

Educational Values In The Waqf Of The Prophet's Companions and Its Implications For Indonesian Muslim Society (A Review Of The Waqf Hadiths Of Umar Bin Khattab, Utsman Bin Affan, and Abu Thalhah Al-Anshari)

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Abstract

Received: 2 April 2024

Revised: 3 Juni 2024

Accepted: 30 Juni 2024

This research aims to add to the scientific treasure by emulating the waqf of the Prophet's companions and its implications for Muslim society in Indonesia. This method uses a qualitative approach with literature study as the main source of research. This research is specific in studying hadiths related to the waqf of Umar bin Khattab, Ustman bin Affan and Abu Talbah Al-Anshari. The results of the study explain some educational values that can be taken in developing the concept of waqf-based education, including competing in goodness, ta'awun in helping others, wealth as a means of charity jariyah, waqf with the best assets and the role of waqf that is growing and sustainable.

Keywords: *Educational, Waqf, Companions of the Prophet, Indonesian Muslims.*

INTRODUCTION

Education is a process that covers all phases of human life, starting from conception until human life ends. Education aims to enable humans to develop optimally in each phase of their development. If a person is in the crawling phase, then with education, he must be able to crawl well. If someone is in the walking phase, then with education he must achieve the ability to walk optimally (Munawwaroh, 2019). In an Islamic perspective, the basis and purpose of education in general can be stated that the purpose of education is the formation of a perfect individual personality (kaffah). Humans who have this kind of personality are humans who reflect the integrity of their essence as individual, social, moral, and divine beings (Panjaitan, 2023).

Islam also came to pay very great attention to education and its implementation. This, among others, can be seen historically that Muslims already have a very important role in education, the results of which can still be felt today (Nurhuda & Aini Setyaningtyas, 2021). In the Qur'an, the word example is projected with the word uswah which is then given an attribute behind it such as the nature of hasanah which means good. So there is the expression uswatun hasanah which means a good example. These uswah words in the Qur'an are repeated three times by taking samples in the prophets, namely the Prophet Muhammad SAW, Prophet Ibrahim AS, and people who have firm faith in Allah (Nata, 1997; Mustofa, 2019).

In addition to the Prophets, we can also emulate the Companions. Although the distance between us and the companions of the Prophet has been separated by centuries, the fragrance and greatness of their names have not disappeared over time. Throughout the history of mankind, they are good examples after the Prophet Muhammad. The fragrance of their names will remain eternal because the Qur'an has immortalized them (Bafadhol, 2015). One of the traits that we can emulate from the Companions is their enthusiasm for waqf. There is even an atsar from Jabir bin Abdillah, "None of the companions of the Prophet SAW had the ability, except they made waqf." Waqf is one of the pillars of philanthropy known in Islam. Historically, the journey of waqf seems static compared to the management of other social funds such as zakat, infaq and sadaqah, so it can be said that waqf management in Indonesia is still far from expectations (achmad siddiq, 2011).

The word "waqf" comes from the Arabic word "waqafa" which means "to hold" or "to stop". Al Waqf in Arabic contains several meanings, namely holding property to be waqfed. In sharia waqf means holding property and giving its benefits in the way of Allah SWT. Etymologically, waqf is "al-habs", which means to hold back, epistemologically it is the retention or benefit (al-manfa'ah). While in terms, it can refer to Law No. 41 of 2004 concerning waqf, namely waqf is a legal act of waqif to separate and / or submit part of his property to be utilized forever or for a certain period in accordance with his interests for the purposes of worship and / or public welfare according to sharia (Nurul Faizah Rahmah, 2022).

Waqf is one of the sources of economic power for Muslims that is now receiving attention from various circles. Waqf is also an instrument of Islamic philanthropy that plays a role in empowering the economy for the benefit of the people. With this statement based on history from the time of the Prophet and his companions. First, the story of the Prophet who donated his land to build a mosque and seven dates in Medina to be distributed to the poor. Second, the story of Umar bin Khattab who endowed land and from the proceeds of the management of land waqf used for the poor, relatives, servants, sabilillah, and guests. Third, Uthman bin Affan, who endowed wells and date gardens that are utilized by Arabs to this day (Pramono et al., 2019). Fourth, Abu Talhah who donated a plot of garden which was very expensive and was used for the benefit of the people (Nurul Faizah Rahmah, 2022).

