Halatuju Global Da'wah Waqf:
Travel Needs for Da'wah Waqf Funds

Dr. Amirsyah Tambunan. CWC, ASPM *)
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
Email:amirsyah@staffuinjkt.ac.id

Introduction

Goals refer to detailed guidelines, targets, or plans regarding where something (such as an organization, career, or project) will go and achieve in the future.

For this reason, cash waqf is needed, which is a form of contemporary Islamic economic ijtihad that reflects the transformation of Islamic legal thought from the classical paradigm that was initially limited to immovable assets to the use of financial instruments that are more adaptive, productive, and oriented towards the benefits of da'wah.

In classical fiqh construction, waqf objects are generally understood in the form of land, buildings, and gardens. However, modern socio-economic developments have encouraged scholars to reinterpret the concept of waqf to include movable assets in the form of money, without neglecting the basic principles of waqf, namely maintaining the integrity of principal assets (habs al-aṣl) and flowing their benefits continuously (tasbīl al-manfa'ah).

As a religious institution in Islam, waqf holds a very strategic position in addressing various social and humanitarian issues, such as poverty alleviation, equitable distribution of welfare, and economic empowerment of communities. Along with zakat, infaq, and sedekah, waqf is an integral part of Islamic social

finance instruments that have great potential to support community development if managed productively, professionally, and sustainably. Therefore, waqf can be positioned as a community-based source of financing for the benefit of da'wah (Islamic outreach) for the community, including in the fields of religion, social affairs, education, health, and overall economic empowerment.

In the history of Islam, money waqf has a strong normative foundation, both in the hadith of the Prophet Muhammad (saw) and in the practice of salaf scholars. This is reflected in the narration *ofṢaḥīḥ al-Bukhārī* about waqf Sahih al-Bukhari which affirms the basic principle of waqf as the detention of the principal property and the distribution of its benefits. In a hadith narrated from Abdullah bin Umar, when he acquired a piece of land in Khaibar and asked the Prophet PBUH for guidance, the Prophet said:

إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا

It means: "If you want, hold the principal of his wealth and give alms for the result." (H.R. al-Bukh (Muslim).

This hadith serves as the conceptual foundation for cash waqf, emphasizing that the essence of waqf lies in preserving the substance of wealth (al-'ayn) so that it remains sustainable and is developed through da'wah (Islamic outreach), while simultaneously optimizing its benefits (al-manfa'ah) for the ongoing blessings of the community. This principle was later reinforced by the ijtihad of Imam al-Zuhri (d. 124 AH), who permitted the waqf of dinars and dirhams by using them as business capital, while the resulting profits are channeled to various social interests, such as da'wah, education, and community service. This view demonstrates that the concept of cash waqf is not an innovation separate from Islamic legal tradition, but rather a form of ijtihad

that remains firmly rooted in sharia principles and oriented towards the blessings of society in Indonesia.

Although cash waqf has been known since the early 2nd century Hijri and has been issued a fatwa regarding its validity by Imam al-Zuhri, its legal status in the fiqh of the four schools of thought remains a dynamic area of ijtihad disseminated through da'wah. Normatively, the general basis for the validity of cash waqf can be traced to the words of Allah SWT:لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ

It means: "You will never obtain perfect virtue until you give away some of the treasure you love." (Q.S. Āli'Imrān [3]: 92)

In addition, Allah SWT said:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ

The meaning: "The example of those who spend their wealth in the way of Allah is like a seed that produces seven grains, and in each grain is a hundred grains." (Quran 2:261)

These two verses provide the theological basis that the primary substance of sharia is not the physical form of the given wealth, but the sustainability of the benefits and the magnitude of the resulting benefits. Based on this, scholars argue that money can also be used as an object of waqf as long as its basic value is maintained and its benefits continue to flow for the benefit of the community. From a jurisprudential perspective, the Hanafi school of thought permits cash waqf provided it has become 'urf (prevailing custom) in society. The argument used is that legal provisions based on 'urf have normative force that can be used as a basis for determining law. This basis is developed through the preaching of scholars.

In practice, cash waqf proceeds are often managed in conjunction with da'wah for business capital independence through mudharabah or mubada'ah contracts, while the profits generated are distributed to those entitled to benefit

(mauquf'alayh). The Maliki school also permits dinar and dirham waqf, as explained in Al-Mudawwanah al-Kubra, with a management mechanism in the form of productive funds whose profits are used for social and community welfare.

In Indonesia's positive legal system, the legitimacy of money waqf has a solid normative basis, both from the perspective of Islamic law and national laws and regulations. Constitutionally, the practice of waqf has its foundation through Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia which guarantees the freedom of every citizen to carry out his religious teachings. The guarantee was then implemented through Law Number 41 of 2004 concerning Waqf, Government Regulation Number 42 of 2006 as amended by Government Regulation Number 25 of 2018, and Regulation of the Minister of Religion Number 4 of 2009.

