

THE CONCEPT OF WAQF FROM WORLDVIEW THEORY: The Study of Sharia-Philosophy

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Abstract

This article describes the structure of the waqf concept from a worldview theory perspective. Worldview is simply a fundamental belief system concerning God, reality, man and truth, ethics, etc.; which serves as a guide for human life. A person's worldview will determine his behavior and actions. The next question is what kind of belief concept makes someone willing to do waqf? This article is a literature review that employs qualitative data with a philosophical approach. The data analysis method employs content analysis of data sources from the library. The result shows that the worldview analysis on waqf is a concept that was emerging from the Islamic worldview whose emergence was supported by various other fundamental concepts such as God, Prophets, Revelation, and Sharia (religion). It proves that the structure of the waqf concept is not as simple as handing over the property to Allah for the benefit of others. The peculiarity of such waqf concept seems impossible to be affirmed by the secular Western worldview, which is unable to affirm the concept of revelation, the Prophet, and religion. It also proves that the philosophical foundation of a waqf concept built on an Islamic worldview is very consistent, solid, and even has a broad spectrum that spans the worldly and the hereafter visions simultaneously.

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Artikel ini bertujuan untuk mendeskripsikan struktur konsep wakaf dari perspektif teori worldview. Worldview secara sederhana adalah sistem keyakinan fundamental yang menyangkut Tuhan, realitas, manusia dan kebenaran, etika dan lainnya; yang berfungsi sebagai panduan hidup manusia. Worldview seseorang akan menentukan perilaku dan perbuatannya. Hal yang menjadi pertanyaan selanjutnya adalah konsep keyakinan seperti apa yang menjadikan seseorang mau untuk berwakaf? Artikel ini merupakan kajian pustaka yang menggunakan data kualitatif dengan pendekatan filsafat. Metode analisis data menggunakan konten analisis terhadap sumber data dari pustaka. Artikel ini menunjukkan bahwa analisis worldview pada wakaf merupakan konsep yang lahir dari worldview Islam; yang kelahirannya didukung oleh berbagai konsep fundamental lainnya seperti Tuhan, Nabi, wahyu dan syariat (agama). Hal ini membuktikan bahwa struktur konsep wakaf tidak sesederhana menyerahkan harta kepada Allah untuk dimanfaatkan orang lain. Kekhasan konsep wakaf yang demikian, nampak tidak mungkin diafirmasi oleh worldview Barat yang sekuler; yang tidak mampu mengafirmasi konsep wahyu, Nabi dan agama. Hal ini membuktikan bahwa landasan filosofis sebuah konsep wakaf yang dibangun di atas worldview Islam sangatlah konsisten, kokoh dan solid bahkan memiliki keluasan spektrum yang menjangkau visi duniawi dan akhirat secara bersamaan.

Keywords: *Islamic worldview; waqf; Western worldview*

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Introduction

Waqf is one of Islamic philanthropy in addition to *zakat*, *infâq*, and *shadaqah* (Kasdi 2016, 227) which have been practiced from generation to generation and continue to grow until now. Waqf is not just a concept in the minds of Muslims but has been transformed into an incredible movement (Djakfar 2010, 111). Waqf plays an efficient role in optimizing the elements of productivity. It has the maximum ability to reduce unemployment so that it can overcome economic stagnation (Zahro' and Agustin 2022, 4). In sharia, a waqf is a form of worship. Its law is Sunnah; it means that whoever do the worship will be rewarded, but those who do not will not be punished. This philanthropy can develop well in several Muslim countries, such as Saudi Arabia, Egypt, Turkey, Jordan, Qatar, Kuwait and

other countries. It is an inseparable concept from the intervention of Muslims who think and believe that waqf plays a crucial role for the benefit of the people (Jamal et al. 2020, 173). It means that waqf is one of the philanthropy models for the welfare of mankind (Abror 2018, 10).

