



Rich and Healthy Strategies as an Impact of Waqf Law (Integration of Islamic Humanizing Values)

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Abstract: This study aims to explore the Impact Integration of Islamic Humanizing Values about Waqf has extraordinary benefits, not only for the wakif (the person who makes the waqf) but also has an extraordinary impact on the community, especially waqf used in productive activities whose results are distributed according to the purpose of the waqf. Activities and production results are more oriented towards the economic and da'wah sectors, where the products are material/external, commonly called productive waqf. This causes the understanding of productive waqf to be no better than monetary waqf, even though productive waqf has a positive impact on the physical and even spiritual. This study forms the assumption that waqf is useful as a law of Allah's command to carry out waqf. The essence of the impact of the law of waqf consists of four points of support: a strong body, a healthy brain, a healthy soul, and rich (sufficient). Happy people are proven to have: pleasure in everyday life, feelings of the heart, satisfaction in marriage, work, and the miracle of health recovery. The result of the exploration is reasonable that the wakif whose waqf is utilized profitably as one of the impacts of waqf law is proven to feel an extraordinary impact in their lives.

Keywords: Law, Mental Health, Waqf

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi dampak integrasi nilai-nilai humanisasi Islam mengenai wakaf. Wakaf memiliki manfaat yang luar biasa, tidak hanya bagi wakif (orang yang mewakafkan hartanya), tetapi juga memberikan dampak yang sangat besar bagi masyarakat, terutama wakaf yang dimanfaatkan dalam kegiatan produktif, di mana hasilnya didistribusikan sesuai dengan tujuan perwakafan. Aktivitas

dan hasil produksi tersebut lebih berorientasi pada sektor ekonomi dan dakwah, sehingga menghasilkan manfaat yang bersifat material maupun eksternal, yang lazim disebut sebagai wakaf produktif. Kondisi ini menyebabkan pemahaman masyarakat terhadap wakaf produktif belum sebaik pemahaman terhadap wakaf uang, padahal wakaf produktif memberikan dampak positif tidak hanya secara fisik, tetapi juga secara spiritual. Penelitian ini berangkat dari asumsi bahwa wakaf memiliki nilai kemanfaatan sebagai bentuk pelaksanaan perintah Allah Swt. untuk berwakaf. Esensi dari dampak hukum wakaf mencakup empat aspek utama, yaitu tubuh yang kuat, akal yang sehat, jiwa yang sehat, dan kecukupan harta. Individu yang memperoleh kebahagiaan melalui implementasi nilai-nilai wakaf terbukti merasakan kenikmatan dalam kehidupan sehari-hari, ketenangan batin, kepuasan dalam kehidupan rumah tangga dan pekerjaan, serta bahkan mengalami manfaat berupa pemulihan kesehatan. Hasil eksplorasi penelitian menunjukkan bahwa wakif yang harta wakafnya dikelola secara produktif dan memberikan manfaat yang berkelanjutan terbukti merasakan dampak yang luar biasa dalam kehidupan mereka sebagai salah satu manifestasi dari hikmah disyariatkannya wakaf.

Kata Kunci: Hukum, Kesehatan Mental, Waqof

Introduction

The virtue of waqf, whether material or non-material, is carried out spontaneously and voluntarily by an individual as a form of goodness with the aim of expecting the blessing and reward of Allah SWT so that it can invite various good things in the life of the waqif, such as abundant sustenance and a life condition that is always in good health. As Allah's promise which has become a legal rule that by doing good things such as charity and waqf, a person will get to heaven, be given a special door to heaven, erase sins, be furthest from the fire of hell, receive multiple rewards, serve as a cure for various diseases, open the door to sustenance, be furthest from disasters, extinguish the heat of the grave and receive shade on the Day of Judgment, receive rewards from continuous charity that never ends, and prolong life.

As several people whose lives researchers have studied through various sources and references such as direct interviews, information from relatives or neighbors, and confessions conveyed in national forums. Apart from that, mental health can be achieved well after waqf is carried out by an individual so that he can achieve harmony in the functions of his soul, can create a feeling of happiness and health, can avoid mental disorders, can face life's challenges and trials well,

can have a positive attitude towards himself and others and can become a motivation for the spirit of waqf that is contagious to other people or close relatives.