Abu Hurairah reported that the Prophet said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ

"When a man dies, all his deeds are cut off, except for three things: sadaqah jariyah, useful knowledge and righteous children who pray for him." (Muslim in al-Musnid al-Shahih No. 1632). The explanation of the hadith above that shadaqah jariyah is explained by the scholars by the name

of waqf. Imam Nawawi said that in the hadith there is evidence that justifies the law of waqf and the great reward for those who do it. Meanwhile, Imam Muhammad Isma'il al-Kahlani mentioned the scholars' interpretation of the word shadaqah jariyah by saying that the hadith was stated in the waqf chapter, because the scholars interpreted shadaqah jariyah as waqf (Latifah & Jamal, 2019).

Waqf is declared valid if all the pillars and conditions are fulfilled completely. The pillars (elements that make up) waqf consist of: the person who waqf (waqif), the waqf property (al-mauquf), the recipient of the waqf (al-mauquf 'alaih), and the contract or statement of waqf ('aqd al-waqf aw shigat al-waqf) from the person who waqf. These four pillars, each of which has conditions, namely; The person who makes a waqf must have the ability to act under Islamic law, namely adulthood, sound mind, not limited in his control over his property (ghair mahjur 'alaih), and owns the property he wants to endow. As for the object to be waqf, it must be in the form of goods that are legal to be traded, fully owned by the waqif at the time of waqf, useful, and permanent in substance (baqa' 'ainihi), clearly stated in terms of type, amount and limit. The waqf statement from the waqif must be firm and clear in its purpose, not limited by time, and not linked to a condition (interest) (Zainuddin, 2017).

The purpose of waqf is not merely to collect donations, but it has many positive aspects for mankind, including: (1) Showing concern for the needs of the community. (2) Fostering affectionate relationships between the Waqif and members of the community. (3) Moral benefits for the Waqif, namely the continuous flow of rewards, as long as the waqf is utilized by the waqf recipient. The reward, which in the Quranic term "tsawab" is eternal pleasure in the hereafter. (4) A source of providing facilities for worship, education, health, housing, and so on for a long time. Because: (a) Waqf assets cannot be sold, inherited, or given away. The purpose of this prohibition is to prevent the status of waqf assets from changing from public property to private property. Thus, waqf will remain a source of funds for the community at large. (b) Distributed to parties who will be able to enjoy the waqf property for as long as possible. (5) A productive source of funds (generates a lot of results) for a long time (Rahman, 2009).

The Indonesian Waqf Board in 2021 released the potential for cash waqf (money) to reach IDR 180 Trillion per year. Based on the report as of March 2023, the collection of cash waqf has reached IDR 2.07 Trillion, consisting of waqf through money and cash waqf including the accumulated issuance of Cash Waqf Linked Sukuk (CWLS) of IDR 678.15 Billion. The success of the cash waqf collection cannot be separated from the large number of cash waqf management institutions, which are currently carried out by 311 cash waqf nadzir institutions and 37 Cash Waqf Recipient Sharia Financial Institutions (LKS PWU). In addition to cash waqf, the potential of waqf

land is also very large. Based on the Ministry of Religious Affairs' Waqf Information System, waqf land in Indonesia is spread across 440.5 thousand points with a total area of 57.2 hectares. The waqf land is used for mosques, schools, tombs, Islamic boarding schools, and other social assets (Jamilullah, 2023).

Indonesia is a Muslim-majority country, but the development of waqf is still far from its potential. Lack of understanding and role modeling the goodness of waqf is still a complex problem in this country. This is because the values of sharing with others have begun to be eroded by the values of individualism and materialism that only benefit themselves. Based on the above problems, the researcher then took the initiative to conduct research related to educational values in waqf through a review of the waqf hadith of the Companions, which was devoted to three companions of the Prophet SAW; namely Umar bin Khattab, Uthman bin Affan and Abu Talhah Al-Anshari.

METHODS

The method of this article uses library research, which is a method of collecting data by understanding and studying theories from various literature related to research. Data collection by finding sources and constructing from various sources such as books, journals, and existing research (Fadli, 2021). This research also examines hadiths related to the waqf of the Prophet's companions. The data is analyzed by classifying, finding similarities and differences, giving views and combining them. This study aims to examine the concept and praxis of qualitative and combined research method approaches in educational research. This study is expected to be able to add new treasures of thought around the development of concepts and implementation of scientific research methods in the field of education (Waruwu, 2023).

