

Waqf and sustainable development law: models of waqf institutions in the Kingdom of Saudi Arabia and Indonesia

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This research aims to find out the regional waqf (endowment) and sustainable development models in the Kingdom of Saudi Arabia and Indonesia in terms of their laws, managements and investments. It uses a qualitative approach through observation, documentation and interviews with officials and those in charge of waqf from the Kingdom of Saudi Arabia and Indonesia. The data was then elaborated with expert opinions based on Herman Daly's sustainable economic theory and John Locke's theory of ownership and Islamic law theory (*hifẓ al-māl, himāyah al-bi'ah* and *istiṣlāh*). This study found that through the waqf system, the waqf institutions in the Kingdom of Saudi Arabia and Indonesia managed to reach certain achievements, namely good education, poverty reduction, hunger alleviation, and decent work. It was found that waqf institutions in the Kingdom of Saudi Arabia carried out various programs in every area of sustainable development, including providing drinking water. Another service included digging wells in areas where they were needed, which we rarely found in Indonesia. The Sustainable Waqf Law contributed to several aspects that could positively impact society and sustainable development in general. The Sustainable Waqf Law could positively impact sustainable social, economic, and environmental development. In addition, the waqf contributed to the United Nations Sustainable Development Goals No. 1, 2, 3, 4, 6, 11, 13 and 16. Finally, it is important to involve various parties, including waqf institutions, government, communities, and other stakeholders, to ensure the sustainability, transparency, and fairness in the management of waqf assets and their utilization in achieving sustainable development goals.

Penelitian ini bertujuan untuk mengetahui model wakaf nasional dan pembangunan berkelanjutan di Kerajaan Arab Saudi dan Indonesia dari segi hukum, pengelolaan, dan investasinya. Menggunakan pendekatan kualitatif melalui observasi, dokumentasi dan wawancara dengan pejabat dan penanggung jawab wakaf dari Kerajaan Arab Saudi dan Indonesia. Data tersebut dielaborasi dengan pendapat ahli berdasarkan teori ekonomi berkelanjutan Herman Daly dan teori kepemilikan John Locke serta teori hukum Islam (*hifẓ al-māl, himāyah al-bi'ah* dan *istiṣlāh*). Studi ini menemukan bahwa melalui sistem wakaf di Kerajaan Saudi Arabi dan Indonesia yang mencapai prestasi tertentu seperti pendidikan yang baik, pengentasan kemiskinan, pengurangan kelaparan dan pekerjaan yang layak. Temuan pada lembaga wakaf Kerajaan Arab Saudi melakukan berbagai program di setiap bidang pembangunan berkelanjutan seperti penyediaan air minum, layanan penggalian sumur di daerah yang membutuhkan yang masih jarang ditemukan di Indonesia. Kontribusi Undang-undang Wakaf Berkelanjutan pada beberapa aspek yang berdampak positif bagi masyarakat dan pembangunan berkelanjutan secara umum. Undang-undang Wakaf Berkelanjutan dapat berdampak positif terhadap pembangunan sosial, ekonomi, dan lingkungan berkelanjutan. Selain itu, wakaf berkontribusi pada Tujuan Pembangunan Berkelanjutan PBB No. 1, 2, 3, 4, 6, 11, 13 dan 16. Terakhir, pentingnya untuk melibatkan berbagai pihak, termasuk lembaga wakaf, pemerintah, masyarakat, dan pemangku kepentingan lainnya, untuk memastikan keberlanjutan, transparansi, dan keadilan dalam pengelolaan aset wakaf serta pemanfaatannya dalam mencapai tujuan pembangunan berkelanjutan.

