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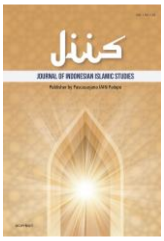

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A Study of the Maudhu'i Hadith on Waqf and Its Implications in Addressing Contemporary Economic Deviations

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Abstract

Waqf holds a strategic position within the Islamic economic system due to its ability to integrate spiritual values with socio-economic functions. This study aims to examine the implementation of the thematic (maudhu'i) approach in understanding hadiths related to waqf and to evaluate their relevance in strengthening contemporary Islamic economics. This research employs a qualitative method based on a literature review with a descriptive-analytical approach. Primary data were derived from hadiths found in major collections, analyzed through thematic classification, validation of chains of narration (sanad) and content (matan), and critical analysis. The findings indicate that waqf-related hadiths can be categorized into several key themes, including waqf jurisprudence, social benefits, and productive waqf. The validity of the hadiths is supported through takhrij and sanad-matan criticism, while their correlation with Islamic economic principles is reflected in social justice, wealth redistribution, and community empowerment. Innovations such as cash waqf, waqf sukuk, and Islamic fintech have expanded the scope of waqf implementation in sustainable economic development. Government bodies and financial institutions play a strategic role in strengthening the waqf ecosystem through supportive regulations and public literacy. This study concludes that integrating hadith scholarship and Islamic economics through the thematic approach makes a significant contribution to advancing both the knowledge and practice of waqf in the contemporary era.

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Introduction

In the contemporary dynamics of the global economic system, economic distortions have emerged as increasingly complex and deeply rooted issues. These distortions are not only present in international relations but also infiltrate domestic and local economic structures. They can be categorized into three main areas: economic inequality, corruption, and systemic failure resulting from ineffective economic policies. The gap between developed and developing countries continues to widen, exacerbated by the uneven integration of global markets (Dwi Astuti & Fathun, 2020). Within this context, micro, small, and medium enterprises (MSMEs) in developing nations often struggle to adapt under the dominance of capital-rich economic actors (Fandika et al., 2024). Meanwhile, corruption not only erodes public trust but also intensifies social disparities, as demonstrated by the limited role of grassroots organizations such as La Via Campesina in opposing biased regulations (Syafik, 2023). Furthermore, long-term policy failures, exemplified by China's debt diplomacy, reveal that strategies driven by short-term profit may undermine the stability of sustainable development (Al-Fadhat & Prasetio, 2022); (Ismamudi et al., 2023)

In this context, the Islamic economic system offers an alternative approach that integrates spiritual, ethical, and social dimensions. Unlike the capitalist system that centers on individual wealth accumulation and market liberalization, Islamic economics emphasizes justice, balance, and equitable distribution of wealth. Ownership is not absolute but is framed within social responsibility. (Dewantara, 2020) notes that capitalism tends to exacerbate inequality due to the dominance of capital owners over production resources. Conversely, wealth distribution in Islam is anchored in social mechanisms such as zakat and waqf, which actively prevent marginalization. (Syarigawir et al., 2023) stress the importance of synergy between state and society in optimizing wealth distribution, while (Putra et al., 2022) find that sharia-based income distribution significantly enhances social welfare.

One of the key instruments for wealth distribution and social protection in Islam is waqf. Historically, waqf has served as a foundational pillar of social development, ranging from education to healthcare. During the caliphate era, waqf assets were extensively utilized to establish educational institutions and hospitals (Adinta & Taufiq Nur, 2020). With professional management based on the values of maqashid shariah, waqf has also proven effective in alleviating poverty and reducing economic disparities (Rahmalina et al., 2023). Waqf-based initiatives in various countries have yielded positive outcomes, such as in Jordan, where waqf was used to establish health clinics and educational institutions (Wijaya et al., 2023). Modern innovations such as cash waqf have broadened public participation and promoted Islamic financial inclusion (Said & Ali Amiruddin, 2019); (Maisyarah & Hadi, 2024).

Despite its immense potential, public perception and understanding of waqf among Muslims remain a challenge. (Busari, 2024) illustrates that social waqf plays a critical role in crisis response, especially during the COVID-19 pandemic. However, (Medias et al., 2021) and (Abdu et al., 2023) report that a lack of information and understanding about waqf continues to hinder public contribution, particularly among entrepreneurs. On the other hand, millennials exhibit high interest in cash waqf due to its flexibility and compatibility with the digital lifestyle (Widiastuti et al., 2022). (Lamido & Haneef, 2021) underscore the necessity of developing waqf-based business models focused on economic empowerment as structural solutions.