RESULT AND DISCUSSIONS

1. Profiles of three companions of the prophet

a. Umar bin Khattab

Umar bin Khattab was born in the year 13 after the year of the Elephant. At the time of Umar's birth, the Arabs were still practicing dynamism with a God they called Latta and Uzza. Even so there have also developed other religions such as Christianity, Magi and Judaism. It can be said that at the time of Umar's birth the Arabs were still in the period of ignorance. But here the meaning of ignorance in the context of the Arabs at that time did not mean that the Arabs were not knowledgeable. But on the contrary, the Arabs could be said to be advanced in terms of trade and literature. This shows that the Arabs have more knowledge. The figure of Umar ibn Al-Khaththab has the full name Umar bin Khaththab

bin Nufail bin Abd Al-Uzza bin Ribaah bin Abdillah bin Qart bin Razail bin 'adi bin Ka'ab bin Lu'ay was a caliph who replaced Caliph AbuBakar Ash-Shiddiq. He was one of the most influential companions of the Prophet Muhammad SAW, namely Abu Bakr As-Siddiq, Umar bin Khattab, Usman bin Affan and Ali bin Abi Talib. A figure of the greatest Caliph throughout history after the leadership of the Prophet Muhammad SAW. His greatness lies in his success, both as a wise statesman and as an expert mujtahid in building a great state established on the principles of justice, equality and brotherhood taught by the Prophet Muhammad SAW. In his various skills, Umar ibn Al-Khaththab was known as a friend and a very wise and creative figure, even a genius (Justan et al., 2024).

b. Utsman bin Affan

His name was Utsman bin Affan bin Al-'Ash bin Umayyah, bin Abdus Shams bin Abdi Manaf bin Qushay bin Kilab bin Murrah bin Ka'ab bin Luay bin Ghalib, Al-Qurashi Al-Umawi Al-Makki Al-Madani, Abu 'Amr. Besides being known as Abu 'Amr he was also called Abu Abdullah and Abu Laila. Uthman bin Affan was born in the sixth year of the Elephant. His mother was named Arwa bint Kuraiz bin Rabi'ah bin Habib bin Abdu Shams. While his maternal grandmother was named Al Baidha' bint Abdul Muttalib, the aunt of the Messenger of Allah SAW, the twin sister of Abdullah, the father of the Messenger of Allah SAW, and she was one of those who accepted Islam at the beginning of the Islamic missionary journey. The reign of Utsman bin Affan was the longest when compared to other caliphs, namely 12 years; 24-36 AH / 644-656 AD. The beginning of Utsman's reign, about 6 years of his reign was full of various achievements. Utsman bin Affan had the longest reign (644-656) and has its own story in the pages of history. Starting from the way his election was considered the most democratic, as well as Uthman's reign which was used as the basis for the end of the first expansion of Islamic territory. At first, the reign of Caliph Utsman was very dynamic but in the end it ended very tragically because it was colored by slander and ended with a rebellion that caused the Caliph to be killed (Arfah, 2021).

c. Abu Talhah Al-Anshari

Abu Talhah al-Anshari was Zaid bin Sahl bin al-Aswad bin Haram bin Amr bin Malik bin an-Najjar al-Anshari al-Khazraji. But he is more famous by his kun-yah Abu Talhah. His mother was Ubadah bint Malik bin Adi bin Zaid. Abu Talhah was one of the companions who participated in the Role of Badr. Abu Talhah was a famously brave companion. An expert in archery in the days of jahiliyah and Islam. He was one of the twelve people who participated in the Aqobah allegiance and was one of the Anshar figures. In the narration of al-Bukhari from Ishaq bin Abdullah bin Abu Talhah. Abdullah heard Anas bin Malik narrate,

“Abu Talhah said to Ummu Sulaim, 'I heard the voice of the Messenger of Allah so soft. I know he is hungry. Do you have anything?' His wife said, 'Yes'. Then I took out some wheat. And I took a cover of cloth to cover the bread. And tucked some of it under my hand. My husband told me to go to the Messenger of Allah. So I went. It turned out that the Messenger of Allah was in the mosque with the people. I stood before them. The Messenger of Allah said to me, 'Abu Talhah sent you here?' 'Yes', I replied. He said again, 'Bringing food?' 'Yes', I replied again. The Messenger of Allah said to those who were with him, 'Stand up'. They all set out with me. When I got home, I told Abu Talhah what had happened. Abu Talhah said, 'Umm Sulaim, the Messenger of Allah came with many people, but we did not have enough food for them'. Umm Sulaim said, 'Allah and His Messenger know better'. Abu Talhah welcomed the Messenger of Allah. The Messenger of Allah said, 'Umm Sulaim, what do you have?' I brought bread. then I ate it. Then the Messenger of Allah said about the food whatever Allah wanted him to say. Then he ordered, 'Allow 10 people (to eat)'. They were given permission. Then they ate until they were full and left the house. He said again, 'Allow 10 more people'. Then they ate their fill and left the house. He said again, 'Allow 10 more people'. Then they ate their fill and left the house. He said again, 'Allow 10 more people'. Everyone ate until they were full. There were 80 of them. Historians differ on when Abu Talhah died. Al-Waqidi is of the opinion that Abu Talhah died in 34 A.H. Uthman bin Affan led his funeral prayer. There are also those who argue that Abu Talhah died in 32 AH and there are still other opinions about the year of his death (Hadi, 2021).