Keywords: *foundation; waqf development; waqf law; sustainable*

Introduction

At the opening of the 2017 Annual Islamic Finance Conference in Yogyakarta, Indonesian Minister of Finance Sri Mulyani expressed her desire to activate the role of Waqf in achieving the Sustainable Development Goals (SDGs). This desire did not come from a vacuum, because the endowments registered with the Directorate of Waqf of the Ministry of Religion of the Republic of Indonesia until March 2016 totalled 4,359,443,170 square meters of land spread over 435,768 locations. The service areas that this Waqf can provide are the same as the Sustainable Development Goals (SDGs), also known as the Global Goals. Namely, 17 goals consisting of eradicating poverty, zero hunger, good health and welfare, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, industry, innovation and infrastructure, reducing inequality, sustainable cities and communities, responsible consumption and production, climate action, life underwater, life on land, Justice and peace and national institutions, and partnerships goals (Shahid *et al.*, 2023).

We see the achievement of goal in waqf institutions in several Arab Islamic countries, including waqf institutions in Indonesia and the Kingdom of Saudi Arabia, where a number of waqf affairs experts assert that the size of waqf in the Kingdom of Saudi Arabia is the largest in the Islamic world due to the privacy enjoyed by the Kingdom because it includes the Two Holy Mosques, and this is what makes it the destination of endowments from different parts of the world (Admin, 2022a).

The results of Satrio research are conceptually and mobilized in terms of managing cash waqf, Bangladesh and Indonesia have similarities and differences as well as operationally and utilization in terms of cash waqf management in Bangladesh and Indonesia (Satrio, 2015). Almantiqy, the practice of cash waqf grows and develops with various management models such as the stock waqf model, corporate cash waqf model, deposit product model, waqf mutual fund model, wakalah with waqf funds. This cash waqf model has been implemented in various countries including Indonesia (Almantiqy, 2017). The results of Al Qital, Set al's research show that the impact is very large for preneur and entrepreneur waqf programs (Al Qital, Sunarya and Devi, 2022). Tamimah, T., The Synergy Foundation institution has carried out the distribution of waqf funds that contribute to sustainable

development (Tamimah, 2021). Fauzi, RA, Waqf and renewable energy have enormous potential in Indonesia (Fauzi, 2021). Selasi that waqf has an important role in providing the welfare (Selasi, 2021). Ramadhani designed a cash waqf management implementation model in the agricultural sector (Ramadhani and Latifah, 2021).

Sustainable Waqf Law stems from the awareness of the importance of blending Islamic legal principles on waqf with the challenges and needs of sustainable development in the modern era (Abduh, 2019). It involves striking a balance between economic growth, social welfare, and environmental protection (Fowler, 2013). In this context, waqf has the potential to act as an instrument that integrates these aspects and supports sustainable development holistically (Abdullah, 2018).

Concern for social and environmental issues is increasing in society, including among Muslims (Mohamed, 2014). Sustainable waqf is emerging as one of the approaches that can be adopted to promote social justice and environmental protection through the principles of the Islamic religion. Support for the concept of Sustainable Waqf Law is further strengthened by Islamic financial institutions, such as waqf banks (Ab Shatar, Hanaysha and Tahir, 2021), which are beginning to develop sustainable products and services. In addition, international organizations such as the United Nations (UN) and the World Bank also pay attention to sustainable endowments as an instrument to achieve sustainable development goals. The academic study of endowments has also grown rapidly in recent decades (Rodrik, 2006). There is an increased understanding of the concept and practice of waqf, as well as efforts to apply innovative approaches in waqf management and development (Khamis and Salleh, 2018). The concept of Sustainable Waqf Law emerged as a result of this development, which integrates thinking and research on endowments with the concept of sustainable development (Khan and Hassan, 2019).

The concept of Sustainable Waqf Law is directed to reduce such inequality by utilizing waqf assets effectively to advance social welfare and reduce economic inequality. The Sustainable Waqf Law recognizes the importance of maintaining ecosystem balance and optimizing the use of waqf assets to support sustainable environmental projects (Fauzi, Dahlan, & Syamanhudi, 2022). The concept of Sustainable Waqf Law proposes an adaptive and responsive approach to such changes, leveraging the potential of technology, financial

innovation, and strategic partnerships to develop relevant and sustainable waqf models (Musari, 2022).