Within the broader framework of Islamic economic development, hadiths play a central role as the second source of Islamic law after the Qur'an. Hadiths that promote justice, hard work, and honesty have shaped the economic ethos of Muslim communities (Dwi Astuti & Fathun, 2020). In numerous fatwas and economic decisions, hadiths serve as normative foundations to determine sharia-compliant economic practices (Fandika et al., 2024). This reflects that hadiths are not merely theoretical sources but also practical references in shaping Muslim economic behavior (Syafik, 2023); (Lubis et al., 2023).

In addressing contemporary economic challenges, the thematic (maudhu'i) approach to hadith becomes increasingly relevant. This method enables grouping of hadiths based on specific themes for in-depth analysis, including those concerning wealth distribution and asset management. Through this approach, hadith messages are not only understood textually but also contextually, aligned with the needs of the present era (Dwi Astuti & Fathun, 2020); (Fandika et al., 2024). Moreover, this approach functions pedagogically in Islamic economic education (Syafik, 2023) and as a tool to assess modern financial practices such as cryptocurrency and sharia-based fintech (Lubis et al., 2023).

Accordingly, this study aims to examine the hadiths of Prophet Muhammad (SAW) on waqf using the maudhu'i approach to trace, classify, and interpret their content as potential solutions to contemporary global economic distortions. This research seeks to bridge the normative textual dimension of hadith with modern economic realities and strengthen the framework of just wealth distribution. Previous studies on waqf-related hadiths have not systematically explored the relationship between the spiritual and structural dimensions of waqf and modern economic challenges. By analyzing hadiths on waqf from major hadith compilations through takhrij, syarh, and fiqh al-hadith methods, this study contributes not only to the development of thematic hadith studies but also provides a conceptual foundation for reinforcing an inclusive, ethical, and transformative Islamic economic system.

The novelty of this study lies in its integration of the maudhu'i approach with contemporary analysis of economic distortions, emphasizing waqf as a normative and strategic instrument in building an Islamic economic system. With a scope that encompasses the interpretation, validation, and implementation of waqf-related hadiths, this research aspires to produce a robust and applicable argumentative framework. It affirms that the solutions to global economic distortions are already embedded in Islamic teachings, particularly through the waqf institution delineated in the authentic and practical hadiths of Prophet Muhammad (SAW).

Method

This study is qualitative in nature and employs a thematic (maudhu'i) approach in the study of hadith. This approach is utilized to explore the hadiths of Prophet Muhammad (SAW) related to the theme of waqf and interpret them within the context of contemporary economic distortions. As stated by (Sholihat

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& Shintia, 2024), the maudhu'i approach aims to systematically explore the content of hadith based on specific themes that remain relevant to the developments of the era. This methodology is regarded as effective in responding to contextual challenges faced by the Muslim community today (Awadin & Hidayah, 2022).

The primary data sources for this research consist of hadiths of the Prophet Muhammad (SAW) found in the major hadith compilations (kutub al-tis'ah), such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, among others. Hadith selection is based on their thematic relevance to the research subject—namely, waqf. Secondary data sources include supporting literature from peer-reviewed academic journals, reference books, and previous research related to Islamic economics, thematic hadith studies, and contemporary waqf practices.

Data collection is carried out through library research, involving the identification, collection, and documentation of hadiths related to waqf. This technique enables the researcher to identify relevant hadiths in terms of their wording, meanings, and socio-economic contexts. Furthermore, the secondary literature utilized originates from reputable academic databases such as Scopus, Web of Science, and Google Scholar.

The validation of hadiths in this study involves two primary techniques widely recognized in hadith sciences: sanad (chain of narration) analysis and matan (text) analysis.

