



Professional Waqf in the Perspective of *Maqāṣid al-Sharī'ah*: Concept, Implementation, and Challenges Analysis

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Abstract

Professional waqf is an innovation in waqf practice that utilizes professional services, skills, and time as a form of sustainable contribution to the welfare of the community. This study aims to analyze the concept of professional waqf from the perspective of maqāṣid al-sharī'ah, its implementation in Indonesia and other countries, the challenges it faces, and strategies for its strengthening and sustainability. This research employs a descriptive qualitative approach through library research, referring to classical literature, contemporary fatwas, and empirical practices. The findings reveal that professional waqf has a strong normative foundation and high relevance to the five main objectives of maqāṣid al-sharī'ah, namely the protection of religion, life, intellect, lineage, and wealth. The implementation of professional waqf in various countries demonstrates diverse models, ranging from healthcare, education, legal aid, to economic empowerment. However, its development in Indonesia still faces regulatory constraints, low public awareness, limited support from professional associations, as well as technical and funding challenges. Therefore, strengthening strategies involving clear regulations, policy innovation, digital management, multi-stakeholder collaboration, and public education are crucial to positioning professional waqf as an adaptive, sustainable, and impactful Islamic philanthropic instrument.

Keywords Professional Waqf, *Maqāṣid al-Sharī'ah*, Islamic Philanthropy.

Abstrak

Wakaf profesi merupakan inovasi dalam praktik wakaf yang memanfaatkan jasa, keterampilan, dan waktu tenaga profesional sebagai bentuk kontribusi berkelanjutan bagi kemaslahatan umat. Penelitian ini bertujuan menganalisis konsep wakaf profesi dalam perspektif *maqāṣid al-syarī'ah*, implementasinya di Indonesia dan dunia, tantangan yang dihadapi, serta strategi penguatan untuk keberlanjutannya. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan studi kepustakaan, mengacu pada literatur klasik, fatwa kontemporer, dan praktik empiris. Hasil kajian menunjukkan bahwa wakaf profesi memiliki landasan normatif yang kuat dan relevansi tinggi dengan lima tujuan utama *maqāṣid al-syarī'ah*, yaitu perlindungan agama, jiwa, akal, keturunan, dan harta. Implementasi wakaf profesi di berbagai negara memperlihatkan model yang bervariasi, mulai dari layanan kesehatan, pendidikan, bantuan hukum, hingga pemberdayaan ekonomi. Namun, pengembangannya di Indonesia masih menghadapi hambatan regulasi, rendahnya kesadaran masyarakat, minimnya dukungan asosiasi profesi, serta kendala teknis dan pendanaan. Oleh karena itu, strategi penguatan yang meliputi regulasi jelas, inovasi kebijakan, digitalisasi pengelolaan, kolaborasi multipihak, dan pendidikan masyarakat menjadi kunci untuk menjadikan wakaf profesi sebagai instrumen filantropi Islam yang adaptif, berkelanjutan, dan berdampak luas.

Keywords: Wakaf Profesi, *Maqāṣid al-Syarī'ah*, Filantropi Islam.

Introduction

Waqf is one of the key instruments in Islamic philanthropy, playing a strategic role in supporting the welfare of the Muslim community. Traditionally, waqf has been associated with immovable assets such as land and buildings, or movable assets such as cash and precious metals. However, the demands of the modern era call for innovative approaches to waqf utilization to ensure its relevance to contemporary socio-economic dynamics. One such innovation is *professional waqf*, which involves dedicating the benefits of one's expertise, skills, or professional services for the public good. Unlike conventional waqf that relies solely on material assets, professional waqf leverages human capital as a high-value social resource for the advancement of the ummah. This concept has the potential to address the limitations of physical capital in developing a sharia-based economy, while also expanding the scope of *ṣadaqah jāriyah* (continuous charity) within society.¹

In Islamic history, the principle of utilizing human potential for the collective good is not a new concept. Many scholars and prominent figures in the past devoted their knowledge, skills, and labor to serving the community without expecting worldly rewards. This aligns with the spirit of professional waqf, which focuses not only on the transfer of assets but also on the sustainable transfer of benefits. In the modern era, this concept can be implemented by professionals from various fields, such as doctors, lawyers, architects, educators, consultants, and experts in different sectors. Through professional waqf, these skills can be allocated to support social initiatives, education, healthcare, economic empowerment, and policy advocacy that serves the public interest.²

Maqāṣid al-Sharī'ah, the overarching objectives of Islamic law, provides a strong philosophical framework for understanding the urgency and relevance of professional waqf. The five primary objectives of *maqāṣid al-sharī'ah*, namely the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*), serve as benchmarks for evaluating the success of professional waqf implementation. From this perspective, professional waqf is not merely a philanthropic activity, but also a strategic instrument for realizing the public good (*maṣlahah*). For example, free medical services provided by a waqf-participating doctor contribute to *ḥifẓ al-nafs*, while skills training from an educational expert can support both *ḥifẓ al-'aql* and *ḥifẓ al-māl*.

In Indonesia, waqf is clearly regulated under Law No. 41 of 2004 concerning Waqf, which is further reinforced by Government Regulation No. 42 of 2006.³ However, the concept of professional waqf is not explicitly addressed in these regulations. In fact, Indonesia has significant potential for developing professional waqf, considering the relatively high number

¹ Muhammad Isbad Adainuri, Mursyid Al Fadhil, and Ibi Satibi, "Integrasi Dan Digitalisasi Manajemen Lembaga Wakaf Di Indonesia," *Jurnal Ilmu Ekonomi Dan Implementasi* 1, no. 1 (2024): 39–52, <https://journal.alifba.id/index.php/jei/article/view/26>.

² Gita Ayu Pratama, "Akuntansi Pengelolaan Wakaf Produktif Dalam Rangka Pemberdayaan Ummat Di KUA Kecamatan Percut Sei Tuan," *Kamilah* 4, no. 2 (2023): 492–502, <https://doi.org/10.47467/elmal.v4i2.1454>.

