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Empowering Waqf to Enhance Sustainable Social Welfare in Indonesia: A Systematic Literature Review from the Perspective of Maqasid Shariah

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Abstract

Objective: This study aims to identify the contribution of waqf empowerment to improve social welfare, which is then analyzed from the perspective of maqashid sharia. **Theoretical framework:** The theoretical framework of this research uses the framework of maqashid sharia as a normative basis to assess the role of waqf as an Islamic socio-economic instrument that is oriented towards benefits. **Literatur review:** Previous studies have generally discussed waqf as an instrument of Islamic philanthropy, but systematic analysis of the contribution of waqf empowerment to social welfare based on maqashid sharia is still limited. **Methods:** The method used is a systematic literature review (SLR) with a study period year (2016-2025), which resulted in 22 relevant articles. **Result:** The results of this study show that waqf empowerment contributes to improving social welfare, including First, the economy (poverty alleviation, funding economic activities including agriculture, MSMEs, and entrepreneurship training). Second, education (expanding students' access to learning, creating equal distribution of education, funding scientific research, and tahfidz to strengthen Qur'anic literacy). Third, health (logistical assistance for medical personnel, funding medical research and the development of modern health infrastructure). Fourth, the environment (protecting forest areas, maintaining the ecological function of the land, clean water management, and the development of alternative energy based on solar and biomass). Then in the five Islamic principles of maqashid sharia, including *hifz al-mal* and *hifz al-nafs* in the economic category, *hifz al-'aql* and *hifz al-nasl* in the category of education, *hifz al-nafs* in the health sector, *hifz al-mal* and *hifz al-nasl* in the environmental category. **Implications:** These findings provide a conceptual basis for the development of productive waqf policies oriented towards social welfare based on maqasid sharia. **Novelty:** This study offers a systematic mapping of the contribution of waqf empowerment based on maqasid sharia which enriches Islamic economic and philanthropic literature.

keywords: empowerment of waqf, social welfare, maqashid sharia, sustainable goals, philanthropic.

INTRODUCTION

Waqf is one of the Islamic economic instruments that has great potential in building social welfare and economic equity for the Muslim community [1], [2]. In Indonesia, the practice of waqf is not only in the form of land or buildings for worship, but has developed into productive waqf that is professionally managed for the education, health, economy, and environmental sectors [3]. However, this great potential has not been utilized optimally. Some waqf assets are still abandoned due to weak management, lack of public literacy, and the lack of integration of maqasid shariah values in waqf management policies [4], [5]. This condition makes the issue of waqf empowerment crucial to study, as it is directly related to efforts to achieve sustainable social and economic benefits.

From the perspective of maqasid shariah, waqf is not just an economic activity, but a means of social worship that reflects the value of justice, sustainability, and balance [6], [7]. The concepts of *hifz al-mal* (protection of property), *hifz al-nafs* (protection of life), and *hifz al-'aql* (development of intellect) are the basis for ensuring the benefits of waqf for the wider community. Unfortunately, this understanding of maqasid has not been widely integrated into the modern waqf management system in Indonesia [8]. As a result, the potential of waqf to empower the economy of the ummah and strengthen social welfare has not yet reached its maximum results [9]. Scientific studies that position waqf within the framework of maqasid shariah are important to restore the role of waqf as an integral instrument of public benefit.

Many studies on waqf in Indonesia have been conducted; however, the majority still place waqf within the framework of laws and regulations [10]. Most of the research focuses on administrative and institutional issues [11]–[13], as well as governance [14] and the efficiency of managing waqf funds or productive waqf assets [15]. This approach is indeed important, but it has not addressed the more fundamental social dimension, namely, how waqf contributes to achieving social welfare in accordance with the goals of maqasid shariah. Thus, there is a literary gap in understanding waqf as an instrument of social welfare oriented to spiritual values, justice, and welfare, which is the core of maqasid shariah.

In addition to conceptual vacuums, there are also methodological gaps in waqf research in Indonesia. Most previous studies were descriptive and sparse, integrating findings across fields such as social studies and maqasid shariah. There has been no comprehensive effort to synthesize various research results on the form, contribution, and model of waqf management to social welfare using the Systematic Literature Review (SLR) approach. As a result, the knowledge map of how waqf can function as a sustainable social welfare mechanism has not been fully drawn. Using the SLR approach, this study fills this gap by developing a conceptual framework for waqf empowerment that is in line with the principles of maqasid shariah in the socio-economic context of Indonesia.