The welfare offered by the concept of waqf appears not only to be enjoyed by Islamic civilization but also others. According to a study conducted by Wahyu Ichsan, this concept was also adopted by Western culture, especially in higher education institutions (Ichsan 2018). He cites a report written by Nicholas Bar in *Social Policy and Administration, The Higher Education White Paper: The Good, the Bad, the Unspeakable – and the Next White Paper*, Vol. 46, No. 5, October 2012, those well-known universities such as the Universities of Oxford and Cambridge in the UK, Harvard and Yale Universities in the USA were built on the concept of endowment (waqf) (Ichsan 2018, 105). If so, then the concept of the endowment is the concept of waqf borrowed by other cultures.

The transfer of the waqf concept in the Western world is what Mulyadhi Kartanegara called as naturalization (Kartanegara 2003, 100). Naturalization is the potential for changing the fundamental structure of waqf due to different perspectives. As in Islam, there is a prohibition on eating porks, meaning that waqf land, for example, may not be used for pig farming while this may be acceptable in the West. It is because waqf in Islam affirms Islamic law, one thing that the Western perspective does not accept.

For the researchers, it does not matter that the concept of waqf is naturalized and practiced by any culture to provide welfare to humans. The alarming thing is that if Muslims do not understand the concepts of fundamental beliefs in waqf. Therefore, by the swift currents of westernization, they will assume the same thing between waqf in Islamic teachings and endowments, the naturalization of Western culture. This study does not aim to compare waqf in Islamic culture and endowment in Western culture. It intends to elaborate on the fundamental Islamic concepts that form the basis of waqf concept in Islam for clarifying the identity and characteristics of waqf in Islamic culture.

This study wants to reveal the key concepts in waqf, so we need a framework that discusses the fundamental concepts of civilization. The implied framework is worldview theory. The researchers believe in it because the worldview is a philosophical term that discusses the concepts of fundamental human beliefs and their interrelationships including the

concepts about God, nature, humans, knowledge, and ethics critically and philosophically (Wall 2001, 67). This study aims to elaborate on the fundamental concepts of Islam that are the basis for the waqf concept. It will also discuss waqf theory from the perspective of worldview theory.

Discussion

Worldview Theory

Etymologically, the word worldview comes from two words, namely world and view (Hadi, Sani and Allaham 2021, 49). Terminologically, *The Dictionary of the Social Science* states that, “worldview refers to the total system of values and beliefs that characterize a given culture or group” as a system of beliefs and values that characterize a particular culture or group (Calhoun 2002, 90). Likewise, *The New Oxford American Dictionary* as quoted by Gürol Irzik defines worldview as the most fundamental part of the philosophy of life or a conceptual structure of the world (Irzik and Nola 2009, 729) Thomas F. Wall defines worldview as “an integrated system of basic beliefs about nature, yourself, reality, and the meaning of existence” (Wall 2001, 68). In line with Wall, James H. Olthuis stated that a worldview is “a framework or a set of fundamental beliefs” (Olthuis 1989, 26).

Based on the aforementioned various definitions, it can be concluded that the worldview is simply a system of fundamental beliefs that exist in humans. From those definitions, the most important element in a worldview is a belief system. The word system refers to its constituent elements, namely the worldview elements. The most primary elements, according to some experts, are the concept of God, humans, reality (Wall 2001, 70), knowledge, happiness (Sire 2009, 38), religion, as well as positive and negative ethics (al-Attas 1995, 121).

The concept of God is the primary concept in the worldview system (Wall 2001, 75). If belief in God is positive, then the other key concepts will be solid. Wall states that if God exists, then the concepts of vengeance, life after death, and destiny are possible. Nature is a creation. Humans are creatures that have two physical and mental aspects. The knowledge that comes from God (revelation, religion) can be accepted as well as a guide to human ethics. Lastly, the Prophet is a necessity (al-Attas 1995, 120). The opposite meaning is that if God is not believed to exist, then the concepts of vengeance, life after death, and destiny are impossible. Nature happens by itself. Humans are only physical beings. The knowledge that comes from God becomes unacceptable. Human subjective thoughts and community

agreements become ethical guidelines. The Prophet becomes impossible to accept. Therefore, God determines the colors, patterns, dimensions, and spectrum of a worldview.

