

Research Article

Waqf in Social and Cultural Dimensions

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ORCIDGhina Ulfah Saefurrahman: <https://orcid.org/0000-0002-9857-1922>**Abstract.**

Waqf has succeeded in funding Islamic civilization projects from time to time and in social and economic development, so waqf plays a good role in achieving the welfare of a just and prosperous society. One of the Islamic economic institutions that plays a vital role in empowering the people's economy is waqf. One of the goals of waqf is to create social justice for the people in line with the basic principles of the Indonesian state. The waqf process, starting from the wakif giving the waqf to be managed and providing benefits following the definition of waqf itself, is a kind of gift, the implementation of which is carried out by holding, so that it generates benefits but is not inherited in all its forms.

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1. Introduction

Waqf is one of the most universal Islamic philanthropies in the process of funding and utilization. Waqf become a pillar of human development because it contains an important element that cannot be abandoned, it is funding (finance), one of the important factors in today's life. (UU. 41: 2004, 2). What makes waqf funding special is not only from rich people who can give their wealth but more broadly, because waqf is different from systematic zakat, it has limited sources of funds, time, and goals. In contrast to waqf, there is no limit to the amount given and no time limit. Waqf has succeeded in funding Islamic civilization projects from time to time and in social and economic development, so waqf plays a good role in achieving the welfare of a just and prosperous society [1].

One of the Islamic economic institutions that plays a very important role in empowering the people's economy is waqf. In history, waqf has played an important role in the social, economic, and cultural development of society [2]. Since the Prophet period until now, waqf has continued to develop both in terms of association and management. The Islamic social system is imbued with the teachings of monotheism, generosity,

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brotherhood, and mutual trust between every member of society (Kemenag.go.id). Therefore, waqf can be one of the supporters in the development and civilization of the nation.

By the Prophet SAW period, Waqf was the forerunner that made waqf continue to grow. Which aims to the welfare of the people. The concept of *hablumminallah wa hablumminnaas* is the basis for anyone who is engaged in the implementation of waqf. Either giver, manager, or recipient. Because in essence waqf is an activity that requires human interaction in its implementation. Fostering affection among others. As one form of worship activity to Allah SWT. Carrying out humanitarian activities, and encouraging the development of the economic, education, and health sectors. Even facilities originating from endowments can be enjoyed by non-Muslims as a form of flexibility in their benefits. For example, roads, hospitals, schools, etc.

Over time, the development of waqf must keep up with the times in the social, economic, and cultural context of society so that it can maximize the implementation process of Waqf itself.

2. Literatur Review

One of the narrations that became the basis for the practice of waqf in the early days of Islam is the hadith of Ibn 'Umar. This hadith narrates a friend of 'Umar b. Khathab got a plot of land in the fertile region of Khaibar near Mecca. 'Umar, who wanted to give alms to this land, asked the Prophet about his intention, and the Prophet said, " if you are willing to endure the origin and give the results in charity " (HR Bukhari Muslim).

Waqf is one of the frameworks of Islamic philanthropy that covers various aspects. In this regard, it is necessary to look at the role of waqf within the philanthropic framework of social justice. There are. Three basic things for the realization of social justice philanthropy; First, the fulfillment of the basic needs of society. Basic needs include all essential human needs such as food, shelter, education, health, and so on; Second, seek to increase opportunities and equality for all people, especially those who are most disadvantaged in society; Third, carrying out structural changes includes changing systems and social institutions that are unfair in society [3].

2.1. The History of Waqf in Socio-Economic Dimensions

In the history of Islamic civilization, waqf was widely used for social charity or public interest, as was done by 'Umar ibn Khaththab's friend. He gave his garent harvest to the

poor, Ibnu Sabil, Sabilillah, guests, and slaves who were trying to redeem themselves. This waqf is addressed to the public, without limiting its use, which includes all aspects for the benefit and welfare of mankind in general. The public interest can recently be in the form of social security, education, health, and others. This is one aspect of the forms of using waqf to spend or utilize assets in the way of Allah SWT through the waqf deed.

One of the goals of waqf itself is to create social justice for the people in line with the basic principles of the Indonesian state. When humans can meet their needs by the maqasid syari'ah. Among other things, Dharuriyat, namely maslahat that is primary, on which human life is very dependent on it, both aspects of the diniyah (religion) and worldly aspects. Hajiyat, secondary benefits. Tahsiniyat, namely maslahat is a muru'ah (moral) requirement, and it is meant for good and nobility. If he doesn't exist, then it doesn't damage or complicate human life. Maslahat tahsiniyat is needed as a tertiary need to improve the quality of human life [4]. If these needs are met, the function of the waqf itself can work optimally for its beneficiaries.