Several previous studies, researchers tried to examine Waqf and sustainable development: models of waqf institutions in the Kingdoms of Saudi Arabia and Indonesia which have never been studied. Researchers will find differences in practices that occur in the two countries where the majority are Muslim, so it is very interesting to study. In research on Sustainable Waqf Law, there are several findings and novelties that can be identified first integration concept, waqf asset development, environmental sustainability and financial and technology innovation.

Method

This study uses qualitative research in which the researcher is involved directly and becomes the main instrument in research when collecting data (Cresswell, 2014) qualitative methods that emphasize the nature of reality that is built socially, the close relationship between the researcher and the subject under study and the pressure of the situation form an investigation (Bowen, 2009). To examine the analysis of the potential of energy waqf in reducing the impact of climate change the authors use secondary data (desk research) obtained from the results of studies of several research institutions engaged in the field of waqf and energy. Informant Organization Muassasah Khoeriyah liri'ayatil Aitam IKHA is an institution that administers waqf funds from Saudi society intended for the lives of orphans. Informants through employees and staff at the office of the IKHA. Located at King Abdullah Branch Rd, Al-ḥadiqah, Al-Madīnah Al-Munawwarah 42383 Saudi Arabia Accompanied by observations from data in the field and information via website (Ekhaa, 2022)

Musaid Waqf Institute are an institution that manages special waqf funds to ease the burden on the poor in several regions in Saudi Arabia, assistance is provided in the form of goods and cash. Various forms of assistance that are varied and innovative are things that should be studied so that they can be considered and studied in the country. Informants through employees and staff at the office of the Musaid institution addressed at Majma' Balad al-Amīn, Hay Syauiyah – Makah.

In the context of sustainable waqf legal methods, it is important to have clear and effective regulations that facilitate the management and use of waqf by taking into account sustainable social, economic and environmental objectives with Herman Daly's sustainable economic theory and John Locke's theory of ownership and Islamic law theory (*hiḏḏ al-māl, himāyah al-bi'ah and istiḏlāh*).

Definition of waqf and development

According to the language and idiomatic Endowment in the language of opening Faskoun: the source stops the object and stops it, it is said: stop the object and stop it with waqf, that is imprisoning it, and from it stopping the house or land on the poor for imprisoning the king over them (Carter, Weerkamp and Tsagkias, 2013), waqf is the language: imprisonment, waqf, imprisonment and tasbil in one meaning, namely: imprisonment and prevention (Hussin, Rashid and Yaakub, 2019), it is said: waqf, namely: imprisonment, and something suspended, and waqf and plural endowments such as dress and dress, time and time. In its terminology is the imprisonment of the eye and the flow of its fruit, or the imprisonment of the eye to give charity for its benefit, or as Ibn Hajar al-Asqalani said in Fath al-Bari: (This is cutting the neck of the eye that lasts the use and disbursement of benefits) (Akhmadi, 2022).

The word development comes from "grow" in the sense of increasing and spreading, and the language of development is increasing and multiplying, but the word growth growing growth and that growth means increasing, rent growth, human growth fat, growing thing if rose, and growing. It is said: plants grow, children grow, money grows, and development is a language that is not limited to natural or financial resources, but also includes human resources. In terminology, it is a social activity in which community members use their natural, social and economic potential to achieve a better-civilized society (IDRIS & others, 2018; Bank & Al-Fayoumi, 2014; Ibrahim, Ahmad, Mohd, Sempo, & Baharuddin, 2018).

Definitions of sustainable development more than 60 definitions of this type of development, but it is remarkable that these definitions are not necessarily used correctly in all cases, and in general, the concept of sustainable development is mentioned for the first time in the report of the World Commission on Environment and Development in 1987,

and this development is defined in this report as: “Development that meets the needs of the present without compromising the ability of future generations to meet their needs.” Webster’s Dictionary defines this development as development that uses natural resources without allowing them to be partially or completely depleted or destroyed (Bsoul *et al.*, 2022).

