

# Sustainable Development of Endowment (Waqf) Properties

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Sustainable development of *waqf* (Endowment) property is the *mutawalli's* responsibility to make the waqf property productive and can produce benefits that can enhance or increase the value of the waqf properties. The development that not only contributes to welfare but also to finance or income is considered as one of the forms of sustainable development. This proves that sustainable development of waqf property can contribute to the socio-economic development of Muslims. However, how far is the concept of sustainability in the development of waqf can be comprehended appropriately? What are the characteristics of sustainable *waqf* property development? How can the concept of sustainability of *waqf* property development be implemented? These questions led to this study to identify the concept of sustainability in the development of *waqf* property. This study utilised the exploratory research design. Sources are gained from primary and secondary data. The primary data are obtained through in-depth interviews of six *waqf* practitioners comprising the officials at the State Islamic Religious Council (MAIN), who has been involved in managing waqf properties for more than five years. Secondary data is obtained from previous studies, such as thesis, books, articles, journals, magazines, and other publications. These data are then analysed by using qualitative content analysis using ATLAS.ti Version 8.0 (AV8) software. The results of this study found three elements in the concept of sustainable development of waqf property. The analysis found that there are forms of sustainable development on waqf land that especially involves socio-economic development as it can generate funds and increase the value of waqf property.

**Keywords:** *Sustainability concept, development, waqf property*

## Introduction

Sustainability of waqf property development refers to the physical preservation (*'ayn*) of *waqf* property. At the same time, such developments not only benefit the *mauquf 'alaih* (beneficiaries), but it also helps to increase the value *waqf* properties (Mat Hassan, 2019). These benefits are usually not just for the people, but they are also the source of funding for *waqf* property developments through fundraisings. The developments that can generate funds as a result of existing benefits are part of the nature of sustainable development. In other words, a development that is carried out productively can raise funds for preserving the development of *waqf* property. In addition, it also can reduce the *mutawalli*'s burden to develop other *waqf* property that is abandoned without any progress. According to Shaalan (2013) development of *waqf* property should be based on sustainable development concepts which take into consideration economic, social and environmental factors.

The current development of *waqf* property has been developed in a variety of ways, both traditional and contemporary. Contemporary methods are increasingly gaining attention nowadays as examples of developments for housing (terrace houses, apartments), accommodation (hotels, lodging), supermarkets (people's bazaars) and so on (Omar & Rahman, 2015). Implementations of cash *waqf* schemes by the State Islamic Religious Council (MAIN) and the Malaysian *Waqf* Foundation (YWM) such as stocks *waqf*, feet *waqf* or lots, cash *waqf* that are eventually exchanged with real estate via *badal* also attract significant interest from trustees in efforts to develop a sustainable *waqf* property (Bahari & Mat Hassan, 2017; Mat Hassan & Bahari, 2017). However, is such a method applicable to the concept of sustainability of waqf property? If so, is the implementation consistent with the intention or purpose of the waqf itself? How do the waqf practitioner's view of this subject? Based on these questions, this study is conducted to identify the concept of sustainability in developing *waqf* property. This study is analysed based on the findings obtained through in-depth interviews of six *waqf* practitioners with experience and expertise in managing and administering *waqf* property development.

This paper begins with a discussion of the literature reviews. They are followed by the discussions of the methodology; the concept of sustainability of the *waqf* property; the analysis of the implementation of the concept of the sustainability of the *waqf* property; and ending with a conclusion.

## Literature Review

Studies on the sustainability of *waqf* property have gained the attention of many researchers who cover various aspects of discussion regarding the subject. Among the most studied are the methods and instruments applied in developing sustainable *waqf* property. For example, a study

is conducted by (Omar & Rahman, 2015). The focus of their study is the use of *Sukuk* instruments in developing *waqf* property. Their research is based on experiences of implementing *Sukuk waqf* in Singapore and Saudi Arabia. The results of their study displayed that the implementation of *Sukuk* can protect the *waqf* property as the building is successfully developed, and its benefit can be utilised continuously. In addition to the benefits that can be enjoyed continuously, the implementation of *Sukuk waqf* can also contribute funds to finance the maintenance of the building. Therefore, it can be concluded that the sustainability of the *waqf* property can be measured based on the activities carried out on the *waqf* land, which led to positive changes in the *waqf* property. The change is intended to increase the value of the property and make it more productive and profitable for continuous use. In the same vein, Sarkawi, Abdullah, and Dalih (2016) concluded that sustainability in Islam needs to be balanced between the needs of the world and the hereafter. They feel that human and environmental relations must be balanced in meeting the needs of the world and the afterlife. In this context, *waqf* property development needs to be balanced between the interests of the word and the hereafter. This will give the impression that the ongoing maintenance of the property and the benefits of the *waqf* must be balanced in between meeting the needs of the word and also of the hereafter.