From the description, it can be seen that belief in God is a core factor in shaping the structure and spectrum of a worldview (Khakim et al. 2020, 223); in which differences in understanding God make a worldview different from other worldviews. It means that, generally, there are two main types of worldviews, a) the theistic-worldview which believes that God exists and makes it as a central concept; and b) the secular-worldview which believes in the absence of God or doubts His existence and does not make the concept of God as the central concept of worldview (Khakim et al. 2020, 223); although in reality the two types of worldviews are still divided into more detailed types (Wall 2001, 80). To make it easier, the following discussion will be devoted to the category of Islamic worldview representing the theistic worldview and the secular Western worldview representing the atheistic worldview.

Figure 1
Islamic and Western-Secular Worldview Characteristics

| Characteristics | Islamic Worldview | Western-Secular Worldview |
|-----------------|--|------------------------------|
| Central Concept | God | Human or realm |
| Scope | Physical and non-physical realm | Physical realm |
| Basis | Revelation, intuition, ratio, and sensory experience | Ratio and sensory experience |

The comparison presented in Figure 1 (Khakim 2020, 53) explains that the characteristics of the Islamic worldview are very different from the secular Western worldview. In the Islamic worldview, the concept of God is placed in a central position, while knowledge affirms the methods of revelation, intuition, reason, and sensory experience. It has implications for the acceptance of the revelation concept, the Prophet, religion, life after death, the reward for deeds, heaven and hell. It is the physical and non-physical realms that make the scope of the Islamic worldview very broad. In contrast, the secular Western worldview places humans and nature as the central concept in its worldview. It has a logical consequence in accepting

the means of knowledge that only revolves around reason and sensory experience. So that derived concept such as revelation, prophet, religion, resurrection after death, the reward for charity, heaven and hell become impossible. It is what makes the spectrum of the secular West worldview only revolve around the physical world. The understanding between the two is crucial in this study as a comparison between the Islamic worldview and the secular West in seeing the structure of the fundamental beliefs that exist in the concept of waqf.

The Concept of Waqf

Linguistically, *waqafa* means *to withhold* (Mughniyah 2007, 680), because waqf is withheld from damage, sale, and all actions that are not under the purpose of the waqf since the benefits and results are withheld and prohibited for anyone other than those entitled to the waqf (Jamal et al. 2020, 3).

According to the four eminent Islamic scholars the waqf has given the following different meanings. Abû Ḥanîfah explains that waqf is holding back material objects (*al-'ayn*) belonging to the wakif (the one who does waqf) and giving charity's (waqf) benefits to whomever it wants for virtue (al-Ikhsan 2003, 239). Al-Dasûqî as Mâlikîyâh states that waqf is to make the benefits of an owned property (even if it is by way of lease) for the person entitled to a pact (*ṣiġhat*) within a certain period under the representative's wishes (al-Dasûqî, n.d, 157). Al-Sharbînî as Shâfi'iyah defines waqf by holding assets that can provide benefits and eternal material objects (*al-'ayn*) by deciding the management rights owned by *wâkif* to be handed over to allowed *nâzir* (al-Sharbînî 1997, 173). Al-Kâbisî al Ḥanâbilah defines waqf in simple language, holding back the origin of property (land) and giving alms for the resulting benefits (al-Kâbisî 2019, 115). Although there are differences in the definitions of the scholars, these differences are not fundamental matters; all of them agree on the provision of waqf. This makes sense when the source of knowledge about waqf elaborated by these scholars is the same source, namely the Quran and Sunnah.

The argument forming the basis for the stipulation of waqf teachings comes from understanding the Quran and also the Sunnah verses. There is nothing in the Quran verse that explicitly explains the teachings of waqf. It is about understanding the context of the Quran verses categorized as good deeds. As contained in the Q.S. Âli Imrân [3]: 92:

“Never will you attain the good (reward) until you spend (in the way of Allah) from that which you love. And whatever you spend –indeed, Allah is Knowing of it.”