Although Law No. 41 of 2004 and Government Regulation No. 42 of 2006 do not provide a separate terminological definition of money waqf, Article 1 number 1 of Law No. 41 of 2004 defines waqf as a legal act of waqf to separate and/or hand over part of its property to be used forever or for a certain period of time for the benefit of worship and/or general welfare according to sharia.

From a Sharia perspective, the validity of cash waqf is emphasized through the Indonesian Council of Ulama Fatwa dated May 11, 2002, on Cash Waqf. The fatwa stipulates that cash waqf (cash endowment/waqf al-nuqūd) is valid (permissible), the principal value of the waqf must be preserved, it cannot be sold, given away, or inherited, and the proceeds from its development can only be used for purposes permitted by Sharia. This fatwa is an important milestone that paves the way for the formal recognition of cash waqf in the national legal system. This is where preachers play a role in developing cash waqf.Money is an object of waqf explicitly contained in Article 16 paragraph (3)

of Law Number 41 of 2004 which states that movable objects that can be waqf include money, precious metals, securities, vehicles, intellectual property rights, rental rights, and other movable objects in accordance with sharia provisions and laws and regulations. Thus, juridically, money has the same legal status as other forms of property as the object of waqf. This provision is clarified in the Regulation of the Minister of Religion Number 4 of 2009 which defines money waqf as a legal act of a waqif to separate and/or hand over part of his money to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and/or general welfare according to sharia.

From a procedural point of view, Articles 28 to 31 of Law Number 41 of 2004 stipulate that money waqf must be carried out through Sharia Financial Institutions Receiving Money Waqf (LKS-PWU) appointed by the Minister of Religion of the Republic of Indonesia. LKS-PWU is obliged to accept money waqf deposits, issue Money Waqf Certificates, and register the waqf with the Minister no later than seven working days from the issuance of the certificate. This mechanism is designed to provide legal certainty, protection of waqf funds, and ensure administrative accountability in the management of money waqf.

Substantively, Article 42 of Law No. 41 of 2004 requires nazhir to manage and develop waqf property according to its purpose, function, and designation. Meanwhile, Article 43 emphasizes that the development of waqf assets must be carried out productively in accordance with sharia principles. As for the remuneration of nazhir, Article 12 of Law No. 41 of 2004 states that the nazhir can receive a maximum of 10% of the net proceeds of the management and development of waqf property, while at least 90% of the net proceeds must be distributed to *mauqūf'alayh*. This provision emphasizes that the benefits of waqf must be more predominantly enjoyed by the community than for the operational interests of the manager.

Based on information published through the official website of the Indonesian Ulema Council (MUI), the Secretary General of the Ministry of Religion of the Republic of Indonesia, Kamaruddin Amin, revealed that the potential for money waqf in Indonesia is estimated to reach around Rp180 trillion per year. However, the realization of the collection is still around IDR 3.5 trillion or less than two percent of the total available potential. In addition, Indonesia has more than 451,000 waqf land locations, but only about 45,000 have economic prospects to be developed productively, and only about 2,000 locations have been optimally utilized. This data shows that the main problem of national waqf does not lie in the limitation of assets, but in the lack of optimal governance, low public literacy, and limited institutional capacity.

In line with that, Ma'ruf Amin emphasized that money waqf is an instrument of the ummah's endowment fund that has great potential to overcome poverty and support the financing of education, health, and economic empowerment programs without burdening the state budget. The main advantage of waqf lies in the principle of maintaining the principal property while distributing its benefits in a sustainable manner, thereby creating *a multiplier effect* that continues to grow. Thus, money waqf cannot be understood solely as individual worship, but as part of the Islamic social finance architecture that is able to transform the funds of the ummah into a productive economic force to improve the welfare of the community. The strengthening of money waqf is increasingly gaining existence through Cash Waqf Linked Sukuk (CWLS), which is an innovation that integrates waqf funds with State Sharia Securities (SBSN). Through this scheme, the principal of waqf is maintained because it is placed in instruments guaranteed by the state, while the returns are used to finance various social programs.

However, ideally, the understanding of waqf in classical fiqh treasures tends to be oriented towards immovable objects, such as land, buildings, and

gardens, because it is seen as more able to ensure the permanence of benefits (*dawām al-intifā'*). However, contemporary economic developments require a reinterpretation of this concept so that money waqf is born as a form of contemporary ijtihad in Islamic philanthropy. This transformation must be in line with the rules *of al-aṣlfī al-mu'āmalāt al-ibāḥah* and the principle *of taḥqīq al-maṣlaḥah*, which emphasizes that any innovation in the field of muamalah is basically permissible as long as it does not conflict with sharia principles and is able to realize wider benefits.