2. Educative Values of Waqf of Friends in Hadith Review

a. Umar bin Khattab

“Yahya bin Yahya at-Tamimy has narrated the hadith to us, Sulaim bin Akhdar has narrated the hadith from Ibn Aun from Nafi‘ from Ibn Umar, he said; Umar had gotten a piece of land in Khaibar, he then went to the Prophet to ask his opinion regarding the land, he said: 'O Messenger of Allah, I got a piece of land in Khaibar. I have never gotten a treasure that is more valuable to me than that land. So what do you command me?'” He said: “If you wish, keep the original, and give in charity (the proceeds). “So with this instruction, Umar donated the benefit of the land, promising not to sell the land, not to inherit (give) it, and not to give it as a gift. Umar gave the proceeds to the poor, relatives, slaves, those in the path of Allah, ibnu sabil, and guests. There is nothing wrong with the one who takes care of it eating some of the proceeds in a reasonable way or giving it to a friend. Another narration reads: “But it is not permissible to control and collect the original as if it were one's own. (Bukhari Muslim).

The above hadith became the concept of waqf by the scholars on the basis of; the order to hold property, to be used for public purposes, to be cut off from ownership, and the goods are not perishable. The proceeds of the waqf from Umar were then used to spend on the poor, relatives by blood, to free slaves, or to pay fines for people who bear the burden of expiation, to help people who are fighting in the way of Allah to exalt His sentence and help His religion, to feed strangers (not from the country concerned) who are traveling and have run out of money, or to feed their guests. Similarly, it is permissible for the people who manage the land to take food for themselves and their friends as much as they need without intending to accumulate wealth (Nurudin, 2015).

From Umar's story above, it can be interpreted that initially, waqf in Islam was about the economic empowerment of the people, not just worship. As found in Indonesia and the Islamic world in general, the interests of waqf are still limited to issues of worship and education. Whereas if the Muslim community has been able to improve economic progress, then other issues will also be raised. For this reason, the waqf movement in the context of economic empowerment is very close to the Prophet's sunnah, so it needs to be developed (as-San'ani: 1958; Nurudin, 2015).

b. Utsman bin Affan

Companion Utsman bin Affan had also donated the Raumah well whose water was used to provide drinking for the Muslims. Previously, the owner of this well made it difficult in terms of price, so the Prophet recommended and made the purchase of the Raumah well a sunnah for the Companions (Kasdi, 2018). Rasulullah SAW, said: "O my Companions, whoever among you donates his wealth to be able to free the well, then donates it to the people, will get Allah's Paradise," (HR. Muslim).

In a narration, the Companion Uthman bin Affan bought a well because the city of Medina was hit by famine and prolonged drought so that there was a shortage of clean water. At that time the condition of the wells owned by the surrounding community in the city of Medina was dry. Then there was a well that still had water owned by a Jew named Raumah. During a drought like this, it was an opportunity for Raumah to charge people who wanted to take water from his well. Companion Uthman bin Affan came to the well and offered a high price but the offer was immediately rejected by Raumah. Then Uthman also had the initiative to offer a higher price than before with the condition that the ownership of the well was rotated alternately. One day belonged to Uthman bin Affan and the next day belonged to the Jew. After an agreement with Raumah the owner of the well, Uthman finally invited the surrounding community to take water for free and advised that each family take

water to stock up for two days because of the rotating ownership agreement. The next day, no one came to the well to buy water. Raumah gave up so in the end, the Jew fully sold the well to Uthman bin Affan. For the sake of the benefit of the ummah, Uthman bin Affan endowed the well to be used by the local residents. From this story, there are great benefits from waqf for the benefit of the ummah (Nawwaf & Saifulloh, 2023).

c. Abu Talhah Al-Anshari

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

You will not attain to (perfect) virtue until you spend (give in charity) what you love. And whatever you give in charity, Allah knows best. (QS. Al-Imran: 92)

