



Public Housing Waqf: An Innovative Approach to Sustainable Urban Welfare through Islamic Social Finance

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ABSTRACT

Home is one of the primary human needs that supports family education and fosters children's character, preparing the younger generation and society. Unfortunately, not everyone can have the ideal home to create an economically viable family living environment. One of the Islamic financial instruments is waqf, which is expected to support all aspects of finance, including the procurement of houses, both as residences and businesses. The term housing waqf refers to providing services to small communities without housing, which a waqf organization will manage. The purpose of the study is to analyze the impact of the public housing waqf program on people's welfare. This research uses a combination of library and field research to provide both theoretical grounding and empirical evidence. The results show that not everyone can afford a livable house, so the ideal function of the home cannot be realized in family development. This is due to the government's lack of attention to the poor. Waqf for people's welfare emerges as a way to overcome family economic problems and ensure sustainable community welfare.

Keywords: welfare, public welfare, waqf, sharia housing.

INTRODUCTION

Waqf is a form of sacrifice and worship, by giving a portion of one's wealth to those in need. The Waqif will continue to receive rewards that will never cease. Just as the Prophet Muhammad advised to donate land and its proceeds to the poor, as Umar Bin Khattab did when he received a piece of land. The potential of waqf in Indonesia has yet to be ensured in terms of efficiency and a corresponding economic impact. The lack of public understanding of the meaning, purpose, and forms of waqf is a significant factor in this issue. The

community tends to use a classical knowledge of waqf, believing it only pertains to vacant land as the endowed object.¹

Waqf can play a role in improving national development instruments, strategically enhancing community welfare by improving education, alleviating poverty, promoting public health, and boosting the community's economy.² Waqf can be divided into two categories: movable waqf or immovable waqf. Movable waqf in the form of money, also known as cash waqf, is subject to regulations governing how funds are distributed due to its significant potential.³ Therefore, to address this matter, the instrument that can be used is a productive waqf managed professionally by waqf institutions.⁴ Action is needed to optimize the management of Islamic economic institutions, particularly waqf in Indonesia, to achieve the anticipated improvement in the community's economy. If developed properly, a waqf has significant strategic value in enhancing the regional economy.⁵ The most important and urgent role is the management of the waqf. This is because the management pattern of waqf determines whether it will develop and be beneficial, leading to the anticipated improvement in the community's economy.⁶ Waqf has evolved by integrating with several financial instruments, such as stocks, mutual funds, sukuk, and deposits. Nevertheless, the utilization of land endowments remains suboptimal when combined with the development of endowments through the various financial instruments mentioned above.

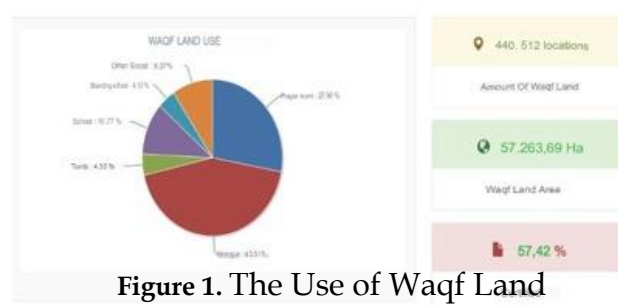


Figure 1. The Use of Waqf Land

Source: Processed data, 2024

¹ Mufti Afif Ikhsanul Amal, "Peran Filantropi Islam Zakaf, Infaq, Shadaqoh Dan Waqaf Dalam Pemeberdayaan Ekonomi Masyarakat," *Jurnal Pengabdian Dan Pemberdayaan Masyarakat* X, No. X (2021): 1-11.

² (Jamal, Sirajulhuda, Saleh, & Zahro', 2023)

³ Faisal Faisal, "Analisis Hukum Penggunaan Dana Wakaf Tunai Untuk Pembangunan Infrastruktur," *De Lega Lata: Jurnal Ilmu Hukum* 5, No. 2 (2020): 193-207.

⁴ An'im Fattach And Maskun Maskun, "Konsepsi Strategis Pengembangan Wakaf Produktif Melalui Investasi Berbasis Syariah," *Management Of Zakat And Waqf Journal (Mazawa)* 3, No. 2 (2022).