Although normatively money waqf has gained legal legitimacy through the Fatwa of the Indonesian Ulema Council (MUI) of 2002 and juridical legitimacy through Law Number 41 of 2004 concerning Waqf, empirical reality shows that its implementation in Indonesia is still far from optimal. The potential for money waqf, which is estimated to reach Rp180 trillion per year, is not directly proportional to the realization of collections, which are still relatively small. This condition suggests a serious gap between formal legality and substantive effectiveness. Low public literacy, limited professionalism of nazhir, weak governance and accountability, lack of integration of national waqf data, and lack of optimal synergy between the Ministry of Religion of the Republic of Indonesia, the Indonesian Waqf Agency (BWI), Islamic financial institutions, and community organizations are academic and practical issues that confirm that the existence of regulations alone is not enough to ensure the achievement of the goals of the waqf.

While from the perspective of *Maqāṣid al-Syarī'ah* Jasser Auda, the main problem lies in the dominance of *the legal validity approach* that focuses on the validity of contracts, administrative procedures, and the protection of principal assets, but has not seriously measured the contribution of waqf to *goal achievement*, namely the achievement of sharia goals in the form of social justice, poverty reduction, improvement of quality of life, and human

development. The systems *approach* offered by Jasser Auda requires that money waqf be understood as an open system that connects legal norms, management institutions, financial instruments, and social impacts in an integral way.

To confirm the position of this research, the author presents several previous studies that are relevant as comparative materials and the basis for analysis, including: Nawawi et al's research entitled *"Money Waqf in Indonesia: Challenges, Opportunities, and Steps Towards Optimal Utilization"* shows that although money waqf in Indonesia faces various challenges, such as regulatory ambiguity, low level of public literacy, and obstacles administrative, there is a great opportunity for its development. These opportunities are supported by the growth of the Islamic financial sector and increasing government support. Therefore, strategic steps are needed, such as improving public education, improving regulations, and strengthening collaboration between stakeholders to optimize the potential of money waqf. This research makes an important contribution in enriching understanding of the dynamics of money waqf in Indonesia, as well as being a reference for policymakers, practitioners, and academics in encouraging the development of sustainable and inclusive waqf in the future.

Furthermore, Yasniwati s research entitled *"Regulating Waqf Money for Productive Businesses to Improve Social Welfare in Indonesia"* shows that waqf institutions have a strategic role as a supporting instrument for the government in poverty alleviation. Initially, the practice of waqf in Indonesia was more oriented towards social interests, such as the construction of mosques, orphanages, and cemeteries. However, since the enactment of Law No. 41 of 2004 and Government Regulation No. 42 of 2006, there has been a shift in the waqf paradigm from the original consumptive to productive waqf. This change also has an impact on the role of the nazir, who is no longer just to guard and

supervise waqf assets, but is also required to manage, develop, and empower waqf assets so that the benefits can be widely felt by *mauqūf'alayh*. One form of productive waqf is money waqf, the use of which is considered effective in improving the welfare of the community, especially weak economic groups, among others through the provision of business capital for small business actors. In addition, the results of the management of money waqf can also be used for the construction of public facilities, such as schools and bridges, as well as the development of other productive sectors, such as agriculture, plantations, and even mining, thus providing a wider and sustainable socio-economic impact.

Waqf in the Digital Era: Transformation from Land Assets to Cash Waqf

This waqf movement must be carried out through da'wah, both through social media and other channels. The goal is to build a civilization for the people and the nation

In the treasures of Islamic civilization, waqf is a philanthropic institution that has a fundamental contribution in building the religious, social, economic, and intellectual life of the people. Since the early days of Islam, waqf has been positioned not only as an individual charity, but as an institutional instrument that supports the sustainability of public services and the development of civilization. Through waqf, Muslims are able to finance the construction of Mosques, Madrasas, Libraries, Hospitals, Roads, Bridges, and various social facilities whose benefits are directly felt across generations. With these characteristics, waqf is a tangible manifestation of Islamic teachings that emphasize the balance between the spiritual dimension and social responsibility.

Historically, the practice of waqf began to be known since the time of the Prophet Saw, especially after migrating to Medina in the second year of the Hijriyah. The scholars differ in their opinions about who was the first pioneer of the practice of waqf. Some argue that the Prophet Saw was the first person to endow property in the form of several date palm plantations in Medina for the benefit of the people. Meanwhile, another opinion states that Umar bin Khattab was the first companion to carry out waqf systematically through his land in Khaibar. When Umar asked the Prophet (PBUH) for guidance on the use of the land, he said: *"Hold the tree of his wealth and give him the fruit."* This hadith then became the juridical and philosophical foundation of waqf, namely the principle *of ḥabs al-aṣlwatasbīl al-manfa'ah* (retaining the principal property and distributing its benefits).