Definitions can be said that sustainable development seeks to improve the quality of human life, but not at the expense of the environment, and in a general sense does not go beyond the process of rational exploitation of natural resources (Al-Sabhani and Sayer, 2010). The important and widespread definitions are contained in the Brundtland Report (published by the Intergovernmental Commission set up by the United Nations in the mid-eighties of the twentieth century under the leadership of Groharlin Brundtland to report on environmental issues), which defines development sustainable as “development that meets the needs of the present without compromising or compromising the ability of future generations to meet their needs”. The necessary development must not be limited to mere aspirations for a sustainable increase in real per capita social dividends but must be accompanied by the correction of structural and structural imbalances that afflict different economies and which cripple their ability to take off (Al-Sabhani & Sayer, 2010; Ghanim, 2016).

Waqf law in Islam is based on principles laid out in Islamic religious teachings, including the Qur’an, Hadith, and the interpretations of scholars. Waqf law in Islam varies and can vary in different countries, depending on the prevailing legal system and interpretation. The local government or Islamic legal entity is usually responsible for regulating and enforcing waqf law.

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the importance of creating sustainable economic resources through prudent investment of endowment assets. The revenue generated must be properly managed and directed back to the waqf program to ensure its continuity and development. Sustainable waqf law theory emphasizes the importance of having clear ownership of waqf assets. This involves the proper process of transferring ownership of assets to authorized waqf institutions and regulating the rights and obligations associated with such ownership. Waqf can be used to support projects that promote environmental protection, natural resource conservation, the use of renewable energy, and other environmentally friendly practices. Principles such as *hifz al-māl* (protection of property), *himāyah al-bi'āb* (environmental protection), and *istiislāh* (public benefit) can guide sustainable approaches in the context of waqf.

Three dimensions of sustainable development

Sustainable development is an international socio-economic term, by which the United Nations has drawn a map of environmental, social and economic development around the world, its first objective being to improve the living conditions of every individual in society, develop the means and methods of production, and manage them in a way that does not lead to depletion of the planet's natural resources, so as not to burden the planet, and deprive future generations of these resources, and without overusing the resources remaining natural resources on our planet (Al-Shehri, 2017).

Several fields are a third common characteristic in which sustainable development consists of at least three areas: economic, environmental and socio-cultural. The importance of this concept lies precisely in the interrelationships between these fields. Key principle of sustainable economic development, equity is central to sustainable social development, and environmentally sustainable development emphasizes the resilience or potential of the earth to replenish its resources.

Waqf's contribution to social development

Endowment funds contribute to social development in Islamic towns and cities, as waqf funds are used to accommodate and care for orphans and children of the founder, and there are waqf dedicated to the care of the disabled, the blind and the elderly, waqf to

supply them who led and served them, and endowments for marrying young men and girls whose hands and parents were usurped from their expenses, and special houses were set up in some cities imprisoning the poor to hold their marriages, and houses were set up to protect the elderly and parents, and to serve them, in addition, habitations and khans were established for travellers to descend in their solutions and journeys (Ghanim, 2016).

Waqf's contribution to economic development

The endowment has a significant effect in advancing economic development in various parts of the Islamic world, as it contributes to preserving imprisoned assets from disappearing, gives priority in return to preserving them, and developing them before channelling them to beneficiaries, and also contributes to distributing some of the money to certain social classes, helping them meet their needs, and creating a demand for goods that are saturated for those needs, which helps to turn around capital and revive the movement of trade, and some waqf is allocated to help small business owners, and there is waqf to provide agricultural seeds, to cut rivers and digging wells (Sukmana, 2020).

Waqf's contribution to water development

Waqf has played a big role in providing water guarantees for Muslims since the beginning of the emergence of an Islamic state in the city of the Prophet, may Allah bless him and give him peace, and blessings have spread for this aspect of truth throughout the world. The Islamic world, for the greatness of the gifts and rewards, and hopefully it is useful here refers to the incident of buying a Roman as well as proof, this well for a man from a decorated tribe sold it to Roma Al-Ghafari , and there is no water in Medina to be tortured other than the water, and for this the owner sold it from the Prophet (peace be upon him) asked Roma to the Muslims saying, peace be on him: with eyes on Heaven, and the man said to him: O Messenger of Allah, I have no other children, and I cannot do that, so this news reached Othman Affan, may Allah be pleased with him, so he bought from him in two installments, the first for thirty five thousand dirhams, and agreed with the owner of the well to have one day and the owner of the well one day, and if it is Uthman's day , the Muslims only watered them (Admin, 2022b).

