



# THE CONCEPT OF MASLAHAH IN MAINTAINING THE EXISTENCE OF INDIVIDUAL NAZHIR AS AN AUTHENTICATION OF INDONESIAN WAQF FROM THE MAQASHID SHARIAH PERSPECTIVE

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## ABSTRACT

The primary objective of Islamic law is to realize the welfare of all. The state, as the holder of leadership authority, is obligated to create welfare for all its people based on the Qur'an and Hadith. Therefore, the implementation of Islamic law aims to benefit humanity as a path to happiness in life. In the context of waqf, a *nazhir* is the party entrusted with managing and developing waqf assets in accordance with sharia principles. The potential for waqf in Indonesia is enormous, both in the form of immovable assets such as land and movable assets such as money. However, optimizing waqf management still faces challenges in terms of the capacity, professionalism, and governance of the *nazhir*. This research uses a normative juridical approach by examining laws and regulations, Islamic legal literature, and the principles of maqasid sharia to understand the application of the *maslahah* concept in waqf management in Indonesia. The results of the study indicate that the application of the *maslahah* concept emphasizes that waqf assets must be managed for the greatest benefit of the community. This is where the strategic role of the *nazhir* becomes crucial, not only as an administrative manager but also as a driver of social welfare through education, health, and economic empowerment. The presence of a competent, trustworthy, and professional *nazhir* is a key requirement for achieving the goals of a productive and effective waqf. Therefore, strengthening the capacity, legality, and guidance of *nazhir* are crucial aspects of the national waqf legal system. Traditional waqf in Indonesia reflects a unique form of generosity that must be preserved and developed within the Islamic philanthropic system.

**Keywords:** Maslahah; Maqasid Sharia; Individual Nazhir; Waqf; Indonesia.

*Submitted:* 30/06/2025

*Accepted:* 06/10/2025

*Published:* 26/12/2025

## INTRODUCTION

A thought of Ibn Taimiyyah in 'As-Siyasah asy-Syar'iyah' said that "*It must be known that the authority of leadership is included in the obligation of religion, even religion and the world*





*will not stand except with it (the state)*” (Al-Qaradhawi, 2013). It is understood that in fact the welfare of humanity will not be realized except by gathering (socializing) so that an attitude of mutual need is formed between one another. Furthermore, in the activity of gathering and grouping, (asy-Syatibi, 1997). The movement to empower waqf in Indonesia through productive waqf began with the enactment of Law Number 41 of 2004 on Waqf. As an example, in other Islamic countries, the management of productive waqf in Muslim countries is real evidence that waqf plays an important role in improving the welfare and economy of society in various aspects of life. Moreover, the process of the birth of waqf legislation provides an important meaning for interested parties in the long struggle of the government together with the legislative council. These efforts are in the form of joint formulation of waqf regulations that include the basis for thinking, government bureaucracy, political processes and other aspects related to the steps taken in an effort to realize a law based on the spirit of public welfare (Ministry of Religion of Indonesia, 2012).

One of the bases for thinking in the formation of the waqf law is related to the large number of waqf lands spread across Indonesia. From this potential, it is known that there is still very little waqf land that is managed properly and produces great benefits. It is also known that many waqf lands are not managed (abandoned), affected by evictions of development projects without taking care of the *ruislagh* (poverty substitution) mechanism, and even taken over by other parties by force (Yumarni, 2023).

Another idea that developed during the process of forming the Waqf Law was related to the direction of national legal policy that would be achieved at that time. Among them is the arrangement of the national legal system as a whole by accommodating the interests of religious law and paying attention to legal products inherited from the Dutch East Indies through legislative programs. Meanwhile, the development of social life in society is developing rapidly, including in the context of the religious life of the Indonesian people (Yumarni, 2021). So that religious institutions that are formed and derived from religion need to be accommodated in government policies through legislative products so that they reflect the lives of Indonesian people who are very humanistic and religious. The *Maslahah* approach used as an analytical tool in this study of nazhir waqf refers to *maslahah* as a value in the source of Islamic law, that where there is *maslahah*, that is where the sharia (Islamic law) shows its identity. From this explanation, this *maslahah* theory has relevance to the existence and professionalism of individual nazhir in the Waqf Law. Considering that the main sources of Islamic law, namely the Qur'an and Sunnah do not provide detailed explanations regarding the management of waqf assets in order to realize their productivity and benefits. In addition, the two sources of Islamic law do not provide explicit regulations (*qath'i*) (Khallaf, 1997; Ali, 1998) regarding the principles or basic principles that need to be built in the regulation, implementation and management of waqf assets for Muslims, especially in Indonesia.

