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Agricultural *Waqf* and the Agrarian State: A Contemporary Islamic Legal Reconstruction Toward National Food Sovereignty

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Abstract: Agricultural *waqf* has emerged as a strategic instrument for strengthening national food sovereignty while advancing the socio-economic objectives of Islamic law. Although Indonesia legally recognises *waqf* as a protected religious institution, its integration into the national agrarian system remains fragmented due to regulatory inconsistencies, overlapping institutional authorities, and the absence of a coherent legal framework for managing productive agricultural *waqf*. This article aims to reconstruct the legal position of agricultural *waqf* within Indonesia's agrarian governance by examining its contribution to sustainable agricultural development and national food sovereignty from the perspective of contemporary Islamic law. The study employs a doctrinal and juridical-empirical research design, combining statutory analysis, conceptual inquiry, and field research conducted in Subang, Bogor, Cianjur, and Sukabumi, West Java. The analysis explores the interaction between *waqf* law, agrarian law, and national food policy while evaluating the authority and institutional role of *nāẓir* in the management of productive *waqf* land. The findings demonstrate that agricultural *waqf* has considerable potential to enhance agricultural productivity, strengthen rural economic resilience, and promote equitable access to productive land. However, its effectiveness remains constrained by fragmented legal regulations, overlapping institutional mandates, unclear governance mechanisms, and weak integration into national agrarian and food policies. From the perspective of *maqāṣid al-sharī'ah*, agricultural *waqf* should be understood not merely as a religious charitable institution but as a strategic legal instrument for realising *maṣlaḥah* through the protection of wealth (*ḥifẓ al-māl*), life (*ḥifẓ al-nafs*), and sustainable social welfare. Accordingly, this study proposes a contemporary Islamic legal reconstruction that harmonises *waqf* law, agrarian law, and state food governance through an integrated regulatory framework, strengthened institutional coordination, and an expanded legal mandate for productive *waqf* management. This reconstruction contributes to contemporary Islamic legal scholarship by repositioning

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agricultural *waqf* as a constitutional instrument of agrarian reform and a sustainable legal foundation for achieving Indonesia's long-term national food sovereignty.

Keywords: Agricultural *Waqf*; Agrarian State; Food Sovereignty; Zero Hunger.

INTRODUCTION

The Indonesian Constitution affirms that land and natural resources are controlled by the state and utilised for the greatest possible benefit of the people, as stipulated in Article 33 of the 1945 Constitution.[1] This constitutional mandate establishes agrarian governance not merely as an economic arrangement, but as a legal and moral framework oriented toward social justice and public welfare (*maslahah 'ammah*).[2] Within this context, agricultural land is positioned as a strategic legal object whose allocation, control, and utilisation are subject to normative regulation under both national agrarian law and sectoral legal regimes.

Within Indonesia's agrarian framework, *waqf* occupies a distinct legal position as an institution of Islamic law. Classical Islamic jurisprudence defines *waqf* through the principle of *ḥabs al-aṣl wa tasbīl al-manfa'ah*: the asset itself remains intact, while its benefits are continuously directed to public welfare or designated beneficiaries. This perpetual nature (*ta'bīd*) and its special ownership status—whether understood as *milk Allāh* or property held for the benefit of the *mawqūf 'alayh*—set *waqf* apart from ordinary private or state land. These characteristics carry important legal implications, including restrictions on transfer, strict limits on substitution (*istibdāl*), and management authority entrusted to the *nāẓir*. Consequently, agricultural *waqf* should not be viewed simply as land to be

[1] Putu Devi Sukmawati, 'Hukum Agraria Dalam Penyelesaian Sengketa Tanah Di Indonesia', *Jurnal Hukum Sui Generis* 2, no. 2 (2022): 89–102, https://doi.org/doi.org/10.23887/jih.v2i2.1015.

[2] Anas Maulana and Henni Hutagalung, 'Reformasi Pengelolaan Tanah Dalam Sistem Hukum Agraria Di Indonesia: Tantangan Dan Solusi Untuk Mewujudkan Keadilan Sosial Dan Keberlanjutan', *Jurnal Ilmu Multidisiplin* 3, no. 1 (2025): 245–256.

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managed. Its use is inseparable from the legal and ethical principles of Islamic law that govern its preservation and social function.[3]

Law No. 41 of 2004 (hereinafter the *Waqf* Law) formally integrates *waqf* into Indonesia's national legal system while expanding its role beyond traditional religious functions to broader socio-economic objectives.[4] This shift illustrates how classical Islamic jurisprudence has been adapted to contemporary statutory law. The recognition of productive *waqf* reflects the principle of *maṣlaḥah* and the exercise of contemporary *ijtihād* to strengthen its public benefit. In this sense, the *Waqf* Law represents not a departure from Islamic legal principles, but their reinterpretation within the framework of the modern state.[5]

Indonesia's rich agricultural resources make land governance central to achieving food security and sovereignty.[6] However, the shrinking availability of productive land, rapid population growth, and increasing global food uncertainty expose the limits of conventional agrarian policies. Against this backdrop, agricultural *waqf* presents a unique legal instrument that can strengthen national food policy. Its contribution, however, depends on a legal framework that clearly supports its integration into sustainable food governance.[7]

From the perspective of Islamic legal reasoning, the relevance of agricultural *waqf* to food governance can be understood through the framework of *maqāṣid al-sharīʿah* (the

[3] Karim Malak, 'A Pre-Modern Genealogy of Siyāsa in Awqāf: Executive Prerogative or Limit?', *Die Welt Des Islams* 1, no. aop (2026): 1–31.

[4] Ani Yumarni, *Filosofi Amanah (Trust) Dalam Wakaf Tanah Di Indonesia* (Yogyakarta: Karya Bakti Makmur Indonesia, 2025).