According to Sulaiman and Zakari (2015), a study on the effectiveness of the management of the *waqf* property found that the efficiency of *mutawalli* in managing and administering the *waqf* property is a critical aspect that needs to be streamlined in the sustaining the *waqf* property. Therefore, *mutawalli* should be consisted of organisations or individuals of high calibre and possess high and deep expertise in the development and administration of *waqf*. This shows that the sustainability of *waqf* can be disclosed under efficient and effective administrators.

Study on the sustainability of *waqf* property development has also been the focus of Mat Hassan (2018), whose research was explicitly conducted on development in the form of housing on *waqf* land in Penang. According to the study, the construction of residential buildings, terraces, shops, office buildings and apartments possess a positive impact on the development of *waqf* property in Penang, especially in efforts to generate income and financial resources. This situation suggests that development in the form of commercial buildings can guarantee the sustainability of *waqf* property.

Based on previous researches, discussions on the concept of sustainability of *waqf* property development are still lacking and not in-depth. Discussions of previous studies do not explicitly base on the principles and elements of the concept of sustainability of *waqf* property development. Therefore, this paper presents a detailed discussion of the concept based on the analysis of findings from the perspective of *waqf* practitioners who are experts in the field of *waqf* property development.

## Research Methods

This study involved primary and secondary data collection. The primary data are obtained through in-depth interviews of six *waqf* practitioners with more than five years of experience in the management of *waqf* property. They are directly involved in the *waqf* property development as well as expertise in the field of *waqf*. In this paperwork, the informants are labelled with codes specified as PPW 01, PPW 02, PPW 03, PPW 04, PPW 05, and PPW 06. The secondary data is obtained based on research in previous studies such as thesis, books, articles, journals, magazines, and so on. These data were then analysed by qualitative content analysis with the help of Atlas.ti Version 8 (AV8).

## Research Findings

Discussions of research findings will be touched on sustainability concept from an Islamic perspective, *waqf* property development concept, the concept of sustainability of *waqf* property, the sustainability of '*ayn waqf*' property, growing productively, and continuous benefit. The detail discussions as followed below.

### *Sustainability Concept*

Generally, sustainability is often associated with development and the environment. Bruntland (1987) stated that sustainability means meeting current needs without compromising the needs of future generations. However, in the eyes of Islamic leaders, sustainability is more about equilibrium, equality and justice in managing and administering natural resources. Hasan (2006) stated that sustainability is a balance between economics, society and the environment in meeting spiritual needs by considering the material as economic measures. Nouh (2011) divided sustainability into two components: first, achieving economic, social and spiritual balance; second, achieving environmental balance. According to them, the use and distribution of resources must be efficient and optimal, considering the limited resources.

From Islamic scholars, it can be concluded that sustainability from an Islamic perspective is a balance in the use of natural resources for the economic, social, and spiritual benefits of the past, present, and future. In short, sustainability is balanced, fair, and continuous in all aspects of human life, including spiritual and physical. There are seven principles of sustainability as proposed by Khan (2001) which is to avoid waste; establishing rules, and evaluating oneself through history; maintaining a balance in the thinking, actions, and the usage of resources; accountability in governance and administration; creating equity and justice in the economy and business; purification of the soul (*tazkiyyah*); and conversation and development of resources in the service for humans and other beings.

However, according to Matali (2012), there are eight principles of sustainability in the Quran which are *al-'adl* (justice), *al-mizan* (balance), *al-wasat* (simplicity), *al-rahmah* (compassion/mercy), *al-amanah* (trust/responsibility/right of guardianship), *al-taharah* (spiritual purity and physical cleanliness), *al-haqq* (justice of rights) and *al-'ilm al-nafi'* (the use of knowledge and science). Nauh (2011) proposed five principles for achieving sustainability which comprises of human dignity, comprehensive environment, equilibrium, resource availability and environmental protection. The views of the three scholars of Islam differ in numbers. Still, the principles were addressed with the same ground is that justice and equality are the fundamental principles of sustainability in Islam.