1. Sanad Analysis : Sanad refers to the chain of narrators that transmits a hadith back to the Prophet (SAW). This analysis is performed by assessing the integrity ('adalah) and accuracy (dhabt) of the narrators, as well as the continuity of the chain (ittiṣāl al-sanad). (Maulana et al., 2023) emphasize that hadith scholars apply critical methods to filter authentic hadiths in order to preserve the integrity of Islamic teachings. (Kurniawan et al., 2025) also highlight that hadiths from Sahih Bukhari and Sahih Muslim are often regarded as highly valid due to their stringent sanad critique methodology.
2. Matan Analysis: Matan, or the textual content of the hadith, is examined in terms of meaning, consistency with the Qur'an and other hadiths, and alignment with reason and empirical knowledge. (R. Firdaus et al., 2022) show that modern matan criticism involves scientific analysis to support contextual understanding. (Supandi et al., 2024) provide an example of how the hadith on ajwa dates was validated through scientific and medical analysis, illustrating that matan analysis can engage with empirical realities.

   The data analysis process involves several sequential steps:
   a. Takhrij Hadith: This involves tracing the origins of hadiths using classical hadith compilations and assessing the quality of their chains of narration. This step ensures the authenticity of the hadiths under examination.
   b. Thematic Classification: Identified hadiths are categorized under specific waqf-related themes, such as continuous charity (amal jariyah), productive waqf, wealth distribution, asset management, and socio-economic dimensions.

c. Sharh Hadith: This step involves interpreting the meanings of the hadiths with reference to classical and contemporary scholarly commentaries.
d. Fiqh al-Hadith: Legal and economic principles embedded in the hadiths are analyzed in alignment with the objectives of sharia (maqāṣid al-sharīʿah).
e. Application of Hadith: The values derived from the hadiths are applied to the context of global economic distortions, including wealth inequality, exploitation, and systemic failure. In this stage, critical discourse analysis and the integration of social sciences are used to contextualize hadith messages (Lailiyah et al., 2021);(Darmalaksana, 2020b)

To reinforce the linkage between hadith texts and modern economic conditions, this study integrates the following approaches:

a. Thematic and Qualitative Analysis: To identify deeper meanings of hadiths related to social justice and economic distribution (Aliyah, 2022)..
b. Critical Discourse Analysis: To reinterpret hadiths within contemporary socio-economic power structures (Tsakila et al., 2024).
c. Social and Economic Sciences: To align hadith values with economic policy and community development (Rina et al., 2024).
d. Big Data: Supplementary analysis using secondary data such as industry reports, economic statistics, and public policy documents to contextualize hadith data.

Interpretation is conducted inductively by synthesizing textual hadith analysis and contemporary literature. Generalizations are theoretical in nature, not aimed at statistical populations, but rather to enhance the scientific construction of the role of waqf-related hadiths in modern Islamic economics.

The maudhu'i approach is chosen for its flexibility and relevance in addressing thematic issues of contemporary complexity. As (Darmalaksana, 2020b) explains, this approach is effective for academic inquiry in higher education and holds significant potential for curriculum development based on Islamic values. Its strengths lie in its integrative, dynamic, and applicable nature.

With a systematic methodology grounded in primary sources, this study aspires to contribute both theoretically and practically to the understanding of hadiths on waqf and their application in addressing contemporary economic distortions.

Results

1. Categorization of Waqf Hadiths

   The examination of hadiths concerning waqf across the principal hadith compilations reveals consistent themes and core content. The key themes include legal aspects, social benefits, and the evolution of waqf forms from classical to contemporary perspectives. According to Makinudin, waqf refers to the irrevocable dedication of property by a donor (wakif), consistent with Arkham's view emphasizing the permanence of assets and the continuity of their benefits.

Ridlo's study reflects a paradigmatic shift from traditional waqf to productive waqf, targeting sectors such as education and community economic empowerment. Meanwhile, Yaakob et al. demonstrate that in al-Kutub al-Sittah, hadiths concerning mosque infrastructure waqf affirm the strategic value of waqf from the early Islamic period.

From a legal standpoint, Febriani and Mumtaz underline the importance of understanding both Islamic and national legal frameworks in managing waqf, particularly land endowments. Nashirun et al. highlight the pivotal role of national regulations in waqf land administration. Collectively, waqf hadiths demonstrate strong relevance to contemporary socio-economic dynamics and necessitate a synergistic legal understanding.

2. Contribution of Hadith Categories to Contemporary Islamic Economics

Waqf-related hadiths offer substantial contributions to the development of Islamic economics. (Ghazali & Aida Raffar, 2021) assert that waqf embodies philanthropic and social justice values. (R. Fitri & Wilantoro, 2018) add that waqf serves as an instrument for community economic development.