[5] Syed Alawi Mahdi Syed Mohamad Mohd Zaidi Daud, Mohd Norhusairi Mat Hussin, 'Pembangunan Tamadun Melalui Wakaf Keluarga: Analisis Dari Perspektif Sejarah Islam (Civilizational Development through Family Waqf: An Analysis from Islamic Historical Perspectives)', *Journal of Al-Tamaddun* 18, no. 2 (2023): 71–86, https://doi.org/10.22452/JAT.vol18no2.6.

[6] A. Yumarni et al., 'Modern Irrigation Technology: Management of Rice Endowment for Productivity with Principles of Benefit Approach to Support Sustainable Development Goals (SDGs)', *Journal of Engineering Science and Technology* 19, no. 6 (2024): 169–176.

[7] Jamal Aslan, 'Legal Framework Model for Sustainable Solid Waste Management in Indonesia: A Contemporary Environmental Fiqh Perspective', *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 1097–1122.

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higher objectives of Islamic law). As a normative legal framework, *maqāṣid* emphasises the protection of life (*ḥifẓ al-nafs*) through food security, the preservation of wealth (*ḥifẓ al-māl*), and the welfare of society (*ḥifẓ al-ummah*). Within this framework, agricultural *waqf* gains a strong shar'ī basis for expanding its role in promoting public welfare.

State involvement in *waqf* governance should be understood through *wilāyat al-dawlah* (state authority) in *fiqh siyāsah* (Islamic Political Jurisprudence), where the state functions as a regulator, supervisor (*ḥisbah*), or public *nāẓir* to protect public interests rather than claim ownership. This framework helps ensure that state involvement remains aligned with *shar'ī* principles without diminishing the religious character of *waqf*. Although earlier studies have emphasised the economic and institutional value of agricultural *waqf*, they give less attention to its normative legal position within Indonesia's agrarian system. In particular, questions of regulatory coherence, institutional authority, and the limits of state intervention remain insufficiently explored.

This article fills an important gap in the literature by examining agricultural *waqf* through the combined perspectives of contemporary Islamic law and Indonesia's agrarian legal system. It addresses two questions: how agricultural *waqf* is managed in Indonesia and contributes to national food security, and how the principles of *maqāṣid al-sharī'ah* can be translated into its governance. To explore these issues, the study integrates doctrinal analysis of Islamic jurisprudence on *waqf*, a review of relevant legislation, and socio-legal evidence on the use of *waqf* land. The findings show that agricultural *waqf* is more than a development tool; it is a legally recognised institution whose governance remains firmly rooted in *shar'ī* principles.

METHOD

This study adopts a socio-legal (empirical legal) approach, treating law not only as a body of legal norms but also as a practice shaped by institutions and society. It examines how the *Waqf* Law operates in practice by comparing its normative framework (*das sollen*) with the realities (*das sein*) of agricultural *waqf* management in supporting national food

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security. Data were gathered through document analysis, semi-structured interviews, and field observations in Bogor, Cianjur, Sukabumi, and Subang, West Java. These sites were purposively selected because they represent diverse models of agricultural *waqf* management, including individual, organisational, mosque-based, and *pesantren*-based *nāẓir*. They also reflect predominantly rural areas where *waqf* land continues to support local agricultural production. The study involved 20 informants from the Ministry of Religious Affairs, the Indonesian *Waqf* Board (BWI), agricultural *nāẓir*, farmers, *pesantren* administrators, and local agrarian officials. Field observations focused on governance practices, contractual arrangements, benefit-sharing, land productivity, and operational challenges, with data collection continuing until saturation was reached.

Data were analysed using thematic analysis supported by systematic and teleological juridical interpretation. The analysis followed three stages: coding, categorisation, and interpretation. Interview transcripts, field notes, and documentary evidence were first coded to identify recurring patterns, then grouped into themes related to governance, contractual arrangements, benefit-sharing, and contributions to food security. These themes were then interpreted through the perspectives of Islamic jurisprudence on *waqf* and *maqāṣid al-sharīʿah*, and assessed against relevant statutory provisions. To strengthen the credibility of the findings, the study employed source and method triangulation, with empirical evidence continuously cross-checked against documentary materials. Ethical integrity was ensured through informed consent, protection of participant confidentiality, and the necessary institutional approvals.

This study has several limitations that should be considered when interpreting its findings. The qualitative approach, the relatively small number of case studies, and the absence of quantitative impact assessment limit the extent to which the results can be generalised. In addition, agricultural *waqf* practices across Indonesia vary considerably and are not yet systematically documented. As a result, the cases examined here capture only part of a much broader landscape. Even so, they provide meaningful empirical evidence for understanding current governance models of agricultural *waqf* and their potential contribution to strengthening food security in Indonesia.

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RESULTS AND DISCUSSION

The Potential of Natural Resources and Agricultural Land

Agricultural land is one of Indonesia's most valuable resources, underpinning both national food security and economic resilience.[8] The Ministry of Agriculture reports that the country has extensive areas of rice fields, dryland farms, and plantations spread across fertile regions. Much of this productivity stems from Indonesia's volcanic landscape, whose mineral-rich soils support a wide range of crops, from rice, maise, and soybeans to vegetables, palm oil, coffee, and cocoa. However, this potential has not been fully realised. Large areas of agricultural land remain underproductive[9] because farmers continue to face constraints in financing, infrastructure, technology, and human capacity.[10]

Statistics Indonesia (BPS) reported that in 2024 the harvested rice area across the country's 38 provinces reached 10,046,135.36 hectares, producing an average yield of 52.90 quintals per hectare and a total output of 53,142,726.65 tons.[11] These figures highlight the central role of rice farming in sustaining Indonesia's food security while supporting rural livelihoods.[12] Even so, field evidence points to a persistent gap between the country's agricultural resources and their effective use. With relatively stable productivity, there is

[8] Ministry of Agricultural of the Republic of Indonesia, *See at Official Website Ministry of Agricultural of the Republic of Indonesia, "The Central Statistics Agency (BPS) Projects That National Rice Production in 2025 Will Reach 60.34 Million Tons of Milled Dry Grain (GKG), an Increase of 13.55 Percent Compar*, 2025.