In addition, Majid, Hanita, and Hussaini (2011) presented six conditions for achieving sustainability, namely understanding and belief in line with shahada; performing the duties of a *khalifa*; uphold the rules of Allah SWT; establishing strong foundations based on Quran and Hadith; persevering Islamic identity and principles in all aspects of life; and the creation of Islamic state that is based on sharia law. Meanwhile, Hossain (2014) presented four aspects of sustainability, namely equilibrium, economic equality, prohibition on usury, and prioritising ethics in various aspects. These aspects refer to the elements of sustainability in Islam. According to the views of the informants and scholars of Islam, principles of sustainability in Islam involves the three-dimensional relationship between human beings and Allah SWT, human beings amongst themselves, and human beings with the environment. These relationships need to be treated fairly and equitably and should be maintained as much as possible so that everything done is for the appeasement of Allah SWT.

Based on the previous discussion, it can be concluded that several aspects need to be studied in understanding the concept of sustainability from an Islamic perspective. The first aspect is related to the definition; second, primary sources of reference; third, principles; and fourth, sustainability elements. A summary of these four aspects is shown in Table 1.

**Table 1:** Sustainability Concept from Islamic Perspective

Definition	Basic Resource	Principle	Element
<ul style="list-style-type: none"> <li>• A multi-dimensional process for achieving <i>wusta</i> (equilibrium, simplicity) economy, social, environment, spiritual and culture based on Islamic teachings</li> </ul>	<ul style="list-style-type: none"> <li>• Al-Quran</li> <li>• Hadith</li> </ul>	<ul style="list-style-type: none"> <li>• Justice</li> <li>• Equilibrium</li> <li>• Simplicity</li> <li>• Trust</li> <li>• Sharia compliance</li> <li>• Protecting the environment</li> <li>• Grant rights to every creature</li> <li>• Maintain ethics in every action and thought</li> </ul>	<ul style="list-style-type: none"> <li>• Equilibrium</li> <li>• Economic equality</li> <li>• Ethics in all aspects</li> <li>• Based on Islamic laws</li> <li>• Spiritual and physical purity</li> </ul>

**Source:** Mat Hassan (2018)

### ***Waqf Property Development Concept***

Development is a proactive process for developing and improving the quality of human life (Darus et al., 2017; Nik Hassan, 1999). Mohammed, Iman, and Awang (2009) stated that development is a process of transformation or change from a failure or less successful state to a more productive state to create something beneficial. Every development undertaken must aim to generate benefit and profit for humanity (Anuar, Bahari, & Doktoralina, 2019; Hassan, 2014).

The development of the *waqf* property (building or land) means that there is progress (development or changes) on the property in being more productive to provide continuous or sustainable benefits to the *mauquf 'alayh* as intended by the *waqif* [20-21]. Productive development can be defined as development that can generate profit from the benefits of development. According to Syahnaz (2012,1p.55), the key thing to keep in mind when developing the *waqf* property is to ensure that the property right is protected to ensure its *ta'bid* characteristics or the conservation as well as the sustainability from the physical and continuous profit generation to certain stakeholders in the rights of the *waqf*. This shows that in addition to generating funds, any form of development on *waqf* property must also maintain the status of as a *waqf* property so that its benefits can be continuous. According to Mohammed et al. (2009), the Islamic concept of *waqf* could be further explored by Islamic based organisations to generate an alternative source of funding.

Therefore, the concept of *waqf* property development refers to the expansion and transformation of the *waqf* property to a better and more useful without changing the status of the *waqf* property. Such development may also provide continuous benefits. At the same time, it can generate benefits either financially or non-financially to Muslims and contributing income to the *waqf* property administrator. Fundraising is significant in safeguarding the property and benefits of *waqf*.

### ***Concept of Sustainability on the Development of Waqf Properties***

Sustainability in *waqf* property is more about efforts to maintain the value of the property through the continuous production of *waqf* benefits. The benefits are not only for the sake of welfare, but at the same time, it generates funds to improve existing *waqf* property as well as further expand *waqf* property. The findings from the interview with five *waqf* practitioners found three elements in sustainable *waqf* property development, namely the sustainability of 'ayn *waqf* property, growing productivity, and generating continuous benefits.

Element means something that is part of an entire component (*Kamus Dewan*, 2007). In the context of this study, elements are features or conditions that must be present in the concept of sustainability of *waqf* property. Based on the analysis of the "coded statements" transcribed from the informants in AV8 display, there are three elements of *waqf* property sustainability. The elements are the sustainability of 'ayn *waqf* property, growing productivity, and continuous benefits. A summary of these findings is shown in Table 2.