This study aims to complement the shortcomings of previous studies by systematically reviewing various forms of waqf empowerment that contribute to social welfare in Indonesia from the perspective of maqasid shariah. In particular, this study seeks to answer three main questions: (1) How does waqf contribute to social welfare? (2) How is waqf management to social welfare from the perspective of maqasid shariah? The findings of this study are expected to provide a comprehensive understanding for formulating a strategy to empower the waqf that is fair, sustainable, and spiritually valuable.

This research is based on the argument that the effectiveness of waqf in improving social welfare does not only depend on economic and institutional aspects, but especially on the alignment of waqf management with the principles of maqasid shariah. Waqf, based on the values of *hifz al-mal* and *hifz al-nafs*, can be a mechanism for the equitable

distribution of wealth, reduction of social inequality, and strengthening of solidarity between people. In this context, maqasid functions as a moral and epistemological framework that directs the management of waqf towards the public benefit. Therefore, the empowerment of waqf needs to be transformed from an administrative paradigm to a value paradigm, where success is measured not only by economic results but also by its contribution to social welfare, in accordance with the principles of maqasid shariah.

LITERATURE REVIEW

Empowering Waqf to Improve Social Welfare. Waqf is an instrument of Islamic philanthropy that has a unique character because it combines the dimensions of worship and socio-economics [16]. Terminologically, waqf means to hold property and utilize the proceeds for the public benefit without reducing its principal value [17]. In the Indonesian context, waqf includes various forms such as land waqf, buildings, productive waqf, and money waqf managed for economic, educational, health, and environmental benefits [18]. Waqf empowerment means optimizing the potential of waqf assets so that they have sustainable social and economic usefulness [19]. Social welfare itself is understood as a condition for the fulfillment of basic human needs in a fair and dignified manner, including economic, health, educational, and environmental aspects [20]. Through professional management and strong moral values, waqf plays a strategic role in strengthening social justice and equitable distribution of welfare.

Maqashid syariah as an Islamic Principle. Maqasid shariah is a basic principle in Islam that affirms that every provision of sharia has the purpose of presenting the common good (maslahah 'ammah) and preventing damage (mafsadah) in human life [21], [22]. This principle consists of five main goals (al-kulliyat al-khamsah): maintaining religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-'aql), offspring (hifz al-nasl), and property (hifz al-mal) [21], [23]. In the contemporary socio-economic context, maqasid serves as a conceptual framework to direct public policies and economic activities to be oriented towards justice, balance, and sustainability [20], [24]. The application of maqasid in waqf management emphasizes that asset empowerment must pay attention to spiritual and social values, not just the economy [25]. Thus, maqasid shariah becomes the conceptual basis for modern waqf practices to realize just, sustainable social welfare based on Islamic values.

METHODOLOGY

The systematic literature review (SLR) model is a method that can be used to find, select, and critically assess relevant research to collect and analyze data for presentation in the form of scientific papers, which are systematically. Explicitly, is structured [26]. The SLR method offers several benefits that may encourage researchers to conduct future research based on the findings presented in previous publications [27]. To ensure quality and reproducibility, the document search process uses peer clarification with the PRISMA (Preferred Reporting Items for Systematic Review and Meta-Analysis) model standard as the best and most credible method [28]. Through the PRISMA model, it includes four main components, namely identification, screening, feasibility, and inclusion relevant to waqf, social welfare, and maqashid shariah. This research is prepared as a systematic, comprehensive, and retrospective scientific reflection, and is designed to answer the formulation of research problems with a clear, structured, and accountable methodology. The PRISMA flowchart is shown in Figure 1.

This section describes the methods applied in reviewing previous research on waqf and social welfare from the perspective of maqashid shariah, covering ten years (June 2016 to December 2025). In this study, the authors used the PRISMA model, by utilizing a search of five major databases (Scopus, Science Direct, SINTA, DOAJ, and Google Scholar) to conduct a systematic review of eight keywords "Waqf," OR "Social Welfare," OR "Maqashid shariah," OR "Productive Waqf," OR "Cash Waqf," OR

"Islamic Financial Instruments," OR "Community Welfare," AND "People's Welfare." This research was conducted to collect, analyze, and synthesize various empirical data related to waqf management, to improve social welfare. It was then analyzed from the perspective of maqashid shariah.

