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Synergy of Spirituality and Social Affairs in the Concept of Islamic Waqf

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Abstract: Waqf is an important instrument in Islamic economics that serves as a means of empowering the ummah and sustainable social development. This article aims to provide a comprehensive understanding of the concept of waqf, including the definition, pillars, conditions, and types of waqf applicable in Islamic law and Indonesian legislation. Through a library research approach, the discussion is based on relevant literature and academic research. The results of the study show that the fulfillment of the four main pillars-wakif, mauquf, mauquf 'alaih, and sighat-is an absolute requirement for the validity of waqf. In addition, the legal conditions of waqf include clarity of identity of the waqif and beneficiaries as well as legal ownership of the waqf property. Waqf is classified by object (movable and immovable objects), purpose (khairi waqf and ahli waqf), and time (muabbad and mu'aqqat waqf). A good understanding of the pillars and conditions of waqf is the key to success in implementing waqf productively and in accordance with sharia principles and Indonesian positive law.

Keywords: Waqf, Pillars of Waqf, Islamic Law, Wakif, Mauquf, Terms of Waqf.

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Synergy of Spirituality and Social Affairs in the Concept of Islamic Waqf

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Abstrak: Wakaf merupakan instrumen penting dalam ekonomi Islam yang berfungsi sebagai sarana pemberdayaan umat dan pembangunan sosial berkelanjutan. Artikel ini bertujuan untuk memberikan pemahaman yang komprehensif tentang konsep wakaf, termasuk definisi, rukun, syarat, dan jenis wakaf yang berlaku dalam hukum Islam dan perundang-undangan Indonesia. Melalui pendekatan penelitian kepustakaan, pembahasan didasarkan pada literatur dan penelitian akademis yang relevan. Hasil penelitian menunjukkan bahwa terpenuhinya empat rukun utama wakif, mauquf, mauquf 'alaih, dan sighat merupakan syarat mutlak bagi sahnya wakaf. Selain itu, syarat hukum wakaf meliputi kejelasan identitas wakif dan penerima manfaat serta kepemilikan sah atas harta wakaf. Wakaf diklasifikasikan berdasarkan objek (benda bergerak dan tidak bergerak), tujuan (wakaf khairi dan wakaf ahli), dan waktu (wakaf muabbad dan mu'aqqat). Pemahaman yang baik terhadap rukun dan syarat wakaf menjadi kunci keberhasilan dalam melaksanakan wakaf secara produktif dan sesuai dengan prinsip syariah dan hukum positif Indonesia.

Kata Kunci: Wakaf, Rukun Wakaf, Hukum Islam, Wakif, Mauquf, Syarat Wakaf.

INTRODUCTION

Waqf is a crucial instrument in Islamic teachings, playing a strategic role in building the welfare of the community.[1] As a form of ongoing charity, waqf not only provides spiritual benefits to the giver but also has social and economic impacts for the wider community. In Indonesia, the practice of waqf has become an integral part of Muslim life, contributing significantly to the construction of public facilities such as mosques, schools, and hospitals.

[1] Bashlul Hazami, "Peran Dan Aplikasi Wakaf Dalam Mewujudkan Kesejahteraan Umat Di Indonesia," *Analisis: Jurnal Studi Keislaman* 16, no. 1 (2016): 173–204.

However, public understanding of waqf remains limited, particularly regarding the concept, pillars, requirements, and types of waqf.

This article aims to provide a comprehensive understanding of waqf, including its definition, pillars, elements, requirements, and various types. By understanding these aspects, it is hoped that the public will be more active and appropriate in implementing waqf in accordance with Sharia provisions and applicable law. Furthermore, this article will examine the dynamics of waqf in Indonesia, including the challenges and opportunities in managing waqf productively and sustainably.[2]

The discussion in this article will refer to various reliable sources, including Islamic jurisprudence studies and laws governing waqf in Indonesia. One of the references used is research by Siti Nurul Amaliah and E. Mulya Syamsul, which discusses the pillars of waqf in the validity of waqf according to Law No. 41 of 2004 concerning Waqf. This research highlights the importance of fulfilling the pillars of waqf to ensure that the waqf is legally and sharia-compliant.[3]

METHOD

This study uses a library research method, a research approach that relies on written sources as the primary basis for gathering information and supporting the study's arguments. This method involves searching, collecting, and analyzing data from various literature relevant to the topic of waqf, such as books, scientific journals, articles, and other documents.