³ Khoirul Anwar, "Potensi Isbat Wakaf Menurut UU No. 41 Tahun 2004 (Studi Kasus Wakaf Masjid Tanpa Sertifikat Wakaf Di Desa Summersari, Kecamatan Barong Tongkok, Kabupaten Kutai Barat)," *Jurnal Multidisiplin Ilmu Akademik* 1, no. 4 (2024): 1–16, <https://doi.org/10.61722/jmia.v1i4.2154>.

of professionals and the considerable public demand for affordable services. This regulatory gap presents both a challenge and an opportunity for academics, practitioners, and policymakers to formulate strategies for developing professional waqf in accordance with the values of *maqāṣid al-sharī'ah*.⁴

The implementation of professional waqf requires a supportive ecosystem, starting from public awareness and the availability of competent waqf management institutions, to adequate regulations and incentives that encourage participation. Waqf management institutions must be able to design mechanisms for utilizing professional services effectively and sustainably. Examples include scheduling free service hours for underprivileged communities by doctors or lawyers, free tutoring programs by teachers or lecturers, or business mentoring for micro-enterprises by business consultants. All these efforts require transparent and accountable management systems that comply with sharia principles to ensure the optimal achievement of *maṣlahah* objectives.⁵

From the perspective of *maqāṣid al-sharī'ah*, the success of professional waqf is measured not only by the number of professionals involved or the number of beneficiaries but also by the extent to which these activities can preserve and enhance the quality of life of the community. This requires indicators aligned with *maqāṣid*, such as improvements in literacy, health, economic self-reliance, and social stability. Therefore, academic studies on professional waqf should integrate conceptual, implementational, and evaluative analyses based on *maqāṣid*, in order to provide comprehensive guidance for its development.⁶

The challenges in implementing professional waqf include the limited public understanding of the concept, lack of socialization, insufficient regulatory support, and weak coordination between waqf institutions and professional associations. In addition, there are no established standards for how professional contributions can be calculated, distributed, and formally accounted for as waqf. These challenges become even more complex when faced with the need to maintain the quality of professional services while adhering to the principles of Islamic philanthropy.⁷ Therefore, policy innovations and operational models are needed to overcome these obstacles.

The advancement of digital technology also presents significant opportunities to strengthen professional waqf. Digital platforms can be utilized to connect professional *wakif* with those in need of services, arrange schedules, monitor processes, and evaluate impacts in real time. With technological support, transparency and accountability in managing professional waqf can be better ensured. Moreover, digitalization can expand the reach of beneficiaries, including those in remote areas, thereby facilitating the realization of *maqāṣid al-sharī'ah* objectives in ensuring equitable distribution of benefits.⁸

⁴ Tanza Dona Pertiwi and Sri Herianingrum, "Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 1–17, <https://doi.org/10.29040/jiei.v10i1.12386>.

⁵ Tiara Riski and Lilik Rahmawati, "Strategi Pengelolaan Badan Wakaf Indonesia Kabupaten Bener Meriah Aceh," *QULUBANA: Jurnal Manajemen Dakwah* 2, no. 2 (2022): 146–155, <https://doi.org/10.54396/qlb.v2i2.256>.

⁶ Deri Wanto, Rahmad Hidayat, and R. Repelita, "Maqasid Shariah's Change as Theory: From Classical to Cotemporary Maqasid Shariah," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 (2021): 427–454, <https://doi.org/10.29240/jhi.v6i2.3122>.

⁷ Hilman Latief, *Melayani Umat: Filantropi Islam Dan Ideologi Kesejahteraan Kaum Modernis* (Jakarta: PT Gramedia Pustaka Utama, 2010).

⁸ Adainuri, Fadhil, and Satibi, "Integrasi Dan Digitalisasi Manajemen Lembaga Wakaf Di Indonesia."

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Previous research by Putra & Musfira focused more on the potential of cash waqf in supporting national economic development through the optimization of Islamic financial institutions, without specifically addressing the role of professions as a form of waqf contribution.⁹ Meanwhile, the study by Yuspiani & Hidayat examined the model of productive waqf investment in the health sector but did not explore the direct contribution of professionals.¹⁰ Research by Subhan also discussed strengthening the waqf ecosystem but placed greater emphasis on institutional and regulatory aspects rather than the utilization of professional human resources as waqf subjects.¹¹ In contrast to these studies, the present research offers an innovation in the form of a conceptual and *maqāṣidī* approach to professional waqf as a non-material type of waqf that can fill a gap in the contemporary Islamic philanthropic system.

This study focuses on analyzing the concept, implementation, and challenges of professional endowment (*waqf al-mihnah*) from the perspective of *maqāṣid al-sharī'ah*. The conceptual analysis aims to understand the philosophical and juridical foundations of professional endowment; the implementation section discusses existing practices along with potential models; while the challenges section identifies the obstacles faced and provides recommended solutions. Through this approach, the study seeks to make a scholarly contribution to the development of both the theory and practice of professional endowment in a more systematic direction.

Through this research, it is expected to obtain a comprehensive picture of the potential of professional endowment in supporting the welfare of the community and its alignment with the objectives of Islamic law. This study is also expected to encourage stakeholders to pay greater attention to the development of professional endowment, whether through policy formulation, institutional strengthening, or program innovation. Thus, professional endowment can serve as a strategic instrument in building an Islamic civilization that is just, sustainable, and brings widespread benefit (*maṣlahah*) to humanity.

Research methods

This study employs a descriptive qualitative approach using the library research method. This approach was chosen because the research focuses on analyzing the concept, implementation, and challenges of professional waqf from the perspective of *maqāṣid al-sharī'ah* through the examination of relevant literature.¹² The data used in this study were obtained from various references, including scholarly books, journal articles, research reports,

⁹ Trisno Wardy Putra and Ainun Musfira, "Problematika Pengelolaan Dan Pengembangan Potensi Wakaf Uang Di Dusun Tambung Batue, Desa Barombong, Kecamatan Gantarang, Kabupaten Bulukumba," *Jurnal Dinamika Ekonomi Syariah* 8, no. 2 (2021): 157–63, <https://doi.org/10.53429/jdes.v8i2.179>.

¹⁰ Yuspiani and M. Hidayat, "MANAJEMEN KEUANGAN PENDIDIKAN (Analisis Investasi Pendidikan)," *Journal of Pedagogy* 4, no. 1 (2021): 12–17, <https://doi.org/10.24252/idaarah.v6i1.27545>.

¹¹ Moh Subhan, "Wakaf Asuransi Syariah Perspektif Maqashid Al-Shariah Al-Ghazali," *ASASI: Journal of Islamic Family Law* 3, no. 2 (2023): 1–17, <https://doi.org/10.36420/asasi.v3i2.284>.

