (2017). Towards a new role of the institution of waqf. Available at SSRN 3011290.
- Elesin, M. J. (2017). The role of Al-awqāf (Islamic endowments) in poverty alleviation and community development in the Nigerian context. *Journal of Muslim Minority Affairs*, 37(2), 223-232.
- Faisal, F. (2021). The Use of Cash Waqf Funds and Its Various Legal Problems in Indonesia. *International Journal Reglement & Society (IJRS)*, 2(2), 111-118.
- Fauzi, R., Astarudin, T., & Khaeruman, B. (2023). Optimization of digital-based waqf and its role in economic development in Indonesia. *Jurnal Socioteknologi*, 22(1), 124-132.
- Fa-Yusuf, H. S., Busari, S. A., & Shuaibu, B. L. (2021). Waqf effectiveness in Nigeria: Problems and solutions. *Journal of Islamic Finance*, 10(2), 79-89.
- Fikri bin Nordin, M. Z., & Binti Mustaffa, C. S. (2013). An Analysis of Waqaf and Zakat Information in Friday Sermons. *Journal of Middle Eastern and Islamic Studies (in Asia)*, 7(2), 96-120.
- Gharib, R. Y. (2017). Preservation of built heritage: an Islamic perspective (1). *Journal of Cultural Heritage Management and Sustainable Development*, 7(4), 366-380.
- Harun, F. M., Possumah, B. T., & Shafiai, M. H. B. M. (2016). Issues and economic role of waqf in higher education institution: Malaysian experience. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 8(1), 149-168.
- Hasbulah, M. H., Shuib, M. S., Asni, F., Ahmad, K. A., Hashom, H., & Mustafa, W. A. (2024). Implementation of Technology in Cash Waqf: A Structured Literature Review. *Journal of Advanced Research in Applied Sciences and Engineering Technology*, 89-103.
- Hassan, N., Abdul-Rahman, A., & Yazid, Z. (2018). Developing a new framework of waqf management. *International Journal of Academic Research in Business and Social Sciences*, 8(2), 287-305.
- Hassan, R., Abu Bakar, N. M., & Akmal Abu Bakar, N. H. (2022). A review on governance and best practices in waqf management for sustainable development in selected Malaysian states and other countries. *Towards a Post-Covid Global Financial System: Lessons in Social Responsibility from Islamic Finance*, 161-184.
- Hassan, R., Murat, N. A. M., Salman, S. A., & Yusoff, A. (2022). Towards Developing a Shariah Governance Framework for Waqf Institutions: A Case of Majlis Agama Islam Melaka. *Journal of Finance & Banking Review (JFBR)*, 7(3).
- Hassan, S. H. M., Mustapha, R., Mahmud, M., Malkan, S. N. A., & Hassan, N. H. C. (2021). The influence of promotion and waqf knowledge toward cash waqf awareness in Pahang region. *International Journal of Academic Research in Business and Social Sciences*, 11(4), 1252-1260.
- Hassan, S., Amuda, Y.A, Parveen, R. (2017). Persecuted Muslim Minority: Zakat, Waqf, and Sadaqah as financial Instrument for Human Development. *International Journal of Applied Business and Economic Research*, 15 (25)476-479.
- Ibn 'Abideen, (2000). *Al-Hashiyah; Hashiyat Radd Al-Mukhtar 'Alaa Ad-Durr Al-Mukhtar; Fikr Al-Mu'aasir*, Beirut, 1st Edition.
- Ibrahim, D., Ibrahim, H., & Masron, T. A. (2021). Waqf efficiency and its transformative technology in improving the waqf system in Malaysia. In *Artificial Intelligence and Islamic Finance* (pp. 29-47). Routledge.
- Ibrahim, D., Zainuri, A., & Huda, M. (2020). Empowering wakaf (Islamic endowment) for economic development: An insightful value of nazir waqf in Indonesia. *UMRAN-International Journal of Islamic and Civilizational Studies*, 7(1), 103-114.