[9] Ai Dariah Suratman Sukarman, 'Tanah Vulkanik Di Lahan Kering Berlereng Dan Potensinya Untuk Pertanian Di Indonesia', *Jurnal Litbang Pertanian* 39, no. 1 (2020): 21–34, https://doi.org/10.21082/jp3.v39n1.2020.

[10] M. Nasir Hidayatul Fitri T. Zulham, Ishak Hasan, M. Shabri Abd. Majid, Helmi Noviar, Yayuk Eko Wahyuningsih, Leli Putri Ansari, Sri Rosmiati Sani, Rollis Juliansyah, Affandi, Yunidar Purnama Sari, Noval Suhendra, *Ekonomi Wilayah Pertanian Dan Pesisir*, ed. Helmi Noviar Saiful Badli Syahril, Yunidar Purnama Sari, Cut Rita Zahara (Banda Aceh: Syiah Kuala University Press, 2023).

[11] 'Official Website of Badan Pusat Statistik (BPS) Indonesia,"', https://www.bps.go.id/id/statistics-table/2/MTQ5OCMy/luas-panen--produksi--dan-produktivitas-padi-menurut-provinsi.html.

[12] Endashaw Workie et al., 'Deciphering the Impact of COVID-19 Pandemic on Food Security, Agriculture, and Livelihoods: A Review of the Evidence from Developing Countries', *Current Research in Environmental Sustainability* 2 (2020): 100014.

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still a great opportunity to increase production output through better management and more efficient use of agricultural land.[13,14]

Against this background, *waqf* land is a vital legal and institutional resource that has not been optimally integrated into Indonesian agricultural policy.[15,16] Although *waqf* assets are widely distributed, empirical evidence indicates that only a limited share is dedicated to food-crop cultivation.[17] Much of the land continues to be managed conventionally or remains idle, reducing its potential contribution to food production.[18] This situation points to weak coordination between agrarian law and *waqf* governance, constraining the broader role of agricultural *waqf* in strengthening national food security.[19]

From the perspective of productive *waqf*, *waqf* land extends beyond its religious function to serve as a long-term agrarian resource. Land that has not been fully utilised can support community farming initiatives, cooperative arrangements, or professional management by a *nāẓir*, thereby bringing more areas into cultivation and increasing agricultural output. When managed well, agricultural *waqf* can also help offset the shrinking availability of productive farmland, particularly in regions affected by rapid land-use change.[20]

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[13] Workie et al.

[14] Hualin Xie et al., 'Prospects for Agricultural Sustainable Intensification: A Review of Research', *Land* 8, no. 11 (2019): 157.

[15] Amal Hayati Ishak et al., 'The Critical Success Factors of Waqf Land Development for Sustainable Agriculture', *Social Sciences & Humanities Open* 11 (2025): 101244.

[16] Raditya Sukmana et al., 'Designing Waqf-Based Financing Model for Livestock Project: Empirical Evidence from Indonesia', *International Journal of Islamic and Middle Eastern Finance and Management* 17, no. 3 (2024): 599–617.

[17] Noor Lizza Mohamed Said, Mohamad Mu'az Fakhri Aziz, and Mahmood Shaker Abood Alaloosh, 'Sustainability of Waqf Zurrī: Legal Analysis of Malaysia and Indonesia', *Nusantara: Journal of Law Studies* 5, no. 2 (July 2026): 798–824, https://doi.org/10.66325/nusantaralaw.v5i2.259.

[18] Lu'liyatul Mutmainah, Nurwahidin Nurwahidin, and Nurul Huda, 'Optimizing Productive Waqf for Halal Tourism Development', *Journal of Islamic Accounting and Business Research*, 2025.

[19] Ani Yumarni et al., 'The Meaning of 'Amânah'and'Trust'in the Appointment of Nâzhir in Indonesian Endowment Regulations', *Al-'Adalah* 20, no. 1 (2023): 115–136.

[20] Naveen Kumar Arora and Isha Mishra, 'Current Scenario and Future Directions for Sustainable Development Goal 2: A Roadmap to Zero Hunger', *Environmental Sustainability* 5, no. 2 (2022): 129–133.

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Indonesia's tropical climate and rich biodiversity provide favourable conditions for sustainable agriculture and the cultivation of high-value crops.[21] Combined with well-managed productive *waqf* land, these natural advantages create a solid foundation for building an agricultural *waqf* system that is both resilient and socially inclusive.[22] Therefore, the optimisation of *waqf* land for agricultural purposes should be viewed not only as an effort to empower religious assets but also as a legal strategy to bridge the gap between agrarian potential and its utilisation.[23] The integration of agricultural *waqf* into food production systems can enhance food availability, strengthen community economic resilience, and support the achievement of Sustainable Development Goal 2: Zero Hunger (SDG 2: Zero Hunger).[24] Thus, agricultural *waqf* is an operational instrument of Islamic law that contributes to national food security.

Achieving SDG 2: Zero Hunger is done by increasing food accessibility and food sustainability. From an accessibility perspective, agricultural *waqf* supports state efforts to ensure the availability and equitable distribution of affordable food for communities. From a sustainability perspective, agricultural *waqf* encourages farming practices that improve productivity while protecting soil fertility and maintaining crop quality. Through optimising the use of productive land, this model shows how *waqf* supports long-term agriculture and contributes to broad social welfare.

