

Alternative Waqf Model for SDG-4 (Quality Education)

Aam Slamet Rusydiana¹

¹SMART Indonesia

This study aims to determine the opinions and recommendations of experts regarding the waqf model integrated with sustainable development (SDGs) in the fourth goal, namely quality education. This research will explain the priority of the waqf model in achieving SDG 4 goals by considering Maqashid Syariah indicators. This research is conducted using primary data in the form of weighting questionnaire results from experts consisting of academics, practitioners and regulators with a background in Islamic economics. The data were analyzed using the Delphi method to find the main priorities and agreement of the experts. The results showed that in the SDGs aspect, the social element was the top priority with an average value of 8.07. In the maqashid sharia aspect, the element of preserving the intellect (aql) is the top priority with an average score of 8.33. As for the waqf model aspect, the Waqf & Zakat model is the top priority with an average score of 8.07. This research can be used as a reference in the implementation of waqf models that can support the realization of the fourth goal of SDGs by considering Maqashid Sharia with priorities according to the findings. This research is the first to comprehensively calculate the experts' assessment of the waqf model for the achievement of SDG 4 using the Delphi method and its priority recommendations.

Keywords: Waqf; SDG-4; Quality Education; Maqashid Syariah; Delphi

OPEN ACCESS

*Correspondence:
Aam Slamet Rusydiana
aamsmart@gmail.com

Received: 19 October 2023
Accepted: 11 December 2023
Published: 31 December 2023

Citation:
(2023) Alternative Waqf Model for
SDG-4 (Quality Education).
The Economic Review of
Pesantren.
2.2.

INTRODUCTION

Education is one of the key enablers for achieving many of the Sustainable Development Goals (SDGs). When people have the opportunity to access quality education, they can escape the cycle of poverty. Therefore, education can help reduce inequality. Education is also expected to empower people around the world to live healthier and more sustainable lives. Education is also important for fostering tolerance and contributing to a more peaceful society (Arshad, 2014a; Mahrouzadeh, 2019).

Efforts to improve access to education and school enrollment rates continue, especially for children and women. However, around 258 million children and adolescents were still out of school in 2018 - almost a fifth of the global population in that age group. As the COVID-19 pandemic spread around the world, countries announced temporary school closures, affecting more than 91 percent of students worldwide. By April 2020, nearly 1.6 billion children and adolescents were out of school (United Nations, 2020a, 2020b).

Demand for education continues to increase as countries compete to achieve national goals for social development. In realizing quality education, many countries have taken on large amounts of debt, increasing fiscal deficits. Furthermore, budgeting and funding of education especially higher education has become politically sensitive and has serious implications for public funding. Therefore, educational institutions can seek assistance from waqf in terms of meeting their financial needs, so that waqf can become a significant alternative instrument in terms of public funding. (Firdaus et al., 2017; Harun et al., 2016; Hasan et al., 2019).

Waqf is an endowment fund that can provide sustainable benefits. Waqf can facilitate and fulfill essential needs such as religious, social, economic and educational. As such, the recipients of waqf can be individuals and organizations, including schools, Pesantren, colleges and universities. To date, a significant amount of waqf has contributed to the world of education. Apart from Al-Azhar University, several other universities have also utilized waqf, such as Al-Qurawiyin University, King Abdul Aziz University and Universitas Islam Indonesia. (Abubakar and Rahman, 2021; Anuar et al., 2019; Bakar et al., 2019).

In the past, people only recognized the practice of waqf in education as limited to fixed assets such as land and buildings, so many people donated their assets for the construction of madrassas, Pesantren, or other

forms of schools. However, along with the development of society and technology, there are also various waqf models that can be implemented to develop the community's education sector and realize the goal of the fourth SDGs, namely improving the quality of education (Azha et al., 2013; Bahron, 2013). (Azha et al., 2013; Bahroni, 2012; Don et al., 2019; Mustofa et al., 2020).

This paper examines the prioritization of SDGs aspects, Maqashid Sharia aspects and waqf model aspects in the development of waqf for the achievement of the fourth SDG goal of quality education in order to determine the waqf model and the elements of each that need to be prioritized based on the opinions of experts. This prioritization can be used in determining the most effective waqf model in providing access to equal and quality education, as well as increasing the number of people who have relevant skills for decent work and entrepreneurship.

LITERATURE REVIEW

Education is one of the goals that are part of the SDGs, precisely mentioned in the fourth goal, namely 'Quality Education', this point then becomes one of the main concerns of world countries, especially developing countries. To realize it, a roadmap is needed to improve the quality of education as part of an extensive overhaul to plan for a better future of a country. (United Nations, 2020c).

Education is also an important part of every child's development. This is because they need access to knowledge and skills that will be needed to stimulate a better future with more opportunities. Education is an instrument of change that can improve various sectors, including health and livelihoods, contribute to social stability and promote long-term economic growth. (Hasan, 2020; Kabbashi, 2015; Zou'bi, 2015).

Waqf is an Islamic social fund that has a sustainable nature because the ownership of property is returned to Allah and the benefits are given to those in need. Waqf is one part of the maqashid Sharia that fulfills the elements of protecting religion, soul, mind, offspring, property and the environment, in accordance with the allocation of each waqf model. (Chowdhury et al., 2011; Ismail and Mohsin, 2011; Kholid et al., 2005; Rahim and Wahab, 2007).