The waqf model practiced by Umar was subsequently followed by other companions, such as Abu Bakr al-Ṣiddīq, Uthman bin Affan, Ali bin Abi Talib, Abu Talhah, and Mu'adz bin Jabal. Since then, waqf has developed into an established social institution in Islamic society. During the Umayyad, Abbasid, Ayyubid, and Mamluk dynasties, waqf was managed in an increasingly organized manner through special institutions tasked with administering and supervising waqf assets.

Normatively, waqf has a strong foundation in the Qur'an. Although the Qur'an does not explicitly mention the term waqf, various verses about infak and almsgiving, such as QS. Āli'Imrān [3]: 92 and QS. al-Baqarah [2]: 261, are the general basis for the encouragement of sacrificing property in the way of Allah. In addition, the hadith about *ṣadaqahjāriyah* narrated by Imam Muslim emphasizes that charity whose benefits continue will produce a lasting reward. From the perspective of jurisprudence, waqf is defined as a legal act to retain property that remains intact and distribute its benefits for the benefit of worship and general welfare.

In the Indonesian legal system, waqf is regulated in Law Number 41 of 2004 concerning Waqf. This law marks a shift in the paradigm of waqf law from just securing religious assets to a strategic instrument for economic empowerment of the people. The regulation is strengthened through Government Regulation Number 42 of 2006 as amended by Government Regulation Number 25 of 2018, as well as various technical provisions issued by the Indonesian Waqf Agency, the Ministry of Religion of the Republic of Indonesia, and other related institutions. With this legal basis, waqf in Indonesia has juridical certainty and a professional governance framework.

Conceptually, the elements of waqf include waqf, waqf property (*mauqūf*), beneficiaries (*mauqūf 'alaih*), nazhir, and waqf pledges. The waqf pledge is a statement of the waqf's will to waqf his property which must be stated in the Waqf Pledge Deed (AIW) in front of the Waqf Pledge Deed Making Officer (PPAIW) at the Office of Religious Affairs. The deed functions as a juridical instrument that provides legal certainty on the status, designation, and management of waqf property.

In its development, waqf can be distinguished into direct *waqf* and productive waqf. Direct waqf is property whose benefits are used directly by the community, such as mosques, Islamic boarding schools, schools, hospitals, and other public facilities. Productive waqf is waqf assets that are managed through business activities or investment so as to generate sustainable profits. The paradigm of productive waqf shows that waqf is not only a religious instrument, but also a social economic mechanism that is able to create an independent and sustainable source of funding.

One of the most significant innovations in the development of modern waqf is money waqf (*cash waqf* or *waqf al-nuqūd*). Money waqf allows a person to endow a certain amount of cash funds that are managed productively while maintaining their basic value, while the results of the management are used for

social purposes, education, health, da'wah, and economic empowerment. This concept expands public access to waqf because it no longer requires the ownership of large-value immovable assets.

In Indonesia, the legality of money waqf is affirmed through the Fatwa of the Indonesian Ulema Council Number 2 of 2002 concerning Money Waqf, which stipulates that the legal waqf of money *is jawāz* (permissible), including in the form of securities, with the provision that its principal value must be maintained and must not be reduced. This fatwa is supported by the opinion of a number of classical scholars, such as Imam al-Zuhrī and the scholars of the Hanafi madhhab, who allow the waqf of dinar and dirham based on the consideration of *'urf* and *maṣlaḥah*. Furthermore, this provision was adopted in Articles 28-31 of Law Number 41 of 2004, which provides a formal legal basis for the implementation of money waqf in Indonesia.

In the study of Islamic economics, money waqf has advantages in the form of high liquidity, flexibility, and broad scalability. Waqf funds can be invested in various sharia instruments such as mudharabah deposits, state sukuk, sharia mutual funds, and real sector financing. The profits from these investments are then used to finance social programs in a sustainable manner. Thus, money waqf functions as an instrument of wealth redistribution and social financing that is effective in supporting economic justice and poverty alleviation.

Entering the digital era, the transformation of waqf is increasingly evident with the presence of digital waqf. Fundraising can now be done through mobile applications, *crowdfunding platforms*, *internet banking*, digital wallets, and various technology-based financial services. This digitalization expands the reach of community participation, improves the efficiency of fundraising, and strengthens transparency and accountability of management. In fact, technological developments such as *blockchain*, *smart contracts*, and *Artificial*

Intelligence (AI) have opened up new opportunities for safer, scalable, and more reliable waqf governance.