⁵ Ahmad Rizal Et Al., *Integrating Zakah And Waqf For Developing Islamic Economic Boarding School (Iebs) Project In Indonesia*, *Journal Of Islamic Economics And Philanthropy (Jiep)*. E-Issn, Vol. 03, 2020.

⁶ Farhan Edma Manurung And Muhammad Ikhsan Harahap, "Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (Jikem)," *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (Jikem)* 2, No. 1 (2022): 1365-1371.

From the diagram below, the use of waqf land is still dominated by mosques (43.51%), prayer rooms (27.9%), schools (10.77%), cemeteries (4.35%), pesantren (4.10%), and the remainder for other social activities. This indirectly indicates that the public's perspective on waqf remains focused solely on the afterlife. At the same time, the potential for their use could be optimized for the welfare of both this world and the hereafter.⁷

The data show that the potential of waqf land in Indonesia has not been fully realized for infrastructure development, community welfare, and the use of cash waqf funds. Data from the Central Statistics Agency (bps.go.id accessed on April 23, 2024) indicates that the percentage of households with adequate housing in Indonesia in 2024 is approximately 84.79 percent, meaning about 15.21 percent of the Indonesian population still lacks adequate housing, which amounts to over 42 million people without proper living conditions out of a total population of 279.2 million. This number is certainly very concerning and should be our collective focus as we address the gap and improve the welfare of the Indonesian people.

The difference between housing demand and housing availability is a constraint in housing provision. Uncontrolled population growth directly drives the increasing demand for decent housing. However, the rate of providing adequate housing is still lagging far behind. This is especially true in urban areas, where the available land is minimal and insufficient to accommodate many people.⁸ The ongoing process of urbanization is one of the factors contributing to urban population density.⁹ Unfortunately, the increase in population also affects the affordability of access to decent housing. People who cannot obtain decent housing eventually establish slums.¹⁰ The chaos in the city is caused by the increasing number of migrants who cannot be accommodated or cannot access adequate housing facilities. More and more people are using sidewalks, under bridges, or the edges of train tracks as alternative places to live.¹¹

The issue in public housing procurement is the limited availability of land. Land is a limited resource. In urban areas, inequality arises because demand for

⁷ Aunur Rohim Faqih, "Pengembangan Hukum Wakaf Produktif Untuk Mengatasi Kemiskinan Dan Ketergantungan," *Jurnal Hukum Ius Quia Iustum* 12, No. 30 (2005).

⁸ M. Nasyah Agus Saputra, Tri Ardiyanto Aska, And Zubaidah Nasution, "Wakaf Produktif Dan Pemberdayaan Masyarakat: Studi Kasus Model Pengentasan Kemiskinan Di Yayasan Nurul Hayat," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 7, No. 2 (2022).

⁹ Yunina Mahanani And Diyah Ekowati, *Wakaf Produktif dalam Perspektif Maqasid Shari'ah (Studi Tentang Wakaf Produktif Di Pmdg Ponorogo)*, *Istithmar: Journal Of Islamic Economic Development*, Vol. 5, 2021, [Http://www.bwi.or.id/Berita](http://www.bwi.or.id/Berita).

¹⁰ Pembangunan Berkelanjutan Di Negeri Berkembang Nuradi Et AL., "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk" 5, No. 6 (2024): 3546.

¹¹ Aam Slamet Rusydiana, Sudana Sudana, And Lina Marlina, "Manakah Prioritas Sektor Pengembangan Wakaf Di Indonesia?," *Al-Masraf: Jurnal Lembaga Keuangan Dan Perbankan* 4, No. 1 (June 30, 2019): 7.

land exceeds the available supply.¹² Land transfers are costly due to a mismatch between supply and demand. In addition, the community's poor socioeconomic conditions also serve as a trigger for the provision of public housing. The majority of Indonesians live in lower-middle-class conditions. This hinders the development of healthy settlements and housing. The condition of settlements that remain uninhabitable indicates that low-income communities cannot meet the need for decent housing. Given the availability of waqf land yet to be utilized for social welfare, the issue of housing land can certainly be addressed through its use. The use of waqf funds, which have been generated through various financial instruments, can also provide the means to address one of the community's urgent needs, namely housing.