In the systematic review process, this study utilizes five well-known and trusted databases, namely "Scopus, Science Direct, SINTA, DOAJ, and Google Scholar," which contain tens of thousands of scientific and technical articles, books, and other document reports. This review was carried out systematically in the period (2016-2025) through four stages of the search and analysis process of this study article.

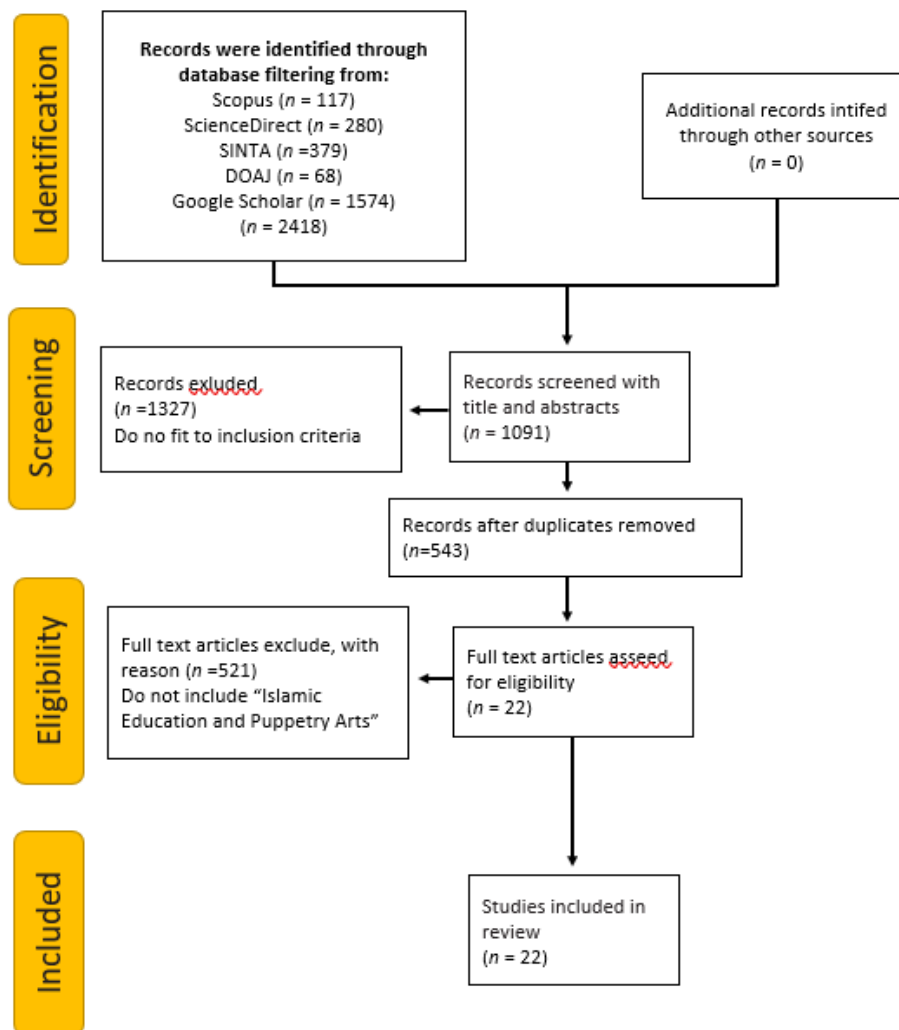


Figure 1. PRISMA Protocol Flow Chart

In the initial stage, the researcher used five predetermined keywords to search for articles and managed to collect a total of 2418 articles from five databases (1) Scopus – n = 117 articles; (2) ScienceDirect – n = 280 articles; (3) SINTA n = 379; (4) DOAJ – n = 68 articles; and (5) Google Scholar – n = 1574 articles. Several words with similar meanings related to the empowerment of waqf, social welfare, and sharia maqashid in various sectors. However, some keywords have similar meaning identical example, the Scopus database has not discussed and clarified in depth how the empowerment of waqf and social welfare can be in line with the perspective of sharia maqashid. Of course, this study offers differences and novelties that significantly contribute to filling the gap in

this topic. Then, in the second stage, 543 articles were screened, and 22 articles were excluded based on inclusion and exclusion criteria.