¹² Rani Rahim et al., "Metodologi Penelitian Sosial: Teori Dan Praktik," *STAIN Kediri Press: Jawa Timur*, no. December (2023): 1–349.

regulatory documents, and credible digital sources.¹³ All collected data were analyzed in depth to gain a comprehensive understanding of the substance and context of professional waqf, as well as its relevance to the principles of *maqāṣid al-sharī'ah*.¹⁴

The data analysis process involved several stages: collection, classification, interpretation, and conclusion drawing. Data collection focused on literature discussing professional waqf, Islamic philanthropy concepts, and *maqāṣid al-sharī'ah* theory. The obtained data were then classified according to the main themes of the study, namely concept, implementation, and challenges.¹⁵ The analysis was carried out using a descriptive-analytical method to elaborate on the content of the literature and link it to the *maqāṣid al-sharī'ah* framework. The results of the analysis are presented in a systematic narrative description, thereby providing a complete and in-depth picture in accordance with the objectives of the research.¹⁶

Results and Discussion

The Concept of Professional Waqf in the Perspective of Islamic Law

The concept of professional waqf in the perspective of Islamic law stems from the understanding that waqf is not limited to physical assets or tangible property but also encompasses anything that provides sustainable benefits for the welfare of the ummah. In this context, professional waqf can be understood as the dedication of the benefits derived from one's expertise, skills, or professional services for the public interest in accordance with the principles of Sharia. This idea emerges from the awareness that human resources hold strategic value no less significant than material resources. Through professional waqf, an individual can dedicate their knowledge and skills as a form of *ṣadaqah jāriyah* (continuous charity), whose rewards will continue to flow as long as the benefits are experienced by society.¹⁷

Terminologically, the term "professional waqf" is rarely found in classical literature, as in the past, the discussion of waqf was more focused on fixed assets such as land and buildings. However, the essence of professional waqf can be traced back to the general principle of waqf, namely, to preserve the principal and channel the benefits. In this case, the principal is not a physical object but rather the competence and capabilities possessed by an individual, while the benefit lies in the services or work rendered to the beneficiaries. Thus, although its form differs from conventional waqf, professional waqf remains consistent with the definition and objectives of waqf according to Islamic law.¹⁸

The textual basis for professional waqf can be found in the Qur'an and Hadith, which emphasize the importance of doing good, helping others, and utilizing one's potential for the

¹³ Surachman Surjaatmadja and Recky, *Metodologi Penelitian Untuk Kualitas Riset Terbaik* (Yogyakarta: Trussmedia Grafika, 2024).

¹⁴ Zainuddin Ali, *Metode Penelitian Hukum* (Jakarta: Sinar Grafika, 2021).

¹⁵ Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2014).

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2012).

¹⁷ Fahmi Medias, "Wakaf Produktif Dalam Perspektif Ekonomi Islam," *La_Riba* 4, no. 1 (2010): 71–86, <https://doi.org/10.20885/lariba.vol4.iss1.art5>.

¹⁸ Puteri Nur Farah Naadia Mohd Fauzi and Khairuddin Abdul Rashid, "Protection of Wakaf-Zakat Properties for the Needy and Poor via Takaful," *I-Maf 2017 E-Proceedings*, 2017, 157–71, <http://conference.kuis.edu.my/i-maf/images/e-proceedings/2017/157-171-imaf-2017.pdf>.

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benefit of the ummah. One relevant verse is QS. Ali 'Imrān [3]: 92, which states that true righteousness will not be attained until one spends from that which they love. Allah (SWT) says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Meaning: *You will never attain true righteousness until you spend from that which you love. And whatever you spend, indeed, Allah is All-Knowing of it.*

This verse can be understood broadly, not only referring to material possessions, but also to a person's abilities and time.¹⁹

The well-known hadith of Prophet Muhammad SAW about the three deeds whose rewards never cease, one of which is beneficial knowledge, also serves as a strong basis for professional waqf, as knowledge and skills are forms of benefit that can be continuously passed on. The Prophet SAW mentioned in his hadith, which reads:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ (رواه مسلم)

Meaning: From Abu Hurairah (may Allah be pleased with him), the Messenger of Allah said: *"When a person dies, all his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."* (HR. Muslim)

The opinions of scholars regarding the scope of waqf also provide room for the emergence of the professional waqf concept. Contemporary scholars, for instance, interpret that anything capable of providing sustainable benefits and not contradicting sharia principles may be endowed, including professional services. Fatwas issued by institutions such as the Indonesian Ulema Council (MUI) and the views of Islamic economics experts further strengthen the legitimacy of professional waqf as part of an innovative and sharia-compliant form of endowment. Within this framework, professional waqf has a strong normative basis, both from the perspective of scriptural texts (*nash*) and scholarly reasoning (*ijtihad*).

The main difference between professional waqf and conventional waqf lies in the object being endowed. In conventional waqf, the object is tangible property that can be physically held, such as land, buildings, or money. In professional waqf, however, what is endowed is the service, skill, or working time of a professional for a specific purpose. This difference results in legal and technical implications in its management, as the measurement of benefit value and sustainability requires different mechanisms from those used in asset-based waqf. Nevertheless, both share the same goal, namely to realize public welfare (*maslahah*) and provide sustainable community assistance.²⁰

¹⁹ M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002).

²⁰ Asrizal Saiin et al., "Wakaf Atas Royalti Sebagai Hak Ekonomi Dalam Intellectual Property Rights," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 12, no. 2 (2019): 165–76, <https://doi.org/10.47411/al-awqaf.v12i2.65>.

The human resource, empowerment orientation of professional waqf offers a significant added value compared to other forms of waqf. Professional waqf can directly empower communities through knowledge transfer, skill enhancement, or the provision of professional services that would otherwise be inaccessible to most people due to financial limitations. For example, a doctor who allocates certain hours to provide free medical services, or a lawyer who offers pro bono legal assistance to underprivileged communities. In this way, professional waqf not only provides immediate benefits but also builds the capacity and self-reliance of the community.²¹

From the perspective of Islamic law, the main principle of waqf is the sustainability of its benefits. Professional waqf fulfils this principle when the services or skills provided can generate long-term impact, such as improving living standards, enhancing the quality of education, or improving public health. In its implementation, professional waqf requires the personal commitment of the waqif, as well as a system that ensures the continuity of services. This presents a particular challenge, yet at the same time demonstrates the flexibility of Islamic law in accommodating forms of social charity that are relevant to contemporary developments.