METHODS

This study adopts a qualitative approach that combines library and field research. The dual method aims to provide a strong theoretical foundation while offering empirical validation from stakeholders and communities.

Secondary data are collected from academic journals, books, government regulations, and official reports related to waqf, Islamic social finance, and public housing policies. The purpose is to establish the conceptual framework of public housing waqf and its relevance to sustainable community welfare.

Primary data collection was conducted through: a). In-depth Interviews with Indonesian Waqf Board (BWI) officials, *Nazhir* from both Islamic banks and private waqf institutions, community leaders, and potential beneficiaries. Interviews explored perceptions, challenges, and governance issues. b). Surveys were distributed to potential wakif (donors) and beneficiaries from lower-middle-income communities. The survey assessed awareness of waqf, willingness to contribute, trust in institutions, and expectations. c). Case Studies of existing productive waqf projects (such as waqf-based schools, hospitals, or housing initiatives) to capture best practices and challenges.

RESULTS AND DISCUSSION

The Potential of Housing Waqf Innovation to Support the Development of Sustainable Community Welfare

The results highlight the potential of housing waqf innovation to support sustainable welfare development. Interviews with stakeholders revealed that the public housing waqf is perceived as an innovative instrument but still faces challenges in literacy, governance, and legal certainty.

Surveys conducted on 120 respondents (70 potential wakif and 50 potential beneficiaries) produced several key findings: - Awareness: 62% of respondents had heard of waqf, but only 28% understood that it could be used for housing, showing a significant literacy gap. - Willingness to Contribute: 74% of potential wakif expressed willingness to contribute cash waqf if transparent governance

¹² Muhamad Sayuti, Baihaki Abdullah, And Ahmad Yahya, "Selangor Productive Waqf Expansion Form," 2020.

and transparency were guaranteed. - Trust in Institutions: Trust levels were moderate, with 45% indicating medium trust and only 20% indicating high trust in existing waqf institutions. - Expectations: Beneficiaries prioritized affordable rental housing (56%), followed by ownership support (32%), and temporary housing solutions (12%).

Summary of Survey Results (N = 120)

Table 1. Productive Waqf Institutions

Variable	Key Findings
Awareness of waqf for housing	28% aware, 72% unaware
Willingness to contribute cash waqf	74% willing, 26% unwilling
Trust in waqf institutions	20% high, 45% medium, 35% low
Beneficiaries' expectations	56% rental housing, 32% ownership, 12% temporary housing

Source: Processed data, 2024

Case studies of productive waqf institutions (such as Dompét Dhuafa's healthcare waqf projects and BWI's waqf-based schools) revealed that proper governance, transparency, and community involvement are crucial to ensuring impact and sustainability. Applying these lessons to housing waqf shows strong potential to address urban poverty and housing shortages if managed professionally.

The potential of cash waqf in Indonesia continues to grow at an extraordinary pace. Indonesia, where the majority of the population is Muslim, anticipates matters concerning human relationships that already exist because some of its laws regulate Islamic law.¹³ One of them is about cash waqf. Waqf has rapidly developed over time. The Waqf Law No. 41 of 2004 regulates the waqf of movable assets as well as infrastructure and public facilities. Now there are various types of endowments, including movable endowments in the form of cash.¹⁴

In Nuradi's research,¹⁵ the measure of welfare is the outcome of community development aimed at achieving a better life. The outcomes include the enhancement of capabilities and the equitable distribution of basic needs such as food, housing, health, and protection; an increase in income, living standards, education, and greater attention to cultural and humanitarian values; and, thirdly, an improvement in quality of life and income. Indonesia has significant potential for waqf, as it has the world's largest Muslim population.¹⁶

¹³ Ziyad Ulhaq And Firda Anidiyah, "Pengelolaan Dana Wakaf Produktif Melalui Investasi Syariah Perspektif Hukum Islam," *Al-Mizan: Jurnal Hukum Dan Ekonomi Islam* 4, No. 1 (2020).