In the third stage, article data obtained through five main searches were carefully and rigorously analyzed. From the selection process, only 22 articles were considered for further analysis. Some types of documents are irrelevant because they do not have criteria that match the keywords and objectives of this research. In addition, articles that only mention six main keywords in the bibliography without in-depth discussion, or do not present discussions related to the empowerment of waqf, social welfare, and sharia maqashid, are not selected as primary data. To ensure the systematic application of inclusion and exclusion criteria, the review is presented in Table 1.

Table 1. Criteria of Inclusion and Exclusion

Criteria	Inclusion	Exclusion
Article title and content	An appropriate title that complied with the study's requirements	Does not comply with requirements research and have irrelevant things title
Year of publication	Publications from 2016 to 2025	Publications outside the range specified
Type of publication	Only journal articles	Reviews, editorials and non-empirical studies
Language	Indonesian and English	Other
Field of article study	Waqf empowerment, social welfare and <i>maqashid sharia</i>	Other
Accessibility	Full-text articles or open access	Preview articles or articles that require payment

In the last stage, we analyzed to answer two RQ (see research purposes). A total of 22 articles were selected for a systematic review to be analyzed. To reduce potential bias in this study, we applied systematic coding and conducted thematic content analysis [29]. Furthermore, the analysis process involved carefully examining the abstracts of each article to identify themes or subthemes relevant to the research focus of the six keywords. Each article was analyzed in more depth to obtain additional information that supported the research objectives. In thematic content analysis, units of analysis are determined based on themes, where the researcher searches the entire discussion of the article for the main findings on this topic.

RESULTS AND DISCUSSION

Below, we present the findings of all relevant articles obtained regarding waqf and social welfare from the perspective of maqashid shariah during the research period (2016-2025) in the form of a diagram. Studies on waqf and social welfare continue to evolve alongside growing interest in the role of Islamic social finance in community development. Research indicates that waqf serves not only as an act of worship with spiritual significance but also holds immense potential as an instrument for economic empowerment, education, healthcare, and social services. Through productive management, waqf assets can generate sustainable benefits for the broader community. However, implementation still faces various challenges, such as low waqf literacy, limited nazhir (manager) competence, weak governance, and suboptimal institutional support. Therefore, a systematic analysis is required to understand the patterns of findings, contributions, challenges, and future directions for the development of waqf in the context of social welfare.

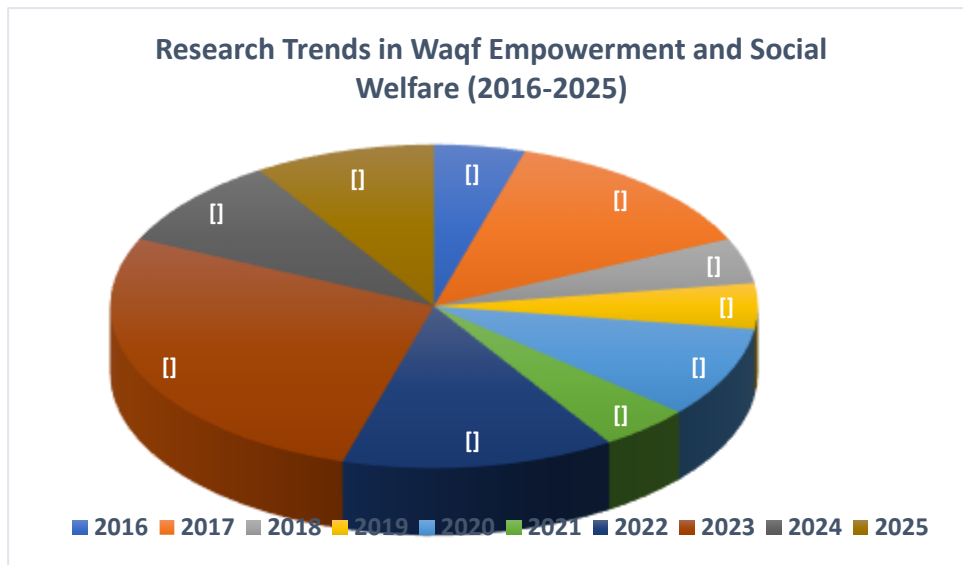


Figure 2. Overall Document Findings for the Period (2016-2025)

From the overall research of the three keywords, it shows that: In 2016, 2018, 2019, 2021 obtained (got 1 document). In 2020 (got 2 documents). In 2017, 2022, (received 3 documents). In 2023 as many as (6 documents), 2024, 2025 (obtained 2 documents). For more details, we can present the document's details in the table below.