The basics of waqf practice listed in the hadith narrated by Abû Hurairah (RA) (al-Naysâbüri 2006, 249):

Narrated by Abû Hurairah (RA), Allah's Messenger said: "When a son of Adam (i.e.any human being) dies his deeds are discontinued, with three exceptions: Sadaqah, whose benefit is continuous; or knowledge from which benefit continues to be reaped, or a righteous child who supplicates for him." [Reported by Muslim].

Pillars and Conditions of Waqf

Waqf is declared valid when the pillars and conditions are fulfilled (Zahro' 2018, 6). There are differences of opinion about the elements of the pillars of waqf. First, Ḥanafiyah stated that there is only one pillar of waqf, which is *ṣiġhat* (al-Kâbisî 1977, 116). On the other hand, Mâlikiyah, Shâfi'iyah, and Ḥanâbilah argued that there are more pillars of waqf. They are (Prajâ 1997, 53) *mawqûf*, *mawqûf 'alayh*, and *ṣiġhat*. Among the pillars of waqf, each has conditions that must be carried out for its validity.

If observed carefully, there are developments in the elements required in waqf. Abû Ḥanîfah, an early ulama of fiqh, state there is only one condition as an element of waqf. One thing was later amended by later scholars such as Mâlikiyah, Shâfi'iyah and Ḥanâbilah. This is natural in the scientific tradition in the sense that each of these scholars intends to provide a solid explanation of waqf so that in its implementation it can be increasingly accounted for.

For the same purpose, the Indonesian government has set the conditions for waqf in Law No. 41 of 2004 concerning waqf. There are six elements (pillars) of waqf (Dewan Perwakilan Rakyat 2004): *wâkif*, *nâzir* (waqf manager), waqf property, waqf pledge, designation of waqf property, and the period of waqf (Badan Wakaf Indonesia 2008). *First*, *wâkif*. *Wâkif* should be independent, *bâligh* (adult), not under guardianship, and have common sense. Since the *wâkif* is the perfect owner of the waqf property, the waqf can only be done if the land is an intact property of the *wâkif* (Suhenni 2007, 215). *Second*, waqf property. it is considered valid if it fulfills the following conditions. The first one is valuable assets (there is a price). It

means that the property has been possessed and can be utilized under any conditions (al-Kâbisî 2004, 120). The second one is that the waqf property is exact. It means that it will not cause a dispute (Badan Wakaf Indonesia 2008). *Third*, the waqf property is the property of the *wâkif* (al-Kâbisî 2004, 120). Lastly, the assets can be in the form of fixed objects such as land, or movable objects such as money (Anshori 2006, 121). From the use of the waqf property aspect, waqf is divided into two categories; *mubâshir* waqf is a waqf property whose benefits are received by the *mawqûf 'alayh*, for example, Waqf land is for building a mosque for Muslims to worship; and *istithmâri* waqf (productive waqf) is a waqf property that must be managed first so the profit can be given to *mawqûf 'alayh* (Jaharuddin 2005, 88).

Third, the beneficiary who receives the waqf. Waqf must be used within the limits allowed by Islamic Sharia, since it was based on a charity that aims to bring people closer to God. To avoid waqf misuse, the *wâkif* needs to emphasize the purpose of the waqf. Whether the property is for helping his own family as a family waqf, for the poor, or for the public interest for good purposes.

Al-Qohtân distinguishes waqf into three variants. *First*, *khairî* waqf; this type of waqf gives the benefits for public, for example, a mosque and a productive waqf in the forms of scholarships for poor students. *Second*, *dzurrî* waqf; the benefits are only received by the family of the *wâkif* and his children, for example, house waqf can only be occupied by the *wâkif's* children and grandchildren, and productive waqf's profit for the *wâkif's* children and grandchildren. *Third*, *mushtarak* waqf; the benefits are for the *wâkif's* family, children, grandchildren, and the public, for example, Sayyidina 'Umar give a garden in Khaybar as a waqf, and its profits were for his relatives and the community (al-Qohtân 2012, 288).