Table 2 shows the sum and percentage of informants' views on the three elements of sustainability, namely *waqf* property sustainability (permanent), growing productively, and continuous benefits. According to Table 2, it can be concluded that all informants agree that these three elements must be present in every development of the *waqf* property to ensure its sustainability. This situation displays that all informants understand the concept of actual practice and implementation of the *waqf*. Further details are in the next sub-topic.

**Table 2:** Number and Percentage of Informational Views Elements of KPHW

Informant	Sustainability Element		
	Sustainability of 'ayn waqf property	Growing Productively	Continuous Benefits
PPW 01	√	√	√
PPW 02	√	√	√
PPW 03	√	√	√
PPW 04	√	√	√
PPW 05	√	√	√
PPW 06	√	√	√
Total	6	6	6
Percentage (%)	100	100	100

**Source:** Data Processed by AV8

### ***Sustainability of 'Ayn Waqf Property***

The sustainable 'ayn waqf property refers to the permanent nature of the property being conveyed. According to Mohamad (2015), the measure of the sustainability of waqf property is based on the concept of permanency, inalienability, sharia compliance, giving priority to the will of the waqif, and the profit of the waqf must be for public welfare purposes. The *fiqh* discussion of the permanent element can be seen in three aspects namely from the standpoint of the tenure of the waqf, type of property that can be declared under waqf and the benefit of the waqf property that is being passed on to the beneficiary continuously (Darus et al., 2017; Hamdan & Mahamood, 2017).

The term of sustainable from the standpoint of time is that when a property has been leased as a waqf, the property should be a permanent waqf property that cannot be restricted with time (Abu-Zahrah, 2007). Mazhab Shafi'i views that the permanent element is an absolute condition on the waqf property without being bound by time based on the intention or purpose of the waqf made based on goodwill (Hamdan & Mahamood, 2017). The al-syarbini view that the eternal condition is binding without regard to the purpose of the waqf, whether it involves *qurbah* or vice versa. Ibn Qudamah added that it would not be legal if the waqf is bound by conditions such as sale and purchase, granted and return to the waqif as it is against the waqf principle. Muhammad Ibn Hasan emphasised that the permanent element is a fundamental condition in the creation of the waqf and should be mention in the *sighah* of the waqf either verbally or implicitly. Abu Yusuf also had the same view, but it should not be emphasised in the *sighah* of the waqf. This is in contrast to the views of Abu Hanifah and Mazhab Maliki, which do not require a permanent element in a waqf matter even though they believe that a waqf that is made promptly is valid (Abu-Zahrah, 2007, pp.93-104). Sustainable in the standpoint of the property refers to the physical sustainability ('ayn) waqf relating to the

property under *waqf* that is conveyed either in the form of movable or immovable property (Sabri et al., 2015).

As an example, the *waqif* allocates five hectares of rice fields for the benefit of the Muslim community. *Mutawalli* must ensure that there is no deficiency in the value of the land and that there is no transfer or intrusion on the land that has been under *waqf* and developed as intended by the *waqif*. Maintaining a *waqf* property to secure sustainability does not mean leaving the property abandoned without any effort (S. Sulaiman et al., 2016; Syahnaz, 2016) but rather referring to the sustainability of property from any form of individual ownership of the sovereignty of Allah SWT (al-Shirbīnī, 2004). This is in accordance with the Hadith regarding the land of *waqf* in Khaybar by Saidina Umar. According to the Hadith, the Prophet SAW asked Saidina Umar to abstain from preserving the land while the benefits are channelled for welfare (Anas Zarqa, 1994, p.10).

Sustainability from the *waqf* benefit standpoint refers to the benefits of the assets that are being reclaimed continuously. Al-Khin, Al-Bugho, and Asy-Syarbaji (1998) point out that the view of permanent interpretation is to 'remain in use', which can be realised through relative durability and not necessarily forever. What is essential is that the *waqf* property can produce something to the result that there is a constant wage. This indicates that the *waqf* land is to be physically maintained ('*ayn*') without any ownership transfers and that the rights to it belong to Allah SWT. Humans are solely responsible for managing and developing them for their continuous benefit. This view is consistent with the view of PPW 03 (2016) that the sustainability of *waqf* housing development is defined as good *waqf* management practices, namely that *waqf* assets are maintained and improved through the creation of a sinking fund and its benefits can help improve the socio-economic status of Muslims continuously. Similarly, PPW 02 (2016) also viewed that the development of *waqf* land is unable to avoid three subjects, which are permanency, irrevocable, and final. The ultimate goal for them is for the property to remain as a *waqf* property.