Table 2. Trends in research article documents in the period (2016-2025)

No	Author	Topic	Method
1	Hazami, (2016)	The Role and Application of Waqf in Realizing the Welfare of the People in Indonesia	Qualitative (Descriptive Analysis)
2	Radin Hasbani et al., (2017)	The Role of Waqf and Love of Humanity For the Welfare of the Ummah	Qualitative (Case Study)
3	Haqqy et al., (2017)	Behavior of Wakif in Waqf His Land for the Welfare of the Community	Qualitative (Descriptive Analysis)
4	H Fitrianto, (2017)	Management of Waqf Assets by the Ibadurrahman Duri Waqf Nazir Institution (LNW) in Improving the Welfare of the Ummah	Qualitative (Descriptive Analysis)
5	Mohammad Manzoor Alam, (2018)	Potent Potential of Awqaf in Social and Economic Development	Library Research
6	Salmawati, (2019)	The Existence of Waqf Land in Its Utilization for the Advancement of Public Welfare	Qualitative (Descriptive Analysis)
7	Jumailah, (2020)	Optimizing the Socio-Economic Role of Waqf from Waqf Assets at the Pekalongan City Muslim Foundation	Qualitative (Descriptive Analysis)
8	Mukhlis, (2020)	The Contribution of Waqf of Productive Land to Improve the Socio-Economy of the Islamic Community in Medan	Mixed Method
9	Amirah & Al Fu'adah, (2021)	The Influence of the Cash Waqf Link Sukuk (CWLS) Program at the Indonesian Waqf Agency on Community Welfare	Qualitative (Descriptive Analysis)
10	Shaifudin & Fahrullah, (2022)	The Role of Nadzir in Managing Waqf Property to Improve the Welfare of the Ummah (Case Study of the Baiturrahmah Sejahtera Sidoarjo Foundation)	Qualitative (Descriptive Analysis)
11	Risvan Akhir Roswandi, (2022)	Optimization of Cash Waqf in Improving the Welfare of the People	Library Research
12	Santoso & Musthofa, (2022)	The Role of Wakaf in Establishing People's Welfare	Qualitative (Descriptive Analysis)
13	Ramadhanti &	The Effect of Productive Waqf Utilization on	Qualitative (Descriptive

	Suryaningsih, (2023)	Community Welfare at the Baitur Rahmah Sejahtera Sidoarjo Foundation	Analysis)
14	Nawwaf & Saifulloh, (2023)	The Role of Well Waqf in Improving the Welfare of the Pamekasan Community (Case Study of the Cahaya Ummat Foundation Program)	Qualitative (Descriptive Analysis)
15	Arfah, (2023)	The Role Of Wakaf In Realizing People's Welfare	Library Research
16	Novan Adi Prakasa, (2023)	The Role of Money Waqf Management in Improving the Welfare of the People	Library Research
17	Fitriani & Taufiq, (2023)	Analysis of the Influence of Digital Waqf on Community Welfare in Fifty Cities Regency	Qualitative (Descriptive Analysis)
18	Asy'arie & Ahmad Djalaludin, (2023)	Islamic Economic Instruments for Social Welfare: Exploring the Potential of Money Waqf in Indonesia	Library Research
19	Masriyah, (2024)	The Role of Productive Waqf in Community Welfare	Library Research
20	Yani et al., (2024)	Management of Money Waqf for Community Welfare (Case Study at Al-Musyawahah Paal Merah Mosque, Jambi City)	Qualitative (Descriptive Analysis)
21	Chadjib Halik et al., (2025)	Blockchain and Islamic Social Finance: Revolutionizing Zakat and Waqf for a More Transparent Distribution of Social Welfare	Qualitative (Descriptive Analysis)
22	Mudloaf, Khoiruddin Nasution, (2025)	Implementation of Nazhir Waqf Competencies in Improving the Welfare of the People in Surakarta City 2024	Qualitative (Descriptive Analysis)

Based on the data obtained in Table 2, there is one type of research with the type of journals; the selection of this type of document is due to maintaining quality and credibility. For example, we select the science and technology index (SINTA) national accreditation article only at the levels (SINTA 4,3, and 2). Then we looked for other relevant sources on the international journal index and SCOPUS). The details of the types and approaches of this research each have six differences, which include: Library Research (6 documents), Qualitative (Descriptive Analysis) (13 documents), Qualitative (Descriptive Analysis) (2 documents), and Mixed Method (1 document). For further explanation, we present it in the diagram below.