Furthermore, correlated with sustainable development or SDGs, it is found that waqf can help realize the goals of SDGs, including the fourth goal of quality education. SDGs can be part of the objectives of waqf although not all SDGs objectives are relevant to waqf or maqashid Sharia, there are some parts of SDGs

that have no relation to maqashid Sharia and waqf, including the objective of gender equality, which in Islam, although men and women have the same role as servants of Allah, there are some rights and obligations that are specific to each gender. In addition, in SDGs, there are no religious goals, which is different from maqashid Sharia and waqf, which have an Islamic spirit so that they are based on the Al-Quran and Sunnah agreed upon by Muslims. (Ascarya and Tanjung, 2021; Dukhan et al., 2021; Fauziah et al., 2021; Hassan et al., 2021; Hassan and Noor, 2021).

Another aspect of this research is related to the SDGs which consist of three elements, namely economic, social and environmental. The first SDGs goal is to support inclusive social development, encourage intercultural dialog, and promote ethical principles around the world. (Hudaefi et al., 2021; Sutrisno and Haron, 2020; Yahaya and Ahmad, 2018).

Furthermore, the economic element ensures that everyone has a good life and that economic, social and technological progress is carried out in a way that does not damage the environment. The SDGs are expected to still take into account the welfare of people in the present and future in addition to paying attention to social and environmental aspects. (Ali et al., 2019; Khan and Badjie, 2020; Marrone et al., 2020). The last element is the environment. The environmental element pays attention to SDGs programs that include safeguarding natural resources, climate change, water issues, biodiversity and ecosystems and the circular economy, environmentally friendly waste disposal, and all goals related to the environment. (Filho et al., 2018; Jaelani et al., 2020; Jannah et al., 2021).

Delphi Method

According to Loë et al. (2016) The majority of research using the Delphi method uses a questionnaire with a Likert scale, preference ranking or a combination of scoring and reasoning. In this study, the authors used a preference ranking approach with weights from 1 to 9. The greater the weight value, the more important the variable is according to the respondents/expert panelists.

The composition of the expert respondents relates to the validity of the research results (Spencer-Cooke, 1989). Since in this method, the opinions and judgments of panelists are taken and analyzed, it is largely determined by how the panel members are selected. Dalkey & Helmer (1962) proved that statistically, the Delphi method has a tendency, not only to converge, but also to converge in the right direction.

According to Dalkey (1969) the general characteristics of the Delphi method can be explained as follows: (1) Anonymous, meaning that in the use of questionnaires or other communications related to responses, the identification of panelists (experts) is expressed anonymously or closed; (2) There is feedback control, meaning that the existence of these controls allows interaction between panelists to reduce distortion. The interaction occurs at each stage where the previous results will be given at the next stage. Panelists are then asked to re-evaluate their initial assessment by comparing with the group assessment; (3) Group response is statistical, meaning that the group assessment is expressed as a statistical average of the panelists' assessments.

The main advantage of the Delphi method in groups is that the consensus will converge to a single agreed judgment of the panelists. In terms of application, this method is very easy to use and does not require complex statistical or mathematical skills in designing, implementing, and analyzing the Delphi method. This method also avoids groupthink, which is seen as the dominance of one/two people in the group or better known as the bandwagon effect. Flexibility is also a strength of this method as panelists, who may have time and location constraints, can have the opportunity to respond when they are free. (Dalkey and Helmer, 1962; Linstone and Turoff, 2011; Melander, 2018).

The limitation of the Delphi method is that the consensus resulting from the Delphi method is not necessarily the actual consensus, because it could be a pseudo-consensus. Pseudo-consensus is not the best judgment, but rather a compromise position (Mitroff and Turoff, 1973). (Mitroff and Turoff, 1973). According to Linstone & Turoff (2011) According to Linstone & Turoff (2011), the disadvantages of this method include not allowing contributions from other perspectives related to the problems in the model. Meanwhile, according to Barnes (1987), the assessment in the Delphi method comes from a group that represents the community, and may not be representative.

The Delphi method is widely applied in various research fields. Gupta & Clarke (1996) examined 463 articles related to Delphi and concluded that the 3 most popular areas for Delphi applications are education, business and health. Other fields are related to manufacturing, management and IT, social science, real estate, engineering, transportation, environment, and tourism.

So far, there are several types of Delphi method research, both standard and modified, including real-time spatial Delphi, Delphi group, market Delphi, real-world Delphi and policy Delphi. Based on a lot of literature in indexed and reputable journals, the majority of Delphi application research is conducted through 2 and 3 rounds. Meanwhile, the number of Delphi participants or expert respondents is mostly between 11 to 20 respondents.

DATA AND METHODOLOGY

This research aims to find the priority elements in the SDGs aspect, Maqashid Syariah aspect and waqf model aspect in realizing the fourth SDG goal, namely quality education through waqf instruments. The data used are the results of interviews with academics, practitioners and regulators in the fields of education, economics and finance in general. The total number of expert respondents is 15 experts. The software

application used as a tool is Microsoft Excel. The method used is the Delphi technique which is a qualitative method based on interviews with experts.

The Delphi method is a group process that involves interaction between a researcher and a group of experts related to a specific topic, and through the help of a questionnaire. This method is used to find common ground on future trends using a structured information gathering process. This method is useful when the opinions and judgments of experts and practitioners are needed in solving problems.