According to PPW 01 (2016), this element is already present in the implementation of the development of *waqf* housing as implemented by MAINPP through the construction of Khan Mohammed apartments and the Siti Aisah *waqf* housing (Bahari & Mat Hassan, 2017; Mat Hassan & Bahari, 2017; Saniff & Hassan, 2009). The sale of the house used the leasehold method for 99 years. The construction of the housing complex also involves the *musyarakah* financing method, that is the implementation of the method of making *waqf* property as a retained status as a land without any transfer of ownership. This shows that the development of housing on *waqf* land can maintain the *waqf* property.

### ***Growing Productively***

Furthermore, based on Table 1, the second element of sustainability is productive growth. All informants agree that to ensure sustainable development of the *waqf* property; the property must be developed productively, as shown in Table 2. Such productive development must be beneficial and enhance the value of the *waqf* property itself (Sabri et al., 2015). Productive development of *waqf* property can increase the amount of *waqf* property and continue its function by continuing the benefit to the *mawquf* 'alaih (Bahari & Ahmad Shukor, 2017; Bahari & Mat Hassan, 2017).

A *waqf* property that grows productively, especially land, can be seen in the course of changes to the land that can benefit and increase the value of the *waqf* land. Therefore, the development of such *waqf* land can provide long-term benefits. This is in line with the view of PPW 01 (2016) and PPW 03 (2016) that the development of *waqf* property, especially land, is due to changes in the land that are beneficial and increase the value of the *waqf* land. PPW 03 (2016) stated that five indicators need to be taken into account: the number of *waqf* property, the value of *waqf* property, the impact of development, geography, and type of development implemented to measure the level of productivity of development on *waqf*. This, he added, is important enough to ensure that the development implemented meets the concepts of sustainability itself. It is also noted by PPW 04 (2016) and PPW 05 (2016) that the productivity of sustainable development, especially on real estate, is not only profitable but must also take the environment into account. According to them, the sustainability of the forms and methods of development in an area or place need to be carefully evaluated and researched so that the development is carried out strategically and not harmful to the environment.

Similarly, a study by Bahari and Mat Hassan (2017) and Mat Hassan and Bahari (2017) found that the development of *waqf* property development indirectly reflected its sustainability. If studied in-depth, *waqf* plays an important role in the socio-economic development of Muslims. Therefore, it is a must among the *mutawalli* as the trustees to develop unproductive *waqf* so that every community can use it.

Various methods have been implemented in developing *waqf* land. However, the development of *waqf* land needs to be done with productive and economic forms of development to produce a high-value development. Economic development can contribute not only to welfare but also to the purpose of improving the economic status of the people, especially Muslims. For example, building a hotel can provide business and employment opportunities for the community. To date, four *waqf* hotel has been developed in collaboration with YWM with the Terengganu State Islamic Religious and Customs Council (MAIDAM), Melaka Islamic Religious Council (MAIM), Negeri Sembilan Islamic Religious Council (MAINS) and Perak Islamic Religious Council (MAIPk). The *waqf* hotels have also been in operation since 2011.

There are various facilities available besides the room, cafeteria, swimming pool, and seminar hall. These facilities are accessible to attract both domestic and foreign customers. This development not only develops *waqf* land but also creates new *waqf* property, which is a building erected on *waqf* land and indirectly increases the value of *waqf* land itself.

Therefore, it can be concluded that the successful development of the original *waqf* land with economic benefits production and high in value is one of the sustainable forms of development. With this, growing productivity is one of the ways towards creating a sustainable form of development.

### ***Continuous Benefit***

Furthermore, based on Table 1, the third element of sustainability is a continuous benefit. Table 2 also shows that the majority of informants agree that development can be said to be sustainable when the benefits of *waqf* can be continuously distributed to the *mauquf 'alayh*. Benefits mean profit, revenues or returns from development activities that have been carried out on *waqf* land. In the context of *waqf* practice, the benefits must be continuous. According to the Hadith of the Prophet Muhammad SAW, which means:

“When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)” (Sahih Muslim, Number 1631).