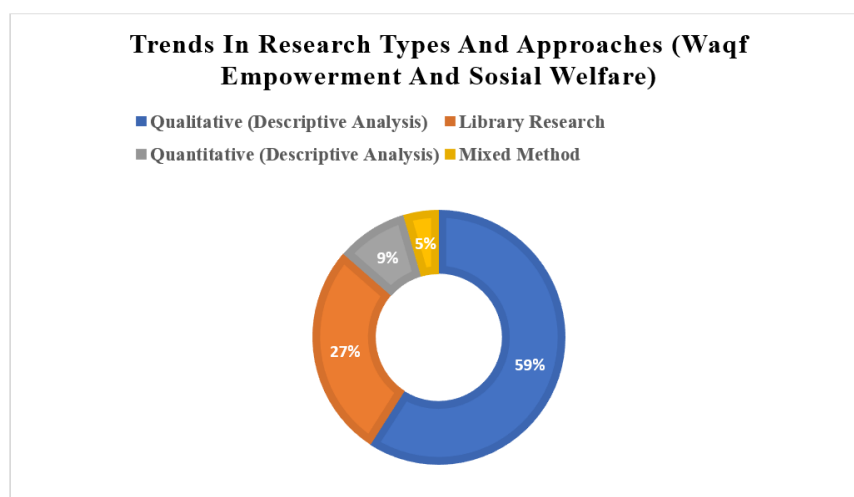


Figure 3. Trends in Research Types and Approaches

As seen in Figure 3, the research trend on waqf empowerment and social welfare from the perspective of sharia maqashid has so far been qualitative (descriptive analysis/field study). This can make it easier for future researchers to utilize different types of research from previous research.

Furthermore, an analysis of the table 2 above highlights the strategic position of waqf distribution as an Islamic social finance instrument capable of fostering sustainable community welfare. The most tangible contributions of waqf are evident in the sectors of education, healthcare, MSME empowerment, business capital provision, job creation, and the strengthening of social services. However, this immense potential has not yet been matched by optimal implementation. Common obstacles include low public literacy, a lack of professionalism among nazhir (waqf managers), limited competency certification, a lack of data integration, and inadequate transparency and oversight. Data analysis indicates that the success of productive waqf relies heavily on professional, accountable, and technology-driven governance, supported by collaboration among the government, Sharia financial institutions, the community, and the business sector. Therefore, institutional transformation is an absolute prerequisite for maximizing the benefits of waqf for national socio-economic development.

To analyze the contribution of waqf to sustainable social welfare, we focus on several key indicators, as shown in the table below.

Table 3. Contribution of Waqf to Sustainable Social Welfare

Social Welfare Indicators	Contribution
Economy	Poverty alleviation Improving financial inclusion and beneficiary well-being, Funding various economic activities (agriculture, MSMEs, housing development suitable for the poor and entrepreneurship training).
Education	Expanding students' access to learning Creating equitable distribution of education (scientific research, vocational training, tahfidz: strengthening Qur'anic literacy).
Health	Provision of personal protective equipment, isolation facilities, and logistical assistance for medical personnel (during the Covid 19 pandemic). Funding medical research and the development of modern health infrastructure.
Environment	Protect forest areas. Preventing deforestation. Maintaining the ecological function of land (for food security and food availability: organic agriculture and fisheries). Environmental conservation (urban reforestation, clean water management, and development of alternative energy based on solar and biomass).

As a social financial institution oriented towards the empowerment of the people, waqf contributes directly to improving the quality of life through various important sectors, especially the economy, education, health, and the environment [30], [31]. In the Indonesian context, waqf management has transformed a traditional model to a productive waqf and money waqf, which has a real impact on poverty alleviation, increasing access to education, providing health services, and preserving the environment [32], [33]. The four sectors represent the main indicators of social welfare that are interrelated and mutually reinforcing each other. Through the professional and transparent optimization of waqf potential, the benefits are not only spiritual but also contribute to inclusive and sustainable socio-economic development.