Waqf is not just land and buildings but can be used for contribution waqf productive with social empowerment in the form of job training and entrepreneurship for the unemployed or street children. Apart from that, social empowerment can also be a treatment and rehabilitation program. Economic empowerment activities for the community such as for example MSMEs by borrowing capital followed by coaching in the form of training programs and business development, marketing assistance and improving product quality. However, waqf can also be used as a source of strength to realize the welfare of the people and drive potential economic empowerment sectors.

The waqf process, starting from the wakif giving the waqf to be managed and providing benefits by the definition of waqf itself, is a kind of gift, the implementation of which is carried out by holding (ownership), so that it generates benefits but is not inherited in all its forms. Meanwhile, its utilization is by the will of the waqf giver without reward [5].

The greater and more diverse the waqf assets that can be managed professionally by nadzirs with proper management, the benefits derived from waqf management will be wider in designation so that in turn it can strengthen the role of waqf in improving the economy and welfare of the people [6].

The interaction between wakif, nadzir, and beneficiaries provides space for interaction to trust each other. Cultivating the nature and attitude of trustworthiness by the nadzir provides opportunities for other people to donate their wealth. So that it can continue to develop and move for the community environment. The most important point in waqf

is that the use of waqf is allowed to be taken advantage of by the waqif members themselves, secondly for religious interests, and finally for the general public and the family simultaneously for general and special purposes of which half is for the benefit of his family and the other half is for the public interest [7].

In the social context in Indonesia, there is not only the term waqf from the Islamic religion but also donations in the context of non-Islamic religions. Which has the same goal as Islam. As for the government, the Indonesian state has collaborated with other parties, namely UNDP, to work to support Indonesia's struggle against poverty, encourage inclusive economic growth, and reduce disparities between groups and regions. In the spirit of national ownership, all UNDP assistance in Indonesia is implemented by national entities, including ministries/agencies and the Ministry of National Planning and Development, and at the local level by provincial and district governments and community groups. While each UNDP-supported program has specific and varied objectives, capacity building is one goal that is shared by all UNDP programs in Indonesia and around the world. Capacity building takes many forms including institutional reform, leadership development, education, and training (UNDP, 2022).

Considering that waqf is an Islamic social justice institution, this means assuming that there are no people who are excluded from its utilization, including non-Muslims. explains the legitimacy of waqf to non-Muslims of one nationality (dzimmi), both from a Muslim and from fellow non-Muslim dzimmi. However, the conditions are: (1) the object donated does not contain and is not intended for immorality, such as mats for churches and others. (2). Waqf objects may be owned by non-Muslims, unlike the Qur'an and Islamic slaves, although the second reason is debatable (Sayyid Sabiq 1365 H).

With this, we can judge that waqf has a strategic place for the community in the process of collection, management, and distribution. It has a goal of balancing religion, society, economy, and culture so that there is no gap between rich and poor. Waqf is their passion to seek the truth. The waqf institutions that have funded them are not binding and require them to carry out a specific mission. For Indonesia's equitable and sustainable development.

2.2. Waqf in the Cultural Dimension

The word "culture" or often also called "culture" which is the Indonesianization of the word culture in English or culture in Dutch, actually comes from the Latin "colere" a verb that means cultivating land, farming, or farming (Poespowardojo, 1989: 217-8). But the term culture is not limited to the scope of agricultural activities but also extends to

other community activities whose activities are steady, repetitive and even the same pattern repeats to the next generation [8]. When associated with waqf, this culture very identical, people who like to carry out repetitive activities in the form of grants of land, buildings, and money that are passed down from generation to generation and there is no compulsion for community activities.

Long before Islam waqf existed but in another language. In Egypt the practice of waqf was carried out by King Ramsi II who gave a very wide “Abidos” place of worship. In Germany, the practice of waqf is through giving capital to one of his family in rotation for a certain period with conditions that it cannot be sold, inherited or donated. The practice of waqf in Rome is in the form of money. While the practice of waqf before Islam existed in two forms, namely movable waqf and immovable waqf [9].

Even in the Byzantine culture it is explained that human love for their relatives, affection and active concern not only for their family and friends, but in general for fellow human beings. the main goal is not to please humans but to encourage someone to please God or imitate God. This argument is in line with Gregory Nazianzenos’ advice to his people, “Prove yourself as God to people who are less fortunate, by emulating God’s love. There is nothing more divine in humans than doing good.” (Heman, 2006: 272-273).

The development of waqf forms a special character that makes Islamic law different from other laws since the time of the Prophet Muhammad. in Medina. This Islamic law has succeeded in creating an economic institution with a very unique value content and sustainable preservation and encourages the enforcement of laws that are unrivaled among other peoples. This reality is driven by the existence of some rulers and wealthy people who endow their wealth to be channeled to the path of goodness, as an effort to protect these assets from the possibility of bad treatment by the rulers who came after [10].