## METHODOLOGY

This research is normative juridical research, namely by conducting a review of laws and regulations and the concept of *maslahah* and the rules in fiqh relating to waqf manager in Indonesia. This research also conducts an empirical study related to the practice of management and supervision of waqf land by individual nazhir. As understood that the essence of waqf in Islam is the value of eternity and benefit, which of course these two values are directly related to good deeds and social interests. This research is descriptive analytical and explanatory. The author conducted a document study of waqf literature and laws and regulations regarding Indonesian waqf.





## RESULTS AND DISCUSSION

### The Concept of Maslahah in Islamic Law

As a source of Islamic law, the Qur'an and Hadith pay close attention to the principle of *maslahah* in the process of applying the legal argument of *maslahah* in the process of determining legal certainty for a problem. Likewise, with other legal *istinbath* methods. The *maslahah* aimed at by Islamic law is very universal. This *maslahah* covers all aspects of human life, both in the form of individual and general *maslahah*, today's, tomorrows, and future *maslahah* (Manan, 2006).

*Maslahah* comes from the letters '*shad-lam-ha*', then is composed of the words *salaha*, *saluha*, *salahan*, *suluhan* and *salahiyyatan*. The etymological definition means 'benefit' and 'goodness'. In Arabic, *maslahah* (plural *masalih*) is a synonym for the word 'benefit' and the opposite of '*mafsadah*' (damage). Figuratively, the word *maslahah* is also used for a job that contains benefits. The word 'benefit' is interpreted as '*lazizah*' (pleasant taste) (Zaid, 1997) and efforts to obtain and/or maintain it. In Islamic law, the word *maslahah* can be used as a term to explain a more specific meaning, although it is not separate from its original meaning. *Maslahah* means taking advantage or preventing harm (Nasution, 2001). Meanwhile, Najamudin al-Tufi explains *maslahah* as the condition of something whose form is in a perfect state, in accordance with its purpose, usefulness, and function (Nasution, 2001). According to 'Izz ad-Din bin Abdul Salam, *maslahah* and *mafsadah* are also interpreted as goodness and badness, benefits and harms, good and bad, beneficial and good (Abd Salam, 1971; Manan 2006). This is because *maslahah* contains goodness, while *mafsadah* contains badness, is harmful and not good for humans (al-Nadzwi, 1986). In the Qur'an, the word *al-hasanat* (goodness) is often used to define *al-masalih* (goodness), and the word *al-sayyi'aat* (badness) is used to understand *al-mafasid* (damages). In another part, 'Izz Din states that *maslahah* is divided into 4 types, namely pleasure, its causes or means; pleasure and its causes or means. While *mafsadah* is also divided into 4 types, namely pain; or unpleasant; its cause; or things that cause it (ash-Shiddieqy, 2013).

Al-Ghazali argues that, in its original sense, *maslahah* refers to something that brings about benefit or advantage and prevents harm or detriment. The essence of *maslahah* is to maintain the objectives of sharia in determining the law. *Maslahah* is in line with sharia actions and the objectives of Islamic law (*maqashid al-syari'ah*), namely maintaining religion (*hifzu al-din*), maintaining the soul (*hifzu al-nafsi*), maintaining reason (*hifzu al-'aql*), maintaining descendants (*hifzu al-nasli*), and maintaining property (*hifzu al-mal*) (Ali, 1998).

Furthermore, al-Ghazali provides limitations in the operationalization of *maslahah* so that it can be used as a basis for determination, as described below (Mas'ud, 1977):

1. *Maslahah* must be in line with the objectives of establishing Islamic law, namely preserving life, religion, descendants, property, and honor;
2. *Maslahah* must be in accordance with the basic principles in the Qur'an, as-sunnah, and *ijma'* (consensus or agreement);
3. *Maslahah* is at the level of *dharuriyyat* (primary) or *hajjiyyat* (secondary) which is equivalent to *dharuriyyat* (al-Qaradhawi, 2013);
4. The *maslahah* must have the status of *qat'i* (clear law) or *zhanni* (doubtful law) which is close to *qath'i*;
5. In some cases, the determination of *maslahah* that requires conditions must be *qath'iyah*, *dharuriyyah*, and *kulliyyah*.





One of the conditions for private ownership stipulated by Islam as stated by Yusuf al-Qaradhawi (al-Qaradhawi, 2013; Rozalinda, 2014) is that private ownership should not conflict with public interests. If it conflicts, then the ownership rights must be revoked and must be replaced with fair compensation. This is because the common interest is prioritized over personal interests. According to Mustafa Husni as-Siba'i in his book "*Isytirakiyyah al-Islam*" he states that the government can intervene to take *ta'min* (nationalization) actions against objects in which there are public, community or state interests (*hajjah al-'ammah*). If the public benefit really requires nationalization, the law becomes mandatory and the state (ruler) is obliged to carry it out (Rozalinda, 2014).