First, economy. Waqf plays a significant role in enhancing the economic welfare of the community through wealth redistribution, social financing, and job creation [34]. Waqf institutions play a significant role in poverty alleviation and the socio-economic development of the community by funding productive social projects [35]. In Indonesia, cash waqf and sukuk waqf schemes have been shown to improve financial inclusion and beneficiary welfare. However, their spiritual and social impacts still need to be studied more deeply [32]. In addition, the productive waqf program has also funded various economic activities such as agriculture, MSMEs, decent housing development for the poor, and entrepreneurship training [33]. Through the professional and transparent optimization of waqf assets, waqf institutions have evolved from merely a means of worship to a driving force for inclusive, fair, and sustainable community economic development.

Second, education. Waqf plays a strategic role in enhancing educational welfare by financing learning institutions and promoting equitable access to education. Since the early days of Islamic civilization, waqf has been a major pillar of funding schools, universities, and research institutions, which encourages the advancement of science and the formation of a knowledgeable society [36], [37]. In Indonesia, waqf-based educational institutions such as Islamic boarding schools, madrasas, and Islamic universities play an important role in expanding access to learning for low-income communities and creating educational equity [14]. Waqf also contributes to supporting higher education, scientific research, and vocational training that strengthens the competence of the national workforce [38]. In addition, innovations such as tahfidz waqf have emerged that emphasize strengthening Qur'an literacy and character formation of students [39]. Thus, waqf functions as a mechanism for financing sustainable education, strengthening the quality of human resources, and narrowing the education gap in Indonesia.

Third, Health. Waqf plays a crucial role in enhancing the welfare of the community by providing inclusive and equitable healthcare services. Various waqf institutions have financed the construction of hospitals, clinics, and nursing homes that provide free or subsidized medical services for the underprivileged [18], [40]. In Indonesia, during the COVID-19 pandemic, waqf institutions played an active role in providing personal protective equipment, isolation facilities, and logistical assistance for medical personnel [41], [42]. In addition, innovations such as productive health waqf allow waqf funds to be managed for medical research and the development of modern health infrastructure [43]. This initiative strengthens the national health security system while expanding access to public services. Thus, waqf serves as a social instrument that supports the equitable distribution of health services, enhances the quality of life, and fosters humanitarian solidarity within society.

Fourth, Environment. Waqf plays a crucial role in maintaining environmental balance and ecosystem sustainability. In Indonesia, the concept of waqf forests emerged as a concrete form of socially based natural resource management, where waqf land is used to protect forest areas, prevent deforestation, and maintain the ecological function of the land [44], [45]. The use of waqf land for food security is also an environmentally friendly solution, because the land is optimized for organic agriculture and sustainable fisheries activities that strengthen local food availability [46], [47]. In addition, waqf is used to support environmental conservation projects, such as urban reforestation, clean water management, and the development of alternative energy based on solar and biomass [48], [49]. These forms of management demonstrate that waqf can be an effective tool in enhancing environmental quality, preserving biodiversity, and raising public awareness of the importance of nature conservation.

The Contribution of Waqf to Social Welfare from the Perspective of *Maqashid Syariah*

Waqf plays an important role in connecting Islamic spiritual values with the aim of improving the social welfare of society. Within the framework of maqasid sharia, waqf is not only seen as a form of worship but also as a social instrument that functions to maintain balance in human life and create goodness. First, Economic Aspects-Principles of Hifz Al-Mal and Hifz Al-Nafs. The management of waqf in the economic field emphasizes the importance of maintaining and utilizing assets (hifz al-mal) productively in order to provide broad social benefits. Through professional management, waqf institutions act as a catalyst for the economic development of the ummah by encouraging wealth redistribution, job creation, and poverty alleviation [34], [35]. In Indonesia, the development of cash waqf and sukuk waqf by the Indonesian Waqf Agency (BWI) has expanded public access to microfinance and social investment [32]. Meanwhile, the productive waqf program funds agricultural activities, MSME development, affordable

housing construction, and entrepreneurship training [33]. This model also reflects the principles of *hifz al-nafs*, as its benefits help people meet their basic needs and improve their standard of living. Thus, waqf management not only maintains the value of assets but also turns them into a source of economic growth that is fair, competitive, and sustainable for the people.