Motivation is the process of generating, maintaining and controlling interests, especially in positive things that invite a lot of goodness. Motivation is very important, motivation can encourage the spirit of spreading goodness, and conversely, a lack of motivation will weaken the spirit of spreading goodness, and by means of guidance a positive and constructive understanding of things that are not yet known to develop them positively. Allah has created humans with the intention of obeying Him and obeying all His commands. Kindness is something that was initiated by Allah SWT. to be done by humans. Although, in general, to apply it in everyday life requires a strong determination based on true faith (Suratmo, 2015).

The belief that a person's time in this world is short, means that they will be able to do good deeds easily, thus fulfilling their hope of meeting Allah SWT with the best provision, namely piety. Waqf is an act that every Muslim can perform to increase their provision basket, thereby gaining Allah SWT's love and approval. Waqf is a gift, both material and non-material, from a person, sincerely and voluntarily, in the hope of reward and approval from Allah SWT. Waqf in material form can be in the form of property given to bring benefits to the beneficiary (Rusdi, 2018).

Method

This study employs a descriptive qualitative approach, utilizing a literature review method. The qualitative approach was chosen because it is suitable to reveal the importance of alkhair in this study, one of the strategies for preparing regulations in Islam, especially al-maslahah, was used. As the term indicates, maşlafiah is achieving all kinds of benefits or eliminating all possible losses. Benefit is a statement of general happiness obtained from the effort that has been made and everything that is still related to that benefit, while loss is the

absolute result that is unpleasant and torturous or everything that is related to loss. Maslahah returns to the solidity of human existence and ideal life. Taking benefits and getting rid of bad things in life can also be called continuing life in this world for life in the afterlife. The use of maşlafiah and mafsadah is not something pure, it is not determined by the power that controls it and the quantity of practice carried out. If the maşlafiah is more diverse and down to earth then it is called maşlafiah, conversely if the maşlafiah is more diverse and down to earth then it is called a mafsadah group (Syatibi & Ishaq, 1997).

Al-maslahah is in accordance with the importance of alkhair which has a similar meaning to goodness. The importance of maslahah was stated by Izz al-Commotion Abd al-Salam (d. 660 AH). In the view of Izz al-Racket Abdal-Salam, maslahah cannot be separated from alkhair (honesty), al-naf' (benefit), al-husn (goodness). (Nahrawi, 1994).

This socio-political way of thinking is better equipped to illustrate alkhair, which states that a worthy value can be obtained by assuming that humans have a social nature, which thus can bring alphasalah or satisfaction. Axiology is derived from the words axios and logos, two Greek words. Axios means self-esteem, valid, true, and appropriate, while logos means information, hypothesis, and thought. Furthermore, axiology is a science or hypothesis that has significant value (the hypothesis of appreciation). Axiology is a hypothesis of values linked to the usefulness of the information obtained (Nurroh, 2017). Mukhtar Latif further stated that value is something valuable that everyone desires because it benefits many people (Jawaid et al., 2015).

From this, it can be assumed that the person who prepares The waqf will receive tuflihu only if the waqf is made in accordance with the waqf and he himself brings the waqf. And Alkhair itself is an inseparable unit of prostration, prostration and Waqif worship to Allah.

Results and Discussion

The results of the study show that the waqif who donated their wealth and blessings were used beneficially for both obvious and difficult-to-understand causes, thus creating a group of waqif who were proven to have received much good in their lives. On the other hand, Waqif who donated but did not fully benefit according to their vows, therefore did not receive the full good. This shows the legal impact of the coherent reality in the phenomenon or an event that the good obtained by the waqif is when he gave his most beloved property, as well as surrender and love to Allah in his life. Therefore, it is appropriate for Muslims who long for true happiness, both physical and spiritual, always pursue goodness by donating their best assets, prostration and sincere worship to Allah.

Based on the results of the literature review, the implementation of waqf means to stop, hold, or remain silent. Waqf is often defined as property used for the benefit of the community, with the understanding that it is essentially preserved and its benefits are used for the public good. Waqf is typically managed by a nazir (the trustee of the waqif) (Al-Asyhar & Djunaidi, 2007). Terminologically, waqf is a gift that, in practice, involves retaining original ownership, and its benefits are made available to the public. The purpose of retaining original ownership is to hold the waqf asset so that it cannot be sold, mortgaged, donated, rented, inherited, or otherwise transferred. The method of use is determined by the donor's wishes without any compensation (Ministry of Religious Affairs, 2007).