Hadiths addressing financial transactions provide foundational ethics for Islamic business conduct. (Hayati et al., 2024) observe that the principles contained in hadiths remain relevant in the digital transaction era. Similarly, hadiths on social justice and the prohibition of riba (usury) reinforce ethical norms within Islamic economics (Subaidi & Muchlasin, 2022).

(M. Fitri et al., 2024) and (Fitriawan Rahman et al., 2021) emphasize that hadith-based principles of justice and solidarity promote inclusive economics. Programs such as Cash Waqf Linked Sukuk (CWLS) illustrate that prophetic values can be practically implemented in national economic policy.

3. Thematic Classification Strategies of Hadiths

The process of thematic classification begins with topic selection. (Nilasari, 2020) notes the importance of choosing appropriate themes in the maudhu'i approach. Hadith collection is performed through the study of classical texts like al-Kutub al-Sittah. (Roi et al., 2024) highlight the significance of philological and historical methods.

The next step involves categorization based on validity and context. (Aminah et al., 2025) underscore the need to classify hadiths by their authenticity, while (Fitria et al., 2023) explore the link between social context and hadith messages. Evaluations of sanad and matan form the basis of takhrij, in line with the standards outlined by (Shaharuddin et al., 2021). Synthesis is achieved by integrating thematic hadiths into a cohesive narrative (Hidayatulloh et al., 2020). This process ensures coherence between the meanings of the hadiths and their contemporary applications.

4. Consistency of Waqf Hadiths Across Narrators and Collections

Despite narrative variations, studies affirm that the core principles of waqf remain consistent. (R. Fitri & Wilantoro, 2018) note the enduring social elements in waqf administration across various collections. (Ridlo, 2024) identifies asset permanence as a common thread in waqf-related hadiths. (Febriani & Mumtaz, 2023) confirm that classical hadiths still serve as primary references for waqf legislation in Indonesia. This highlights the universal and timeless nature of waqf principles, which remain relevant across different eras and contexts.

5. Validity of Hadiths: Sanad and Matan Criticism

    Sanad and matan are the two pillars of hadith validity. (Fikri et al., 2024) and (Hanafi, 2019) state that the reputation and integrity of narrators are key in sanad criticism. (Pramesta et al., 2024) stress that matan consistency with Islamic principles is a crucial validity criterion. Matan analysis considers alignment with Islamic teachings and socio-economic realities. (M. T. Firdaus & Suryadilaga, 2020) argue that matan criticism may employ modern sciences. (Hasan, 2022) emphasizes the importance of social context in understanding hadiths.

    Hadith validity significantly affects scholarly acceptance and implementation in Islamic law. (Usman & Nasir, 2022) assert that sahih hadiths form the basis for legal legitimacy. (M. T. Firdaus & Suryadilaga, 2020) highlight that sahih hadiths inspire the development of legal doctrines in muamalah, marriage, and individual rights.

6. Classical vs. Modern Hadith Criticism

    Classical hadith criticism focuses on sanad evaluation (Husen Al-Munawar, 2020); (Suryadinata, 2020). In contrast, modern approaches are more inclusive, incorporating matan criticism and hermeneutical interpretations (Akbari et al., 2025); (M. T. Firdaus & Suryadilaga, 2020). Contemporary scholars consider alignment with social realities, feminist values, and global contexts (Ni'mah, 2019); (Ninglasari et al., 2023). Digital methods enrich hadith studies through online databases and electronic publications (Darmalaksana, 2020a); (Mohd Nasir et al., 2021)

7. Digital Innovation in Hadith Takhrij

    The strategy of hadith takhrij has been transformed by digital technology. (Mohd Nasir et al., 2021) and (Fatihunnada, 2023) note that digital tools accelerate the search and verification of hadiths. Web platforms enable scholarly collaboration and discussion across disciplines.

    Social media also facilitates the dissemination of hadith takhrij findings (Awaliyah, 2022); (Hidayat, 2018). Matan analysis now includes interactive visualization such as infographics and videos, expanding public understanding (Mohd Nasir et al., 2021).

8. Islamic Economic Values in Waqf Hadiths

    Waqf hadiths emphasize social justice and wealth distribution. (Zaki Fuadi, 2018) and (Said & Ali Amiruddin, 2019) affirm waqf's role as a source of welfare. (Rohim, 2021) and (Sobiyanto et al., 2024) underscore the role of productive waqf in supporting MSMEs.