In the book Mukhtasar Tafsir Ibn Kathir, Imam Ahmad from Anas bin Malik, he said: “That Abu Talhah was a wealthy man, had one of the gardens that he loved very much, namely Bairuha', the garden overlooks the Medina Mosque, the Messenger of Allah SAW always entered the garden and drank the water which was very clear”. Anas said: “When this verse (above) was revealed, Abu Talhah said: “O Rasulallah, indeed among my treasures that I love very much is the garden of Bairuha', I give it in charity to Allah SWT and I hope for the good that is stored with Allah SWT, and I leave it to you O Rasulallah according to the provisions of Allah, then the Prophet SAW said: “Bakh, bakh, (good) how noble his soul is, that is the treasure that brings great profit, that is the treasure that brings great profit, and I have heard from you, and I think that the treasure should be given in charity) to your relatives.” I will do it, O Messenger of Allah. Then Abu Talhah distributed it to his relatives and his uncle's son. (HR. Imam Bukhari and Muslim) (Hasanah, 2018).

The Educational Values that we can take from the three waqf hadiths of the Companions above are:

- 1) Competing in doing good, as a Muslim, of course we are strongly encouraged to do good deeds. This is because there are so many benefits that a Muslim gets when he hurries to do good. Among them will increase the reward and bring him closer to Allah SWT.
- 2) Islam teaches its people not to be selfish (individualism). However, Islam teaches its people to pay attention to brothers and sisters in need.
- 3) The wealth that Allah SWT gives us is not just to provide fame or a luxurious lifestyle. But it becomes a means of goodness for us to share with others and as a jariyah charity.
- 4) It is prioritized in giving waqf to give the best property and intend it all because of Allah SWT.
- 5) In addition to the commandments of zakat, infaq and alms. Allah SWT and His Messenger also teach us the importance of waqf in the development of the community

economy. ZIS assets that tend to be consumptive are directly distributed to mustahik in contrast to waqf which is continuously growing and sustainable.

3. Implications for Indonesian Muslim Society

The enormous potential of waqf in Indonesia should be a good deed project for Muslims. As data from the Indonesian Waqf Board, the potential of cash waqf reaches 180 trillion/year. Unfortunately, the realization of cash waqf collection is still far from the potential of cash waqf, which is 2.07 trillion. This is due to the low level of public literacy regarding cash waqf. People's understanding is that waqf is only for 3M (mosques, madrasas and graveyards). Likewise, land waqf is still unproductive in nature. So that its utilization is less developed in economic empowerment, it is still more directed towards the construction of places of worship and social advice. Another problem with land waqf is that there are still many nazirs who have not processed their waqf certificates. This will certainly be a problem in the future for the preservation of waqf assets, if the heirs sue them.

Based on research, Indonesia is actually the most generous country in the world. Indonesia has retained its title as the most generous country in the world for the 6th consecutive time based on the World Giving Index 2023 report issued by the Charities Aid Foundation (CAF). Of the 142 countries recorded with a total of more than 147,186 respondents, Indonesia achieved an index score of 68 points where the second position was occupied by Ukraine with 62 points and third Kenya with 60 points. The three aspects assessed in this report are helping others (helped a stranger), donated money, and participation in volunteered time (Indonesia, 2023). This research is a lesson that the generosity of the Indonesian people is still very high and if channeled through waqf, it is certainly a very good potential in its empowerment.

Exemplifying the educational values of the waqf of the Companions needs to be encouraged in the Muslim community in Indonesia. This is because the widespread individualism, materialism, and hedonism in society have caused them to drift away from religious values. Therefore, socializing the productive waqf movement to the community must continue to be done, either through the da'wah pulpit, mass and electronic media, or through educational institutions. It is hoped that with the socialization of this activity, the vast potential of waqf can be maximized and its benefits can reach all Indonesian people. With the development of waqf, this will also strengthen the Indonesian culture of gotong royong, which is now starting to fade in the community.

CONCLUSION

By studying the hadith about the waqf of the Prophet's companions, we can learn many lessons. The virtue of the Prophet's companions, their high position and degree is understood by all Muslims of the world. Allah even says, "Allah is pleased with them and they are pleased with Him. Such is the reward for those who fear their Lord." As a Muslim, emulating the behavior of the Companions is a good practice, especially if you emulate them in waqf. The hadith about the waqf of Umar bin Khattab, Ustman bin Affan and Abu Talhah Al-Anshari teaches Muslims to compete in goodness (waqf). Indonesia is one of the countries with the largest Muslim majority in the world. In addition, the potential of waqf is also very large, but unfortunately this great potential has not been able to be realized properly. The exemplary values exemplified by the Companions are expected to mobilize the spirit of waqf, reviving the culture of mutual cooperation in goodness.

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