Based on the results of an interview with Prof. Dr. Raditya as the Muhammadiyah Waqf Expert Council, it was emphasized that "the transformation of waqf in the digital era shows a paradigm shift from waqf that was originally synonymous with land and buildings to a more flexible, inclusive, and adaptive money waqf to the needs of modern society. The essence of waqf does not lie in the physical form of property, but in the sustainability of the benefits produced for the people. Therefore, money waqf is a strategic innovation that allows for wider public participation through digital platforms and a transparent and accountable Islamic financial system. The success of waqf is measured not by the amount of assets collected, but by the extent to which its management is able to produce real and sustainable benefits for education, health, economic empowerment, and poverty alleviation."

Based on the results of the interview, the author assesses that the transformation of waqf in the digital era represents a very significant epistemological shift in contemporary Islamic legal thought, namely from an orientation that focuses on the physical form of waqf assets to a substantive orientation that focuses on the sustainability of benefits for the ummah. In this perspective, the main principle of waqf lies in *ḥifẓ al-aṣlwatasbīl al-manfa'ah*, which is to maintain the principal value of property and distribute its benefits optimally. Money waqf, with the support of digital technology, is a relevant innovation because it is able to expand community participation, increase management flexibility, and encourage the creation of Islamic philanthropy that is more inclusive, transparent, and impact-based. Therefore, the success of waqf is no longer measured by the amount of assets collected, but by the extent to which its management is able to produce real, measurable, and sustainable benefits for education, health, economic empowerment, and poverty alleviation.

Thus, money waqf in the digital era is a form of reconstruction of waqf thinking that places waqf as a strategic instrument to realize social justice, people's economic independence, and public benefits in a sustainable manner.

In the table below, the evolution of the concept of money waqf in the digital era is explained, including changes in the form of waqf assets, the mechanism of collecting and managing funds, the use of digital technology, and the orientation of waqf development that is increasingly productive and sustainable, including:

Table 1. The Evolution of the Waqf Concept in the Digital Era

No.	**Aspects**	**Traditional Waqf (Land Assets)**	**Contemporary Waqf (Money Waqf)**	**Evolutionary Analysis**
1.	Object of Waqf	Land, buildings	Money and financial assets	Expansion of waqf objects from physical to non-physical which is more flexible
2.	Accessibility	Limited to large asset owners	Open to all walks of life	There has been a democratization of waqf participation
3.	Management	Traditional and simple	Professional and modern management-based	Demanding competence andgood governance

4.	Utilization	Consumptive (mosques, tombs)	Productive (investment, education, economy)	Shift towards sustainability benefits
5.	Destination Orientation	Individual worship	Public benefit and social welfare	Integration of spiritual and socio-economic dimensions

Source: *Processed from various sources*

However, the digital transformation of waqf also presents a number of challenges, such as low Islamic financial literacy, limited managerial capacity of nazhir, data security issues, and the need to strengthen regulations and supervision. Therefore, optimizing digital waqf requires synergy between the government, regulators, nazhir, Islamic financial institutions, academics, and the community to build a credible and sustainable waqf ecosystem in Indonesia. Thus, the evolution of waqf from land assets to money waqf and digital waqf shows that Islamic law has a high adaptive ability in responding to changing times. This transformation does not change the substance of waqf as a worship that aims to hold the principal property and flow its benefits, but expands its form, mechanism, and range of use.

The Construction of Islamic Thought on Cash Waqf in Indonesia

The transformation of Islamic thought on cash waqf in Indonesia represents one of the most significant developments in contemporary Islamic law, driven by da'wah (Islamic outreach). This change demonstrates an epistemological shift from a normative-formalistic paradigm that emphasizes legal validity and the physical permanence of waqf objects to a substantive-functional paradigm

oriented toward the realization of sharia objectives (maqāṣid al-syarī'ah) and the attainment of public benefits (achievement of objectives).

In classical fiqh construction, waqf is generally understood as the detention of immovable property, especially land and buildings, which are used for mosques, madrasas, Islamic boarding schools, cemeteries, and other social facilities. The paradigm is rooted in the principle *of taʾbīd al-aṣl* (the immortality of the principal property), which is understood as the main condition for the validity of waqf. However, the development of the modern economy marked by the increasing role of liquid assets, the Islamic financial system, and the need for more flexible social financing demands a reinterpretation of the concept of waqf to remain relevant, productive, and responsive to the challenges of the times.

In the epistemological perspective of Islamic law, this transformation is a concrete manifestation of the function of ijtihad as a mechanism of normative adaptation to social change. Contemporary scholars emphasize that the substance of waqf does not lie in the material form of the object, but in the sustainability of the benefits produced for the public interest. Thus, money can be used as an object of waqf as long as the principal value is maintained and the results of its management are distributed to parties who are entitled to receive benefits (*mauqūf'alaih*). This approach emphasizes the dynamic, elastic, and contextual character of Islamic law (*ṣāliḥ li-kullizamānwamakān*). Money waqf is therefore a form of *tajdīdfiqhī* (fiqh reform) that does not deviate from sharia principles, but instead actualizes the spirit of Islamic law in answering the needs of the modern economy and the national development agenda.