[2] Umul Nuraini, "Korelasi Wakaf Dalam Peningkatan Kesejahteraan Sosial Dalam Perspektif Ekonomi Syariah," *Khatulistiwa* 5, no. 2 (2024): 62–74, https://doi.org/10.69901/kh.v5i2.285.

[3] Siti Nurul Amaliah and E mulya Syamsul, "Rukun Wakaf Dalam Keabsahan Wakaf Menurut UU No 41 Tahun 2004 Tentang Wakaf," *Al-Akhbar: Jurnal Ilmiah Keislaman* 8, no. 2 (2022): 64–70, https://www.ejournal.unma.ac.id/index.php/aa/article/view/4305.

RESULTS AND DISCUSSION

Definition of Waqf

Waqf is an important instrument in Islamic economics that plays a strategic role in social development and community empowerment. Terminologically, waqf is defined as private property set aside for public use or worship, with the provision that the property may not be sold, inherited, or donated. According to Rahman's research in the Journal of Islamic Economics, waqf is a legal act carried out by an individual or legal entity to separate and/or hand over part of their property to be used forever or for a certain period of time according to their interests for the purposes of worship or public welfare in accordance with sharia.[4]

From an Islamic legal perspective, waqf has a strong basis, both from the Quran and Hadith. The Quran mentions the importance of giving alms and charity, which forms the basis for the practice of waqf. Many hadiths of the Prophet Muhammad (peace be upon him) also encourage Muslims to perform waqf as a form of ongoing charity, the rewards of which continue to flow even after the person who does it dies. As explained by Abdullah in the journal Al-Ahkam, waqf is a form of worship highly recommended in Islam due to its ongoing benefits for the wider community.[5]

[4] Mochammad Andre Agustianto, "Wakaf Sebagai Strategi Pemberdayaan Ekonomi Masyarakat," *El-Qist: Journal of Islamic Economics and Business (JIEB)* 9, no. 2 (2019): 143–63, https://doi.org/10.15642/elqist.2019.9.2.143-163.

[5] Retnawati Siregar, Marliyah UINSU, and Tuti Anggraini, "Sistem Pengembangan Wakaf Tunai Di Indonesia Dan Sumber Hukumnya Menurut Perspektif Al-Qur'an Dan Hadits," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 5, no. 5 (2023): 2031–42, https://doi.org/10.47467/alkharaj.v5i5.2051.

Pillars and Requirements for Waqf

Pillars of waqf

In implementing waqf, there are several pillars that must be fulfilled so that the waqf is valid according to sharia. These pillars include: wakif (giver of waqf), mauquf (property donated), mauquf 'alaih (recipient/benefit of waqf), and sighat (pronunciation or statement of waqf). [6]

1. Waqif (donor of waqf)

A waqif is an individual or legal entity who donates property for waqf. The primary requirements for a waqif are legal capacity, namely being of sound mind, being of legal age, and knowingly and voluntarily donating their property for waqf.

2. Mauquf (property represented)

Mauquf refers to the property represented, which must have value, can be utilized without spending substances, and its ownership is valid according to law.

3. Mauquf ‘alaih (recipient/benefit of waqf)

Mauquf ‘Alaih is the party who receives benefits from waqf, which can be individuals, groups, or institutions in accordance with sharia goals

4. Sighat (pronunciation or waqf statement)

[6] Abdillah Nurul Bahri, Ahmad Furqon, and Ali Murtadho, “Analisis Hukum Tentang Rukun Dan Syarat Wakaf Berbasis Teknologi Digital,” *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 9, no. 1 (2025): 46–59, https://doi.org/10.35316/istidlal.v9i1.771.

Sighat is a statement or pledge of waqf carried out by Wakif, both verbally and in writing, which shows the intention and sincerity in the authority.