During the time of the Prophet, the Companions up to the Abbasid dynasty, the Umayyad Fatimids had made a lot of history in civilization resulting from the waqf management process. And until now in many parts of the world many social facilities have been built with waqf funds. The management process ranges from classic to modern. By utilizing productive waqf to provide significant results. Waqf which is very productive also exists in several Islamic countries, so that with increasing time, the number of Islamic waqfs also increases. In Turkey, Syria, Palestine, Iraq, Sudan, Turkey, Kuwait, Jordan, Algeria, Morocco and in Saudi Arabia. This shows how big this waqf asset is, if managed properly and productively, then this has a great potential in improving the welfare of the people. [11].

In Indonesia, waqf has been known and implemented by Muslims since Islam entered Indonesia. Since ancient times the practice of waqf has been regulated by customary law which is unwritten in nature based on teachings originating from Islamic values [12]. When Islam entered Indonesia, in the history of Walisongo, land was given to the *punggawa* after leaving to spread Islamic da'wah, which was called the *fief land* to be used as productive land for preaching such as mosques, madrasas etc. This pattern was carried out by Syekh Maulana Malik Ibrahim (d.1419) and Sunan Ampel (d.1467), who were later followed by other Walisongo figures. Mosques and Islamic boarding schools, apart from being centers for the spread of Islam, were also the first institutions that became the seeds for the development of waqf in the next period [13].

Waqf itself in its implementation provides a vertical dimension with fellow God's creatures and provides a sense of calm when everything is associated with God. In general, when people have given their property rights to those who need them more, their spirit in religion grows. Plus if what is given provides a use value for the environment.

From Abu Hurairah ra. Indeed, the Messenger of Allah said: When a human dies, his deeds are cut off, except for three things: charity, beneficial knowledge and a pious child who prays for him. (HR. Muslim).

From the hadith above, it proves that the role of waqf in Indonesian culture is a part that has been passed down from generation to generation which is carried out to obtain happiness and reward in the afterlife along with their ancestors and their descendants.

The spirit of *gotong royong* in everyday life in Indonesia is a habit that has been carried out since the time of our ancestors. And this affects the sense of empathy to give the Indonesian people themselves. In addition to using assets for oneself to help others as a form of gratitude for the provision of sustenance that Allah SWT has given. So by going through one of the waqf roads, the Indonesian people today are giving some of their wealth. Especially at this time waqf is not only fixated on big things like land or buildings. The understanding of community with the use of technology currently understands that cash waqf can also be carried out without any nominal limitations. And they understand that waqf is used for something of value. When connected with the three potentials possessed by humans, namely physical, mind, and heart, all of which must receive attention, then what is interesting is the opinion that relates welfare to needs. Usually, feelings of joy and peace can be realized if the needs can be met.

Three important points in the empowerment and welfare of the people in Indonesia are places of worship, education and health. Waqf plays a role in building a better human being. Many public sectors can be developed through waqf funds. Places of

worship, education, and health that can be developed. However in Indonesia waqf still only touches the interests of worship rather than fulfilling the welfare of the community.

The practice of a type of waqf has been known in various groups of human society long before Islam appeared. One of their goals for spending part of their wealth is to build a place of worship [14]. Therefore, many places of worship in Indonesia come from waqf funds. Not only mosques, but other places of worship such as churches, temples, etc. This is where the cultivation of religious knowledge and the need for God originates. Thus, providing a positive and balanced impact on society.

If one of the goals of waqf is to prosper the people, especially for the welfare of education, those who receive education will get quality education and knowledge, especially knowledge about religion, so that radical understandings and misleading teachings will be avoided [15].

And those who believe, men and women, some of them become helpers for others. They enjoin what is good and prevent what is wrong, establish prayer, pay zakat, and they obey Allah and His Messenger. They will be given mercy by Allah. Verily, Allah is Mighty, Most Wise.”(QS al-Tauba: 71).

Waqf is a custom good things done by every human being to show devotion to Allah SWT. They understand that every time they do something good, it will return to themselves. However, the process of implementing this waqf still needs improvement from various aspects so that it becomes something that is in line with expectations.

3. Conclusion

Waqf has the aim of generating benefits from managed assets after being given by the owner. Which has economic value and develops for the general welfare. However, for this to happen, cooperation from all lines is needed in the process to foster a sense of affection between people, mutual trust and as a means of worship. Through the concept of ta'awaun in waqf, so that it becomes a civilized society, and a country that is thayibatun wa rabbun ghafur.

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