This research will use 3 statistical indicators that are most widely used in the application of the Delphi method, namely the mean value (average), standard deviation value, and interquartile range or IR value. The first measure of convergence assessment is when the answers or assessments of all respondents have a standard deviation value of less than 1.5 (<1.5). The standard deviation notation formula as already known is as follows.

$$s = \sqrt{\frac{\sum (x_i - \bar{x})^2}{n-1}} \quad \text{or} \quad \sqrt{\frac{\sum x_i^2 - \frac{(\sum x_i)^2}{n}}{n-1}}$$

where:

x = respondent A's answer to the instrument n

\bar{x} = average of respondents' answers to the instrument n

The next measure of consensus or convergence assessment is when the answers or assessments from all respondents have an Interquartile Range (interquartile range) or IR value of less than 2.5 (<2.5). The calculation

of the IR value is the difference between the upper quartile and the lower quartile ($IR = Q_3 - Q_1$), where the quartile value formula is as follows.

$$Q_1 = \frac{x_{(\frac{n-1}{4})} + x_{(\frac{n+3}{4})}}{2}$$

$$Q_2 = x_{(\frac{2(n+1)}{4})}$$

$$Q_3 = \frac{x_{(\frac{3n+1}{4})} + x_{(\frac{3n+5}{4})}}{2}$$

The measurement to declare convergence or the level of consensus on all variables is when the standard deviation value is <1.5 and the interquartile range value is <2.5 . If one of the indicators does not meet the requirements, then the variable is declared not converging or not agreed upon (divergent). Meanwhile, for variables that have reached the requirements, the next step is to rank with the highest average value for each variable that reaches consensus (convergent).

RESULT AND DISCUSSION

Based on the literature study, there are at least three aspects that will be taken into account in SDG 4 research, namely the Sustainable Development Goals (SDGs) aspect, the Maqashid Syariah aspect and the waqf model aspect. The first aspect, namely the SDGs aspect, consists of three elements; (1) Economic, (2) Social, and (3) Environment. The second aspect, namely Maqashid Sharia, consists of six elements; (1) Hifdzu

Diin (protecting religion), (2) Hifdzu Nafs (protecting the soul), (3) Hifdzu Nasl (protecting offspring), (4) Hifdzu Aql (protecting the mind), (5) Hifdzu Maal (protecting wealth), and (6) Hifdzu Bi'ah (protecting the environment). The third aspect, namely the waqf model, consists of five elements; (1) Waqf-Zakat, (2) Waqf-

Takaful, (3) Waqf-Microfinance, (4) Waqf-Bank, and (5) Waqf-Sukuk.

The following are the results of the questionnaire in the form of weights given by 15 expert respondents.

Table 1. Results of Expert Respondents' Answers

No.	Waqf-SDG4	Informant/Source														
	Attention	N1	N2	N3	N4	N5	N6	N7	N8	N9	N10	N11	N12	N13	N14	N15
1	Economic	8	8	8	9	7	8	7	7	8	9	8	8	8	7	8
2	Social	9	9	9	7	9	9	9	9	9	7	9	9	9	8	9
3	Environment	6	6	7	5	8	7	8	7	5	8	7	6	7	5	7
1	Diin	8	8	8	8	9	6	9	7	6	9	9	8	8	9	7
2	Nafs	9	7	6	7	8	7	6	8	7	9	8	7	8	7	7
3	Nasl	9	9	7	7	8	8	7	9	5	8	8	9	8	6	8
4	Aql	9	6	9	9	9	9	6	8	9	8	7	9	9	9	9
5	Maal	8	5	6	8	8	5	7	7	8	7	7	8	7	6	8
6	Bi'ah	5	4	5	6	8	4	8	6	4	7	6	6	8	5	7
1	Waqf-Zakat	8	9	8	6	8	8	9	9	5	9	9	9	9	7	8
2	Waqf-Takaful	5	7	9	7	8	9	7	8	7	7	7	4	8	9	6
3	Waqf-Microfin	5	8	5	7	7	7	5	7	6	7	6	6	8	8	7
4	Waqf-Bank	5	5	4	7	6	6	4	6	8	6	8	7	7	7	9
5	Waqf-Sukuk	6	6	3	8	5	3	8	4	9	3	4	6	7	6	8

This study weights SDG 4, namely quality education, on three aspects, namely SDGs, waqf models and maqashid Sharia. Maqashid Sharia is a broad concept that consists of several objectives to be achieved by Sharia so that human welfare can be realized. Maqashid Sharia has many instruments, including all commands and prohibitions in Islam, including things that are permissible, one part of which is in terms of muamalah Maliyah (human relations in matters of property), namely Islamic social funds. (al-Raysuni, 2005; Ashur, 2013; Auda, 2007, 2008). There are many instruments of Islamic social funds, and waqf is one of them.

There are five commonly used and developed waqf models based on the literature (Ascarya et al., 2017; Hossain, 2019; Kamal and Ating, 2020; Khaliq et al., 2019; Musari, 2016; Pitchay et al., 2018; Rusydiana & Firmansyah, 2017; Rana et al., 2019; 2020; Sulistiani et al., 2019; Ubaidillah et al., 2020):

1. Waqf-Zakat: this model is a fully social type of waqf, where waqf is collaborated with other social fund

instruments such as zakat, infaq and shadaqah. The utilization of this model of instrument is intended for social purposes, making it suitable for providing short-term benefits.