In the *fiqh* literature, discussions on non-material benefits as the subject of a contract have existed, for example, in the context of *ijarah* (service lease) or *hibah al-manfa'ah* (granting of benefits). These concepts can serve as a basis for *qiyas* (analogical reasoning) in developing the legal foundation for professional waqf. In the principles of *uṣūl al-fiqh*, it is stated that:

الْحُكْمُ يَتَعَدَّى بِالتَّغْلِيلِ إِذَا تَوَافَقَتِ الْعِلَّةُ فِي الْفَرْعِ مَعَ الْأَصْلِ

Meaning: *The law may be applied to a new case through the determination of the 'illah, provided that the 'illah is the same between the branch (al-far') and the root (al-aṣl).*

If benefits can serve as the object of a contract in lease or grant transactions, then there is no principal obstacle to making them the object of a waqf, provided they meet the conditions and pillars of waqf and do not conflict with Sharia. This analogy strengthens the argument that professional waqf is not a deviation from the waqf tradition but rather a legitimate development.

Beyond the normative aspect, public acceptance of professional waqf is also a crucial factor in its advancement. Society needs to understand that contributions in the form of services or professional time are just as valuable as material contributions. Education and outreach are key to changing this paradigm, so that more professionals are encouraged to make their profession a means of worship and ongoing charity (*ṣadaqah jāriyah*). This awareness will also broaden the participation base in the waqf movement, since not everyone possesses material assets to dedicate, but almost everyone has skills or knowledge that can be of benefit.

²¹ Unggul Priyadi, Siti Achiria, and Luthfi Hawari Setiawan, "Digitalisasi Layanan Aset Tanah Wakaf Pada Wakif Di Wilayah Kabupaten Sleman," *Abdimas: Jurnal Pengabdian Kepada Masyarakat* 6, no. 2 (2024): 1–15, Unggul Priyadi, Siti Achiria, Luthfi Hawari Setiawan.

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From the perspective of *maqāshid al-sharī'ah*, professional waqf can be linked to all the primary objectives of the Sharia. Free healthcare services support the protection of life (*ḥifẓ al-nafs*), educational guidance supports the protection of intellect (*ḥifẓ al-'aql*), legal advocacy safeguards wealth (*ḥifẓ al-māl*) and lineage (*ḥifẓ al-nasl*), while religious preaching or counseling reinforces the protection of religion (*ḥifẓ al-dīn*). This connection demonstrates that professional waqf is not only legally valid but also highly relevant from the *maqāshid* perspective, making it a strategic instrument for promoting the welfare of the ummah.²²

Thus, the concept of professional waqf in the perspective of Islamic law represents an actualization of waqf values that are adaptive to the needs of the times. Grounded in Sharia evidence, reinforced by the *ijtihād* of contemporary scholars, and supported by the *maqāshid al-sharī'ah* framework, professional waqf offers a model of empowerment based on human resources. Its implementation requires clear regulations and professional management, yet its potential benefits are vast in creating sustainable public welfare in modern society.²³

Maqāshid al-Sharī'ah as the Philosophical Foundation of Professional Waqf

Maqāshid al-sharī'ah as the philosophical foundation of professional waqf provides a solid conceptual framework for the development of this form of waqf in the modern era. *Maqāshid al-sharī'ah* refers to the fundamental objectives of Islamic law, formulated to realize public welfare (*maṣlahah*) and prevent harm (*mafsadah*) to humankind. This principle serves as the basis for all forms of worship and social transactions (*mu'āmalah*), including all variants of waqf. By placing *maqāshid al-sharī'ah* as its foundation, professional waqf can be directed so that its benefits touch upon the essential aspects of human life in accordance with the five primary objectives of the Sharia. This shows that professional waqf is not merely an act of charity, but rather an instrument with strategic relevance for the comprehensive development of the Muslim community.²⁴

The connection between professional waqf and *maqāshid al-sharī'ah* becomes clear when we understand that certain professions or skills can be utilized to safeguard and enhance vital aspects of human life. *Maqāshid al-sharī'ah* encompasses the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In this context, professional services dedicated through waqf not only provide practical benefits but also contribute directly to the realization of these Sharia objectives.²⁵ Thus, the orientation of professional waqf becomes more targeted and carries strong moral as well as legal legitimacy.

Professional waqf in relation to *ḥifẓ al-dīn* can be realized through professions engaged in religious affairs, Islamic education, and *da'wah*. A teacher or lecturer who dedicates part of their time to teaching religious knowledge, a preacher who provides spiritual guidance without remuneration, or a technology expert who develops a free *da'wah* platform, all contribute to the preservation and strengthening of religion within society. Such activities not

²² Mohammad Fauzan Ni'ami and Bustamin, "Maqāshid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda," *Juris: Jurnal Ilmiah Syari'ah* 20, no. 1 (2021): 1–17, <https://doi.org/10.31958/juris.v20i1.3257>.

²³ Oni Sahroni dan Adiwarman A. Karim, *Maqashid Bisnis Dan Keuangan Islam: Sintesis Fikih Dan Ekonomi* (Jakarta: Rajagrafindo Persada, 2016).

²⁴ Riza Mulia, "Marital Beslag Outside Divorce Lawsuit in the Maqashid Syari'ah Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 2 (2020): 1–16, <https://doi.org/10.22373/sjhk.v4i2.7052>.

²⁵ Abu Yasid, *Logika Ushul Fiqh Interelasi Nalar, Wahyu Dan Maqashid Asy-Syari'ah* (Yogyakarta: IRCiSoD, 2019).

only keep religious knowledge alive but also ensure that Islamic values are embedded in the daily lives of the ummah.

The aspect of *ḥifẓ al-nafs*, the protection of life, can be realized through professional waqf in the fields of health, safety, and humanitarian work. Doctors, nurses, medical personnel, and health professionals who allocate specific hours to provide free services to underprivileged communities directly safeguard human safety and health. Likewise, professions such as engineers who design safe infrastructure or rescue volunteers who conduct emergency evacuation training also contribute to the preservation of life. From the *maqāṣid* perspective, these actions form an integral part of the duty to protect human life.²⁶

Professional waqf also plays an important role in *ḥifẓ al-'aql* (the protection of intellect). Professions related to education, research, and the development of knowledge make a significant contribution in this area. Teachers, lecturers, researchers, and writers who voluntarily share their knowledge and expertise to enlighten society fulfill the Sharia's mission to safeguard the human intellect from ignorance and deviation. The development of free training programs, public seminars, or the provision of accessible learning resources for all segments of society are concrete manifestations of *ḥifẓ al-'aql* through professional waqf.