    Waqf promotes education and health via institutions like pesantren (Masyhadi, 2024). Good governance principles in waqf administration enhance transparency and public trust (Hafizd, 2021)). Waqf is also instrumental in post-pandemic recovery, as noted by (Sobiyanto et al., 2024), with a focus on social investment. (Samsuri, 2023) dan (Umar et al., 2023) assert that waqf represents a call for a just social order.

9. Continuous Charity (Sadaqah Jariyah) and Sustainable Economy

    Sadaqah jariyah yields long-term societal benefits. (Abdullah, 2014) shows the impact of educational investment on economic growth. (Oktaviany et al., 2022) report that charitable culture improves community economic conditions. (Badriyah & Munandar, 2021) dan (Munandar et al., 2020), find that sadaqah jariyah contributes to poverty reduction and inequality mitigation. (Malfiandri, 2023) describes it as a sustainable form of social investment.

10. Waqf as a Wealth Redistribution Mechanism

    Waqf provides social services and infrastructure (Indrayani & Azzaki, 2024). (Rasnawati et al., 2025) emphasize its long-term impact in breaking poverty cycles. (Syafuri, 2018) and (Sri Muntu, 2022) highlight the permanence of waqf assets as a basis for effective wealth redistribution. Good governance practices strengthen waqf's redistributive impact (Mu'is & Hamida, 2020); (Mubarok et al., 2025). (Tasriani, 2025) and (A. R. Ratnasari et al., 2025) add that waqf fosters social capital and solidarity within communities.

11. Challenges of Implementing Spiritual Hadith Values in Economic Policy

    The main challenge lies in integrating spiritual values with secular economic systems. Many policies prioritize short-term profit over social justice. The lack of sharia literacy among policymakers leads to partial implementation.

    Corporate Social Responsibility (CSR) programs often fail to reflect Islamic spiritual dimensions. Conventional regulations also lack flexibility in accommodating sharia principles. Bureaucratic constraints and limited understanding among public officials pose additional obstacles.

    Ultimately, evolving social dynamics demand adaptive policies aligned with contemporary developments. Only through a comprehensive and collaborative approach among scholars, policymakers, and the public can hadith-based spiritual values be effectively implemented in economic policies.

    The findings of this study demonstrate that waqf-related hadiths possess transformational potential for shaping an inclusive and just Islamic economic system. The maudhu'i approach facilitates rich integration between textual analysis and contextual application, supporting the formulation of economic policies that are not only material but also spiritual and ethical.

Discussion

Productive waqf, as an instrument within the Islamic economic system, is not merely a manifestation of religious devotion and spirituality but also embodies a substantial potential for empowering Muslim communities. In the contemporary context, the strategic use of waqf in economic and social development demands a more adaptive, innovative, and integrated approach. As (Abrori, 2022) affirms, productive waqf aims to allocate assets into sectors that directly impact employment generation and public services. This assertion underscores the necessity of translating the normative and spiritual ideals of waqf into tangible socioeconomic practices.

Previous research substantiates the multifaceted contributions of productive waqf, particularly in education, healthcare, and microeconomic empowerment. (Nuraini, 2024) confirms that cash waqf can support microenterprises and educational initiatives directly benefiting impoverished communities. This aligns with the findings of temuan (Purnomo & Khakim, 2019), who argue that effective management of productive waqf under appropriate regulatory frameworks can significantly address social needs. Nevertheless, these transformative potentials are often hindered by structural and cultural constraints, notably the limited public understanding and managerial capacities among nazhir. As (Widiastuti et al., 2024) highlight, capacity deficits remain one of the most pressing challenges. (Syaripudin & Nurhuda, 2025) further emphasize the necessity of robust regulatory and institutional support to ensure waqf administration transcends ritualistic practices and evolves into a formidable economic force.

From a legal perspective, Law No. 41 of 2004 on Waqf provides a legislative foundation for productive waqf. However, as (Efendi, 2019) observes, the enforcement of provisions promoting asset productivity remains suboptimal. This is corroborated by (Lahuri et al., 2025), who identify regional regulatory inconsistencies and weak institutional oversight as critical bottlenecks. Such regulatory gaps call for the harmonization of policies between central and local governments, alongside the strengthening of transparency and supervisory roles by bodies such as the Indonesian Waqf Board (BWI).