This beneficial action will prevent harm to many people. If the state must take this action, the state (ruler) is obliged to pay compensation to the person.

### **The Welfare of the Ummah as the Manifestation of Maqasid al-Shariah in Waqf Management by Nazhir**

Al-Ghazali provides limitations on the scope of operationalization of *maslahah* so that it can be the basis for determining Islamic law, as described below:

1. *Maslahah* must be in line with the purpose of implementing Islamic law, namely preserving life, religion, descendants, property, and honor.
2. *Maslahah* cannot conflict with the provisions of the Qur'an, Hadith, and *ijma'* (consensus or agreement).
3. *Maslahah* occupies the level of *daruriyah* (primary) or *hajiyyah* (secondary) which is the same as *daruriyah* (al-Qaradhawi, 2013).
4. The *maslahah* must have the status of *qath'i* (clear law) or *zhanni* (doubtful law) which is close to *qath'i*.
5. Certain matters require requirements, must be *qath'iyyah*, *daruriyyah*, and *kulliyah* (Mas'ud, 1977).

The main aim of the shari'a is to create prosperity for humanity which lies in protecting faith (religion), human souls, minds, offspring and worldly happiness (possessions) (al-Ghazali, 1993). Basically, al-Ghazali did not agree to make *al-maslahah al-mursalah* the absolute fifth source of law in determining Islamic law (Khallaf, 2015). As Imam al-Ghazali's opinion, quoted by Abdul Wahhab Khallaf, is as follows:

*"This - the opinion which states that benefit is a proof - is an unclear legal basis, where the person who thinks that it (istishlah) is the basis of the fifth law, then he is mistaken. Because, we (al-Ghazali) have taken advantage of maintaining the goals of the Shari'a. And the goals that the Shari'a wants to achieve are only known through the Al-Qur'an, Hadith and Ijma'."*

Thus, any benefit that is not returned to maintain the desired goals of the Qur'an, Sunnah and *ijma'* and is a benefit that is strange and not in accordance with the wishes of the Shari'a, then that benefit is vanity and rejected. The person who considers it as proof means he has created a new Shari'a, just as the person who uses *istihsan* as a proof has created a new Shari'a. And every benefit that is returned to maintaining the objectives of the Shari'a can be known through the Al-Qur'an, Hadith, and *Ijma'*, not outside of these three legal bases (Khallaf, 2015).

Apart from that, the word '*istaslaha*' is also found in several verses in the Al-Qur'an, one of which is in the QS. Al-Ahqaf (46): 15:





## وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

Meaning: "...and grant me goodness that will flow to my children and grandchildren..."

From the explanation of the etymology and terminology of *maslahah* as explained above, it can be understood that *maslahah* is a series/effort to explore the legal certainty of a problem by realizing the benefit in basing the law on it. The legal problem in question is a problem that has not been previously determined by sharia, but there is no evidence that establishes or cancels it.

In general, all the regulations contained in sharia are solely aimed at realizing the benefit of humanity. As a basic principle that often appears in fiqh studies, '*jalbu al-manfa'ah wa daf'u al-madharah*' which means attracting benefits and rejecting harm (ash-Shiddieqy, 1997).

Khallaf explained that in general scholars agree that in the context of worship, *istishlah* cannot be used, as well as *qiyas*. Because worship is the right of Allah which must be carried out according to His will. As for reason, it does not play a role in exploring the detailed value of the benefit desired by the Shari'a in the laws of worship. This is because most of these benefits contain wisdom in them that only Allah knows. This provision is a form of Allah SWT's test for His servants regarding the level of faith and the level of self-serving to Allah the Almighty (Khallaf, 2015).

In contrast to the use of *maslahah* in the aspect of *muamalah*, which is outside the issue of worship, the scholars have different views on determining its law with *al-maslahah al-mursalah*. As explained previously, Najmuddin at-Thufi is one of the scholars who agrees to make *maslahah* the main sharia evidence in the field of *muamalah* with the aim of attracting benefits and rejecting evil for humans. This means that "where the benefit is realized, then there is Allah's Sharia", which means that *maslahah* is the basis for determining the law in the field of *muamalah* (Khallaf, 2015).