In the realm of *ḥifẓ al-nasl* (the protection of lineage), professional waqf can be realized through services that support family development, child protection, and the improvement of future generations' quality of life. Psychologists, family counselors, midwives, or social workers who offer free consultation services help maintain family harmony, reproductive health, and child safety. Educators who teach moral values and life skills to the younger generation also play a role in ensuring the continuity of a physically, mentally, and morally sound lineage. In this way, professional waqf has a direct role in shaping a healthy and virtuous future generation.

In the context of *ḥifẓ al-māl* (the protection of property), professional waqf can be carried out by experts in economics, law, accounting, and finance who provide services to help communities manage and safeguard their assets. Business consultants who mentor small entrepreneurs, lawyers who defend the property rights of the poor, or agricultural experts who train farmers to increase productivity without harming the environment, all contribute to the goal of protecting wealth. These activities not only help communities avoid losses but also encourage them to manage resources sustainably.

The integration between professional waqf and *maqāṣid al-sharī'ah* shows that this form of waqf does not stand alone but is part of a larger system designed for human welfare. Achieving the objectives of the Sharia through professional waqf requires awareness among professionals that their skills are a trust (*amānah*) that can serve as a field of ongoing charity (*ṣadaqah jāriyah*). This awareness will transform the perception of a profession from being merely a means of livelihood into a form of worship with high spiritual and social value. With

²⁶ M. Ainur Rifqi and A. Halil Thahir, "Tafsir Maqasidi; Building Interpretation Paradigm Based on Mashlahah," *Millah: Jurnal Studi Agama* 18, no. 2 (2019): 335–56, <https://doi.org/10.20885/millah.vol18.iss2.art7>.

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this orientation, every professional contribution can be designed to align with the purposes of *maqāṣid al-sharī'ah*.²⁷

Strengthening the concept of *maqāṣid* in professional endowments also requires professional management. Waqf management institutions must be able to identify the types of professions relevant to each *maqāṣid* objective, regulate the timing and mechanisms for delivering services, and ensure the quality of the services provided. With proper management, professional contributions can be directed towards sectors that genuinely require intervention to achieve maximum public benefit. In this context, *maqāṣid* serves as a compass that ensures management remains focused on the objectives of the *sharī'ah*.²⁸

The application of *maqāṣid al-sharī'ah* in professional waqf also entails an evaluative dimension. Every program or service endowed should be assessed in terms of its impact on *maqāṣid* objectives. For instance, does a free education program genuinely enhance community knowledge and skills, or does free healthcare effectively reduce mortality rates and improve quality of life?. Such evaluation is crucial to ensure that professional endowments are not merely symbolic acts, but truly provide substantial benefits in line with the objectives of the *sharī'ah*.²⁹

By linking professional waqf to *maqāṣid al-sharī'ah*, we not only offer normative justification but also establish a strong philosophical and practical foundation for their development. *Maqāṣid* provides a clear direction, ensuring that every form of professional contribution is genuinely oriented toward public welfare. Ultimately, professional waqf based on *maqāṣid al-sharī'ah* can serve as effective social instruments, adaptable to the demands of modern times, and capable of addressing real societal needs while upholding the noble principles of Islam.³⁰

Implementation of Professional Waqf in Indonesia and Worldwide

The implementation of professional waqf in Indonesia and around the world demonstrates that this concept possesses a high degree of flexibility, making it applicable in various social, economic, and cultural contexts. In Indonesia, although the term professional waqf is not yet as popular as *cash waqf* or *land waqf*, its practice has already been informally carried out across different sectors. Many professionals voluntarily allocate their time, skills, or services for the benefit of the community. For example, some doctors and medical personnel organize social service activities by providing free healthcare in remote areas, teachers offer free tutoring for children from low-income families, and lawyers assist disadvantaged communities in legal processes without charging any fees. Although these

²⁷ Salah Alhammedi, Khaled O Alotaibi, and Dzikri F Hakam, "Analysing Islamic Banking Ethical Performance from Maqāṣid Al-Sharī'ah Perspective: Evidence from Indonesia," *Journal of Sustainable Finance & Investment* 12, no. 4 (October 2022): 1171–93, <https://doi.org/10.1080/20430795.2020.1848179>.

²⁸ Wan Nazjimi Mohamed Fisol, Marina Abu Bakar, and Akli Ahmad, "Waqf Property Management Through the Maqasid Al-Shariah Approach," *Journal of Contemporary Issues in Business and Government* 27, no. 3 (2021): 28–31, <https://doi.org/10.47750/cibg.2021.27.03.004>.

²⁹ Wanto, Hidayat, and Repelita, "Maqasid Shariah's Change as Theory: From Classical to Cotemporary Maqasid Shariah."

³⁰ Zaenudin Mansyur, "Implementasi Teori Maqashid Syari'ah Asy-Syatibi Dalam Muamalah Kontemporer," *Jurisdictie: Jurnal Hukum Dan Syariah* 11, no. 1 (2020): 1–16, <https://doi.org/10.18860/j.v11i1.7675>.

activities are not yet fully structured within an official waqf framework, they essentially embody the elements of professional endowment.³¹

Several waqf institutions in Indonesia have begun to recognize the vast potential of professional endowments and have sought to integrate them into their programs. The Indonesian Waqf Board (BWI), for instance, has opened avenues for collaboration with various professional associations to develop waqf-based services. Islamic educational institutions, waqf-based hospitals, and humanitarian organizations have also started involving professionals in their management and service delivery. The implementation models vary, ranging from short-term initiatives such as periodic social service programs to long-term commitments like the routine deployment of professionals in specific regions as a form of endowment commitment.³²

In the education sector, the implementation of professional endowments in Indonesia can be seen in the dedication of teachers, lecturers, and trainers who teach in waqf-based educational institutions without receiving remuneration or with only minimal honoraria. This is commonly found in many *pesantren*, *madrrasah*, and Islamic universities, where most educators devote themselves as part of their scholarly contribution and religious service. Professional endowments in education have far-reaching impacts, as they not only impart knowledge but also shape the character, morals, and life skills of the younger generation.³³

On a global scale, countries with strong Islamic philanthropic traditions have developed more structured models of professional endowments. In Turkey, for example, *wakif* institutions manage programs involving doctors, lawyers, and engineers to provide free services in areas of need. These services are managed professionally with strict scheduling, monitoring, and evaluation, ensuring that the benefits are maximized for the community. Turkey also leverages digital infrastructure to connect professional volunteers with beneficiaries, creating an efficient and transparent system.³⁴

Malaysia serves as another example where the concept of professional waqf has been integrated into the national philanthropy system. Through institutions such as the State Islamic Religious Councils (Majlis Agama Islam Negeri), professional waqf programs have been developed to support education, healthcare, and economic empowerment services. Professionals are engaged through social contracts that allow them to contribute a certain number of working hours each month to waqf-based projects. This model enables professional waqf to run alongside asset-based waqf, thereby expanding and sustaining its benefits.³⁵

In Aljazair, the formal legal framework for waqf received significant reinforcement with the enactment of legislation in 1989, which explicitly recognized and protected both waqf assets and charitable properties. Historically, traditional waqf in Algeria has predominantly

³¹ Medias, "Wakaf Produktif Dalam Perspektif Ekonomi Islam."