- Iskandar, I., Kurlillah, A., & Munadiati, M. (2023). Roles of Waqf in Supporting Economy Recovery Post Covid-19 Pandemic. *ZISWAF: Jurnal Zakat Dan Wakaf*, 10(01), 65-82.
- Ismail, C. Z., Salim, N. J., & Hanafiah, N. J. A. (2015). Administration and management of waqf land in Malaysia: Issues and solutions. *Mediterranean Journal of Social Sciences*, 6(4), 613.
- Ismail, N., & Cahyo, E. N. (2017). The role of Islamic bank as providers of Islamic wealth management in enhancing the potential of WAQF funds. *Al-Iktisab: Journal of Islamic Economic Law*, 1(1), 35-54.
- Ismail, S., Hassan, M., & Rahmat, S. (2023). The role of waqf in sustainable economic development. In *Islamic Social Finance* (pp. 14-34). Edward Elgar Publishing.
- Jalil, M. I. A. (2020). Issues and challenges of waqf practice in Malaysia: A review. *Labuan E-Journal of Muamalat and Society (LJMS)*, 14, 80-86.

- Jamal, M. (2022). The concept of waqf from worldview theory: the study of sharia-philosophy. *ULUL ALBAB: Jurnal Studi Islam*, 23(1), 22-41.
- Jamil, A., Azmi, N. F., Zainuddin, S. A., Abdullah, T., Muhamad, S. F., Nasir, N. A. M., ... & Said, N. M. (2024). Effect of Reporting and Governance on Performance, with Online Digital Media as Moderating Among Malaysian Waqf Institutions: A Pilot Study. In *Board Diversity and Corporate Governance* (pp. 3-16). Cham: Springer Nature Switzerland.
- Kamarubahrin, A. F., & Ayedh, A. M. A. (2018). Critical review on waqf experiences: Lessons from Muslim and Non-Muslim countries. *IQTISHADIA Journal of Islamic Economic and Business (IJE)*, 11(2), 286-306.
- Kamaruddin, M. I. H., Hanefah, M. M., & Masruki, R. (2024). Challenges and prospects in waqf reporting practices in Malaysia. *Journal of Financial Reporting and accounting*, 22(3), 752-765.
- Kartini, K. P., & Muarrifah, S. (2023). Transformation Of the Role of Technology in The Collection and Distribution of Social Funds. *Jurnal Multidisiplin Indonesia*, 2(12).
- Kasdi, A., Karim, A., Farida, U., & Huda, M. (2022). Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach. *Journal of Islamic Thought and Civilization*, 12(1), 140-153.
- Khan, M. N., & Ahmed, M. M. (2019). Waqf and its role in achieving the objectives of Shari'ah: An analytical and applied study. *Al-Aijaz Research Journal of Islamic Studies & Humanities*, 3(1), 443-460.
- Kharomah, L. N., Zein, A., & Syam, S. (2022). Implementation of Waqf Management in The Development of Islamic Education. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(3), 241-254.
- Laili, N. H., Khairi, K. F., & Masruki, R. (2022, March). The role of blockchain technology in the management of waqf. In *International Conference on Business and Technology* (pp. 72-81). Cham: Springer International Publishing.
- Laluddin, H., Haneef, S. S. S., Mohammad, M. T. S. H., & Rahman, M. P. (2021). Revisiting the concept of waqf: Its maintenance, issues and challenges. *International Journal of Islamic Thought*, 20, 53-64.
- Listiana, L., Alhabshi, S. M., & Harjunadhi, A. W. (2020). Waqf for socio-economic development: A perspective of Ibn Khaldun. *İbn Haldun Çalışmaları Dergisi*.
- Lubis, H., Sakinah, L. H., & Aisyah, S. (2024, September). Analysis of Nazhir's Role in Realizing Productive Waqf in the Digital Era. In *Proceeding of Annual International Conference on Islamic Economics (AICIE)* (Vol. 3, No. 1, pp. 57-64).
- Maghbul, M. A., & Alhajam, A. S. (2018). Proposal Framework of Waqf Institutions' Governance and Its Economic and Social Implications. *International Journal of Islamic Economics and Finance Studies*, 4(2), 6-16.