Technology emerges as a key enabler in overcoming these challenges. (Auna Ulhusna et al., 2024) underline the role of digitalization in enhancing transparency and efficiency in both the collection and distribution of waqf assets. Financial technology (fintech) platforms facilitate broader public participation and increase accessibility to waqf-related information. As (Nazah, 2022) argues, digital transformation reduces reliance on exclusive, conventional systems and responds effectively to the demands of the current era.

Innovations such as cash waqf investment through sukuk or models grounded in Islamic Corporate Governance demonstrate the dynamic synergy between Sharia-compliant investment principles and philanthropic goals (R. T. Ratnasari et al., 2021); (Pramesti et al., 2025). (Yasniwati, 2023) underscores that cash waqf directed towards public infrastructuresuch as bridges and schoolscan significantly enhance community well-being. These insights reinforce the contextual relevance of hadiths on waqf, where acts of perpetual charity are not only encouraged but designed to be managed professionally to ensure sustainability.

However, managerial professionalism remains a fundamental impediment. As (Munawar, 2021) identifies, incompetence among nazhir and weak asset governance are pivotal factors behind the suboptimal realization of waqf's potential. (Safitri et al., 2021) outline four critical institutional shortcomings: human resource deficits, technological limitations, low compliance with Sharia standards, and regulatory weaknesses. Hence, the urgent need arises for intensive training for nazhir, development of a national waqf information system, and greater financial literacy in Islamic economics.

In the context of sustainable economic development, waqf has evolved into a vehicle for business incubation, particularly in empowering micro, small, and medium enterprises (MSMEs). (Najib Zamahsyari, 2022) demonstrates how cash waqf-based incubation models strengthen local entrepreneurial ecosystems. In this regard, the thematic (maudhu'i) approach to hadith on waqf substantiates the epistemological claim that the Prophet Muhammad's teachings are not merely normative, but also possess practical applicability in contemporary Islamic economic systems.

Government and Islamic financial institutions play an indispensable role in institutionalizing the spiritual values of waqf into public policy frameworks. (Eugenia et al., 2022) call for cross-sector collaboration to cultivate greater public awareness of cash waqf. (Ilmiah, 2020) also maintains that Islamic financial institutions are well-positioned to serve as productive and accountable intermediaries in channeling waqf funds, particularly towards MSME financing and halal industry development. Fiscal support and incentives for waqf donors remain underdeveloped policy areas requiring urgent attention.

This discussion confirms that the management of waqf can no longer be confined to passive charitable acts. Instead, it is a strategic economic instrument that, when systematically developed, contributes significantly to distributive justice and community empowerment. By adopting an interdisciplinary approach that integrates hadith, economics, technology, and public policy, waqf can become a catalytic force in building a resilient and prosperous Muslim society.

The successful implementation of hadith values on waqf within the framework of contemporary economics depends not solely on the validity of textual evidence or the nobility of intention, but on the stakeholders' capacity to institutionalize these values within a fair, innovative, and inclusive system. As demonstrated throughout this study, the classical Islamic concept of waqf deeply rooted in prophetic traditions holds enduring relevance and strategic viability in addressing modern socioeconomic inequalities and global economic crises. The integrative, transformative, and forward-looking nature of the maudhu'i hadith approach positions it as a powerful tool in reimagining and reinforcing the ethical foundations of the Islamic economy in the twenty-first century.

Conclusion

This study reveals that hadiths concerning waqf not only represent the spiritual teachings of Islam but also encompass applicable principles of contemporary Islamic economics, such as distributive justice, productive philanthropy, and social empowerment. The implementation of the maudhu'i (thematic) approach in analyzing waqf hadiths enables a more systematic mapping of hadith categories, the validity of sanad and matan, and their correlation with modern Islamic economic values. The findings indicate that productive waqf, cash waqf, and digital innovations such as waqf fintech have opened new pathways for strengthening an Islamic economic system grounded in Shariah principles. The main contribution of this study lies in its integration of thematic hadith studies with the perspective of sustainable economic development, thereby expanding the scope of hadith scholarship into the domain of modern socio-economic discourse. Its practical implications highlight the need to enhance waqf literacy, professionalize nazhir (trustees), and foster cross-sector collaboration for the optimal utilization of waqf. Academically, this study reinforces the interdisciplinary approach in hadith studies and opens avenues for future research on the application of hadith-based economic policies and the evaluation of waqf regulations across diverse local and global contexts

Conclusion

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