2. Waqf-Takaful: This model is a type of waqf that is both social and commercial, where the social dimension is greater than the commercial dimension. The cooperation between waqf and insurance provides social impact while still containing commercial elements.
3. Waqf-Microfinance: this model is a waqf that contains both commercial and social aspects, with the commercial component equal to the social component. The collaboration between waqf and microfinance enhances waqf as a financial institution while maintaining its social mission.
4. Waqf-Bank: this model is a waqf that has both commercial and social objectives, with more emphasis on the business side. While the relationship between waqf and bank institutions helps financial

institutions, waqf maintains a social function through various bank products.

5. Waqf-Sukuk: this model is a fully commercial type of waqf, where waqf is collaborated with sukuk for various developments. Waqf can contribute to the economy of society and the state through various developments using sukuk instruments.

However, none of these contemporary waqf models specifically address the fourth goal of SDGs, which is quality education. SDG 4 seeks to ensure inclusive and equitable quality education and promote learning opportunities for all.

Table 2. Delphi Calculation Results

No.	Waqf-SDG4 Attention	Mean	Std. Deviation	Rank	Q1	Q2	Q3	Intequartile Range/IR	Evaluation	
									Std. Dev	IR
1	Economic	7,87	0,62	2	7	8	8	1	Convergent	Convergent
2	Social	8,67	0,70	1	8	9	9	1	Convergent	Convergent
3	Environment	6,60	1,02	3	6	7	7	1	Convergent	Convergent
1	Diin	7,93	1,00	2	7	8	9	2	Convergent	Convergent
2	Nafs	7,40	0,88	4	7	7	8	1	Convergent	Convergent
3	Nasl	7,73	1,12	3	7	8	9	2	Convergent	Convergent
4	Aql	8,33	1,07	1	8	9	9	1	Convergent	Convergent
5	Maal	7,00	1,03	5	6	7	8	2	Convergent	Convergent
6	Bi'ah	5,93	1,39	6	5	6	7	2	Convergent	Convergent
1	Waqf-Zakat	8,07	1,18	1	8	8	9	1	Convergent	Convergent
2	Waqf-Takaful	7,20	1,38	2	7	8	8	1	Convergent	Convergent
3	Waqf-Microfin	6,60	1,02	3	6	7	7	1	Convergent	Convergent
4	Waqf-Bank	6,33	1,40	4	5	6	7	2	Convergent	Convergent
5	Waqf-Sukuk	5,73	1,95		4	6	8	4	Divergent	Divergent

In the application of the Delphi method, there are three statistical indicators that are most widely used, namely the mean (average) value, standard deviation value, and interquartile range or IR value. Based on table 2 above, in general, from the three aspects studied, all variables have been agreed upon by experts (convergent) except for the waqf-sukuk variable on the aspect of the waqf model which is not agreed upon (divergent).

SDG 4 is about providing quality education for all. This goal is fundamental to creating a world of peace and prosperity. A good education will provide opportunities for all people to gain the knowledge and skills needed to have a prosperous life. (Bakhtiari and Meisami, 2010; Yokhaneh and Baghoumian, 2014). The COVID-19 outbreak has caused a global education crisis, with most of the world's education systems severely affected by education disruptions and facing unprecedented challenges. School closures due to the pandemic have adversely affected children's learning and well-being. Waqf is proposed as a sustainable Islamic social fund instrument that can help realize this target.

The first result of the Delphi on the SDGs aspect shows the priority ranking of the SDGs elements consisting of three elements, namely economic, social and environmental. The ranking results are presented from questionnaire assessments by experts which are then accumulated in determining the weight value of each criterion. Based on the accumulated results, the element in the SDG aspect with the highest weight value is occupied by social criteria with an average of 8.67 and a standard deviation of 0.70 and convergent-convergent evaluation. Therefore, the social element is ranked first in the top priority aspects of the SDGs. This is followed by the economic element with an average of 7.87 and a standard deviation of 0.62 as the second priority, and finally the environmental criteria with an average of 6.60 and a standard deviation of 1.02 as the third priority.

The social aspect is the most important criterion in achieving SDG 4 because it plays an important role in ensuring inclusive and quality education and providing lifelong learning opportunities. The social criteria in SDG 4 are also key elements of the national strategy to support human capital development and inclusive

growth through education. More importantly, waqf is essentially an Islamic social instrument to address the problems of the community and the general public interest. (Darus et al., 2017). The second SDG criterion is the economic aspect, which relates to poverty alleviation and promoting sustainable economic growth by achieving higher productivity levels through better education. As for the environmental criteria, the SDGs seek to pay attention to environmental sustainability as an important supporting factor in implementing quality education along with ensuring the preservation of nature.

Furthermore, the Maqashid Syariah aspect is used in formulating the waqf model. This aspect is expected to support the SDGs in addition to generating *maslahat* (goodness and usefulness) in achieving quality education. In addition, it also ensures that the objectives and processes remain compliant with sharia provisions, especially in the various waqf models that continue to evolve.