³² Riski and Rahmawati, "Strategi Pengelolaan Badan Wakaf Indonesia Kabupaten Bener Meriah Aceh."

³³ Asriati, Jamaluddin, and Hamdani, "Penyelesaian Sengketa Tanah Wakaf Masjid (Studi Kasus Gampong Ulee Tanoh Kecamatan Tanah Pasir Kabupaten Aceh Utara)," *Jurnal Ilmiah Mahasiswa* 4, no. 1 (2021): 11–24, <https://doi.org/10.29103/jimfh.v4i1.4215>.

³⁴ Tawfik Azrak, "The Roles of Cash Waqf in Improving the Economic Welfare: Case Study of Turkey," *The Journal of Management Theory and Practice* 3, no. 1 (2022): 42–47, <https://doi.org/10.37231/jmtp.2022.3.1.200>.

³⁵ Nor Syahirah Zain and Zulkarnain Muhamad Sori, "An Exploratory Study on Musharakah SRI Sukuk for The Development of Waqf Properties/Assets in Malaysia," *Qualitative Research in Financial Markets* 12, no. 3 (2020): 301–14, <https://doi.org/10.1108/QRFM-09-2018-0099>.

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involved immovable assets such as buildings and agricultural lands, as well as movable assets like Qur'ans, books, and similar items. While professional waqf, the endowment of one's skills or professional services, has not been formally codified, ongoing discussions surrounding productive waqf hint at growing interest in expanding waqf beyond material assets.³⁶

In Afghanistan, the concept of professional waqf, endowing one's skills, expertise, or professional services for the benefit of society, remains largely informal and rooted in traditional charitable practices rather than formal legislation. While waqf in the country has historically centred on immovable assets such as land, mosques, and educational facilities, the idea of dedicating professional capabilities, such as teaching, medical care, or technical training, aligns with the cultural and religious emphasis on communal welfare. In practice, many professionals, particularly in education and healthcare, contribute their services voluntarily or at reduced cost as a form of *sadaqah jāriyah*, which mirrors the essence of *waqf al-ma'nawī* (non-material endowment). Although the formal recognition of professional waqf is still limited, its spirit is reflected in community-based initiatives aimed at sustaining knowledge transfer and essential services for long-term public benefit.³⁷

In countries with Muslim minorities, such as Thailand, the concept of professional waqf, donating one's skills, knowledge, or services for the benefit of the community, operates mainly within localized Muslim communities and religious institutions. While formal waqf frameworks predominantly focus on property and financial assets, professional waqf emerges through community-led initiatives, such as volunteer teaching in Islamic schools, free medical services, and vocational training programs aimed at empowering underprivileged members. This form of waqf serves as a vital means of preserving Islamic values, fostering social cohesion, and addressing the socio-economic needs of Muslim minorities, particularly in southern provinces and urban Muslim communities. Though not widely institutionalized at the national level, professional waqf in Thailand reflects a grassroots commitment to sustaining religious education, welfare services, and skill development as ongoing charitable acts.³⁸

The implementation models of professional waqf in various countries show two main approaches: the centralized model and the community-based model. The centralized model is usually managed by waqf institutions or official bodies that regulate the recruitment, scheduling, and systematic distribution of professional services. The community-based model is more organic, where local groups or communities independently organize professional resources to meet local needs. Each model has its own advantages, and in practice, they are often combined to maximize the overall impact.³⁹

³⁶ Maryam Batubara and Sibril Malasyi, "The Management of Zakat and Waqf in the Economic Development Efforts of Aljazair," *Economit Journal: Scientific Journal of Accountancy, Management and Finance* 4, no. 1 (2024): 1–6, <https://doi.org/10.33258/economit.v4i1.1056>.

³⁷ Obaidullah Abid and Sarferaz Miakhil, "Management and Development of Waqf In Afghanistan," *International Journal of Sukuk and Waqf Research* 5, no. 2 (2024): 1–8, <https://doi.org/10.46281/ijswr.v5i2.2203>.

³⁸ Aris Hassama and Nor Asmat Ismail, "Determinants of Cash Waqf Donation to Support Islamic Schools in Thailand," *International Journal of Research and Innovation in Social Science* 8, no. 1 (2024): 1265–78, <https://ideas.repec.org/a/bcp/journal/v8y2024i1p1265-1278.html>.

³⁹ Fauzi and Rashid, "Protection of Wakaf-Zakat Properties for the Needy and Poor via Takaful."

In managing professional waqf, technology plays a crucial role, especially in the context of globalization. Digital platforms that connect professional donors with beneficiaries enable a faster and more accurate matching process. Online applications can arrange service schedules, monitor progress, collect feedback, and provide transparent reports to all relevant parties. In some countries, technology is even used to verify professional certifications and maintain the quality of the services provided.⁴⁰

From various practices in Indonesia and around the world, it can be observed that the implementation of professional waqf largely depends on three main factors: the awareness and commitment of individual professionals, institutional support, and the existence of an effective management system. The success of professional waqf also requires integration with the objectives of *maqāṣid al-sharī'ah* so that each service provided not only brings practical benefits but also carries strategic value in promoting the welfare of the community. With proper management, professional waqf can become a key pillar in strengthening the role of Islamic philanthropy at both local and global levels.