These four pillars are interrelated and become the basis in determining the validity of a waqf. Without the fulfillment of one of these pillars, the waqf is considered invalid and does not have legal force in Islam.

The fulfillment of the pillars of waqf is very important in determining the validity of waqf according to Law No. 41 of 2004 concerning Waqf. They stressed that the incompleteness of one of the harmony can cause the waqf is not legally valid.[7] Therefore, a deep understanding of the pillars of waqf is very necessary for the community so that the implementation of waqf can run in accordance with the provisions of sharia and applicable law.[8]

Requirements for Waqf

Waqf is a form of worship that has a very strong social dimension in Islamic teachings. As a philanthropic instrument of Islam, waqf not only functions to draw closer to Allah SWT, but also becomes a means to realize the social justice and welfare of the people. In practice, waqf has certain conditions that must be met so that the waqf is valid according to sharia law.

These conditions include various aspects, ranging from the subject (Wakif), objects (mauquf), the beneficiaries (mauquf 'alaih), to the statement of endowments (sighah). Each condition has a shar'i foundation and its own purpose in ensuring the sustainability and usefulness of waqf on an ongoing basis. The correct understanding of waqf requirements is important, not only

[7] Amaliah and mulya Syamsul, "Rukun Wakaf Dalam Keabsahan Wakaf Menurut UU No 41 Tahun 2004 Tentang Wakaf."

[8] Bahri, Furqon, and Murtadho, "Analisis Hukum Tentang Rukun Dan Syarat Wakaf Berbasis Teknologi Digital."

for prospective wakif, but also for nadzir, religious institutions, and the wider community so that the implementation of waqf can provide maximum benefits. As for the waqf requirements are: [9]

1. Waqif (People who give waqf)

Waqif is an individual or legal entity that submits some of his wealth to be represented. In order for waqf to be valid, waqif must meet certain requirements, including: Muslim, baligh (adult), healthy, and have free will without coercion. In addition, Waqif must have full rights to the assets represented, so that it is not allowed to donate the property of others without permission. Fulfillment of these conditions is important to ensure that waqf is done legally and in accordance with sharia principles. According to research by Kencana (2020), community understanding of the waqif requirements still needs to be improved so that the implementation of waqf can run well and in accordance with applicable legal provisions.[10]

2. Mauquf (The property represented)

The property that is represented, or mauquf, must meet certain criteria so that the waqf is valid. These conditions include: The assets must have economic value, can be utilized without spending the substance (the ain), and its ownership is valid according to law. Examples of assets that meet these requirements include land, buildings, or money. In addition, the property represented must be clear and specific, may not be in the form of assets that

[9] Nina Maulani, "Syarat Wakaf Dalam Kajian Fiqih Islam Dan Undang Undang Ri No 41 Tahun 2004 Tentang Wakaf: Syarat Wakaf, Uud No 41 Tahun 2004 Tentang Wakaf," *Al-Akhbar: Jurnal Ilmiah Keislaman* 8, no. 2 (2022): 79–88.

[10] Yahanan Yahanan, "Waqaf Dan Waris Menurut Hukum Islam Pada Masyarakat Muslim," *Jurnal An-Nur* 13, no. 1 (n.d.): 8–14, https://doi.org/10.24014/an-nur.v13i1.32117.

are not yet owned or are still in disputes. Amir Sup (2022) emphasizes the importance of the clarity and legality of the assets represented to avoid conflicts in the future and ensure that the benefits of waqf can be felt by the entitled recipient. [11]

3. Recipient of Waqf (Mauquf 'Alaih)

Penerima manfaat wakaf, atau mauquf 'alaih, harus memenuhi syarat-syarat tertentu agar wakaf sah dan tepat sasaran. Syarat-syarat tersebut antara lain: penerima harus jelas identitasnya, baik individu, kelompok, maupun lembaga; tujuan penggunaan wakaf harus sesuai dengan syariah; dan manfaat wakaf harus digunakan untuk kebaikan umum atau kepentingan sosial. Penerima wakaf juga harus mampu mengelola dan memanfaatkan harta wakaf secara efektif dan efisien. Penelitian oleh Ash-Shiddiqy (2019) menunjukkan bahwa pemilihan penerima wakaf yang tepat dan sesuai syarat sangat berpengaruh terhadap keberhasilan dan keberlanjutan program wakaf.