Meanwhile, according to *uṣūl al-fiqh*, the evidence regarding waqf emphasizes that the normative essence of waqf institutions lies in the principle *of ḥifẓ al-aṣlwatasbīl al-manfa'ah*, namely maintaining the integrity of the

principal value of property and channeling its benefits in a sustainable manner for the benefit of the ummah. This principle shows that the legality of waqf is not determined by the physical form of the object that is waqf, but by its ability to maintain the basic value and generate continuous benefits. Therefore, both immovable and liquid assets, including money, have the same legal status as long as they meet these substantial objectives.

In Indonesia, the construction of Islamic thought on money waqf gained theological legitimacy through the Fatwa of the Indonesian Ulema Council Number 2 of 2002 concerning Money Waqf, which states that money *waqf (cash waqf* or *waqf al-nuqūd*) is legal *jawāz* (permissible), including in the form of securities, on the condition that its principal value must be maintained and must not be reduced. This fatwa became a historical milestone that marked the official acceptance of money waqf in Indonesian Islamic discourse.

Based on the results of an interview with Prof. Masri Mansur as the Board of Experts of the Muhammadiyah Waqf Council, it was emphasized that "the construction of Islamic thought on money waqf in Indonesia reflects the dynamics of ijtihad that is responsive to the development of socio-economic needs of the community. The acceptance of money waqf in Indonesia shows a shift from a textual-formalistic approach to a substantive approach that emphasizes *maqāṣid al-syarī'ah* and the benefit of the ummah. The Fatwa of the Indonesian Ulema Council Number 2 of 2002 and Law Number 41 of 2004 are the results of collective ijtihad that has succeeded in integrating the legitimacy of sharia with the certainty of national law. Therefore, money waqf must be understood as an adaptive, productive, and relevant Islamic philanthropic instrument to Indonesia's development needs, because it is able to gather broad community participation and channel its benefits in a sustainable manner for education, health, economic empowerment, and poverty alleviation."

Based on the results of the interview, the author considers that the construction of Islamic thought on money waqf in Indonesia shows the existence of contemporary ijtihad that emphasizes the flexibility of Islamic law in responding to social and economic developments. The legality of waqf is no longer understood based on the physical form of the property that is waqf, but on its ability to maintain the basic value and generate benefits in a sustainable manner according to the principle *of ḥifẓ al-aṣlwatasbīl al-manfa'ah*. The acceptance of money waqf reflects a shift from a textual-formalistic approach to a substantive approach oriented to *maqāṣid al-syarī'ah* and the benefit of the ummah.

This transformation of thinking has fundamental implications for the waqf management model in Indonesia. If in the past waqf tended to be managed traditionally and consumptively, then money waqf encourages the birth of a productive waqf paradigm that emphasizes investment, asset development, and sustainability benefits. In this paradigm, nazhir is no longer positioned just as an asset guard, but as a social and investment manager who is required to have competence in the fields of Islamic finance, risk management, institutional governance, and accountable reporting. Money waqf funds can be invested in various sharia instruments such as mudharabah deposits, state sukuk, sharia mutual funds, and real sector financing, thereby generating sustainable returns to support education programs, health services, humanitarian assistance, and community economic empowerment.

Meanwhile, from an Islamic economic perspective, money waqf has characteristics that make it very strategic as an instrument of wealth redistribution. In contrast to land waqf which is relatively illiquid and limited to large asset owners, money waqf is flexible, inclusive, and accessible to all levels of society. Every Muslim can participate in waqf according to his financial ability, even in a small nominal. This characteristic makes money waqf a

democratic participatory mechanism and has great potential to raise social funds on a national scale. The potential of money waqf in Indonesia, which is estimated to reach hundreds of trillions of rupiah per year, shows that this instrument can be a very significant alternative source of funding in supporting national development, poverty reduction, and strengthening the people's economy.

Although the implementation of money waqf in Indonesia still faces various structural and cultural challenges. The low level of public literacy about the concept and mechanism of money waqf, the still strong traditional perception that waqf must be in the form of land, limited professionalism and managerial capacity of nazhir, and the lack of optimal governance and institutional supervision are the main obstacles. In addition, the use of digital technology, while promising efficiency and transparency, also demands infrastructure readiness, system security, and increased public trust.

Thus, the construction of Islamic thought on money waqf in Indonesia shows a harmonious integration between normative, epistemological, juridical, economic, and practical dimensions. Money waqf is not just an expansion of the waqf object from immovable assets to liquid assets, but is a reconstruction of the paradigm of Islamic law that places benefits as the main orientation. This transformation proves that Islamic law has a high adaptive capacity in responding to the changing times without losing its basic principles. In the Indonesian context, money waqf appears as a modern, inclusive, productive, and strategic instrument of Islamic philanthropy in realizing social justice, economic empowerment, and the welfare of the people in a sustainable manner.