¹⁴ Nurul Huda Et Al., "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk Pembangunan Berkelanjutan Di Negeri Berkembang" 5, No. 6 (2024): 3546–3559.

¹⁵ Berkelanjutan Di Negeri Berkembang Nuradi Et Al., "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk."

¹⁶ Anisa Fitria Utami, "Strategi Pengembangan Wakaf Produktif Untuk Kesejahteraan Umat," *Islamiconomic: Jurnal Ekonomi Islam* 10, No. 2 (2019).

Unemployment and poverty remain unresolved issues to this day. The government has implemented various policies, but has not succeeded in reducing poverty. Poverty is a significant issue that can run rampant and affect larger life systems. Therefore, the best way is to reduce or even eliminate poverty. The government is not the only responsible party for poverty in society; it is a shared responsibility between the community and the government. Waqf is one of the several Islamic institutions that can be used to address poverty. As presented by the Indonesian Waqf Agency.¹⁷

The estimated potential reaches around 252 thousand certified land plots, or about 57.42 percent, covering an area of 21,197.09 hectares. Some lands have not been certified, accounting for approximately 42.58 percent and covering an area of 187,575 hectares. In total, the potential for waqf land in Indonesia is around 57,263.69 hectares (siwak.kemenag.go.id, accessed on April 24, 2024), and there is a strong possibility that this potential has not been utilized to its full extent. According to other research, if every Muslim in Indonesia donated 30,000 rupiah per month, the total would amount to 72 trillion rupiah per year.¹⁸ These potentials, when allocated to the development of People's Housing Waqf, will play a significant role in enhancing community welfare and fostering inclusive and sustainable economic and social development in Indonesia.¹⁹

Research by Adam Abdullah found that the al-Hikr concept (long rent) mechanism can be used to provide affordable public housing, especially for the low-income group (B40) in Malaysia. Relevant to the aspect of waqf-housing practice in SUD. Of course, this concept can be applied in Indonesia, given the many waqf assets that have been successfully developed and integrated with modern financial practices.²⁰

The concept of Sustainable Urban Development (SUD) is based on global frameworks such as the New Urban Agenda and the United Nations Sustainable Development Goals – especially SDG 11: Sustainable Cities and Communities, which targets cities and human settlements to be inclusive, safe, resilient, and sustainable.²¹ One of the goals of SDG 11 is to ensure everyone's access to decent, safe, and affordable housing, as well as to improve living conditions in slums. UN-Habitat, the UN agency responsible for human settlements and urban

¹⁷ Ziyad Ulhaq And Firda Anidiyah, "Pengelolaan Dana Wakaf Produktif Melalui Investasi Syariah Perspektif Hukum Islam."

¹⁸ Veitzhal Rivai Zainal, "Pengelolaan Dan Pengembangan Wakaf Produktif," *Pengelolaan Dan Pengembangan Wakaf Produktif* (2016).

¹⁹ Septi Purwaningsih And Dewi Susilowati, "Peran Wakaf Dalam Meningkatkan Pemberdayaan Ekonomi Umat," *Jurnal Ekonomi, Bisnis, Dan Akuntansi* 22, No. 2 (2020).

²⁰ Abdullah, Adam, and Ahamed Kameel Mydin Meera. 2018. "Adopting Al-Hikr Long Term Lease Financing For Waqf And State Lands In Malaysia To Provide Affordable Public Housing". *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia (ISTAC-IIUM)*, December, 1-42. <https://doi.org/10.31436/shajarah.v0i0.714>.

²¹ Fu, Yang, and Weihong Ma. 2020. "Sustainable Urban Community Development: A Case Study from the Perspective of Self-Governance and Public Participation" *Sustainability* 12, no. 2: 617. <https://doi.org/10.3390/su12020617>

development, is tasked with developing indicators and frameworks to monitor this progress. It affirms that sustainable urban development encompasses not only infrastructure and the physical environment but also socio-economic aspects, including equity in access, citizen participation, and financial sustainability.²² In the context of public housing, approaches such as public housing waqf that utilize Islamic social financial instruments are relevant, as they can provide affordable housing in the long term, while strengthening social solidarity, community empowerment, and sustainable resource management, all of which are aligned with the principles of SUD and SDG 11.