Second, Educational Aspects-Principles of *Hifz al-'Aql* and *Hifz al-Nasl*. The management of waqf in the education sector reflects the principles of *hifz al-'aql* (maintenance of reason) and *hifz al-nasl* (maintenance of offspring), as it aims to enhance intellectual capacity and the sustainability of a knowledgeable generation. Since classical times, waqf has been the main source of funding for Islamic education, supporting madrasas, universities, and scientific research centers [36], [37]. In Indonesia, waqf-based educational institutions such as Islamic boarding schools, madrasas, and Islamic universities play an important role in equitable access to education, especially for low-income people [14]. The management of educational waqf also includes scholarship funding, the construction of learning facilities, scientific research, and vocational training that strengthen the competence of the national workforce [38]. Innovations such as waqf Tahfidz help strengthen character education based on Qur'an values [39]. With professional governance, the management of educational waqf contributes to forming a knowledgeable, moral, and useful society, in accordance with the purpose of *maqasid* in maintaining the intellect and sustainability of the generation [50], [51].

Third, Health Aspects-Principles of *Hifz al-Nafs*. The health sector is a concrete form of applying the principle of *hifz al-nafs* (preservation of the soul) in the management of waqf. Waqf institutions have played an important role in building hospitals, clinics, and health facilities that provide free or subsidized services to the underprivileged [18], [40]. In Indonesia, during the COVID-19 pandemic, the management of waqf funds was also used to provide personal protective equipment, patient care, and logistical support for medical personnel [41], [42]. Innovations in productive waqf of health also enable funding for medical research and the development of modern hospital infrastructure.[43] Good management in this sector not only protects lives but also strengthens social solidarity and expands access to humane and equitable health services.

Fourth, Environmental Aspects-Principles of *Hifz al-Mal* and *Hifz al-Nasl*. The management of waqf in the environmental field reflects the commitment to the principles of *hifz al-mal* (maintenance of property) and *hifz al-nasl* (maintenance of offspring). Through the concept of waqf forests, waqf assets are used to protect forest areas, prevent deforestation, and maintain ecosystem balance [44], [45]. The use of waqf land for food security through productive agriculture and fisheries also increases food availability while maintaining environmental sustainability [46], [47]. In addition, waqf management also supports greening, water conservation, and clean energy programs through solar panel and biomass projects [48], [49]. With this ecological orientation, waqf management not only maintains the economic value of assets but also protects natural resources that support the lives of current and future generations. This emphasizes that *maqasid sharia* also includes the environmental dimension as part of the universal benefit.

CONCLUSION

This study demonstrates that empowering waqf to enhance social welfare from the perspective of *Sharia maqashid* has a significant impact. The findings of the study confirm that a waqf that is positively empowered contributes significantly to four indicators of social welfare, including First, the economy (poverty alleviation, increasing financial inclusion and welfare of beneficiaries, funding various economic activities including agriculture, MSMEs, development of decent housing for the poor, and entrepreneurship training). Second, education (expanding students' access to learning,

creating equal education, funding scientific research, vocational training, and tahfidz to strengthen Qur'an literacy). Third, health (provision of personal protective equipment, isolation facilities, and logistical assistance for medical personnel during the COVID-19 pandemic, funding medical research, and the development of modern health infrastructure). Fourth, environment (protecting forest areas, preventing deforestation, maintaining the ecological function of land for food security and food availability including organic agriculture and fisheries, environmental conservation, urban reforestation, clean water management, and the development of alternative energy based on solar and biomass). A study on the empowerment of waqf to improve social welfare from the perspective of sharia maqashid, conducted from 2016 to 2025 using the SLR method, reveals that several methodological and contextual limitations remain. One of the main obstacles is the limited literature that specifically discusses the integration of waqf empowerment with social welfare within the framework of sharia maqashid. The next research needs to formulate more directed research questions in empowering waqf to support the economy, education, health, and the environment in accordance with Islamic principles, including maintaining religion (hifz al-din), preserving the soul (hifz al-nafs), preserving reason (hifz al-'aql), preserving posterity (hifz al-nasl), ankeeprrving property (hifz al-mal). In addition, future research should analyze how waqf empowerment can be optimized in various other sectors that have the potential to help reduce social inequality in society. Thus, future studies can direct the empowerment of waqf to support social welfare in line with the principles of sharia maqashid, while encouraging collaboration between the government and various sectors to create new breakthroughs in a sustainable manner.

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Author Contributions

All authors equally contributed to conceptualization, investigation, analysis, manuscript writing, revision, and final approval before submission and publication.

Conflicts of Interest

The authors declare no conflicts of interest regarding authorship, publication, funding, institutional affiliations, or interpretation of this research findings.

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