Islamic Philanthropy in Indonesia: Implications of the Progressive Islam Paradigm

The Progressive Islamic Paradigm has fundamental implications for the direction, orientation, and governance of Islamic philanthropy in Indonesia. This paradigm emphasizes that Islamic teachings not only function as normative guidelines in individual life, but also as a force for social transformation that promotes the realization of justice, prosperity, and civilizational progress. Within this framework, zakat, infaq, alms, and waqf are positioned as strategic instruments to realize constitutional ideals as enshrined in the Preamble to the Constitution of the Republic of Indonesia in 1945, namely "advancing public welfare" and "realizing social justice for all Indonesian people." Thus, Islamic philanthropy not only has theological legitimacy, but also acquires a strong constitutional foundation in the national legal system.

Normatively, the theological basis of Islamic philanthropy is derived from various verses of the Qur'an, including Q.S. al-Baqarah [2]: 261 which describes the multiplication of rewards for those who spend their wealth in the way of Allah, Q.S. al-Ḥadīd [57]: 18 which affirms the glory of those who give alms, and Q.S. Āli'Imrān [3]: 92 which emphasizes the importance of giving the most beloved treasure. This foundation is strengthened by the hadith of the Prophet Muhammad (saw): *"The best man is the most beneficial to other human beings"* (H.R. Aḥmad) and the hadith about *ṣadaqahjāriyah* (H.R. Muslim). All of these arguments affirm that philanthropy is a concrete manifestation of the values of monotheism, solidarity, and social responsibility in Islam.

In the context of Indonesia's positive law, the management of Islamic philanthropy has been comprehensively regulated. The management of zakat is regulated in Law Number 23 of 2011 concerning Zakat Management, which emphasizes that zakat aims to increase the effectiveness and efficiency of services as well as increase the benefits of zakat to realize community welfare and poverty alleviation. The implementation of this law is carried out by the

National Amil Zakat Agency and amil zakat institutions that have obtained government permits. Meanwhile, waqf is regulated in Law Number 41 of 2004 concerning Waqf and Government Regulation Number 42 of 2006 as amended by Government Regulation Number 25 of 2018, which provides a legal basis for the management of productive waqf, including money waqf. The 2002 Fatwa of the Indonesian Ulema Council on Money Waqf further strengthened the legitimacy of sharia for the development of innovative and adaptive philanthropic instruments.

In addition, the management of social and religious funds also receives regulatory support through Law Number 21 of 2008 concerning Sharia Banking, which allows Islamic financial institutions to play a strategic partner in the collection and development of philanthropic funds, especially money waqf and zakat. In the context of the governance of non-profit institutions, the principles of transparency and accountability are also in line with Law Number 16 of 2001 concerning Foundations as amended by Law Number 28 of 2004. All of these regulatory frameworks show that the state provides strong normative support so that Islamic philanthropy develops professionally, trustworthily, and effectively for the wider community.

Based on the results of an interview with Mashuri Mashuda as the Secretary of the Muhammadiyah Waqf Council, it was emphasized that "the development of Islamic philanthropy in Indonesia is greatly influenced by the paradigm of Progressive Islam which places waqf, zakat, and other philanthropic instruments not only as a form of charitable charity, but as a strategic instrument to build the independence and welfare of the people. Money waqf is an Islamic philanthropic innovation that is very relevant to the needs of modern society because it allows for wider community participation and provides flexibility in managing funds productively through Islamic financial instruments.

The success of Islamic philanthropy is not measured by the amount of funds raised, but by the extent to which its benefits are able to have a real and sustainable impact on education, health, economic empowerment, and poverty alleviation. Therefore, institutional strengthening, professionalism, governance transparency, and the use of digital technology are important prerequisites for realizing a modern, inclusive, and benefit-oriented Islamic philanthropic system."

Based on the results of the interview, the author assesses that the development of Islamic philanthropy in Indonesia shows a paradigmatic shift from the conventional charity pattern to an empowerment model oriented towards social transformation and sustainable development. The Progressive Islamic Paradigm places waqf, zakat, and other Islamic philanthropic instruments as strategic means to build economic independence, strengthen distributive justice, and improve the welfare of the people. In this context, money waqf has a very significant role because it is able to expand community participation and provide flexibility in fund management through productive Islamic financial instruments. The author argues that the success of Islamic philanthropy is no longer measured by the amount of funds collected, but by the ability of management institutions to produce real, measurable, and sustainable benefits for education, health, economic empowerment, and poverty alleviation. Therefore, institutional strengthening, professionalism, governance transparency, and the use of digital technology are fundamental prerequisites for the realization of a modern, inclusive, and impact-based Islamic philanthropic system. Thus, the Progressive Islamic paradigm represents a reconstruction of Islamic philanthropic thinking that places money waqf as a strategic instrument to realize the benefits of the ummah and equitable and sustainable socio-economic development.