- Malik, M. (2015). Al-Maqasid Al-Shariah (the Comprehensive Objective of Shari'ah). In Paper dipresentasikan pada Penang Institute-G25 Forum "Maqasid Syariah in a Constitutional Democracy (Vol. 31).
- Manaf, Z. I. A., Kader, S. Z. S. A., & Mohamad, N. A. (2019). Examining the evolution of waqf regulations in Selangor: an analysis of the governance framework and transformative approach. *IIUMLJ*, 27, 337.
- Mat Rani, M. A., & Abdul Aziz, A. (2010). Waqf management and administration in Malaysia: its implementation from the perspective of Islamic law. *Management & Accounting Review (MAR)*, 9(2), 1-7.
- Maulana, A., & Darmastuti, D. (2020). Awareness, perception, and willingness to contribute to micro waqf banks among Muslims in Indonesia. *El Dinar: Jurnal Keuangan Dan Perbankan Syariah* Volume, 8(2), 100-114.
- Mergaliyev, A., Asutay, M., Avdukic, A., & Karbhari, Y. (2021). Higher ethical objective (Maqasid al-Shari'ah) augmented framework for Islamic banks: Assessing ethical performance and exploring its determinants. *Journal of business ethics*, 170(4), 797-834.
- Mohaiyadin, N. M. H., Aman, A., Palil, M. R., & Said, S. M. (2022). Addressing accountability and transparency challenges in waqf management using blockchain technology. *Journal of Islamic Monetary Economics and Finance*, 8, 53-80.
- Mohamad, N. A., Laeba, M., & Hamdan, O. M. (2021). From "protection" and "preservation" to "development" and "right": A new approach of objective of shariah via waqf muaqqat. *Journal of Contemporary Business and Islamic Finance (JCBIF)*, 1(1), 1-10.
- Mohsin, M. I. A., & Muneeza, A. (2019). Integrating waqf crowdfunding into the blockchain: A modern approach for creating a waqf market. In *Fintech in Islamic finance* (pp. 266-279). Routledge.
- Moumtaz, N. (2018). Theme issue: A third wave of waqf studies. *Islamic law and Society*, 25(1-2), 1-10.
- Muhammad, I. N. (2016). Correlates of waqf based philanthropy in the north west zone, Nigeria: Implications for community development theory and practice. *Nigeria: Implications for Community Development Theory and Practice* (March 10, 2016).
- Muis, A. R. C. (2024). Productive Waqf Development Policy as the way for Sustainable Economic Development in Organization of Islamic Cooperation (OIC): Saudi Arabia, Mesir, and Kuwait. *Dauliyah: Journal of Islam and International Affairs*, 9(2).

- Mundhir, Q. (2000). *Al-Waqf Al-Islami, Tatawuruhu, Idaratuhu, Tanmiyyatuh, Dar Al- Sharh Tanweer Al-Absar Fiqh Abu Hanifah, Dar Al-Fikr Li At-Tiba'ah wa An- Nashr, Beirut.*
- Mustaffa, J., Isa, M. Y. B. M., & Mohammed, Z. (2022). Governance structures: Dependability and efficiency of the waqf institutional system in Malaysia. *Journal of Economics and Business Aseanomics*, 7(2), 058-070.
- Nabi, M. G., Islam, M. A., Bakar, R., & Masduzzaman, M. (2019). Using Waqf for Socio-Economic Development in Bangladesh: Potentials, Challenges, and Policy Directions. *Revitalization of Waqf for Socio-Economic Development, Volume I*, 107-133.
- Nouman, M., Siddiqi, M. F., Ullah, K., & Jan, S. (2021). Nexus between higher ethical objectives (Maqasid Al Shari'ah) and participatory finance. *Qualitative Research in Financial Markets*, 13(2), 226-251.
- Nur, I. B. M. N. (2019). The Revitalization of Waqf Institutions as an Islamic Social Welfare System: A Case Study in Malaysia.