Meanwhile, explicative waqf can be characterized as resources given for creative activities, with the proceeds distributed in accordance with the waqf's purpose. For example, land is given for farming, or springs are given to collect water (Farid, 2022). Furthermore, beneficial waqf can also be defined as resources used for creative purposes in the fields of industry, agriculture, trade, and administration. The benefit lies not in the direct results of the waqf, but rather in the net benefits arising from the waqf. This includes increasing waqf given to

qualified individuals simultaneously for the purpose of waqf (Wibawa et al., 2021). This is a plan to oversee the gifts given by individuals, making them useful, thereby generating economic surplus. Gifts in this situation can be movable property, such as cash and precious metals, or non-perishable goods, such as land and buildings.

Essentially, waqf must be beneficial if it is capable of creating, because it must be able to achieve its objectives if successful and utilized according to its name (*mauquf alaih*). In Islamic history, the first waqf actor was Umar ibn al-Khattab, who donated a fertile garden in Khaybar. Furthermore, his garden was maintained, and the proceeds were used for the benefit of the community. Judging from its implementation system, Umar's activities were a productive ideology that brought financial benefits and public welfare (Ayyu, 2016).

In the effective utilization of waqf resources, the primary role in the effective utilization of waqf resources is the waqf owner, namely individuals, associations, and legal entities that rely on waqf institutions to coordinate and manage waqf. Property Waqf: Although referring to Islamic jurisprudence (*fiqh*) texts, it appears that scholars have not yet made *nazir* a pillar of waqf, as waqf essentially honors *tabarru*, that is, giving voluntary gifts without expecting anything in return. However, considering the purpose of waqf, which is to safeguard the benefits of waqf income, the existence of a *nazir* is essential. The *nazir* has the responsibility and obligation to safeguard, maintain, and develop the waqf, and then distribute the proceeds and benefits for the waqf's intended purpose for the benefit of the community (Directorate of Waqf Empowerment, 2015).

Al-Falah literally means happiness. Humans always await happiness. According to Bertrand Russell in Yasin et al. (2020): Humans have several steps or ladders to achieve happiness:

1. Delight in Life

This first level of happiness is the type of individual who can rejoice in the joys of life. In this situation, food and drink are pleasures of life worth knowing. They are inseparable from human existence.

2. Feelings of the Heart

Everyone has drives that can fulfill them, whether they are miserable, unhappy, happy, or neglected. Of all types of social relationships, human sentiments or motivations themselves can produce joy.

3. Fulfillment in the Household

The home is the focal point of pleasure and satisfaction. Some say that approximately 50% of the perfection of life lies in the greatness of marriage.

4. Livelihood

Islam teaches its followers not to live apathetically and believe that stars will fall from the sky. It also forbids individuals from acting solely to benefit this world until they know when they will neglect the great things of the past. The most ideal way in Islam is to live in balance between this world and the hereafter. From one perspective, we do ordinary things since we live in this world, but once again, we need to work for greater things because we stop doing them.

5. Achieving Struggle

Struggle is the ability of the human soul and spirit to defend itself. And you will be happy when you achieve what you strive for. Moreover, by concentrating on joy, the fundamental comforter is human. There are two sources of human happiness, namely from within the human being

Conclusion

The findings of this study indicate that productive waqf provides multidimensional benefits for the waqif, encompassing both material and spiritual dimensions. Respondents consistently reported experiencing abundant sustenance, improved health, greater ease in worship, inner peace, and positive developments in their personal and professional lives after dedicating their wealth as waqf. These experiences reinforce the understanding that waqf serves

not only as a social and economic instrument but also as a means of strengthening one's relationship with Allah.

The study further demonstrates that the productive utilization of waqf assets enhances the perceived positive impact of waqf. Whether in the form of cash waqf or land waqf used for religious and educational purposes, respondents believed that the benefits extended beyond financial prosperity to include family well-being, stronger religious commitment, and psychological happiness. These findings support the concept of Islamic humanizing values, in which waqf contributes to holistic human development by integrating physical, intellectual, spiritual, and social well-being.

In conclusion, productive waqf represents a sustainable form of Islamic philanthropy that creates lasting benefits for both society and the waqif. Although the findings are based on a limited number of cases, they suggest that sincere and productive waqf can become a source of individual happiness, social welfare, and spiritual fulfillment. Future studies involving a larger number of participants are recommended to further validate and expand these findings.

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