In the perspective of Progressive Islam, the legal framework is not understood in a purely formalistic manner, but as an instrument for actualizing maqāṣid al-syarī'ah in social life. The management of zakat, waqf, infaq, and alms must be directed to maintain property (*ḥifẓ al-māl*), protect the soul (*ḥifẓ al-nafs*), improve the quality of education and intellect (*ḥifẓ al-'aql*), and strengthen the welfare of the family and community (*ḥifẓ al-nasl*). Therefore, the Progressive Islamic paradigm encourages the transformation of Islamic philanthropy from a charitable approach to an empowerment approach based on social justice, innovation, and sustainable development.

This paradigm also demands the modernization of Islamic philanthropic institutions through the application *of the principles of good governance*, digitization of services, sharia audits, and social impact measurement. The use of information technology for fundraising, real-time reporting, and beneficiary mapping is a form of institutional ijtihad that is in line with the spirit of progressive Islam. In this context, law functions not only as an instrument of regulation, but also as a tool *of social engineering* to strengthen the contribution of Islamic philanthropy to national development.

In the end, the transformation of Islamic philanthropy in Indonesia shows that the integration between progressive Islamic values and the national legal system is able to give birth to an inclusive, professional, and transformative philanthropic model. With the support of a solid theological, constitutional, and juridical foundation, Islamic philanthropy has great prospects to become a strategic pillar in realizing social justice, reducing economic disparities, and building the independence and welfare of the ummah in a sustainable manner. Thus, the future of Islamic philanthropy in Indonesia is highly determined by the ability of all stakeholders to translate the paradigm of Progressive Islam into policies and institutional practices that are oriented towards the public benefit.

The transformation of Islamic thinking on money waqf in Indonesia shows a very significant paradigmatic shift from a legal-formal orientation to a substantive orientation that focuses on the benefit of the ummah. If in the early stages of the debate on money waqf revolved more around the issue of legal validity and sharia legitimacy, then the development of contemporary thought confirms that the substance of waqf does not lie in the physical form of the property that is waqf, but in the ability of the property to maintain its basic value (*ḥifẓ al-aṣl*) and flow its benefits in a sustainable manner (*tasbīl al-manfa' ah*).

In the Indonesian context, this transformation has obtained a solid normative foundation through the fatwa of the Indonesian Ulema Council in 2002 concerning Money Waqf, Law Number 41 of 2004 concerning Waqf, and various derivative regulations, which affirm that money waqf has strong legitimacy both sharia and juridical terms. However, formal legality is only a starting point; The effectiveness of money waqf is highly determined by the ability of the IR and the managing institution to manage funds in a professional, transparent, accountable, and productive manner. Based on the theoretical analysis of Jasser Auda's system, money waqf must be understood as a system that integrates regulations, institutions, Islamic financial instruments, digital technology, and social orientation in one ecosystem that is interrelated and oriented towards the achievement of *maqāṣid al-syarī'ah*.

Therefore, the success of money waqf is not measured by the amount of funds that have been collected, but by the extent to which its management is able to produce real and sustainable benefits for education, health, economic empowerment, and poverty alleviation. The transformation of Islamic thought through da'wah regarding cash waqf in Indonesia represents one of the most significant developments in contemporary Islamic law. This change demonstrates an epistemological shift from a normative-formalistic paradigm that emphasizes legal validity and the physical permanence of waqf objects to a

substantive-functional paradigm oriented toward the realization of sharia objectives (maqāṣid al-syarī'ah) and the attainment of public benefits (achievement of objectives).

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*) The resource person is the Secretary General of MUI (2020-present). Presented at the international seminar on the Growth of Islamic Policy Malaysia (Perkim) on 27 July 2026 at Plenary Hall Aras 1 Kuala Lumpur. He earned his PhD from Syarif Hidayatullah State Islamic University (UIN) Jakarta in 2007. Currently, he is active as a lecturer with the academic rank of Associate Professor at the Master's in Islamic Studies (MSI) program at Muhammadiyah University Jakarta. He also holds a non-academic professional certification, CWC (Certified Waqf Competence), from the Professional Certification Institute (LSP) of the National Waqf Board (BWI) and the National Professional Certification Agency (BNSP). Additionally, he has the ASPM (Capital Market Sharia Expert) title, a supporting profession in the capital market that supervises the implementation of sharia principles in public companies, officially regulated by POJK No.5/POJK.04/2021 on Capital Market Sharia Experts.