There are some provisions regarding waqf. *First*, *ṣiġhat* (pledge). The pledge of waqf must be stated explicitly, both in written and spoken words, such as "I am donating a waqf" or a sentence that means the intention. However, *ṣiġhat* waqf is sufficient only with consent from *wâkif* and does not need *qabûl* from *mawqûf 'alayh*. This pledge is crucial because it implies the loss of waqf ownership rights. It also implies that waqf property belongs to Allah or public property used according to the purpose of the waqf itself. *Second*, Waqf period. From the time aspect, waqf is divided into two categories: *mu'abbad* waqf (perpetual waqf) is a waqf that is not limited to a determined period; and *mu'aqqat* waqf is a waqf that is limited to a

determined period (Haq 2015, 127). *Third, nâzir*. There are no parts that state that *nâzir* is one of the pillars of waqf. However, due to *nâzir*'s important role in managing and developing waqf assets, Law No. 41 of 2004 concerning Waqf determines *nâzir* as one of the elements of waqf.

From the provisions stipulated by the law above, it seems that the government of the Republic of Indonesia as the ruler as well as the regulator is obliged to guarantee the livelihood of its people, including the issue of waqf. It is natural that the details of waqf are regulated in such a way as to become a benchmark for the rules for waqf implementation in Indonesia. This is important, if there are problems or disputes in the community, the government has a clear basis to be present to resolve the dispute.

The Importance of Waqf in the Contemporary Era

Waqf has the potential to be a balanced opponent of capitalism because the character of waqf is sustainable. It means that, in principle, waqf will not decrease but continues to grow and develop. This character can ultimately emerge an enormous accumulation of assets and become an extensive force for global capitalism which tends to bring the world into an uncertain, unequal, and hegemonic situation (Kushendrawati 2006, 49).

The concept of waqf is not limited to and formatted towards the context of religious activities. However, the managing and developing waqf in the contemporary era require more productive paradigm pattern in the sense of sustainable benefits, professionalism, responsibility, and social justice, for being more productive (Arief and Tulab 2018, 63). In Islam, Quran has required people to be productive such as to continue working after performing congregational prayers (Q.S. al-Jumu'ah [62]: 9).

Contemporary scholars' *ijtihad* relating to the use of waqf is much more developed, and their conception of waqf can be utilized to date. For example, the views of contemporary scholars such as Ibn Qudâmah who view waqf as withholding the main property and making use of it. Ibn Qudâmah's meaning of withholding the property is for oneself and for those who represent it (Manan 2016, 373). However, waqf property must still be used to improve people's welfare, meaning that it cannot be used in illicit affairs. Therefore, some jurists explain that profit or benefit is all permissible affairs (Qudâmah 1997, 259).

The purpose of waqf in classical and contemporary fiqh views is not much different because the source of the teachings is similar. It is to achieve benefit both in the world and in the hereafter. It is only the higher variation of modern economic transactions that have implications for a more diverse model of waqf empowerment (Jamal et al. 2020, 5). Therefore, managing waqf should concern social purposes in education, economy, and health, such as improving Islamic education, developing Islamic hospitals, helping the people's economy, assisting research, or developing worship facilities and infrastructure (Ishari and Sakinah 2016, 121).

Worldview Elements on the Waqf Concept

After briefly discussing the concept, we will continue on the worldview elements in the waqf concept. Therefore, the discussion will be carried out consecutively from the concept of God, Wealth and Man.

The Concept of God as the Central Concept of Waqf

It has been explained that the concept of God is the most fundamental in a worldview system (Khakim et al. 2020, 223), then the existence of the concept of God in waqf will be elaborated. If we look at the brief description of the waqf concept, then it is related to the concept of God. The researchers believe that its basis is from the following interesting fact, both are the concept of God contained in the waqf definition of and the concept of God is the argument that waqf is grounded.