Based on the Maqashid Syariah aspect table, it is found that the Maqashid Syariah elements are all convergent, with the highest weight value being the preservation of reason (*aql*) with an average value of 8.33 so that it becomes an element with the first priority ranking. Furthermore, the second priority rank is occupied by the preservation of religion (*diin*) with an average value of 7.93. In the third priority rank, there is the preservation of offspring (*nasl*) with an average value of 7.73. The fourth priority ranking is the preservation of the soul (*nafs*) with an average value of 7.40. Then the fifth priority rank is the preservation of *maal* (property) with an average value of 7.00. Finally, the sixth priority ranking is the preservation of the environment (*biah*) with an average value of 5.93.

The preservation of the mind (*aql*) is the first rank of importance to be prioritized by a Muslim considering that studying is a form of worship that can also have a positive impact on the economic and social dimensions. The preservation of the mind is very important because the benefits of the world and the hereafter will not be realized without a healthy mind. Muslims are required to maintain a healthy mind in daily life, so it is obligatory to seek knowledge and knowledge to gain sufficient insight as a provision in life. (Ashur, 2013; Auda, 2007; Sutisna et al., 2021).

The obligation to continue studying is in accordance with SDG 4's goal of quality education. Through resourcefulness in the form of quality education, socioeconomic mobility can continue to be improved and is key to moving out of poverty. Access

to good education also helps to reduce equal opportunities for women and men. In the long run, this is important for promoting the welfare of society (Arshad, 2014b; Hasan, 2020; Kabbashi, 2015).

The last aspect more specifically shows the Delphi weighting results of the five alternative waqf models. Starting from the waqf model whose social ratio compared to commercial ratio is higher to the lowest, namely Waqf & ZIS, Waqf & Takaful, Waqf & Microfinance, Waqf & Bank and Waqf & Sukuk. The five models have different weight values. Four elements of the waqf model were found to be convergent and one element of the model, Waqf Sukuk, was found to be divergent. The divergent results indicate that the waqf sukuk model is not agreed upon by the experts to be considered in its implementation.

Based on the weight assessment, the first rank that is the top priority in implementing the waqf model is the Waqf & ZIS model with an average value of 8.07. Furthermore, the second rank is Waqf & Takaful with an average value of 7.20. Then the third rank is Waqf & Microfinance with an average value of 6.60. Finally, the fourth rank is Waqf & Bank with an average value of 6.33.

The objectives of the top-priority waqf model, Waqf & ZIS, seek to improve the welfare of humanity. The first top-priority model focuses on eliminating problems caused by social and economic conditions through several targets, including ensuring that all girls and boys complete primary and secondary education free of charge, equally and with quality (Hong and Songan, 2011; Nyoni and Botma, 2020; Wahab and Kefeli, 2017). (Hong and Songan, 2011; Nyoni and Botma, 2020; Wahab and Kefeli, 2017).

With this waqf model, all children have access to quality early childhood development, care and education up to university. In the long run, waqf - zakat funds are expected to be developed productively in increasing the number of people who have knowledge and skills. In addition, this waqf model can be utilized in providing educational facilities for children, disabilities, and gender as well as providing a quality learning environment. Likewise, the provision of scholarships, especially in less developed countries, and increasing the supply of qualified teachers can also be utilized. (Haq and Tanveer, 2020; Zou'bi, 2015).

Other waqf models can also be used to realize the goals of SDG 4, such as waqf - takaful by providing education insurance, waqf - microfinance in providing capital for businesses around the school or Pesantren environment or for parents of students, waqf - bank by

providing education loans or education savings. However, the waqf - zakat model is the most prioritized given its social and non-commercial nature and thus its potential as a financial instrument for education issues.

CONCLUSION

Based on the research results, in general, from the three variable aspects of achieving SDG 4, namely quality education, all variables have been agreed upon by experts except for one variable on the aspect of the waqf model, namely the Waqf - Sukuk model which is not agreed upon. The results of the calculation using the Delphi method show that the top priority order in the SDGs aspect is the social element, because education helps everyone get better future opportunities. Then in the Maqashid Syariah aspect, the top priority element is protecting the mind (aql) because quality education can increase knowledge and insight and help society to grow and develop. As for the waqf model, the main priority is the Waqf - Zakat model which is entirely social in nature, so that it can be utilized to form a better society.