The Challenges in Developing Professional Waqf in Indonesia

The challenges in developing professional waqf in Indonesia cannot be separated from the complexity of the legal, social, institutional, and technical aspects that accompany it. Although the idea of professional waqf has gained attention among academics and Islamic philanthropy activists, its implementation in the field remains limited and unsystematic. One of the main reasons is the weak regulatory framework that specifically governs this form of waqf. Law Number 41 of 2004 on Waqf does not provide a clear definition or detailed provisions regarding professional waqf, leaving its legal status in a grey area. This regulatory gap results in a lack of technical guidelines that waqf management institutions can use to formally implement professional waqf.⁴¹

This regulatory obstacle has implications for the difficulty in providing legal certainty for *waqif* (donors) and *nazhir* (waqf managers). Without a clear legal framework, many professionals are reluctant to formally dedicate their services or skills as waqf, due to concerns over potential legal consequences or uncertainties in documentation. Furthermore, waqf management institutions face challenges in accounting for the receipt and distribution of professional waqf when financial and benefit reporting mechanisms have not yet been standardized. As a result, the great potential of professional waqf cannot be fully optimized within an official and measurable framework.⁴²

The lack of public awareness regarding the concept of professional waqf is also a significant barrier. To date, the general understanding of waqf remains limited to physical assets such as land, buildings, or money. The public has yet to perceive skills, time, and professional expertise as non-material assets that can be dedicated as waqf and hold religious merit. This has led to low participation of professionals in formal waqf schemes, even though

⁴⁰ Subhan, "Wakaf Asuransi Syariah Perspektif Maqashid Al-Shariah Al-Ghazali."

⁴¹ Veri Triyono, "Penetapan Isbat Wakaf Nomor 281/PDT.P/2011/Pa.CLG Dalam Perspektif Hukum Progresif," *Falah: Jurnal Hukum Ekonomi Syariah* 1, no. 1 (2021): 87–98, <https://doi.org/10.55510/fjhes.v1i1.50>.

⁴² Adainuri, Fadhil, and Satibi, "Integrasi Dan Digitalisasi Manajemen Lembaga Wakaf Di Indonesia."

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many of them have informally provided free or pro bono services. This lack of awareness is also driven by insufficient targeted outreach and education from relevant stakeholders.

The limited support from professional associations is another obstacle that needs to be addressed. Professional organizations such as the Indonesian Medical Association (IDI), the Indonesian Institute of Accountants (IAI), and the Indonesian Advocates Association (PERADI) have great potential to coordinate and mobilize their members in professional waqf programs. However, most professional associations have yet to develop specific programs that integrate the concept of waqf into professional service and community engagement. In fact, institutional support from professional associations could provide legitimacy, expand reach, and facilitate the technical arrangements necessary for the sustainable implementation of professional waqf.

In addition, technical issues in the management of professional waqf also present challenges that cannot be overlooked. Managing professional services as a waqf object requires a management system different from that of asset-based waqf. *Nazhir* institutions need to arrange detailed schedules, locations, service durations, and beneficiary criteria. Coordination between *waqif*, beneficiaries, and managing institutions must run smoothly to avoid inefficiencies. Without a structured system, the likelihood of overlapping services or misdirected assistance will be greater.⁴³

In the digital era, technical challenges also include the lack of platforms capable of facilitating the transparent and accountable management of professional waqf. Although technology can offer solutions, many waqf institutions in Indonesia are not yet ready in terms of infrastructure or human resources to fully utilize it. This results in difficulties in monitoring the contributions of professional *waqif*, measuring the impact of services, and presenting reliable reports to the public. Without technological support, professional waqf management is at risk of operating manually and less efficiently.⁴⁴

Funding is also a separate obstacle. Although the services dedicated through waqf are non-material, their implementation still requires operational costs, such as transportation, work equipment, or administrative expenses. The absence of a clear financing scheme makes it difficult for some professional waqf programs to be implemented sustainably. In some cases, operational costs are borne entirely by the *waqif*, which can eventually reduce their motivation to continue contributing.

Another issue that needs attention is public perception regarding the quality of professional waqf services. There is an assumption that free or waqf-based services are of lower quality compared to paid services. This stigma can reduce beneficiaries' interest in utilizing existing programs, while also diminishing the motivation of professionals to participate. In fact, the quality of service largely depends on the *waqif*'s commitment to professionalism, rather than the fees charged to beneficiaries.⁴⁵

⁴³ Priyadi, Achiria, and Setiawan, "Digitalisasi Layanan Aset Tanah Wakaf Pada Wakif Di Wilayah Kabupaten Sleman."

⁴⁴ Adainuri, Fadhil, and Satibi, "Integrasi Dan Digitalisasi Manajemen Lembaga Wakaf Di Indonesia."

⁴⁵ Heru Susanto, "Isbat Wakaf Sebagai Upaya Perlindungan Hukum Tanah Wakaf Yang Belum Bersertifikat," *Bilancia: Jurnal Studi Ilmu Syariah Dan Hukum* 11, no. 1 (2017): 65–92.

The next challenge is ensuring the sustainability of professional waqf. Many programs only operate during specific occasions such as Ramadan, Islamic holidays, or in response to natural disasters. Without long-term planning, these programs struggle to evolve into sustainable service systems capable of delivering widespread impact. Sustainability requires strategic planning, long-term commitment, and strong institutional support. Coordination among stakeholders is also a critical challenge. The development of professional waqf demands collaboration between the government, waqf institutions, professional associations, community organizations, and the private sector. Without effective coordination, there is a risk of program overlap or service gaps in certain areas. The active and synergistic involvement of all parties is essential to maximize the impact and effectiveness of professional waqf.⁴⁶

Thus, the challenges in developing professional waqf in Indonesia are multidimensional and interconnected. Regulatory barriers, low public awareness, limited support from professional institutions, as well as technical and funding constraints, are the main factors that must be addressed. Tackling these issues requires a comprehensive approach that combines policy reform, institutional capacity building, technological innovation, and extensive public campaigns. Only through such measures can professional waqf grow into a strategic instrument that delivers broad and sustainable benefits to society.