From the standpoint of Islamic jurisprudence, the disconnect between Indonesia's agricultural potential and the limited use of *waqf* land extends beyond a technical or managerial issue. It also raises a normative question about whether the fundamental purpose of *waqf* is being fulfilled. In Islamic doctrine, *waqf* is intended to realise *taḥqīq al-manfa'ah* by generating lasting benefits for its beneficiaries. Land that remains idle or poorly

[21] Adam Savelli et al., *Climate-Smart Agriculture in Indonesia*, 2021.
[22] Asiah Aqilah Abdul Ghani et al., 'Navigating Legal Constraints in Asnaf Housing Development on Waqf Land in Malaysia', *Nusantara: Journal of Law Studies* 5, no. 2 (2026): 902–936, https://doi.org/10.66325/nusantaralaw.v5i2.218.
[23] Ishak et al., 'The Critical Success Factors of Waqf Land Development for Sustainable Agriculture'.
[24] Arora and Mishra, 'Current Scenario and Future Directions for Sustainable Development Goal 2: A Roadmap to Zero Hunger'.

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managed falls short of this objective, as it fails to deliver the social and economic value envisioned by the institution of *waqf*.

Field observations indicate that agricultural *waqf* is primarily managed through either profit-sharing or leasing arrangements. In Islamic jurisprudence, these practices correspond to *muzāra'ah* and *mukhābarah* for crop-sharing agreements, and *ijārah* for lease contracts. Among these models, profit-sharing aligns more closely with the objectives of productive *waqf* because it enables ongoing benefits without compromising the permanence of the endowed property (*ta'bīd al-waqf*). Leasing, while permissible, requires careful oversight to ensure that commercial interests do not override the *waqf* asset's social purpose or long-term integrity.

Realising the full potential of agricultural *waqf* relies on a clear understanding and effective performance of the nāẓir's role. In Islamic law, the nāẓir protects *waqf* assets and ensures their benefits go to those intended. To link *waqf* more closely with the national agricultural system, governance needs to be both professional and accountable, while respecting Islamic legal principles. Governance that certainly increases the role of agricultural *waqf* in addressing current food sovereignty challenges.

Agricultural *Waqf* as an Operative Institution of Islamic Law

The potential of agricultural *waqf* in Indonesia is substantial, supported by a strong tradition of Islamic philanthropy among the world's largest Muslim population.[25] While *waqf* is widely recognised as a means of generating lasting social benefit, most *waqf* land remains devoted to conventional uses such as mosques, madrasahs, and cemeteries.[26,27] As a result, its use in productive sectors, particularly agriculture, remains limited despite its

[25] Ani Yumarni et al., 'The Implementation of Waqf as 'Urf in Indonesia', *Sriwijaya Law Review* 5, no. 2 (2021): 287–299, https://doi.org/10.28946/slrev.Vol5.Iss2.1126.pp287-299.

[26] Hayatullah Laluddin et al., 'Revisiting the Concept of Waqf: Its Maintenance, Issues and Challenges', *International Journal of Islamic Thought* 20 (2021): 53–64.

[27] Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia*, vol. 1 (Brill, 2013).

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significant agricultural potential.[28] Recent initiatives led by volunteer-based *waqf* movements and professionally managed *waqf* institutions illustrate a growing shift toward more productive forms of *waqf* governance.[29] By bringing previously idle land into agricultural use, these efforts expand the role of *waqf* beyond charitable consumption and position it as a sustainable economic resource. Empirical evidence suggests that this development reflects a contemporary reading of Islamic jurisprudence on *waqf*, one that places the realisation of enduring public benefit at its centre. In this context, agricultural cultivation becomes a practical[30] means of ensuring that endowed land continues to generate value for its beneficiaries over time.

From the perspective of Islamic jurisprudence, agricultural *waqf* is generally managed through two contractual models: profit-sharing arrangements comparable to *muzāra'ah* and *mukhābarah*, and leasing agreements based on *ijārah*. Of the two, profit-sharing is more consistent with classical fiqh because it allows the land to remain productive while preserving the *waqf*'s permanence. Leasing is likewise permissible, but it requires stronger oversight to ensure that commercial interests do not undermine the endowment's social purpose.[31] The *Nazir* plays a central role in agricultural *waqf* management.[32] Institutional management by foundations, Islamic boarding schools, or Islamic organisations can strengthen accountability and sustainability through collective governance. Furthermore, the allocation of *ujrah al-nāẓir*, namely *waqf* manager

[28] Ripki Mulia Rahman, Hendri Tanjung, and Ibdalsyah Ibdalsyah, 'Optimalisasi Wakaf Produktif Untuk Memperkuat Sistem Ketahanan Pangan', *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 3, no. 5 (2022): 1147–1166.

[29] Asiah Aqilah Abdul Ghani et al., 'Navigating Legal Constraints in Asnaf Housing Development on Waqf Land in Malaysia', *Nusantara: Journal of Law Studies* 5, no. 2 (July 2026): 902–936, https://doi.org/10.66325/nusantaralaw.v5i2.218.

[30] Yayan Apriyana et al., 'The Integrated Cropping Calendar Information System: A Coping Mechanism to Climate Variability for Sustainable Agriculture in Indonesia', *Sustainability* 13, no. 11 (2021): 6495.

[31] Konstantinos Retsikas, 'Reconceptualising Zakat in Indonesia: Worship, Philanthropy and Rights', *Indonesia and the Malay World* 42, no. 124 (2014): 337–357.

[32] A. H. Wagay and G. Nabi, 'Empowering Communities: The Impact of Waqf on Social and Economic Development', *Religion and Development 1*, 2025, 1–18.

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remuneration[33] from *waqf* returns is permissible under dominant *mazhab* (school of Islamic jurisprudence) views, provided it is proportionate and transparent.