Management of cash waqf in Indonesia

Studies show that cash waqf management in Indonesia is divided into two groups: cash waqf managed by private institutions and by Islamic banks.²³ Both have their respective advantages. If a bank manages a cash waqf, some of the benefits include the fund manager's capabilities, office network, experience, information network, distribution map, and good reputation.²⁴ Islamic banks act as custodians for receiving and distributing funds. However, other institutions such as the Cash Waqf Agency (BWN) which is responsible for fund management. The advantages gained by the private sector include meeting the community's real needs, being directly monitored by the community, and promoting community unity.²⁵

An alternative scheme is that Islamic banks act as nazir for receiving and distributing waqf funds.

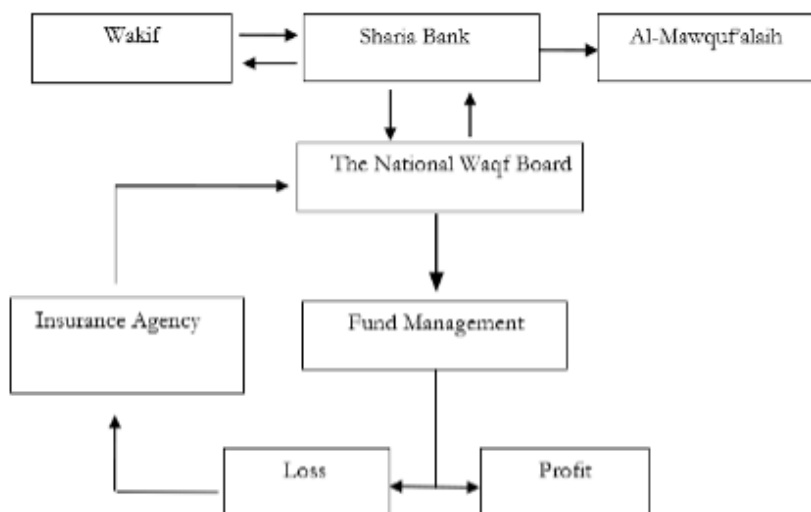
²² United Nations Statistics Division, *Report 2025: Goal 11 – Sustainable Cities and Communities* (New York: United Nations, 2025), <https://unstats.un.org/sdgs/report/2025/goal-11/>.

²³ Universitas Darussalam Gontor, “جدونم نع قيهقف ةسارد : قيملاسلا ةعيرشلا في يدقنلا فقولا رامثتسا ” أ نو فر عي يسينودنلا وروكينوجوب ة ملأ رون ليومتلاو لالما تيب في يدقنلا فقولا ثحبلا فيلقخ ةعيبطلا تاذ دناو فلا بلع ةروصقم فقولا ن أ نو فر عي يسينودنلا مفر نوناقللا ليكشت ذنم . يضارل ” 41 2 عمتمجا في ناشب 2004 ماعل No. 01 (2023).

²⁴ Risca Putri Prasinanda And Tika Widiastuti, “Peran Nazhir Dalam Mengelola Hasil Wakaf Uang Pada Badan Wakaf Indonesia Jawa Timur,” *Jurnal Ekonomi Syariah Teori Dan Terapan* 6, No. 12 (2020).

²⁵ Purwaningsih And Susilowati, “Peran Wakaf Dalam Meningkatkan Pemberdayaan Ekonomi Umat.”