Strengthening Strategies for Professional Waqf Based on *Maqāṣid al-Sharī'ah*

A comprehensive strategy for strengthening professional waqf based on *maqāṣid al-sharī'ah* is essential to address implementation challenges while maximizing its potential. The principles of *maqāṣid al-sharī'ah*, emphasizing the protection of religion, life, intellect, lineage, and wealth, serve as the primary foundation to ensure that every professional waqf program aligns with the objectives of Islamic law. This strategy requires not only policy-level planning but also practical measures that touch on institutional development, technology, collaboration, and public education. With a structured approach, professional waqf can become an effective and sustainable Islamic philanthropic instrument.⁴⁷

The first step is to establish a clear and binding policy framework. The government, together with the Indonesian Waqf Board and other stakeholders, can formulate regulations that formally define, govern, and manage professional waqf. These rules should include standard operating procedures, the rights and obligations of the waqif and nazhir, and a transparent accountability system. With a strong legal foundation, professional waqf will gain legitimacy, encouraging greater participation from both professionals and managing institutions.⁴⁸

Policy innovation is also necessary to stimulate participation from the private sector and professional associations. For example, the government could offer tax incentives to companies that facilitate employee involvement in professional waqf programs. Professional

⁴⁶ Medias, "Wakaf Produktif Dalam Perspektif Ekonomi Islam."

⁴⁷ Roni Hermawan, "Pencatatan Tanah Wakaf Di Pimpinan Cabang Persis Menurut UU 41 Tahun 2004," *Jurnal Riset Hukum Keluarga Islam* 3, no. 2 (2023): 1–16, <https://doi.org/10.29313/jrhki.v3i2.2864>.

⁴⁸ Ali Anwar, Aan Nasrullah, and Juni Iswanto, "Peran Kantor Urusan Agama Dalam Optimalisasi Pengelolaan Wakaf," *Kartika: Jurnal Studi Keislaman* 4, no. 2 (2024): 239–252, <https://doi.org/10.59240/kjsk.v4i2.47>.

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associations could integrate waqf-based service into continuing professional development requirements. In this way, professional waqf would not only remain a voluntary activity but also become a formally recognized part of professional culture.⁴⁹

Digitalized management is the key to expanding the reach and efficiency of professional waqf. Developing dedicated digital platforms can facilitate matching between professional waqfs and beneficiaries based on specific needs. These applications could record service schedules, locations, and areas of expertise while providing real-time, transparent reporting systems. Leveraging such technology would streamline monitoring, evaluation, and impact reporting, thereby increase public trust and enhance the reputation of professional waqf.

In addition, strengthening strategies also require well-planned multi-stakeholder collaboration. Waqf institutions, the government, professional associations, civil society organizations, and the private sector need to sit together to design integrated joint programs. Such collaboration can leverage the resources and networks of each party so that the burden is not borne by a single institution. Cross-sector programs such as integrated healthcare services, free education, or legal assistance for vulnerable communities will be more easily realized through strategic partnerships.⁵⁰

Education and public outreach are crucial aspects in building awareness of the importance of professional waqf. Public campaigns that explain the concept, benefits, and opportunities for involvement in professional waqf need to be carried out on a large scale. This education should target not only potential donors (wakif) but also potential beneficiaries so they understand the value and quality of the services provided. Improving literacy in this area will change the public's paradigm, which has long associated waqf solely with physical assets.

Strengthening the capacity of nazhir (waqf managers) is another equally important strategy. Nazhir should be equipped with skills in project management, digital technology utilization, public communication, and the management of professional volunteers. Regular training and mentoring from supporting institutions will ensure that nazhir can implement professional waqf programs effectively and in accordance with the principles of *maqāṣid al-syarī'ah*. Adequate capacity will also help nazhir maintain the quality of services and the trust of both donors and the public. To ensure sustainability, long-term planning is needed to integrate professional waqf with asset-based waqf. For instance, funds from cash waqf can be used to support the operational needs of professional waqf, such as transportation costs, equipment, or technology development. Synergy between these two forms of waqf will create a more stable model that does not rely solely on limited human resources.⁵¹

Periodic evaluations of professional waqf programs must be an integral part of strengthening strategies. This evaluation should include measuring the impact on the objectives of *maqāṣid al-sharī'ah*, assessing management effectiveness, and determining the

⁴⁹ Mutiara Sachputri and Syafruddin Syam, "Keabsahan Pengelolaan Tanah Wakaf Tanpa Akta Otentik: Studi Kasus Di Wilayah Medan Indonesia," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 6, no. 2 (2024): 137–150, <https://riset.unisma.ac.id/index.php/JAS/article/view/22343>.

⁵⁰ Adainuri, Fadhil, and Satibi, "Integrasi Dan Digitalisasi Manajemen Lembaga Wakaf Di Indonesia."

⁵¹ Miti Yarmunida, Nurul Hak, and Loka Oktara, "Legalitas Tanah Wakaf Di Kota Bengkulu," *ZAWA: Management of Zakat and Waqf Journal* 1, no. 2 (2021): 1–17, <https://dx.doi.org/10.31958/zawa.v1i2.5111>.

level of satisfaction among beneficiaries. The results of these evaluations can be used to address weaknesses, adjust strategies, and identify opportunities for further development. With a regular evaluation cycle, professional waqf programs will continue to grow and remain relevant to the needs of society.

At the global level, strengthening strategies may include the exchange of experiences and best practices with other countries that have successfully developed professional waqf. International forums, cross-border training, and global partnership projects can enrich insights and expand networks. Indonesia, with its large number of Muslim professionals, has the potential to serve as a model for other countries if it can manage professional waqf effectively.

Therefore, all these strategies should be framed within a grand vision to make professional waqf an adaptive and competitive instrument for public welfare in the modern era. Through a combination of sound policies, technological utilization, cross-sector collaboration, public education, and professional management, professional waqf can grow into a socio-economic force that not only meets the practical needs of society but also strengthens spiritual and moral values in accordance with *maqāṣid al-sharī'ah*.

Conclusion

Professional waqf represents an innovative development of the Islamic waqf concept, placing services, skills, and professional time as legitimate waqf assets that bring significant benefits to the welfare of the community, in line with the principles of *maqāṣid al-sharī'ah*. With a strong normative foundation from the Qur'an, hadith, and the ijtihad of contemporary scholars, professional waqf can directly contribute to the protection of religion, life, intellect, lineage, and wealth through various service sectors such as education, healthcare, law, and economic empowerment. Its practice in Indonesia and other countries demonstrates its vast potential as an effective philanthropic instrument, despite facing challenges such as regulatory gaps, low public awareness, limited support from professional institutions, and technical and funding constraints. Therefore, strengthening professional waqf requires a comprehensive strategy encompassing clear regulatory frameworks, policy innovations, digitalized management, multi-stakeholder collaboration, and extensive public education to ensure its sustainable impact. When managed effectively, professional waqf has the potential to become a vital pillar in both national and global waqf systems, serving as an act of worship that delivers broad and lasting benefits to society in the modern era.

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