Finally, agricultural *waqf* demonstrates a clear connection to SDG 2: Zero Hunger. Field evidence shows that productive *waqf* land enhances local food availability, lowers farmers' production costs, and supports community-based food systems. Although still limited in scale, it provides a tangible link between Islamic legal institutions and contemporary food security goals.[34,35] Accordingly, agricultural *waqf* should be viewed as an operative instrument of Islamic agrarian law that integrates spiritual values,[36,37] socio-legal governance, and sustainable development—rather than merely a symbolic form of religious philanthropy.[38] From the perspective of *maqāṣid al-sharī'ah*, agricultural *waqf* operationalises *ḥifẓ al-māl* through asset preservation,[39] *ḥifẓ al-nafs*[40] through food provision and livelihoods, and *ḥifẓ al-dīn* through institutional sustainability. Its effectiveness depends on the interaction between state law, *nazir* capacity, and context-sensitive Islamic jurisprudence reinterpretation.

Typologies of Agricultural *Waqf* Governance: Education-Based Productive *Waqf* with Community Partnership (Ahmad Basyari Model)

[33] Siti Hajar Abu Razak, 'Zakat and Waqf as Instrument of Islamic Wealth in Poverty Alleviation and Redistribution: Case of Malaysia', *International Journal of Sociology and Social Policy* 40, nos 3–4 (2020): 249–266.

[34] Nor Razinah Mohd. Zain, Oumaima Tounchibine, and Houda Lechheb, 'Sustainable Agriculture and Islamic Finance: Cultivating Prosperity and Values', in *The Future of Islamic Finance: From Shari'ah Law to Fintech* (Emerald Publishing Limited, 2024), 155–173.

[35] Siti Rahmah Abdullah et al., 'Empowering Food Security Through Waqf', *The 3rd International Conference on Business, Finance, Management and Economic (BizFAME 2024)* (Paris), 2025, 373–385.

[36] Alaa Al-Tulaibawi, Pablo de Frutos Madrazo, and Pedro Antonio Martín-Cervantes, 'Waqf: An Advanced Approach to Combating Agricultural Land Fragmentation in Islamic Countries', *World* 5, no. 4 (December 2024): 1386–1403, https://doi.org/10.3390/world5040070.

[37] S. Maulida and A. S. Rusydiana, 'Integrated Waqf Environment Model (IWEM): Proposal for Funding Sustainable Agriculture through Waqf to Embrace the Era of Smart Agriculture 5.0', *Journal of Islamic Economics Lariba* 11, no. 1 (2025).

[38] Paul Freston, 'Religion and the Sustainable Development Goals', in *In Achieving the Sustainable Development Goals* (London: Routledge, 2019), 152–169.

[39] Muhammad Yassir Fahmi et al., 'The Relevance of Sustainable Development Goals (SDGS) with Maqashid Sharia', *Migration Letters* 20, no. 12 (2023): 313–321.

[40] M. M. Roslan and A. O. Zainuri, 'Teori Hifz Al-Nafs Dalam Maqasid Syariah: Analisis Pendalilan', *Jurnal Al-Muwafaqaat* 6, no. 1 (2023): 1–13.

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The agricultural *waqf* managed by Ustaz Ahmad Basyari exemplifies education-based *waqf* management, where productive land assets support an Islamic educational foundation. Endowed in 1998 for the Tarbiyah Hayatul Islam Foundation, the *waqf* demonstrates how assets can be preserved while generating continuous benefits (*taḥqīq al-manfa'ah*) for religious and social purposes. From an institutional perspective, this case illustrates a shift from individual-based *nāẓirship* to institutional governance, in which the *nâzhir* functions not only as a custodian but also as a manager linking agricultural productivity to educational sustainability. The asset portfolio combines educational land with 2,000 m² of productive rice fields, reflecting a hybrid *waqf* structure that integrates religious and economic functions. The *waqf* operates through a profit-sharing arrangement resembling classical muzāra'ah rather than a lease-based (*ijārah*) model. This approach aligns with Islamic jurisprudence principles of partnership and risk-sharing while preserving the inalienability of *waqf* property, reinforcing *waqf* as a productive yet non-commercialised institution.



Figure 3.1.1. A stretch of *waqf* rice fields that has just been planted with rice seeds

In *waqf*, a structured benefit distribution model applies: 50% for foundation operations, 25% for asset maintenance, and 25% for administrators' welfare. This allocation balances *ḥifẓ al-māl*, *ḥifẓ al-dīn*, and *ḥifẓ al-nafs*. The provision for administrators' welfare also reflects the contemporary application of *ujrah al-nazir* (*waqf* manajer remuneration) in *waqf* governance. Compared to other cases, the Ustaz Ahmad Basyari model demonstrates how education-oriented *waqf* institutions can integrate agricultural production while remaining faithful to their religious mandate. Its significance lies in showing that agricultural *waqf* need not operate through a standalone agrarian institution

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but can function effectively as an economic subsystem within educational *waqf* governance. This model enriches the understanding of agricultural *waqf* as a flexible institution that supports both social welfare and local food security.



Figure 3.2.2. The research team took a group photo with Nâzhir Ahmad Basyari against the backdrop of the *waqf* rice field area



Figure 3.2.3. A portion of the *waqf* land is utilised as a plantation area



Figure 3.2.4. The research team took a photo with the nâzhir with the *waqf* plantation area as a backdrop

Mosque-Based Lease-Oriented Agricultural *Waqf* (Muhamad Zaen Model)

The agricultural *waqf* managed by Ustaz Muhammad Zaen represents a mosque-based *waqf* management model, in where the *waqf* manager operates under the Mosque Prosperity Council (*Dewan Kemakmuran Masjid*). The *waqf* consists of a legally certified 700 m² rice field donated by Ibu Iis, ensuring legal certainty and continuity of purpose. Unlike education-oriented *waqf*, this model integrates agricultural production directly

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into the mosque's operational ecosystem, supporting the sustainability of religious infrastructure and worship activities.