The waqf system has contributed to spread of sabla, and the building has been very popular and welcomed Muslims, because good deeds associated with providing drinking water to passers-by on the streets and roads, especially in the heat. Poverty Alleviation Foundations and Waqf in Saudi Arabia and Indonesia One of the goals of sustainable development is the fight against poverty, eradicating hunger, and decent work and waqf institutions or associations have achieved this through practical charitable projects, namely caring for orphans, founding children, the disabled, blind, elderly and elderly. In Saudi Arabia, a large number of charitable institutions or associations specializing in the care of orphans, including the Charitable Foundation for Care of Orphans, provide orphans with comprehensive care, including housing, food, clothing, education, financial assistance, training and employment where orphans can find jobs, and prepare for marriage financially and morally (RF, 2022).

The Sulaiman Al-Rahji Foundation has carried out a number of blessed programs each year, namely: Supporting distribution of more than (70,000) food baskets. Supports the sponsorship of more than (3,000) orphans. Supports the distribution of more than (20,000) cladding. Supported the provision of cash subsidies to more than 6,000 beneficiaries. Support the distribution of more than (3,000) household appliances to poor families. More than 2,500 wedding favors were provided.

Indonesia also has a large number of private institutions or charities to care for orphans, including the Alawite Association Foundation in the city of Central Java - where a number of orphans, numbering over a hundred students, boys and girls, are cared for to meet basic clothing needs, restaurants and others, and they are placed in the buildings of Foundation, and also sponsor them in education in three stages, namely the primary stage, the preparatory stage and the secondary stage, and provide them with health care. Also, some Islamic banks in Indonesia provide assistance to poor people who have small or medium enterprises through loans to employ the unemployed and develop their projects, because they have given them a certain amount through loans, and these Takaful funds come from zakat, spending, charity or waqf, and that is by giving it as assistance to the poor so that they can develop their project (Data, 2022).

The Salafi Institute is located in East Java on an area of 46 thousand square meters and was founded in 1158 H/1745 AD, and has a number of students studying so far more than

ten thousand students from several Indonesian countries (Ahmed, 2020). A mineral water factory named “Santry”, provides employment to one hundred and twenty-five people, some of whom are graduates of the Institute. It produces 300,000 cartons per month and is distributed to more than fifty cities in Indonesia (Amin, 2020). Publishing, Printing and Distribution of Sidaqri. The Institute has a number of other projects, all of which provide job opportunities for a large number of workers, whether they are Institute graduates or otherwise.

Quality education and scientific research goals of sustainable development are quality education and scientific research, and there is no doubt that waqf institutions have an important role in educating people and dispelling ignorance, because Saudi education classifies endowments in the circle of private sources of education financing, in return for two a source of government funding and self-funding by which educational institutions finance themselves based on their own resources. In Medina, several waqf schools still exist and carry out their educational role under the supervision of the Saudi Ministry of Education and Education, including the School of Sharia Studies, which was founded by Sheikh Ahmed Al-Faydabadi from wealthy Indians in 1340 AH, as well as the Dar Al School -Hadith, which was founded by Sheikh Ahmed bin Muhammad Al-Dahlawi in 1350 AH, and the Orphanage School in Medina, which originated from Sheikh Abdul Ghani Dada in 1352 AH and supervised by the Ministry of Labor and Islamic Affairs. King Saud University’s experience in how to invest and manage financial grants or investments from the private sector in the university, the university has benefited from White University’s land by building investment projects with high economic feasibility, investments in the billions that include the establishment of complexes for industrial and technical innovation (Riyadh Techno Valley) with the active participation of the private sector such as SABIC, and work is underway to set up investment hotels with private sector participation in management and operations, in addition to a large number of scientific research chairs Funded by the private sector or by some figures, all these and initiatives other investments reflect the awareness, awareness, and vision of King University’s leadership (Admin, 2022a).