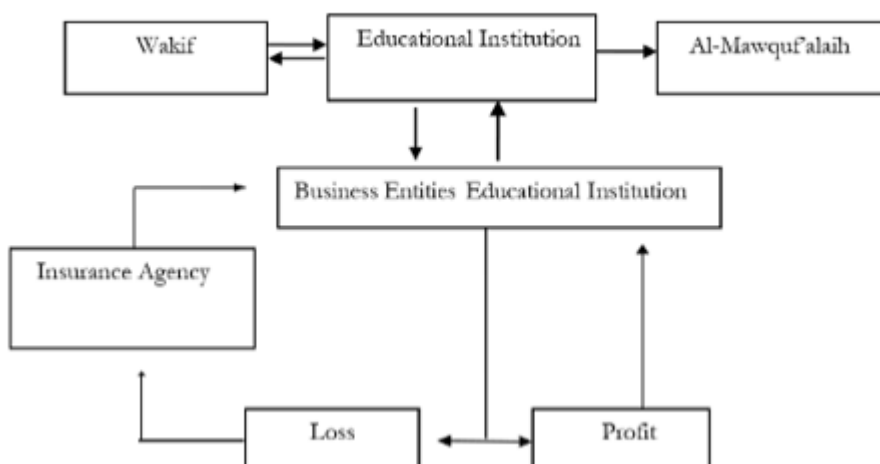
Picture 1. Bank as Receiver and Distributor



Source: Heri Sudarsono, 2004: 269.

If this private institution shifts to the field of education, an alternative scheme can be described as follows:

Picture 2.
Institutions as Recipients and Distribution



Source: Zaini Miftach, 2018.

By using the musyarakah (mudharabah) system, private institutions manage waqf funds independently without diminishing the waqf assets.²⁶ Then, the profit-sharing system by private institutions is used to calculate business profits, and cash waqf is received as additional assets.²⁷ This additional asset can

²⁶ Zaini Miftach, "Perlindungan Hukum Terhadap Capital Loss Wakaf Saham Pada Rumah Wakaf" (2018): 53–54.

²⁷ Haniah Lubis, "Potensi Dan Kendala Pengembangan Wakaf Uang Di Indonesia," *Islamic Business And Finance* 1, No. 1 (2020): 43–59.

be used to assist the community through endowments, such as the People's Endowment Housing.²⁸

a. Obstacles in the Development of People's Housing Endowments

Several obstacles hinder the development of Community Housing Endowments in the country, including the following: a) the public still has a limited understanding of community Waqf in current development b) cash waqf have not yet been utilized to their fullest potential, so the direct impact of cash waqf on community welfare has not been felt c) no legal consequences are binding an individual to endow half of their wealth.²⁹

b. Strategy for Managing Community Housing Waqf

One of the efforts to overcome the various obstacles mentioned above is: 1) promoting public housing waqf to the general public, so they do not have to wait until they have a sufficient amount of wealth to donate. Although it may not have many assets, such as land or gold, a waqf can also be established with cash.³⁰ The results can then be used to build infrastructure such as the People's Housing Waqf to help underprivileged individuals obtain decent housing.³¹ 2) There are no obstacles to establishing cash waqf institutions, even at the smallest level, such as mosque management, educational institutions, Islamic boarding schools, and so on. As long as individuals or groups can establish them, there are no barriers to establishing cash waqf institutions.³² Indonesia has also developed CWLS. In his research, Khamim explained the legal aspects and their contributions to social welfare and national development, including housing and public facilities.³³ 3) We must collaborate with every zakat institution to work together and enhance their performance in efforts to improve community welfare.³⁴

The strategy of the People's Housing Waqf program is considered more effective for developing community welfare, particularly for the less fortunate, than government programs like the People's Housing Savings (TAPERA), which is planned to be launched in 2027. This indicates that there

²⁸ Zainal, "Pengelolaan Dan Pengemb. Wakaf Produktif."

²⁹ Dewi Rahmasari Et Al., "Implementasi Wakaf Tunai Dalam Perekonomian Dan Pengembangan Infrastruktur," *Jurnal Syarikah : Jurnal Ekonomi Islam* 6, No. 2 (2020): 137.

³⁰ Choiriyah, "Wakaf Produktif Dan Tata Cara Pengelolaannya," *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 2, No. 2 (2017).

³¹ Jefik Zulfikar Hafizd, Theguh Saumantri, And Mustopa Mustopa, "Kajian Implementatif Optimalisasi Pengelolaan Wakaf Produktif Di Indonesia," *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 8, No. 1 (2022).

³² Ani Nurbayani, "Strategi Pemberdayaan Wakaf Produktif Dalam Upaya Memakmurkan Umat," *Tadbir: Jurnal Manajemen Dakwah* 5, No. 2 (2020).