In addition to the group of scholars who agree to make *maslahah* a shari'a argument, there are also groups of scholars who disagree and reject *maslahah* as a shari'a argument both in the fields of worship and *muamalah*. However, Khallaf offered one idea (by taking the best opinion from the views of scholars) regarding the use of *maslahah* in determining legal issues in the field of *muamalah*, namely the opinion of scholars who believe that *maslahah* or *istishlah* is evidence for problems whose laws are not determined either by the text of the Qur'an and Hadith, or *ijma'*. If the *maslahah* used as the basis for the law has been proven through in-depth research and analysis that it is a real and general *maslahah*, then the law determined based on the *maslahah* is a sharia law, because the law realizes the goal of sharia, namely human welfare (Khallaf, 2015). In the view of asy-Syatibi, it is explained that all behaviors carried out with the aim of fulfilling the five provisions in the *maqashid sharia* are *maslahah*. Likewise, if a behavior is carried out with the aim of eliminating the five things, then it is *mafsadat*. As stated by asy-Syatibi below:

*Maslahat* is fulfilling the goals of Allah SWT that are desired to be achieved by every creature. There are 5 (five) goals, namely protecting one's religion, one's soul, one's mind, one's descendants, and one's wealth. The standard is; every effort aimed at protecting these five *maqashid* is included in *maslahat*, every effort aimed at eliminating these five *maqashid* is included in *madharat* (asy-Syatibi, 1981).

Waqf is in the third position of the *maslahah* construction from the order of *maslahat*. This means that waqf is a sharia that can beautify life in the world and the hereafter. In the process of forming an ideal order, Islam gives freedom to humans as *mukallaf* (burdened





person). So that at the application level, waqf will always adjust to the conditions of society. If waqf is not managed properly, it will indirectly harm the norms of *maslahat* that are born from the framework of *tahsiniyyat* (Muhtar, 2015). The results of the development of waqf that are managed professionally and by a trustworthy waqf manager are certain to be able to bring benefits and welfare to the community (Kahf, 2003), either in the form of the allocation of a mosque/prayer room facility development, Islamic educational institutions, development of Islamic hospitals, or for the benefit of other community economic empowerment assistance.

### **The Establishment of Waqf Nazhir in Legislation as a Means to Achieve the Welfare of the Ummah**

The formulation of policy direction and the institutionalization of waqf in Indonesia's national legal framework are grounded in the fundamental motivation of Islamic law implementation, namely to preserve public interest (*maslahah*) and promote the common good. This principle aligns with the view of Abu Ishaq al-Syatibi, who stated that "The laws of *muamalah* and the objectives of the *sharia* can be comprehended through reason, and the *sharia* itself is founded upon the recognition of public welfare—that is, bringing benefit to humanity and preventing harm from them" (ash-Shiddieqy, 2013). This perspective emphasizes that every legal policy, including those related to waqf, must be oriented toward public benefit and the prevention of social and economic harm.

In the context of legal *ijtihad*, Oni Sahroni asserts that *maslahah* and *maqasid al-shariah* cannot serve as the sole basis for legal determination, as every *fatwa* and *ijtihad* must still rest upon other *usul al-fiqh* principles. He explains that *maqasid al-shariah* has two primary meanings. First, *maslahah* functions as one of the sources of law, particularly in matters not explicitly addressed in the *nass* (scriptural texts). In the field of productive waqf, *maslahah* holds significant importance since many aspects of waqf management require legal innovation beyond the textual provisions of the Qur'an and Hadith. Therefore, the concepts of *maslahah mursalah*, *sadd al-zarai'*, and *al-'urf* serve as essential legal foundations for developing waqf management in a contextual and adaptive manner. Second, *maslahah* also represents the ultimate objective of every Islamic legal product, ensuring that each result of *ijtihad* yields real and sustainable benefits for the community (Sahroni & Karim, 2019).

Within the framework of waqf management, the application of the *maslahah* concept holds strategic significance. Waqf is an Islamic philanthropic instrument aimed at generating sustainable social benefits across various sectors such as education, health, economy, and social empowerment. To achieve this welfare-oriented purpose, the existence of a *nazhir* (waqf manager) is central as the entrusted steward of waqf assets. The responsibilities of the *nazhir* are not merely administrative but also strategic and ethical—ensuring that waqf assets are managed productively in accordance with the principles of *maqasid al-shariah*, particularly in safeguarding religion, life, intellect, lineage, and property (*maslahah daruriyyah*).