Waqf beneficiaries, or mauquf 'alaih, must meet certain requirements for the waqf to be valid and reach its intended audience. These requirements include: the recipient's identity must be clear, whether individual, group, or institutional; the purpose of the waqf must be in accordance with sharia; and the waqf benefits must be used for the public good or social interests. Waqf recipients must also be able to manage and utilize waqf assets effectively and efficiently. Research by Ash-Shiddiqy (2019) shows that selecting appropriate

[11] Maulani, "Syarat Wakaf Dalam Kajian Fiqih Islam Dan Undang Undang Ri No 41 Tahun 2004 Tentang Wakaf: Syarat Wakaf, Uud No 41 Tahun 2004 Tentang Wakaf."

and qualified waqf recipients significantly impacts the success and sustainability of waqf programs.[12]

Synergy of Spirituality and Social Affairs in the Concept of Islamic Waqf

The synergy of spirituality and social values within the Islamic waqf concept reflects a harmonious blend of faith and social responsibility. Waqf not only serves as an act of worship that draws us closer to Allah SWT through ongoing deeds, but also serves as a strategic socio-economic instrument for improving the welfare of the community.[13] Through spiritual values such as sincerity, trustworthiness, and gratitude, waqf encourages individuals to make real contributions to sustainable economic empowerment, education, and public health.[14]

In a social context, waqf serves as a means of empowering the community, alleviating poverty and strengthening social capital. The benefits of waqf are not only felt directly by the recipients but also have long-term positive impacts on the development of educational and healthcare facilities. [15] Therefore, professional and transparent waqf management is crucial to

[12] Muhammad Ash-Shiddiqy, "Urgensi Wakaf Untuk Kesejahteraan Dan Pembangunan," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 19, no. 1 (2019): 1–9, https://doi.org/10.14421/aplikasia.v19i1.1908.

[13] Dodi Yarli Rusli et al., "Perkembangan Wakaf Uang Di Indonesia Dampaknya Terhadap Kemajuan Pesantren," *Ad-Deenar: Jurnal Ekonomi Dan Bisnis Islam* 7, no. 1 (2023): 37–48, https://doi.org/10.30868/ad.v.

[14] Muh Hidayah Al Hidayah and Zulfa Ahmad Kurniawan Ahmad Kurniawan, "Studi Literatur Riset Wakaf," *LAA MAISYIR: Jurnal Ekonomi Islam* 5, no. 2 (2018), https://doi.org/10.24252/lamaisyir.v5i2.7066.

[15] Farah Aurelia Saprida, Risma Andini Setia, Winti Sari, "Implementasi Dan Perkembangan Wakaf Dalam Islam," *Jurnal Hukum Ekonomi Syariah* Vol1, no. No1 (2025): 27–40, https://doi.org/10.61930/ariyah.

maximizing its potential as an innovative and sustainable social solution in accordance with Islamic law.[16]

The Islamic concept of waqf emphasizes the importance of a strong synergy between the spiritual and social dimensions, ensuring that worship is inseparable from concrete efforts to advance the welfare of the community. This harmony is the foundation for realizing a just, prosperous, and civilized society. Strengthening literacy, regulation, and the implementation of modern waqf is essential to ensure that the potential of waqf, including cash and digital waqf, can have optimal impact in the contemporary era.[17]

Synergy of Waqf with Zakat in Islam

The synergy between waqf and zakat in Islam is a strategic collaboration that combines the strengths of two primary philanthropic instruments to achieve more effective and sustainable welfare for the community. Zakat, as a periodic obligation, serves to provide direct assistance to those entitled to receive it to meet their basic needs, while waqf is more voluntary and provides long-term benefits through productive asset management. [18] Through this synergy, zakat funds can be used as capital or direct assistance, while the proceeds from productive waqf management provide facilities and

[16] Nanda Suryadi and Arie Yusnelly, "Pengelolaan Wakaf Uang Di Indonesia," *Syarikat: Jurnal Rumpun Ekonomi Syariah* 2, no. 1 (2019): 27–36, https://doi.org/10.25299/syarikat.2019.vol2(1).3698.