³³ Khamim, Khamim, Asyharul Muala, and Muhammad Hakim. 2023. "Cash Waqf Linked Sukuk for Islamic Social Welfare and National Development: Evidence from Indonesia." *Global Journal al Thaqafah* 13 (1): 16–34. <https://doi.org/10.7187/gjat072023-2>.

³⁴ Huda Et Al., "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk Pembangunan Berkelanjutan Di Negeri Berkembang."

will be no salary cuts for employees or workers who are trying to earn a living, as the government had planned.³⁵

The steps or strategies for developing the potential of community housing waqf are:

First, to arrange the understanding and implementation of the Waqf Law between the Ministry of Religious Affairs of the Republic of Indonesia, the Waqf Board of Indonesia, and the Islamic Financial Institutions receiving cash waqf (LKS-PWU),³⁶ To ensure that each institution understands its duties and objectives. Although this institution plays an important role in enhancing public understanding of Cash Waqf, no concrete actions have been taken to improve public awareness.³⁷ This indicates the importance of holding a conference between the three institutions. The possible causes of this condition are the unavailability of a budget for conducting orientation activities, training, and seminars on cash waqf due to budget cuts, which has led to prioritization issues; therefore, the most critical problems must receive immediate attention, while recommendations are receiving less attention from the government.³⁸

Secondly, the discussion about public perception shows that societal perceptions can influence the likelihood of the occurrence of the People's Housing Waqf. This public perception is evident in the fact that most people know that endowments consist of fixed assets such as land, vehicles, and buildings.³⁹ As a result, when the community is asked to donate through waqf, they refuse because they do not have land or structures that can be donated. Furthermore, the next steps that BWI can take to enhance public understanding of Public Housing Waqf are through an approach using language that is easy for everyone to understand. Even children can grasp the importance of waqf through funny, easy-to-understand comics or short stories. Thus, the hope is that the waqf can become something recognized by society and can be implemented and developed in the future.⁴⁰

The third, expectation from this program is that teachers who teach the subject of waqf or scholars—especially master's (S2) and doctoral (S3)

³⁵ Ziyad Ulhaq And Firda Anidiyah, "Pengelolaan Dana Wakaf Produktif Melalui Investasi Syariah Perspektif Hukum Islam."

³⁶ Iwan Fahri Cahyadi, "Urgensi Pendirian Lembaga Keuangan Syariah (Lks) Wakaf Sebagai Upaya Mereduksi Kesenjangan Ekonomi Di Indonesia," *Ziswaf: Jurnal Zakat Dan Wakaf* 6, No. 2 (2019).

³⁷ Suyoto Arief Et AL., "Cash Waqaf As Guarantee Of Social Economic" 10, No. 1 (2024): 176–190.

³⁸ Arif Budianto And Sunan Fanani, "Dampak Wakaf Produktif Dalam Pembangunan Infrastruktur Griya Khadijah Puspas Unair," *Jurnal Ekonomi Syariah Teori Dan Terapan* 8, No. 2 (2021): 231.

³⁹ Hotman Hotman, "Wakaf Produktif Solusi Pemberdayaan Masyarakat Dalam Islam (Studi Kasus Di Desa Tanjung Inten Kecamatan Purbolinggo Kabupaten Lampung Timur)," *Adzkiya : Jurnal Hukum Dan Ekonomi Syariah* 9, No. 02 (2021).

⁴⁰ Nurbayani, "Strategi Pemberdayaan Wakaf Produktif Dalam Upaya Memakmurkan Umat."

graduates – who have researched waqf, can collaborate with Islamic financial institutions to obtain information about waqf funds that will later be provided to the community so that they have a correct understanding of waqf.⁴¹

Discussion

The Role of Stakeholders in Promoting Innovative Housing Waqf for Sustainable Community Welfare. To realize the potential of innovative housing endowments in supporting sustainable community welfare, active participation from various stakeholders is essential.⁴² Several actions can be taken by the relevant parties, among others:

- a) Government: Formulating clear and accommodating regulations for the Public Housing Waqf program, as well as providing facilities for endowment institutions that support the implementation of the People's Housing Endowment. One possible action that the government could take is to create clear regulations that support the development of the People's Housing Endowment. The government could also provide financial support to the managers of endowment institutions – both individuals and organizations – to encourage innovation in this program.
- b) Waqf institutions and Wakif: Enhancing institutional capacity and human resources to manage waqf websites or digital applications in a professional, transparent, and accountable manner. As key stakeholders in the waqf management system, waqf institutions or managers have an important responsibility to ensure that waqf assets are managed transparently and efficiently, thereby increasing public trust.
- c) Academics and Researchers: Conducting research and studies to develop innovative models for Public Housing Waqf tailored to the needs of academics and the local context. Academics and researchers possess the capacity and knowledge to conduct research and development related to Endowments, thus becoming the main drivers in developing new innovative solutions aimed at advancing the endowment sector. Furthermore, conducting in-depth research on the implementation of endowment housing in asset management. Identifying needs and challenges in asset management, as well as developing appropriate strategies to enhance these housing endowments. Then, it became a pioneer in educating the public about the benefits and potential of Public Housing Waqf for sustainable development.
- d) Community: Enhancing literacy about waqf and trust in the public housing waqf program, as well as actively participating in endowment through local endowment institutions. As the main actor in the development ecosystem of waqf, the community plays an important role in advancing waqf assets

⁴¹ Yudi Permana And Meirani Rahayu Rukmanda, "Wakaf: Tinjauan Fiqh, Dasar Hukum, Dan Implementasinya Di Indonesia," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 3, No. 2 (2021).

⁴² Purwaningsih And Susilowati, "Peran Wakaf Dalam Meningkatkan Pemberdayaan Ekonomi Umat."

through comprehensive management in the waqf sector⁴³. Then, raise public awareness about the potential of public housing waqf to create a prosperous society sustainably. The community can learn innovative strategies and solutions in their practice of endowments⁴⁴. Lastly, it builds a comprehensive and sustainable endowment community. The collaboration among these stakeholders will enhance the waqf innovation ecosystem and broaden its impact in supporting the sustainability of community welfare.

CONCLUSION

The potential of cash waqf in Indonesia is already significant, and the funds can be allocated for sustainable development, such as Public Housing Waqf. Sustainable development in developing countries is very important, especially in Indonesia, to improve the welfare of the community, particularly for the underprivileged. It can be proven that around 400 thousand plots of land in Indonesia have already been endowed. However, the management of waqf on land is currently not optimal. A combined library and field research approach demonstrates that while the public housing waqf has conceptual strength, its implementation requires addressing literacy gaps, institutional governance, and public trust. Surveys confirm community willingness to contribute if transparency is ensured, while interviews with stakeholders emphasize the need for stronger regulations and professional management. Collaboration among the government, waqf institutions, academics, and the community is crucial to realizing the full potential of public housing waqf as a sustainable welfare solution. However, challenges such as waqf literacy, trust in the community, and legal compliance regarding waqf. Collaboration between institutions, the government, and the community is crucial to realizing the full potential of the Public Housing Waqf innovation for sustainable welfare in developing countries like Indonesia.

Author's Contribution

Arizqiya Nurfattah: Contribute to formulating research ideas, collecting data, processing data, and interpreting data.

Fadhila Tianti Mudi Awalia: Contributing to writing systematics and research methods;

Azzam Al Hanif: Contributing to analyzing interpretation results and collecting data;

Ibnu Hammam: Contribute to compiling a literature review and to language proofreading.

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Declaration of Competing Interest

The author declares that there is no conflict of interest.

Ethical Approval

Ethical approval No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

⁴³ Rahmania, Nurul, and Hartomi Maulana. 2023. "Waqf Literacy Level and Its Determinants on Public Intention to Contribute Cash Waqf: A Study of Waqf Institutions in Indonesian". *IQTISHODUNA: Jurnal Ekonomi Islam* 12 (1):283-300.

⁴⁴ Amalia, Rahmi, and Mohammad Mahbubi Ali. 2023. "Public Awareness and Inclination to Do Cash Waqf in Indonesia". *IQTISHODUNA: Jurnal Ekonomi Islam* 12 (1):241-64.

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