Firstly, the concept of God in the waqf definition. If examined carefully, there are two kinds of definitions of waqf which state their attachment to the concept of God, the explicit and the implicit. The first type is the definition of waqf which explicitly mentions God (Allah). In addition, the definition of waqf falls into this category. For example, Sayyid Sabiq said that waqf means holding back wealth and providing benefits in the way of Allah (Sabiq 1994, 148). Then for the second type, some scholars do not mention the concept of God in the definition of waqf but only implied it. It is seen in the definition by al-Imâm Kamâl al-Dîn, who is a scholar who follows the *madhhab* (Islamic school of thought) Ḥanbalî. He mentioned the term “for virtue”. It refers to the existence of the rule called virtue, which means that there is an authoritative source of knowledge of the virtue. According to Kamâl al-Dîn, waqf is defined as withholding material objects (*al'ayn*) belonging to the *wâkif* and donating its benefits to

whomever the *wâkif* wants for virtue. Predictably, the source of knowledge of virtue is God (Kamâl al-Dîn 1970, 203).

On the other hand, al-Dâsuqi, a scholar following the *madhhab* Mâlikîyah, emphasized the existence of “a pact” in waqf (al-Dâsuqi, n.d, 187). It means there are standard or established rules, therefore there must be an authority that enforces the order. It is where the authority of God is explored. Likewise, al-Sharbîni, who follows *madhhab* Shâfi‘iyah, mentions the word “according to sharia” in its definition (al-Sharbîni 1997, 376). Shâfi‘iyah defines waqf by holding assets that can provide benefits and eternal material objects (*al-‘ayn*) by deciding the management rights owned by *wâkif* to be handed over to allowed *nâdẓir*. It indicates that waqf is under God's law, sharia.

Otherwise, al-Kâbisî, from *madhhab* Ḥanâbilah, emphasizes “benefits or profits” in the definition of waqf. According to al-Kâbisî, waqf is withholding the origin of property (land) and giving in charity from the profits (al-Kâbisî 2019, 134). The visible benefits or profits do not conflict with sharia. It appears that both explicit and implicit definitions of waqf trace the existence of the God concept.

Second, the concept of God on the arguments of waqf. Epistemologically, waqf is a knowledge that comes from absolute authority believed by every Muslim, namely Quran and hadith. The concept of waqf is based on the arguments about righteous deeds, specifically charity. In practice, waqf has been carried out by Muslims since the Prophet Muhammad (PBUH) era, and it is continued to the next generation until now (Latifah and Jamal 2019, 65), including the Muslim community in Indonesia (Usman 1999, 43). The most famous application of waqf is the waqf land in Khaybar by ‘Umar ibn Khaṭṭâb (Latifah and Jamal 2019, 65), followed by Abû Ṭalḥah who donated his favorite garden, the “Bairaha” garden. ‘Uthmân who donated his wealth in Khaybar (Murad 2007, 67). ‘Alî ibn Abî Ṭâlib who donated his fertile land, and Mu‘âdh ibn Jabal donated his house, known as “Dâr al-Anṣâr”. Then the implementation of waqf was followed by Anas ibn Mâlik, ‘Abd Allâh ibn ‘Umar, Zubayr ibn al-‘Awwâm, and ‘Âisha, the wife of the Prophet Muhammad. As mentioned by as-Shaybânî that not a single Prophet's companion who has never done waqf (Khassaf 1904, 239).

The practice of waqf became more widespread during the Umayyah and Abbasiyah dynasties. Everyone in those eras was implementing waqf to follow the Prophet. Besides, waqf was not only for the poor, but it became the capital to build educational institutions and libraries, pay the staffs' and teachers' salaries, and give scholarships to students (Noviyanti 2016, 95). The public's enthusiasm for implementing waqf has attracted the attention of the state to regulate the waqf management as a sector to build social and economic solidarity of the community (Badan Wakaf Indonesia, n.d.). This tradition was then formulated into a scientific theory by the scholars as what is known as the concept of waqf and developed until now without contradicting its main foundation, Quran and Sunnah. The Quran and Sunnah, which come from God, are the main sources of knowledge about waqf and its practices of Muslims throughout history (Hasanah 2018, 43). It has proven the acceptance of the concept of God in the arguments of waqf.