REFERENCES

- Abubakar, G.N. and Rahman, A.A. (2021), "The Role of Waqf in the Youth Empowerment to Attain the Quality Education in Kano for Sustainable Development Goals", *Islamic Wealth and the SDGs*, pp. 345-358.
- Al-Raysuni, A. (2005), *Imam Al-Shatibi's Theory of the Higher Objectives and Intent of Islamic Law*, The International Institute of Islamic Thought.
- Ali, K.M., Hassan, M.K. and Ali, A. elrahman E.S. (2019), *Revitalization of Waqf for Socio-Economic Development*, *Revitalization of Waqf for Socio-Economic Development*, Volume I, Vol. I, available at: <https://doi.org/10.1007/978-3-030-18449-0>.
- Anuar, A.S., Bahari, Z., Doktoralina, C.M., Indriawati, F. and Nugroho, L. (2019), "The Diversity of Waqf Implementations for Economic Development in Higher Education", *Ikonomika*, Vol. 4 No. 1, pp. 13-34.
- Arshad, M.N.M. (2014a), "Tertiary Education Sector: How Efficient are Malaysia and the OIC Countries?", *Seminar on Sustainable Higher Education Model Based on Waqf*.
- Arshad, M.N.M. (2014b), "Efficiency of Secondary Education in Selected OIC Countries", *Global Education Review*, Vol. 1 No. 4, pp. 53-75.
- Ascarya, Rahmawati, S. and Sukmana, R. (2017), "Cash Waqf Models of Baitul Maal wat Tamwil in Indonesia", *Al-Awqaf: Journal of Waqf and Islamic Economics*, Vol. 10, pp. 115-126.
- Ascarya and Tanjung, H. (2021), "Structures of Healthcare Waqf in Indonesia to Support SDGs", *Islamic Wealth and the SDGs*, pp. 305-324.
- Ashur, I. (2013), *Treatise on Maqashid Shariah*, The International Institute of Islamic Thought.
- Auda, J. (2007), *Maqasid Al-Shari'ah as Philosophy of Islamic Law A Systems Approach*, The International Institute of Islamic Thought, available at: <https://doi.org/10.2307/j.ctvkc67tg.8>.
- Auda, J. (2008), *Maqasid Al-Shari'ah a Beginner's Guide*, The International Institute of Islamic Thought.
- Azha, L., Baharuddin, S., Sayurno, Salahuddin, S.S., Afandi, M.R. and H., H.A. (2013), "The Practice and Management of Waqf Education in Malaysia", *Procedia - Social and Behavioral Sciences*, Elsevier B.V., Vol. 90 No. InCULT 2012, pp. 22-30.
- Bahroni, I. (2012), *Streamlining Education Institution Through Waqf Enlargement: An Experience of Gontor System*, *At-Ta'dib*, Vol. 7, available at: <https://doi.org/10.21111/AT-TADIB.V7I2.79>.
- Bakar, R., Sakinah, W., Zaini, R.M. and Sarmin, F. (2019), "Corporate Waqf University: A Sustainability Model", *Journal of Emerging Economics & Islamic Research*, Vol. 7 No. 1, pp. 24-36.
- Bakhtiar, S. and Meisami, H. (2010), "An empirical investigation of the effects of health and education on income distribution and poverty in Islamic countries", *International Journal of Social Economics*, Vol. 37 No. 4, pp. 293-301.
- Barnes, J.L. (1987), *An International Study of Curricular Organizers for the Study of Technology*, Virginia Tech.
- Chowdhury, S.R., Fahmi, M. and Ibrahim, M.F. (2011), "Economics of Cash WAQF management in Malaysia: A proposed Cash WAQF model for practitioners and future researchers", Vol. 5 No. 30, pp. 12155-12163.
- Dalkey, N.C. (1969), *The Delphi Method: An Experimental Study of Group Opinion*, Rand Corp Santa Monica, Rand Corp Santa Monica CA, available at: <https://doi.org/10.4324/9781351106450-3>.
- Dalkey, N.C. and Helmer, O. (1962), "An Experimental Application of the DELPHI Method to the Use of Experts", *Management Science*, Santa Monica, CA: The Rand Corporation, Vol. 9 No. 3, pp. 458-467.
- Darus, F., Ahmad Shukri, N.H., Yusoff, H., Ramli, A., Mohamed Zain, M. and Abu Bakar, N.A. (2017),