From a contractual standpoint, this case employs an *ijārah* (leasing) arrangement in which the land is rented to farmers for each harvest season. The scheme offers a stable source of income and is relatively easy to administer, making it well suited to the mosque's operational and maintenance needs. Unlike *muzāraʿah* or *mukhābarah*, where farmers and landowners share production risks and returns, the *ijārah* model places farmers in the role of tenants and reflects a more cautious form of productive *waqf* management. Revenue from the land is used exclusively to finance mosque maintenance, religious activities, and day-to-day operations. Although its beneficiaries are limited to a single institution, unlike foundation- or pesantren-based *waqf*, the Cipari case demonstrates that even a modest *waqf* asset can deliver tangible social value when supported by sound legal and institutional governance.



Figure 3.2.1 A portion of the rice field area being prepared for planting new rice seeds

From an analytical perspective, this case illustrates the trade-off between administrative efficiency and the Islamic principle of *taḥqīq al-manfaʿah* (the realisation of enduring benefit). Although the *ijārah* arrangement protects the *waqf* asset and provides a reliable source of income, it offers limited opportunities to maximise social

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returns or involve farmers as active partners. The Cipari experience therefore represents a legally sound, mosque-based agricultural *waqf* model, while also suggesting room for further development through alternative contractual approaches.

Organisation-Managed Profit-Sharing *Waqf* (PERSIS Model, Cianjur)

The agricultural *waqf* administered by Persatuan Islam (PERSIS) Cianjur exemplifies an organisation-based governance model in which the *nāẓir* is a formally established religious institution. Its assets include a legally certified 2,650 m² rice field donated by H. Amir under *Waqf* Pledge Deed (AIW) No. W.2/84/01/1993. This institutional structure enables the farmland to be integrated into PERSIS's broader educational and *daʿwah* mission, particularly by supporting its Islamic boarding school programs in Bojongherang. Contractually, this case applies a profit-sharing arrangement consistent with classical *muzāraʿah*, where farmers cultivate the land and share yields with the *waqf* institution according to agreed ratios. Compared to lease-based (*ijārah*) models, this approach promotes risk-sharing and better reflects the objective of taḥqīq al-manfaʿah, as both farmers and *waqf* beneficiaries share in the production outcomes. *Waqf* proceeds are primarily allocated to education and daʿwah activities, particularly supporting the PERSIS-managed boarding school and community religious programs.

Unlike mosque-based *waqf*, which focuses on worship facilities, this model emphasises educational functions. Its organisational structure also promotes transparent management, long-term planning, and sustainable asset maintenance, thereby reinforcing *ta'bid al-waqf*. Analytically, this case demonstrates how organisational capacity shapes the implementation of Islamic jurisprudence on *waqf*. The combination of profit-sharing contracts, institutional nâzhir authority, and education-oriented benefit allocation positions agricultural *waqf* as a dynamic socio-economic instrument rather than a static charitable asset. Thus, the PERSIS model represents an organisation-based, profit-sharing, and education-oriented typology of agricultural *waqf* governance.

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Figure 3.3.1 PERSIS *waqf* rice field area that will be planted with rice seeds



Figure 3.3.2 a billboard of PERSIS Cianjur *Waqf* Land with a rice field background

Pesantren-Centered Integrated Agricultural *Waqf* (Nurusyifa Model, Subang)

The agricultural *waqf* managed by Nurusyifa Islamic Boarding School represents a pesantren-based model in which *waqf* assets are integrated into the institution's educational and social mission. The *waqf* consists of a 10,000 m² rice field donated by H. Surya and H. Ismail and administered by H. Ahmad Khatib as *waqf* manager. Located within the pesantren complex, the asset directly supports the sustainability of Islamic education, making it a core institutional resource rather than a peripheral asset. The land is cultivated under a profit-sharing arrangement comparable to the classical *muzāraʿah* contract. Farmers manage the fields and distribute the harvest according to mutually agreed proportions, creating a partnership that differs from lease-based (*ijārah*) arrangements. This scheme better reflects the objective of *taḥqīq al-manfaʿah* because both cultivators and beneficiaries share in the value generated by the land. Revenue from the harvest is directed primarily to educational initiatives, *daʿwah* programs, and community religious activities.

Analytically, the Nurusyifa case demonstrates the importance of institutional proximity and community participation in agricultural *waqf* governance. Supported by

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legal certification, strong nâzhir leadership, and community collaboration, the *waqf* functions effectively as a productive agrarian asset. This boarding school-based, profit-sharing, and education-oriented model illustrates how Islamic jurisprudence on *waqf* can simultaneously support food security, educational sustainability, and rural welfare.



Figure 3.4.1 *waqf* rice field area that will be planted with rice seeds



Figure 3.4.2 The research team took a group photo with the *Nâzhir* of the Nurussyifa *Waqf*, with the rice field area in the background.

Compared to the individual- and mosque-based *waqf* models in Sections 3.1 and 3.2, the PERSIS and Nurusyifa cases demonstrate that organisational and boarding school-based governance enables more systematic benefit distribution, stronger *waqf* manajer authority, and better alignment with *the* Islamic jurisprudence on *waqf* objectives.