After understanding that the concept of God can be found in the definition of waqf and its arguments, this concept in waqf cannot be separated from several other important related concepts that are revelation, prophet, and sharia. The first is a revelation. Revelation can be interpreted as the knowledge revealed by God to humans in the context of proper humans recognition of their Lord (Khakim 2020, 53). Therefore, the truth of revelation in the Islamic worldview is final. The second is the Prophet. He is a human chosen by God to convey His revelation to other humans. In the Islamic worldview what the prophet said is also absolute knowledge (al-Attas 1993, 103). The third is sharia. It is a collection of knowledge based on the revelation and hadith of the Prophet about how humans should act including what is forbidden (*ḥarâm*), *makrûh*, permissible (*mubâḥ*), sunnah, and obligatory. It is the truth of religion. Therefore, if waqf is emphasized on the benefit side as defined by al-Kâbisi, the benefit must follow sharia. In short, waqf is not only beneficial, but it also is not something forbidden. Therefore, it is not allowed to donate the house to prostitution. Likewise, the definition of waqf focusing on the side of the pact or contract and the allocation of virtue must be subject to the truth of Islamic law.

In comparison, it becomes impossible when waqf is presented from a secular worldview that denies the existence of God. If God is considered non-existent, there will not be any knowledge coming from God. It means that there is no revelation, no prophet, and no sharia. A concept similar to waqf among people who have a secular worldview, then it is not related at all to the concept of God but is only related to humanity. It means that

giving to others is a virtue and usefulness, therefore the concept of virtue and usefulness is not from God but the subjective consciousness of individuals and social groups. Eventually, the value of virtues and benefits or profits that come from subjectivity will always change according to the conditions of place and time. It is very different from the Islamic worldview's concept of waqf.

Human Concept in Waqf

The concept of waqf is part of the sharia knowledge revealed by Allah to his prophet. It is confirmed empirically by the Prophet (PBUH) and the companions and has been formulated rationally by the Ulama. Therefore, the human concept becomes crucial to be discussed as the party who receives the knowledge. Humans in the waqf structure can take on several different roles between *wâkif*, *nâzir* and beneficiary. *Wâkif* itself is a human performing waqf activities. He must be independent, *bâligh* (adult), and have common sense (Badan Wakaf Indonesia 2008).

Nâzir is the one who accommodates waqf. He is in charge of managing the waqf property and fulfilling the purpose of the waqf. In addition to the two, humans can also occupy a position as the party who receives the benefits or profits of waqf property. In short, the concept of waqf referring to the human concept is an activity of helping between human beings by God's command and expecting His reward and love. The value of helping is what will create prosperity in life. Therefore, waqf is a humanist concept that comes from God.

The relationship between God and Humans in the concept of waqf becomes interesting. In the Islamic worldview, humans are servants of God. They are bound to obey all God's rules to become good servants. Thus, the Lord will be pleased to reward him with due obedience (al-Attas 1977, 153). God's rule is the sharia. In the sharia, when someone carries out an order or recommendation, he will be given a reward. This reward will grant his good fate in this world and the hereafter. In short, a Muslim who performs waqf is trying to propose God's promise for his life's safety in this world and the hereafter (Q.S. al-Şaff [61]: 10). However, Allah informs humans that his promise in the hereafter is better and more important than this world (Q.S. al-Ḍuhâ [93]: 4). Therefore, it can be concluded that the spectrum of waqf includes two dimensions of life, this world, and the hereafter.