- "Empowering social responsibility of Islamic organizations through Waqf", *Research in International Business and Finance*, Elsevier B.V., Vol. 42, pp. 959-965.
- Don, M.A.M., Zabidi, M.M., Ahmad, M.F., Sujak, S.F. and Sulaiman, R. (2019), "Integrated Education Waqf Fund Management Model: A Case Study in the State of Johore, Malaysia", *International Journal of Academic Research in Business and Social Sciences*, Vol. 9 No. 4, pp. 245-254.
- Dukhan, B., Mohammed, M.O. and El Amri, M.C. (2021), "Contributions of Waqf Investments in Achieving SDGs", *Islamic Wealth and the SDGs*, pp. 501-520.
- Fauziah, N.N., Rabiah, E., Engku, A. and Bacha, A.M. (2021), "An Analysis of Cash Waqf Linked Sukuk for Socially Impactful Sustainable Projects in Indonesia", *Journal of Islamic Finance*, Vol. 10 No. 1, pp. 001-010.
- Filho, W.L., Azeiteiro, U., Alves, F., Pace, P., Mifsud, M., Brandli, L., Caeiro, S.S., et al. (2018), "Reinvigorating the sustainable development research agenda: the role of the sustainable development goals (SDGs)", *International Journal of Sustainable Development and World Ecology*, Taylor & Francis, Vol. 25 No. 2, pp. 131-142.
- Firdaus, M., Rusli, M. and Abideen, A. (2017), "A Waqf Concept Applied in Higher Education: An Exploratory Study on the Practice of the IIUM Endowment Fund", *Journal of Islamic Finance*, Vol. 6 No. 2, pp. 013-023.
- Gupta, U.G. and Clarke, R.E. (1996), "Theory and applications of the Delphi technique: A bibliography (1975-1994)", *Technological Forecasting and Social Change*, Vol. 53 No. 2, pp. 185-211.
- Haq, I.U. and Tanveer, M. (2020), "Status of Research Productivity and Higher Education in the Members of Organization of Islamic Cooperation (OIC) DigitalCommons @ University of Nebraska - Lincoln Library Philosophy and Practice (e-journal) Libraries at University of Nebraska-Lincoln", *Library Philosophy and Practice (e-Journal)*, No. February.
- Harun, F.M., Possumah, B.T., Shafiai, M.H.B.M. and Nor, A.H.M. (2016), "Issues and Economic Role of Waqf in Higher Education Institution: Malaysian Experience", *Al-Iqtishad: Journal of Islamic Economics*, Vol. 8 No. 1, pp. 149-168.
- Hasan, R., Hassan, M.K. and Rashid, M. (2019), "The Role of Waqf in Educational Development - Evidence from Malaysia", *Journal of Islamic Finance*, Vol. 8 No. 1, pp. 001-007.
- Hasan, Z. (2020), "Higher education performance of Muslim countries Islamic economics as an illustrative case", *Journal of Economic Cooperation and Development*, Vol. 41 No. 1, pp. 179-192.
- Hassan, R., Ali, J. and Noor, F.M. (2021), "Cash Awqaf: How It May Contribute to the SDGs?", *Islamic Wealth and the SDGs*, pp. 559-577.
- Hassan, R. and Noor, F.M. (2021), "How Corporate Awqaf Can Support SDGs?", *Islamic Wealth and the SDGs*, pp. 539-557.
- Hong, K.S. and Songan, P. (2011), "ICT in the changing landscape of higher education in Southeast Asia", *Australasian Journal of Educational Technology*, Vol. 27 No. 8, pp. 1276-1290.
- Hossain, B. (2019), "Islamic Microfinance and Rehabilitation Model for the Slum and Floating Population by Waqf Funds, the Case of Bangladesh: A Proposal for Muslim Countries", *JKAU: Islamic Econ.*, Vol. 32 No. 2, pp. 139-160.
- Hudaefi, F.A., Wahid, H. and Caraka, R.E. (2021), "Zakāh Administration in Times of COVID-19 Pandemic in Indonesia: A Knowledge Discovery via Text Mining", *International Journal of Islamic and Middle Eastern Finance and Management*, No. April, available at: <https://doi.org/10.1108/IMEFM-05-2020-0250>.
- Ismail, M. and Mohsin, A. (2011), "Financing through cash-waqf: a revitalization to finance different needs", available at: <https://doi.org/10.1108/IMEFM-08-2013-0094>.
- Jaelani, A., Layaman, Fatmasari, D., Salikin, A.D. and Dz, A. (2020), "Energy conservation and energy management for industry in Indonesia in islamic economic perspective", *International Journal of Energy Economics and Policy*, Vol. 10 No. 3, pp. 239-249.
- Jannah, M., Ali, K.M., Fatria, B.L., Sarkawi, A.A. and Othman, J. (2021), "Enhancing Waqf Forest Sustainability Through Agrofo", *ISLAM REALITY: Journal of Islamic & Social Studies*, Vol. 7 No. 1, pp. 57-71.
- Kabbashi, N.A. (2015), "Engineering Education in OIC Countries: Direction to Move", *FEIIC-International Conference on Engineering Education and Research*, pp. 19-21.
- Kamal, S. and Ating, R. (2020), "Proposed Waqf Model for an Affordable Housing Mechanism in Malaysia", *International Journal of Advanced Research in Economics and Finance*, Vol. 2 No. 2, pp. 87-109.
- Khaliq, A., Hussin, N., Tahir, M. and Haji, S. (2019), "Waqf Unit Trust As an Alternate Model To