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Table 3. Typologies of Agricultural *Waqf* Governance:

and Their Normative Contribution to Food Security

Case / Institution	Nāẓir Type	Contractual Pattern (Akad)	Benefit Distribution Model	Institutional Orientation	Analytical Typology	Fiqh Implications
Ahmad Basyari	Individual nāẓir (religious figure, foundation-based)	Profit-sharing (*muzāra'ah* / *mukhābarah*)	50% foundation operations; 25% asset maintenance; 25% nāẓir welfare	Islamic education foundation	Education-based productive waqf with community partnership	Aligns with *taḥqīq al-manfa'ah* and preserves *ta'bīd al-waqf* by maintaining productive use without alienating corpus; legitimizes *ujrah al-nāẓir* under majority fiqh views
Muhammad Zaen	Individual nāẓir (local community leader)	Profit-sharing (*muzāra'ah*)	Shared harvest between farmers and beneficiaries	Community welfare	Community-based agricultural waqf	Reinforces social dimension of waqf (*taqwiyat al-maṣlaḥah al-'āmmah*); reflects flexible application of classical agricultural contracts in contemporary rural settings
PERSIS	Organizational nāẓir (religious organization)	Lease (*ijārah*) with normative restrictions	Rental income allocated to organizational programs	Religious organization (da'wah & education)	Organization-managed waqf with contractual formalization	Raises normative concerns regarding commodification; requires safeguards to prevent erosion of waqf objectives (*ḥifẓ al-waqf*); acceptable under fiqh with strict purpose limitation
Pesantren Nurusyifa	Institutional nāẓir (pesantren/foundation)	Hybrid model (*muzāra'ah* and limited *ijārah*)	Institutional funding, social programs, asset reinvestment	Pesantren-based socio-religious institution	Pesantren-centered integrated waqf model	Demonstrates contextual ijtihād balancing productivity and permanence; reflects maqāṣid-oriented governance integrating *ḥifẓ al-māl* and *ḥifẓ al-nafs*

The comparative typology reveals that variations in *waqf* manager structure significantly influence contractual arrangements, benefit distribution, and compliance with Islamic Jurisprudence on *waqf*. Organisational and boarding school-based models tend to adopt profit-sharing schemes and multi-layered benefit allocation, allowing stronger realisation of benefits and perpetuation of *waqf* than individual- or mosque-based models. The comparative typology indicates that *waqf* management structure and contractual design significantly influence the effectiveness of agricultural *waqf* governance. Institutionally embedded, profit-sharing models produce broader and more sustainable benefits than lease-based or individually managed schemes. These differences affect productivity, local food availability, and farmer participation, demonstrating that agricultural *waqf* contributes directly to community food security rather than functioning merely as a symbolic religious endowment. Table 4 summarises the finding that the institutional structure of *nāẓirship* influences governance risk, individual dependency, and the scalability of agricultural *waqf*.

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Table 4. Comparative Analysis of Institutional Governance, *Waqf* Manajer Dependency, and Scalability Across Agricultural *Waqf* Models

Waqf Object	Governance Risk	Waqf Manajer Dependency	Scalability
Ahmad Basyari	**Medium**. Moderate governance risk due to continued reliance on the nāẓir despite institutional affiliation.	**High**. Sustainability depends heavily on the individual nāẓir's capacity, integrity, and leadership.	**High.** High dependence on the capacity, integrity, and leadership of the individual waqf manajer.
Muhammad Zaen	**High**. Community-based and locally led management exhibits relatively limited documentation, accountability, and institutional control.	**Very High.** High vulnerability to waqf manajer succession and reduced managerial involvement.	**Very High**. Vulnerable to waqf manajer succession and declining managerial involvement.
PERSIS	**Low.** Strong organizational structure and collective oversight reduce governance and management risks.	**Low.** Low dependence on individual leadership due to organizationalized waqf manajer functions.	**Low.** Low dependence on individual actors due to institutionalized waqf manajer functions.
Pesantren Nurusyifa	**Low–medium**. Relatively stable governance, though still influenced by the leadership of the pesantren.	**Medium**. Moderate dependency; institutionally supported, but still influenced by borading school leadership.	**Medium**. Moderate dependency; institutionally supported but still influenced by pesantren leadership.

The comparative analysis of agricultural *waqf* typologies indicates that the institutional form of *nāẓirship* is a key determinant of governance quality, managerial sustainability, and the developmental potential of agricultural *waqf*. Higher levels of institutionalisation are associated with lower governance risks, reduced dependence on individual actors, and greater scalability. Consequently, organisation-based and pesantren-based *waqf* models appear more sustainable and adaptable than individual-based models. These institutional arrangements more effectively integrate *taḥqīq al-manfaʿah* (realisation of benefit) with *taʾbīd al-waqf* (perpetuation of *waqf*), strengthening the role of agricultural *waqf* as a sustainable Islamic legal instrument for supporting national food security.

Productive *Waqf* as a Strategy to Achieve SDG 2: Zero Hunger through the Provision of Agricultural Land

The empirical findings demonstrate that the productive *waqf* constitutes an institutional mechanism for transforming religious assets into socio-economic resources.[41] In the agriculture sector, *waqf* provides land for cultivation and supports community-based production systems. This model highlights the role of Islamic

[41] Abdullah A. Afifi, 'Waqf Business Model (WBM): Towards A Sustainable Social Business Model on The Mainstream Economics', *Journal of Regional Development and Technology Initiatives* 2 (September 2024): 63–78, https://doi.org/10.58764/j.jrdti.2024.2.75.