- Omar, N., & Muda, Z. (2018). Effects of change of mazhab (school of thought) on waqf in Malaysia and other Muslim countries. *International Journal of Academic Research in Business and Social Sciences*, 8(4), 825-836.
- Qurrata, V. A., Yusida, E., Hussain, N. E., Merlinda, S., Purnamasari, V., & Seprillina, L. (2021). Effectiveness of cash waqf management in improving community welfare: Challenges and opportunities. *Review of Integrative Business and Economics Research*, 10, 342-359.
- Ramadhan, A. R., Azri, S. R., & Ridha, M. R. (2023, July). Strategies and Innovations in the Management of ZISWAF Funds through Digital Platforms for Sustainable Community Development. In *Proceeding of International Conference on Islamic Philanthropy (Vol. 1, pp. 81-91).*
- Ramli, N. M., Kamaruddin, M. I. H., & Muhamed, N. A. (2018). Waqf Management in Islamic Non-Profit Organization: A Case of Al Waqf Lil Hayah. *The Management of Waqf: Concept, Development and Issues*, 147-162.
- Rani, M. A. M., Arif, M. I. A. M., Adenan, F., Moidin, S., Rosli, M. S. D. A., Nordin, M. N., & Izham, S. S. (2022). Contemporary Research in Islamic Philanthropy: An Analysis of The Needs and Directions of The Field of Waqf. *Journal of Pharmaceutical Negative Results*, 5805-5813.
- Razak, S. H. A. (2020). Zakat and waqf as instrument of Islamic wealth in poverty alleviation and redistribution: Case of Malaysia. *International Journal of Sociology and Social Policy*, 40(3/4), 249-266.
- Rofiqoh, S. N. I., Ratnasari, R. T., Sukmana, R., & Ala'uddin, M. (2021). Model Of Islamic Corporate Governance Cash Waqf Based on Entrepreneurship: A Multi Case Study In Indonesia And Malaysia. *Multicultural Education*, 7(2), 145-155.
- Saidon, R., Rani, M. A. M., Muhamad, M. D., & Ishak, A. H. (2019). Examining the practice of waqf-based education in Indonesia. *International Journal of Civil Engineering and Technology*, 10(2), 814-819.
- Salih, M. B.A. (2001). *Al-Waqf Fee Ash-Shariah Al-Islamiyyah wa Atharuhu Fee Tanmiyat Al-Mujtama'*, 1st Edition.
- Sano, M. A. A., & Kassim, S. (2021). Waqf governance in the Republic of Guinea: legal framework, issues, challenges and way forward. *ISRA International Journal of Islamic Finance*, 13(2), 194-210.
- Sanusi, P. & Daeng M. S. (2020). Towards a productive waqf management framework for socio-economic development of Muslim Community: a case study in Batam, Indonesia (Doctoral dissertation, Universiti Tun Hussein Onn Malaysia).
- Sanyinna, A. Y., Hashim, H., & Osman, M. F. (2018). Cash waqf as an effective tool of financing MSMEs for sustainable poverty alleviation: A Nigerian perspective. *International Journal of Islamic Business*, 3(1), 70-90.
- Senjiati, I. H., Malik, Z. A., Ridwan, I. L., & Irwansyah, S. (2020). Management of Waqf Assets at Waqf Institutions in Indonesia. In *2nd Social and Humaniora Research Symposium (SoRes 2019) (pp. 297-302).* Atlantis Press.
- Shaikh, I. A. (2018). The foundations of Waqf institutions: a historical perspective. *Intellectual Discourse*, 1213-1228.
- Shaikh, S. A., Ismail, A. G., & Mohd Shafiai, M. H. (2017). Application of waqf for social and development finance. *ISRA International Journal of Islamic Finance*, 9(1), 5-14.
- Shihan, M., Amanullah, M., & Zaroum, A. M. A. (2023). The Examination of the Social Dimension of Shariah from the Viewpoint of Maqasid al-Shariah: A Case Study of the Preservation of Intellect. *International Journal of Social Science and Human Research*, 6(02).