- Realize Waqf Sustainability", *European Journal of Islamic Finance*, Vol. 0 No. 13, pp. 1-9.
- Khan, T. and Badjie, F. (2020), "Islamic blended finance for circular economy impactful smes to achieve SDGs", *Singapore Economic Review*, available at: <https://doi.org/10.1142/S0217590820420060>.
- Kholid, M., Sukmana, R. and Hassan, K.A.K. (2005), "Waqf through Sukuk Al-Intifa'a: A Proposed Generic Model", *Awqaf Journal*, pp. 1-16.
- Linstone, H.A. and Turoff, M. (2011), "Delphi: A brief look backward and forward", *Technological Forecasting and Social Change*, Vol. 78 No. 9, pp. 1712-1719.
- Loë, R.C. de, Melnychuk, N., Murray, D. and Plummer, R. (2016), "Advancing the State of Policy Delphi Practice: A Systematic Review Evaluating Methodological Evolution, Innovation, and Opportunities", *Technological Forecasting and Social Change*, Vol. 104, pp. 78-88.
- Mahrouzadeh, T. (2019), "Tertiary Education of Women in Islamic Countries (OIC) and the Status of Gender-Balanced Approach", *Iranian Journal of Comparative Education*, Vol. 2 No. 1, pp. 23-39.
- Marrone, M., Linnenluecke, M.K., Richardson, G. and Smith, T. (2020), "Trends in environmental accounting research within and outside of the accounting discipline", *Accounting, Auditing and Accountability Journal*, Vol. 33 No. 8, pp. 2167-2193.
- Melander, L. (2018), "Scenario development in transport studies: Methodological considerations and reflections on delphi studies", *Futures*, Vol. 96, pp. 68-78.
- Mitroff, I.I. and Turoff, M. (1973), "Technological forecasting and assessment: Science and/or mythology?", *Technological Forecasting and Social Change*, Vol. 5 No. 2, pp. 113-134.
- Musari, K. (2016), "Waqf-Sukuk, Enhancing the Islamic Finance for Economic Sustainability in Higher Education Institutions", *2nd World Islamic University Leaders Summit*, pp. 1-16.
- Mustofa, I., Santoso, D. and Rosmalinda, U. (2020), "the Implementation of the Regulation of Cash Waqf Management in Higher Educational Institutions in Indonesia and Malaysia (a Study of Legal System Theory)", *Humanities & Social Sciences Reviews*, Vol. 8 No. 4, pp. 69-77.
- Nyoni, C.N. and Botma, Y. (2020), "International Journal of Africa Nursing Sciences Integrative review on sustaining curriculum change in higher education: Implications for nursing education in Africa", *International Journal of Africa Nursing Sciences*, Elsevier, Vol. 12 No. January, p. 100208.
- Pitchay, A.A., Thaker, M.A.M.T., Mydin, A.A., Azhar, Z. and Latiff, A.R.A. (2018), "Cooperative-waqf model: a proposal to develop idle waqf lands in Malaysia", *ISRA International Journal of Islamic Finance*, Vol. 10 No. 2, pp. 225-236.
- Rahim, A. and Wahab, A. (2007), "Islamic Takaful: Business Models, Shariah Concerns, and Proposed Solutions", Vol. 49 No. June, pp. 371-396.
- Rana, M.S., Rahman, M.K., Alam, M.R. and Hoque, M.N. (2020), "Waqf-Based Microfinance: An Alternative Solution to Poverty Reduction", *Selangor Business Review*, Vol. 5 No. 1, pp. 40-54.
- Rusydiana, A. S., & Firmansyah, I. (2017). Prioritizing zakat core principles criteria. *Esensi: Jurnal Bisnis dan Manajemen*, 7(2), 277-302.
- Spencer-Cooke, B. (1989), "Conditions of Participation in Rural, Non-Formal Education Programmes: A Delphi Study", *Educational Media International*, Vol. 26 No. 2, pp. 115-124.
- Sulaiman, S., Hasan, A., Mohd Noor, A., Ismail, M.I. and Noordin, N.H. (2019), "Proposed models for unit trust waqf and the parameters for their application", *ISRA International Journal of Islamic Finance*, Vol. 11 No. 1, pp. 62-81.
- Sulistiani, S.L., Yunus, M. and Bayuni, E.M. (2019), "The Role and Legality of Micro Waqf Bank in Pesantren Based Poverty Alleviation in Indonesia A . Introduction social society is an important thing", *Journal of Islamic Bimas*, Vol. 12 No. 1, pp. 1-26.
- Sutisna, Hasanah, N., Dewi, A.P., Nugraha, I., Katmas, E., Mutakin, A., Nurhadi, et al. (2021), *Panorama of Maqashid Syariah*, CV. Media Sains Indonesia.
- Sutrisno and Haron, R. (2020), "Increasing the Role of Zakat Institutions in Poverty Reduction Through Productive Zakat Programs in Indonesia", *Humanities & Social Sciences Reviews*, Vol. 8 No. 3, pp. 1243-1250.
- Ubaidillah, M., Ismail, M.A. and Noor, M.A.M. (2020), "The Waqf Integrated Financial Instrument of Pension Model in Malaysian Social Security: A Conceptual Proposition", *The Journal of Muamalat and Islamic Finance Research*, Vol. 17 No. 1, pp. 33-55.
- United Nations. (2020a), *E-Handbook on Sustainable Development Goals Indicators*.
- United Nations. (2020b), *E-Government Survey 2020 - Digital Government in the Decade of Action for Sustainable Development: With Addendum on COVID-19 Response*, United Nations E-Government Surveys, Vol. 1, available at: <https://publicadministration.un.org/egovkb/en-us/Reports/UN-E-Government-Survey-2020>.

- United Nations. (2020c), The Sustainable Development Goals Report 2020, The Sustainable Development Goals Report, available at: https://doi.org/10.29171/azu_acku_pamphlet_k3240_s878_2016.
- Wahab, A.A.O.A. and Kefeli, Z. (2017), "Modeling the Effect of Healthcare Expenditure and Education Expenditure on Labor Productivity: A Study on OIC Countries", *Journal of Business and Economics Review*, Vol. 2 No. 2, pp. 31-37.
- Yahaya, M.H. and Ahmad, K. (2018), "Financial Inclusion through Efficient Zakat Distribution for Poverty Alleviation in Malaysia: Using FinTech & Mobile Banking", *Proceeding of the 5th International Conference on Management and Muamalah*, Vol. 2018 No. September 2000, pp. 15-31.
- Yokhaneh, M. and Baghoumian, R. (2014), "A study on the impact of the quality of management education on the new economy-knowledge: Evidence from members of OIC countries", *Management Science Letters*, Vol. 4 No. 8, pp. 1655-1660.
- Zou'bi, M.R. (2015), "Science Education in the Islamic World: A Snapshot of the Role of Academies of Sciences", *Procedia - Social and Behavioral Sciences*, Elsevier B.V., Vol. 192 No. 2004, pp. 359-363