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philanthropy in promoting food security and empowering vulnerable communities.[42] Supported by the *Waqf* Law and initiatives of the Indonesian *Waqf* Board (BWI), agricultural *waqf* has increasingly been linked to broader food security and rural development agendas. At the macro level, Indonesia's agricultural sector remains central to national food security but faces persistent challenges, including limited access to productive land and growing food demand. In 2024, Indonesia recorded a harvested rice area of 10.05 million hectares, with productivity of 52.90 quintals per hectare and a total production of 53.14 million tons of dry milled grain.[43] These conditions highlight the need for alternative institutional mechanisms to expand cultivation and maintain sustainable agricultural production. In this context, *waqf* land provides an additional pathway for preserving agricultural land and supporting local food production.[44]

The contribution of agricultural *waqf* to SDG 2: Zero Hunger is evident in three interrelated indicators: food availability, food access, and support for smallholder farmers.[45] These outcomes suggest a measurable contribution to food security through an institutional pathway linking religious assets to agricultural production and community welfare. Agricultural *waqf* also aligns with national and global efforts to promote inclusive and sustainable food systems. In Indonesia, its integration with food security, community empowerment, and rural development programs reflects a collaborative governance model rooted in local institutions. Beyond its religious function, agricultural *waqf* has the potential to contribute to poverty reduction, food system resilience, and selected SDG 2 targets related to food access, sustainable production, and support for small-scale producers.

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[42] Abdul Hamid Bakir Siti Khayisatuzahro Nur, 'Garda Pangan: Inovasi Gerakan Filantropi Islam Berbasis Lingkungan', *At-Tasharruf; Jurnal Kajian Ekonomi Dan Bisnis Syariah* 2, no. 2 (2020): 81–90.

[43] Prudence Atukunda et al., 'Unlocking the Potential for Achievement of the UN Sustainable Development Goal 2 – "Zero Hunger" – in Africa: Targets, Strategies, Synergies and Challenges', *Food & Nutrition Research* 65 (May 2021), https://doi.org/10.29219/fnr.v65.7686.

[44] Al-Tulaibawi, de Frutos Madrazo, and Martín-Cervantes, 'Waqf: An Advanced Approach to Combating Agricultural Land Fragmentation in Islamic Countries'.

[45] Muhamad Abduh, 'The Role of Islamic Social Finance in Achieving SDG Number 2: End Hunger, Achieve Food Security and Improved Nutrition and Promote Sustainable Agriculture', *Journal of the International Institute of Islamic Thought & Civilization*, 2019, 185.

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From the perspective of *maqāṣid al-sharī'ah*, agricultural *waqf* promotes preservation of wealth, protection of life through food security and livelihoods, and protection of religion through institutional continuity. However, its contribution remains constrained among nâzhir, and integration with broader agricultural policies remains limited. Accordingly, agricultural *waqf* should be understood not as a standalone solution to food insecurity, but as a complementary institutional instrument with the potential to strengthen local food security and socio-economic resilience.

CONCLUSION

This study demonstrates that agricultural *waqf* in Indonesia functions not merely as a religious endowment but as an operational legal-institutional instrument with measurable socio-economic impacts. Among the identified governance typologies, institutionally embedded models-particularly boarding school and organisational *waqf*-show greater sustainability through structured governance, collective oversight, and stronger reinvestment mechanisms. Contractually, profit-sharing arrangements based on muzāra'ah are more socially adaptive than *ijārah* schemes, as they distribute risks and returns between nâzhir and cultivators. In practice, they enhance local food availability, reduce farmers' production costs, and support institutional food needs. This reflects the transformation of *waqf* from a primarily devotional asset into an instrument of *tanmiyah iqtisādiyyah* (economic development), while remaining consistent with the principles of classical Islamic jurisprudence.

From the perspective of Islamic legal theory, agricultural *waqf* is grounded in *maqāṣid al-sharī'ah*, particularly asset preservation, food security and livelihood preservation, and protection of religion. These findings demonstrate that contemporary agricultural *waqf* remains jurisprudentially legitimate while expanding the socio-economic role of *waqf*. At the same time, agricultural *waqf* is widely practised across Indonesia, yet much of it remains undocumented and insufficiently analysed. Due to its qualitative design, limited case selection, and lack of quantitative impact measurement, this study captures only part of a broader phenomenon. Future research should adopt

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multi-regional and data-driven approaches to assess better the contribution of agricultural *waqf* to national food security and socio-economic resilience. Accordingly, agricultural *waqf* should be repositioned as a strategic pillar of Islamic agrarian development, requiring legal harmonisation, institutional strengthening of nāẓirs, and coordinated policy action between the Ministry of Religious Affairs and the Ministry of Agriculture to unlock the productive potential of *waqf* land for sustainable food security and SDG 2: Zero Hunger.

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AUTHOR CONTRIBUTIONS STATEMENT

Ani Yumarni initiated and conceptualised the study, developed the research design and methodology, and drafted the original manuscript. Yanyan Mulyaningsih contributed to the investigation, data collection, validation of the findings, and manuscript revision. Endeh Suhartini participated in the formal analysis, interpretation of the results, and critical revision of the manuscript. Hidayat Rumatiga supported the research through data curation, resource management, visualisation, and editorial improvements to the manuscript. Saddam Husein contributed to the investigation, verified the research findings, and provided constructive feedback during the manuscript revision process. Mohamed W. Abouyounes supervised the overall research project, provided intellectual guidance throughout the study, contributed to the interpretation of the findings, and critically reviewed the manuscript for important scholarly content. All authors contributed substantially to the study, approved the final version of the manuscript, and agreed to be accountable for the accuracy and integrity of the work.

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CONFLICT OF INTEREST

The authors declare that there is no conflict of interest in the publication of this article. The authors have contributed independently and objectively, without any subjective judgment or institutional or personal interests that could influence the integrity or substance of this study.

AI USAGE STATEMENT

AI tools were used solely for language editing and formatting. All ideas, analyses, interpretations, and conclusions are entirely the authors' own, and all AI-assisted outputs were reviewed to ensure academic integrity. The authors reviewed and verified all AI-assisted outputs to ensure accuracy, originality, and alignment with academic integrity standards. The author retains full responsibility for the originality, accuracy, and academic integrity of this paper.

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