[17] Nurul Nurul Faizah Rahmah, "Manajemen Pengembangan Wakaf Era Digital Dalam Mengoptimalkan Potensi Wakaf," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 14, no. 2 (2022): 139–54, https://doi.org/10.47411/al-awqaf.vol14iss2.153.

[18] Zulhamdi Zulhamdi, "Urgensi Lembaga Amil Zakat & Perkembangannya Di Aceh," *Al-Muamalat* 1, no. 2 (2016), https://doi.org/10.32505/muamalat.v1iII.607.

infrastructure that support improving the quality of life and empowering the community's economy.[19]

Productive collaboration between zakat and waqf enables the creation of a more holistic model of empowerment for beneficiaries. For example, zakat funds can be focused on providing business capital or skills training, while productive waqf assets provide supporting infrastructure such as business premises, educational facilities, or healthcare services. This synergy also ensures increased resource efficiency, sustainable social impact, and fosters public trust through transparent and professional management. This synergy is also encouraged by various institutions, such as the Ministry of Religious Affairs and Bank Indonesia, which continue to develop synergistic governance and programs for zakat and waqf as pillars of the national sharia economy.[20]

Thus, the synergy between waqf and zakat not only strengthens the spiritual and humanitarian dimensions, but also provides a practical solution for alleviating poverty and improving the overall quality of life for the community. The harmony between zakat as direct assistance and waqf as a long-term social investment opens up significant opportunities for sustainable socio-economic development in accordance with Islamic principles.[21]

[19] Al Kahfi and Muhamad Zen, "Sinergi Zakat Dan Wakaf Dalam Mewujudkan Kesejahteraan Ekonomi Syariah Kontemporer: Analisis Fiqh Muamalah," *AL-AFKAR: Journal for Islamic Studies* 7, no. 4 (2024): 631–49, https://doi.org/10.31943/afkarjournal.v7i4.1676.

[20] Kahfi and Zen.

[21] Zulhamdi Zulhamdi, "Problematika Pengelolaan Zakat Pada Baitul Mal Aceh," *Sarwah: Journal of Islamic Civilization and Thought* 16, no. 1 (2017).

CONCLUSION

Based on the discussion above, waqf constitutes a central instrument in Islamic economics that integrates spiritual devotion with tangible social benefit for the ummah. The validity of waqf rests upon the fulfillment of four interrelated pillars wakif, mauquf, mauquf ‘alaih, and sighat each accompanied by specific legal requirements concerning the donor’s legal capacity, the clarity and lawful ownership of the endowed asset, and the legitimacy of the beneficiary and the declaration of intent. The absence of any one of these pillars renders the waqf legally invalid, both under Islamic law and under Law No. 41 of 2004 concerning Waqf in Indonesia.

The study further shows that waqf can be classified according to its object (movable or immovable property), its purpose (khairi or ahli waqf), and its duration (muabbad or mu’aqqat waqf), reflecting the flexibility of the institution in accommodating diverse forms of philanthropy. Beyond its legal-formal dimension, waqf embodies a synergy between spirituality and social responsibility: it functions simultaneously as an act of continuous worship that draws the giver closer to Allah SWT and as a strategic instrument for community empowerment, poverty alleviation, and the development of educational and healthcare facilities. This synergy is reinforced when waqf is managed in tandem with zakat, whereby zakat provides direct relief to those in need while productive waqf assets generate sustainable infrastructure and economic opportunities, thereby creating a more holistic model of social welfare.

Overall, a comprehensive understanding of the pillars, requirements, and types of waqf is indispensable for wakif, nazhir, and the wider community to ensure that the practice of waqf remains valid, productive, and impactful.

Strengthening public literacy, regulatory frameworks, and professional and transparent management including the development of cash and digital waqf is essential for optimizing the potential of waqf as an innovative and sustainable instrument for realizing a just and prosperous society in accordance with sharia principles and Indonesian positive law.

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