- Shirazi, N. S. (2021). The significance of waqf and the experience of charitable organizations in socio-economic development. In *Waqf Development and Innovation (pp. 13-26).* Routledge.
- Shulhan, S. (2024). Toward Community-Based Waqf Investment to Embody Educational Institutions for Elementary Schools as A Public Sphere. *Kodifikasia*, 18(2), 270-283.
- Sudi, D. M., Sarif, A., Wang, Y., & Zou, G. (2024). Optimizing Waqf as a Socio-Economic Financing Instrument in the Digital Era. *Sharia Oikonomia Law Journal*, 2(2), 139-150.



- Suhaili, N. A., Palil, M. R., & Husin, R. (2018). Wakaf CSR: An empirical study of polycentric collaborative waqf governance. *Jurnal Pengurusan*, 53, 133-146.
- Sukmana, R., Rusydiana, A. S., & Laila, N. (2023). Waqf and Sustainability: A Text Mining. *Management and Sustainability*, 2(2).
- Syarief, E. (2021). Optimization of waqf land management in Indonesia. *International Journal of Research in Business and Social Science* (2147-4478), 10(2), 270-283.
- Talib, N. Y. A., Latiff, R. A., Aman, A., & Palil, M. R. (2018). An exploratory study of accounting and reporting practice for waqf among State Islamic Religious Councils in Malaysia. *International Journal of Islamic Thought*, 13, 90-104.
- Ulum, B. (2024). Cash Waqf According to the Views of Four Madzhabs (Study of the Book *Al-Fiqh Al-Islami Wa Adillatuhu*). *Iqtishodia: Jurnal Ekonomi Syariah*, 9(2).
- Umar, A., & Aliyu, S. (2019). Sukuk: A veritable tool for effective waqf fund management in Nigeria. *Iqtishadia*, 12(1), 1-11.
- Usman, M., & Ab Rahman, A. (2021). Funding higher education through waqf: a lesson from Pakistan. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(2), 409-424.
- Wardhana, A.K. (2021). The Application of Waqf and Endowment Fund Based on The Principles in the Shariah Maqasid Pillar Society, Prosperity: *Journal of Society an Empowerment*, Vol. 1 No.2.
- Wulandari, C. H., Siregar, S., & Daulay, A. N. (2023). The Potential of Stock Endowment in Indonesia as an Instrument for Islamic Economic Development. *MALIA: Jurnal Ekonomi Islam*, 14(2), 309-325.
- Yasin, M. Z., Noor, M. A., Bibi, A., & Fakhari, A. (2024). The Purposeful Life: An Exploration of Life's Priorities According to the Objectives of Islamic Shariah. *Remittances Review*, 9(2), 574-593.
- Yasin, Y., Helmy, M. I., Ma'yuf, A., & Arwani, A. (2023). Waqf and sustainable development law: models of waqf institutions in the Kingdom of Saudi Arabia and Indonesia. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 23(1), 93-114.
- Yusoff, H., Kamaruddin, M. I. H., Muhamed, N. A., & Darus, F. (2021). Corporate waqf: Discovering the primary challenges. *The Journal of Muamalat and Islamic Finance Research*, 96-111.
- Yusroni, N., & Chadhiq, U. (2021). Understanding the impact of zakat and waqf as economic development of the community in rural areas. *International Research Journal of Management, IT and Social Sciences*, 8(6), 639-647.
- Zailani, M. N., Mohd Satar, N., & Zakaria, R. H. (2022). A Review of Indicators for the Preservation of Wealth (Hifz al-Mal) based on Maqasid al-Shariah. *Journal of Islamic Philanthropy & Social Finance (JIPSF)*, 4(1), 23-29.
- Zain, N. R. M., Mahadi, N. F., & Noor, A. M. (2019). The potential in reviving waqf through crowdfunding technology: the case study. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*.
- Zeni, N. A. M., & Sapuan, N. M. (2017). Revitalizing waqf governance: A theoretical perspective. *International Journal of Advanced Biotechnology and Research*, 8(3), 305