Scientific Waqf King Abdulaziz University created the Scientific Endowment establishment, which is a modern waqf organization that accepts donations or waqf in

cash and in kind, invests them and spends their income for community service through innovative activities and programs aimed at the development of society in various scientific fields, social, economic, health and environment as well as the needs of society and the nation (Admin, 2022a).

The Scientific Endowment Fund is a collective waqf, which accepts donations and endowments and is facilitated by a deed of waqf issued by the General Court of Jeddah Governorate, and an act passed by the general assembly designated in the waqf instrument. The Scientific Endowment Fund aims to achieve scientific and intellectual awakening of our Islamic ummah by reviving the Sunnah of Islamic Waqf and activating its role in supporting scientific research, projects, scientific studies, geniuses, talents and programs for all these fields that serve the environment and society and overcome economic problems, scientific, health, social and environmental. Social studies (youth, poverty, unemployment, spinsterhood, divorce, etc.) (Mahamood and Ab Rahman, 2015; Al-Shanqiti, 2018).

Dar as Salaam Gontor Institute of Modern Islamic Education, located in the city of Ponorogo, East Java Province, is an educational institution based on the waqf system. An integrated educational environment has been established at all levels of scientific education, starting with the primary stage, then an intermediate stage based on the teacher system known as the Islamic Teachers College, and then the undergraduate stage as Dar as Salaam Gontor University, which includes seven faculties: College of Fundamentals of Religion, College of Education, College of Sharia, College of Economics and Administration, College of Humanities, College of Health Sciences, and College of Science and Technology, and each has a number of scientific departments. The number of students in all stages has reached more than 27,000 students, all of whom have been accommodated in the Student City under the supervision and supervision of special teachers and supervisors (Musleh, 2019).

The Central Java Wakaf Foundation Sultan Agung Samarang in Indonesia, an integrated educational environment has been built at all levels of scientific education, namely the nursery stage, elementary school, preparatory school, middle school, and undergraduate stage on behalf of Sultan Agung University, where eleven faculties, both science and literature, is taught at the bachelor, master and doctoral levels, and the number of students

at all levels has reached more than 15,000 students. One of the teacher's Quran (Admin, 2019).

Good health and well-being, clean water. One of the goals of sustainable development is good health and well-being, and clean water and waqf institutions have an important role in that, as some hospitals are built from endowments and the health services provided by these health centres, including treatment, surgery, medicine and food, free for a certain group of people, the poor and needy. The Sulaiman Al-Rajhi Foundation in the Kingdom of Saudi Arabia has implemented charitable programs in health care, including (Putra, 2019), treating more than (11,000) patients, providing care to more than (2,000) poor, and providing more than (3,000) medical devices. In the field of obtaining clean water, the Foundation has implemented a water program, which has established more than 20 water projects in a number of cities in the Kingdom of Saudi Arabia. In the waqf of Saad and Abdul Aziz Al-Mousa, eye operations were performed for the poor who could not afford the operating costs by contracting a special hospital, where thanks to God Almighty 30 successful eye surgeries were carried out in 1434 AH, and this institution also established Charity Water Association "Irwa" in Riyadh to achieve self-sufficiency in drinking water in needy areas, and to provide water services to needy areas (Al-Tuwaijri, 2019).

As for the Wakaf Sultan Agung Semarang Foundation in Indonesia, it has built a medical hospital, where it serves the community by providing health care that meets patient needs, provides a suitable environment for the education and training of health workers, and supports scientific research, and the hospital obtains permission from the Indonesian National Sharia Council that it is a hospital with an Islamic system, and that Sultan Kong Semarang Hospital be one of the leading centres in the practice of Islamic medicine in Indonesia. Every day, two types of medical services are provided free of charge to everyone, including non-Muslims, and in 2018 more than eight thousand people benefited from these medical services (Putra, 2019).