One of the goals to be achieved in the implementation of Islamic law (*maqashid al-syari'ah*) is to maintain property (*hifzu al-mal*) (Ab Rahman, M. F. et. al., 2020). In addition to the regulation regarding the institution of waqf manager in Law Number 41 of 2004 concerning Waqf, the procedures for registering and recording waqf property are also regulated in the regulation. Although the main sources of Islamic law (the Qur'an and Hadith) do not explicitly indicate or instruct directly regarding these two matters, these regulations are solely intended to minimize conflicts in the implementation and management of waqf property. This is because in practice waqf disputes often arise, either between the wakif and waqf manager, between the waqf manager and the heirs, or between the waqf giver and the community which often end in lawsuits for waqf property disputes in court. In addition to the conditions as





mentioned above, the implementation of waqf in Indonesia is still widely carried out in a simple and traditional manner, in addition, its appointment by the waqf giver is only based on mutual trust in the waqf manager in the form of an oral pledge (Nour Aldeen, K., et. al., 2022). The oral pledge is not accompanied by with efforts to record and register waqf land with authorized officials. This condition will potentially cause disputes, differences of opinion between the waqif and waqf manager parties. Other potentials that arise can be other problems in the future resulting from the absence of authentic documents as evidence of the legal act (Rifatunnisa, 2018).

Seeing the thoughts that developed among figures/experts and scholars during the formulation of the Academic Manuscript of the Waqf Law on March 6, 2003, there are aspects of *masalah* that the state wants to achieve through the Waqf Law, namely:

1. The creation of orderly administrative law for waqf in Indonesia;
2. Guaranteed optimal and sustainable waqf management with values in Islamic economics;
3. The availability of a legal basis for waqf in the form of regulations on the main tasks and functions of the waqf supervisory institution;
4. The creation of an accumulation of waqf assets which can be used as an alternative source of funding for the realization of the welfare of the community (Ministry of Religion, Indonesian Republic, 2012).

Individual *Nazhir* (waqf manager) who manages waqf assets is a social entity that falls into the category of non-governmental organizations or NGOs (Non-Governmental Organizations) (Priyono & Pranarka, eds., 1996) which is located in the local area and is very close directly to the smallest level of society. Kahf also stated that waqf entities are public sector organizations but non-governmental. Although currently there are quite a lot of waqf assets that are managed with a business pattern, it does not change the orientation of the waqf entity to be profit oriented (Kahf, 2003). It is known that the ultimate goal of waqf is for the welfare and benefit of society as a whole. Therefore, referring back to the empowerment classification compiled by Onny S. Priyono for NGOs, individual waqf manager is one of the actors and groups of organizations that need to be empowered. This is intended so that the individual waqf manager is able to maintain independence and self-reliance, then has the ability to plan and strive for the development of waqf assets (Hassan, A., & Shahid, M. A., 2010). Through the empowerment of the waqf manager, the essence of waqf will be fulfilled, namely creating benefits for the community. The *wakif* (waqf givers) has his own satisfaction because the intention of waqf carried out by him can be realized by the waqf manager, the government (in this case the Office of Religious Affairs [*KUA*]) is able to maintain the stability of the allocation of waqf assets, and the community as *mauquf 'alaihi* gets continuous benefits from the waqf assets in question. Based on the conditions and facts that exist in society (regarding waqf management) and related to the basic concept carried out in the waqf principle, it is understood that this is where the importance of the strategic steps of empowering individual waqf manager lies in realizing the professionalism and productive ideas of a waqf manager. If the waqf assets still allow for large areas of land that have not been utilized, they can be used for other interests needed by the community, and then generate economic and sustainable value. Waqf manager with ideas/concepts that lead to the productive value of waqf and use modern waqf asset management patterns (Hitti, E. E., 2007) are assumed to be able to realize real waqf contributions to ensure the sustainability of the social interests of the community.





## CONCLUSION

The application of the *maslahah* concept in waqf management in Indonesia emphasizes that waqf assets must be managed for the greatest benefit of the community. This highlights the crucial strategic role of the waqf manager. The waqf manager is not only responsible for maintaining and executing the waqf mandate but also for ensuring that its management aligns with the principles of *maqasid al-shariah* such as preserving assets, enhancing social welfare, and strengthening community empowerment. The presence of competent, trustworthy, and professional waqf managers is essential to realizing the objectives of productive and effective waqf management. Therefore, strengthening the capacity, legal standing, and institutional guidance of waqf managers constitutes an important aspect of the national waqf legal framework.

In conclusion, traditional waqf practices in Indonesia reflect a distinctive and unique expression of generosity. Rooted in strong local values and enduring social traditions, waqf in Indonesia possesses characteristics that differ from those found in other countries, making it a valuable legacy within the Islamic philanthropic system one that must continue to be preserved, strengthened, and developed.

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