The conclusion is different from the concept of a secular worldview. One of the characteristics of the secular worldview is that it only affirms the visible. Therefore, even if there is a concept similar to waqf such as charity or giving to others, it does not have a spectrum that covers the guarantee of the afterlife. The concept of giving to others in a secular worldview is only based on the principles of humanity and worldliness or even only aiming for personal gain. Because they do not believe in God, the reward in the afterlife becomes non-existent. Thus, the rewards that are made possible by the secular worldview for acts of charity or giving to others are only worldly gains, known as a benefactor, self-satisfaction, and the prosperous life in this world. Therefore, once again, it shows that the core belief in the concept of God and all related and human understanding of Him will determine the quality of a person's act of waqf.

The Concept of Assets in Waqf

The concept that is also important in supporting waqf is the concept of property. It discusses the reality of the universe related to nature or physical objects. Ontologically, in the Islamic worldview, every physical reality that exists does not stand alone but is related to something behind it. (Khakim et al. 2020, 55). Concisely, this physical world is a creation of God, and in the Islamic worldview, humans are given the ability to rule it (*taskhîr*) (Muslih et al. 2019, 105). So that humans are given the right to control, own, and utilize the physical nature following the sharia (Muslih et al. 2019, 106). Therefore, humans have the right to control and use it the concept of waqf stands based on sharia control or possession and utilization.

Philosophically waqf talks about the theme between ownership or control and utilization of an object. Ownership or control is seen as more principal before utilization because utilization rights are attached to ownership. For example, we can't use a car that we don't own, unless we get permission to use it from the owner. From the example, the owner of something is the one who has the power to take advantage of that thing.

Referring to the waqf concessions that have been explained previously, it concludes that waqf is an effort to hand over the ownership rights of objects to Allah and give their benefits to humans. Thus, the ownership status of the waqf is lost and draw out the conditions of the object (*mawqûf*) as follows; *first*, the waqf property has a value (price). The property can be valuable if it has been owned by someone, and can be used

in any condition; *Second*, the waqf property is clear in its form. It is known when the object is given for waqf, so it will not cause a dispute; *Third*, the waqf property is the property of the *wâkif*; and *Fourth*, the waqf property is in the form of immovable objects, such as land, or objects adapted to the waqf (Badan Wakaf Indonesia 2008). These four things are related to the first position of waqf, which is the condition of the object itself and its ownership status. Therefore, the process of handing back objects to Allah must meet the ownership conditions and material requirements. The property that has been given for waqf cannot be owned by anyone else because it has been returned to its True Owner, Allah.

In addition, waqf is also related to the utilization side, which in sharia is called as *mawqûf ‘alayh*. Waqf must be used within the limits allowed by Islamic Sharia, since it was based on a charity that aims to bring people closer to God. To avoid waqf misuse, the *wâkif* needs to emphasize the purpose of the waqf. Whether the property is for helping his own family as a family waqf, or for the poor, etc., or for the public interest whose purpose is for good. It is an application of the second element of waqf, the utilization.

When waqf epistemologically means the transfer of property rights and their use, the axiological action must be stated. Here we are referring to the waqf contract or pact. In sharia, it is called *ṣighat* (pledge of waqf). The pledge of waqf must be stated explicitly, both in written and spoken words, with the editorial “I am donating a waqf” or a sentence that has the intention meaning. This pledge is crucial because it implies the loss of waqf ownership rights. It also implies that waqf property belongs to Allah or public property used according to the purpose of the waqf itself. Based on the description and the Islamic worldview, the concept of waqf seen from its axiological and epistemological perspective is always related to its ontological view. It is related to belief in the existence of God Almighty.

Conclusion

The worldview analysis on the waqf is a concept that emerged from the Islamic worldview. The emergence was supported by various other fundamental concepts as the concept of God, prophet, revelation, and sharia (religion). It proves that the structure of the waqf concept is not as simple as handing over one's property to Allah for the benefit of others. The peculiarity of such waqf concept seems impossible to be affirmed by the secular Western worldview, which is unable to affirm the concept of

revelation, the prophet, and religion. It also proves that the philosophical foundation of a waqf concept built on an Islamic worldview is very consistent, solid, and even has a broad spectrum that spans the worldly and the hereafter visions simultaneously. This study proves that waqf is a philosophically solid concept under the auspices of the Islamic worldview.

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