Equality between men and women The Waqf Foundation's programs and activities that benefit society does not discriminate between men and women, as evidenced by the following: Sulaiman Al Rajhi Foundation. The Sulaiman Al-Rajhi Foundation has been helping women with small-scale industries through Qard Al-Hassan by providing an amount

of 3,000 Saudi Riyals so that they can open a micro-business, and after the success of the project, they return the amount in monthly instalments without interest. Stop forbidden country Among the programs carried out by the Holy State Waqf Foundation in the field of skills development of women, especially the poor, is the so-called “My Profession in My Hands”, which is vocational training for poor women, such as sewing, electronic skills and others (Al-Suwaydi, Khudayr, 2018). Endowments to Muslim women in the Kingdom of Saudi Arabia are also supported by their participation in conferences, seminars and cultural forums by adopting prominent preachers’ travel conditions and offices that prepare for these conferences. Advocacy methods in women’s prisons, both direct means such as lectures, lessons and sermons, or indirect methods such as books, letters, pamphlets and pamphlets, were also stopped because they had a real impact on the return of those who strayed to the right path and mitigation of crime in the community (Musleh, 2020).

The Contemporary Waqf Governance Model includes new approaches in waqf management that combine the principles of good governance, innovation, and technology to achieve greater efficiency, transparency, and social impact. Some contemporary waqf governance models include use of digital technology, professional approach in management, partnerships with the business and government sectors, the development of social innovation, and community engagement.

Waqf contribution for SDGs United Nations goals

Waqf or waqf in the context of Islam, is a concept in which a person donates their property or property for charitable or humanitarian purposes. Waqf can contribute to various Sustainable Development Goals (SDGs) set by the United Nations (UN) as a global guide to achieve sustainable development until 2030 (Kachkar, O., & Alfares, M., 2022). Here are some of the ways in which endowments can contribute to the SDGs including first, SDGs 1: Poverty Eradication: Waqf can be used to establish educational institutions or skills training. Second, SDGs 2: Food Security: Endowments can be directed to finance sustainable agriculture projects, irrigation infrastructure development, and the development of innovative agricultural technologies. Third, SDGs 3: Health and Well-being: Waqf can be used to support the establishment and operationalization of health

facilities, the provision of medicines and vaccines. Fourth, SDGs 4: Quality Education: Endowments can be used to establish schools, colleges, or other educational institutions, provide scholarships. Fifth SDGs 6: Clean Water and Sanitation: Waqf can be directed to build clean water and sanitation infrastructure. Sixth, SDGs 11: Sustainable Cities and Communities: Endowments can be used for sustainable infrastructure development. Seventh, SDGs 13: Action for the Climate: Endowments can be directed to renewable energy projects, greening, or climate change mitigation campaigns. Eighth, SDGs 16: Peace, Justice, and Strong Institutions: Endowments can be used to support strong institution-building, community empowerment, and peace initiatives (Fauziah and Kassim, 2022; Ibrahim *et al.*, 2022).

The concept of sustainable waqf law

Sustainable Waqf Law is an approach that blends the principles of waqf with the principles of sustainable development (Paul, Faudji and Bisri, 2021). The purpose of this concept is to ensure that endowments not only provide short-term benefits, but are also sustainable in the long term to meet future needs (Ahmed and Salleh, 2016). The principles of sustainable waqf law include Protection and conservation of waqf assets: Efficient and transparent management, Diversification of waqf management, Community empowerment and independence and Innovation in waqf management (Fauziah *et al.*, 2021).

The Practices models in the application of Sustainable Waqf Law include (Sulthoni and Saad, 2018) 1) Sustainable investment model involves using waqf funds to invest in sustainable sectors, such as renewable, environmental, or social energy. Waqf funds can be used to support projects that contribute to carbon emission reduction, environmental protection, or community empowerment. 2) sustainable property development model (Salleh *et al.*, 2020). 3) education and training model (Thaker *et al.*, 2021). Waqf funds can be used to establish or support educational and training institutions that emphasize sustainability, such as environmental education, sustainable expertise, or technological innovation, 4) economic empowerment model (Yunita, 2020). 5) environmental conservation model.