According to the hadith, the scholars agreed that the charity, which is referred to in the hadith is the practice of *waqf* (Othman, 1998). This shows that the practice of *waqf* is a practice that continues to be rewarded even after death. This suggests that the rewards of people who value property are always flowing. However, there is a tendency to say how much or for what time the reward flows to the *waqif* depending on how long the property is utilised. In other words, the reward of the dead will always flow as long as the property is used even after death.

This is in line with the view of PPW 03, (2016), which reads “...*waqf sustainability is more to funding and benefits to be shared to many parties*”. The fundraising that he intended is not for profit alone but is used to improve the existing building as well as for the cost of management fees and so on. The benefits of the *waqf* can be distributed according to the purpose of the *waqf* itself. Likewise, according to the view of PPW 02 (2016), what is considered to be the best management of *waqf* property is to maintain or enhance the value of *waqf* assets and thus generate sustainable benefits. Therefore, *waqf* property needs to be developed and funded so that its benefits will continue in the long run in accordance with the concept of *waqf*, which is the continuous charity of the reward as long as the property is utilised. Therefore, any form of development that is implemented must create benefits that can be used

continuously so that the reward always flows to the *waqif* even after death. These benefits are not only to benefit the *mauquf 'alayh*, but rather to raise funds (PPW 03, 2016).

*Mauquf 'alayh* is a beneficiary of *waqf*. In the context of general understanding, traditionally, *mauquf 'alayh* is made up of the poor, orphans and those who need aid that can receive benefits from *waqf* property. However, in a broader context, the benefits of *waqf* should be enjoyed by the whole community. Therefore, the development conducted should be aimed at meeting the needs of every community. This is in line with the view of PPW 04 (2016) that the real benefit of *waqf* is for the benefit of the general public, including the non-Muslim community. In addition, the development of a *waqf* land involves a considerable amount of funds. If the benefit is only to be used by the poor and the helpless, it will hinder efforts to maintain the benefit of *waqf* property.

This also caught the attention of PPW 03 (2016), that such practices as conducted by MAIN in Malaysia, including MAINPP, only benefit the disadvantaged. For example, MAIN has determined that the rent of a *waqf* residential unit must be below RM1000. If reviewed, there are various issues such as delay in payment of rent, arrears, non-payment, and so on. This situation can hinder the sustainability of the premises as MAIN cannot improve the building due to lack of funds. Low rent collections are unable to cover the cost of building improvements. He suggested that *waqf* property should be utilised for those who could afford the benefits of others who are needy. For example, a piece of land is leased to a contractor or someone who can pay high rent. The land will benefit the poor by providing them jobs. If this happens, the benefit of the *waqf* can be implemented in line with the intention of the *waqf* itself. A reasonable rent payment can continue the distribution to the *mauquf 'alayh*.

According to Omar and Ab Rahman (2013) and Ambrose, Aslam, and Hanafi (2015), the sustainability of *waqf* property refers to the development of a *waqf* property intending to add or expand the property. According to them, the basic aim of *waqf* is to make the *waqf* property beneficial (productive), which refers to the investment activity (*istithmar*) of the *waqf* to get the return (profit). They added that the proceeds from the development would be distributed to the *mauquf 'alayh* on an ongoing basis. Therefore, in implementing the *waqf* practice, the key thing to consider is the property that can be used continuously, such as land and buildings. This shows that an ongoing benefit element is a necessity in realising the sustainable development of *waqf* housing. Therefore, any form of development that is implemented must create benefits that can be used continuously so that the reward always flows to the *waqif* even after death. To achieve this M. Sulaiman and Alhaji Zakari (2019) said, policymakers in Malaysia and other Muslim Muslim countries to give due attention to the holistic accountability of *waqf* institutions to ensure *waqf*'s systematic revival.



## Conclusion

In conclusion, there are three elements of sustainability in the development of *waqf* property. The first is the maintenance of the *waqf* property. Secondly, expanding productively. Thirdly, continuous benefit. All three elements move in unison and for the development of sustainable *waqf* property to be realised. The development of sustainable *waqf* property not only provides for the wellbeing of the community but also contributes to improving the socio-economic status of Muslims by building sustainable and viable buildings in line with current social needs and achieving the goals of Islamic development for *mardhatillah*. With the blessing of Allah SWT, the development carried out must always be in the care of Allah SWT from any unwanted disasters such as fires, natural disasters, and so on. The results of this study can contribute to the development and implementation of the developed *waqf* property, which can be of continuous benefit from generation to generation.

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