The studies related to sustainable Waqf Law is the article entitled “Islamic Law of Waqf: A Jurisprudential Analysis” by Ahmad Ibrahim Abu-Taher The author combines aspects

of law and sustainability in the context of endowments. Then “Sustainable Development and Waqf: An Exploratory Study on Waqf Models in Malaysia” by Norhaslinda Mohd Isa et al.: This study analyzes existing sustainable waqf models in Malaysia and relates them to the concept of sustainable development. Then “Waqf and Sustainable Development: Theory and Practice” by Abdelaziz Berghout: This book combines theory and practice related to waqf and sustainable development. Then “Waqf and Sustainable Development: From Tradition to Innovation” by Yusuf Fadl Hasan: This book explores the concept of sustainable waqf and connects it with innovation in waqf management.

Sustainable waqf law practice in Indonesia and the Arab Kingdom

The practice of Sustainable Waqf Law in Indonesia and the Arab Kingdom has several differences that reflect the different social, economic, and legal contexts in the two countries. Here are some differences in the practice of Sustainable Waqf Law in Indonesia and the Arab Kingdom

- 1) Legal Framework: In Indonesia, the practice of waqf is regulated by Waqf Law No. 41 of 2004 and its various implementing regulations (Faisal, 2021). This law provides a legal basis for the management of endowments, including sustainable endowments. In the Arab Kingdom, each country has its own legal framework governing endowments, for example, in Saudi Arabia it is governed by the Saudi Arabia Waqf Law.
- 2) Management Approach and Model: In Indonesia, there are various sustainable waqf management models, including the development of waqf assets, investment in productive projects, and the establishment of waqf financial institutions. In the Arab Kingdom.
- 3) Focus and Purpose: Sustainable Waqf Law Practice in Indonesia is often directed towards improving social welfare, especially in terms of education, health, and community economic empowerment. Meanwhile, in the Arab Kingdom, sustainable endowments also have a focus on economic and infrastructure development, as well as providing broad social benefits and public benefits.
- 4) the Role of Financial Institutions: In Indonesia, Islamic financial institutions, including waqf banks, have an important role to play in supporting the practice of Sustainable Waqf Law. They provide financial products and services that comply with Shariah principles to finance sustainable waqf projects. In the Arab Kingdom, there are various Islamic financial institutions that play a role in supporting sustainable

waqf practices, such as Islamic banks and investment funds. 5) Cultural and Traditional Differences: Cultures and traditions in Indonesia and the Arab Kingdom also influence the practice of Sustainable Waqf Law. In the Arab Kingdom, the practice of waqf has become an integral part of Islamic tradition and heritage, and many mosques, educational institutions, and hospitals were established through endowments.

The implications of Sustainable Waqf Law in Indonesia and Arabia have several differences and similarities. Here are some identifiable implications: 1) Implications in Indonesia strengthening waqf management, diversification of waqf revenue sources, community economic empowerment. 2) Implications in the Arab Kingdom, increasing the role of endowments in development, infrastructure development and public services, local community empowerment, and maintenance of cultural and religious heritage.

Conclusion

Through the waqf system, waqf institutions in Saudi Arabia and Indonesia have achieved public services, namely quality education, fighting poverty, eradicating hunger, decent work and good health, and clean water, and these things are directly reflected in achieving sustainable development. In each of them, even though the numbers are different because the waqf institutions in the Arab Kingdom carry out many and varied programs in every field of sustainable development, and they also provide drinking water services by digging wells in areas of need, and this is rarely found in Indonesia. The Sustainable Waqf Law has great potential in making a positive contribution to sustainable development in Indonesia and the Arab Kingdom. In its implementation, it is important to involve various parties, including waqf institutions, government, communities, and other stakeholders, to ensure sustainability, transparency, and fairness in the management of waqf assets and their utilization in achieving sustainable development goals by Herman Daly's sustainable economic theory and John Locke's theory of ownership and Islamic law theory (*hifz al-māl, himāyah al-bī'ah and istiṣlāh*).

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