

# A Bibliometric Mapping on Maqasid Shariah in Waqf Implementation

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This research aims to determine the amount of literature on maqasid sharia and waqf and how much of it has been published in journals with the subject "Maqasid Sharia in waqf implementation." Several scientific journals are the sources of data for this study. Utilizing search terms to locate articles in the Dimensions database that contain the term "Maqasid Waqf". There are 74 journal articles have been published which is relevant to the subject. Trends in the creation of publications were utilized to Examine data pertaining to the topic of the study using the bibliometric-displaying VOSviewer software by employing the meta-analysis method. There are numerous terms that are categorized into four groups. The first cluster contains twenty-five words that fall under the heading "Maqasid Sharia Value in Islamic Social Finance and SDG". Twenty-three words are grouped under the theme "Islamic law and Waqf Development" in the second cluster. Twelve terms in the third cluster pertain to the subject of "The Impact of Waqf to Sustainable Development". The fourth cluster, has nine members of terms associated with the subject of "Economic Development and Muslim Empowerment".

**Keywords:** Maqasid Shariah, Waqf, Research Map, VosViewer

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## INTRODUCTION

Islamic Sharia law aims to bring goodness, welfare and benefit to all mankind. The purpose of Islamic law is to protect human interests and needs in this world and the hereafter. The meaning lies in the secret revealed by every law that has been established, namely to realize the happiness of individuals and society, as well as obedience to the law and the preservation of the welfare of the world to achieve a high degree of prosperity perfection, goodness, progress civilization and also about protecting human interests after death (Al-Syatibi, 1996).

Meanwhile, Abu Zahrah's Thoughts on Maqasid Al-Syariah According to him, there are three objectives of Maqasid al-Syariah: first, the education of purifying souls. As in, this can be achieved through prayer. Second, the maintenance of the Islamic society's standard of living, both internal and external, among its members and others. This includes areas such as law, medicine, education, psychology, and social work, with flexible timing. It seems that if love and noble morals have taken hold of society, justice can be achieved (Solahuddin Al-Ayubi, 2021).

Muslims are brothers and are likened to a building that supports each other. Islam teaches its followers to always help each other, both in the form of money and prosperity. Giving help with this wealth is not because you want to get praise from people, but the most important thing is to get the pleasure of Allah. Therefore, in addition to zakat, alms, grants, and inheritance, Muslims also distribute and share their wealth through waqf (Nasrul Hisyam Nor Muhammad, 2015).

One of the key tenets of Islam is economic growth. Waqf continues to be a crucial component of Muslim financial organizations. To benefit all Muslims in particular and mankind in general, it must be developed and handled in the greatest way possible.

In order to maximize the contribution of waqf assets, the adzir or mutawalli must be well-equipped with pertinent information to direct and create efficient decision-making processes. determining whether the heart has shifted in a certain way. effectively and in compliance with Islamic law. But in reality, sporadic, appropriate work schedule That works well in allocating the time for the group to work in a secret in order to work efficiently and meet deadlines. Along with it, accurate information regarding what is accurate regarding the length of time a waqf institution can work can be used as a mechanism for increasing and obtaining

boosting and obtaining the public's support to continue investing at the heart of waqf objects. Neglecting to carry out this task may result in the quantity of negative heartbeats in the waking state has increased a negative impact on the global social and economic development (social-economic uplift).

This suggests that waqf institutions need some direction in order to evaluate how well they are able to perform their duty as mutawalli in achieving socioeconomic goals and maqasid waqf. Therefore, a key instrument that can assist waqf institutions in achieving their goals and objectives is a performance evaluation model that incorporates maqasid waqf aspects.

Through the use of zakat, infaq, alms, waqf, and other comparable tools, Islamic social finance can complement and improve the goals set out by the government through its policies, but only on the community's initiative.

The efficient operation of governmental development programs can also be facilitated by voluntary Islamic social financing, such as infaq, alms, and waqf, which are offerings from the people directed toward the people's benefit in the hope of Allah SWT the one and only god.

There have been several previous studies related to Maqasid Waqf, but there are still few who examine the relevance between maqasid and waqf using the bibliometric mapping method.

Therefore, this research aims to fulfill that void. This research aims to analyze the relevance between Maqasid and Waqf using the bibliometric method, by finding out how much research with the theme "Maqasid Waqf" and its coverage based on journals published in the dimensions. This research uses various scientific journals as data sources. Trends in publication development used to analyze information relating to the study's subject using the bibliometric-displaying software VOSviewer by using meta-analysis technique, and classified the clusters that found in the research map to find out how much research on maqasid waqf and what topics that discussed in the journals.

## LITERATURE REVIEW

### THEORETICAL

#### Maqasid Shariah

Maqasid, which is concerned with welfare, interests, or benefits, literally implies aim, purpose, and objective with the desire to build harmony with others. Protecting the public good (maslaha), which considers the overall welfare and well-being of society in connection to the effects of individual intents and acts,

is a significant component of Maqasid's goal. Consequently, Maqasid may also be thought of as the knowledge and expertise behind Shari'ah's guiding principles (IIBI: *Islamic of Islamic Banking and Insurance*, 2023).

Maqasid al-Shari'ah may be summed up as the greater goal of the Shari'ah laws, which when followed will improve the public good (mashlahah), which entails abstaining from behaviors that can be detrimental to both people and society. Simply put, achieving social and economic justice and enhancing societal wellbeing is its meaning, purpose, and aim.

## Waqf

The basic term waqf (waqafa-yaqifu-waqfan), which meaning to hold or prohibit something, is the source of the word waqf. The word waqf is derived from the Arabic waqaf, which meaning to halt, or al-habsia, that is, to just hold, or al-man. Additionally, "holding" valuable goods for their benefit is referred to as waqf (Ibn Manzur, 1990). Syarak defines waqf as "holding or controlling valuable property for Allah S.W.T. alone, where benefits are taken for the public interest" (Wahbah al-Zuhayli, 1996; Al-Sayyid Sabiq, 1987). This definition is consistent with manakala.

Waqf generally has an impact on erecting or maintaining structures. According to Islamic law, waqf means "to lift up or conceal something and move it or make use of its results." (Sabiq, 2004). An everlasting endowment established in the form of real estate, cash, or other goods is referred to as a waqf for philanthropic or spiritual reasons, as well as the benefits from usufruct are limited to the society as a whole or for a particular social group in need (Hassan, 2010).

## Maqasid Waqf

Under the maqasid of religion preservation, waqf is associated with executing, organizing, and disseminating good actions to people, whether Muslim or not, as well as to animals and the environment. These deeds must be performed in any manner, wherever, and at all times. It suggests that waqf can sustain the needs (hajiyyat) and pleasures (tahsiniyyat) while fulfilling the five requirements (dharuriyyat) of keeping faith, soul, mind, riches, and lineage via good acts. That being said, Ibn Ashur claims that waqf is the hajiyyat since it alleviates people's suffering and meets their basic needs. It makes sense since waqf serves as an optional contribution that takes a backseat to the dharuriyyat yet has the potential to be extremely important in

maintaining the basics there (Ahmad Shazrin Mohamed Azmi, 2019).

Waqf institutions' performance measurement formulations must be informed by the goals or maqasid of the waqf. The term Maqasa, also known as Qasad, signifies objective, goal, aim, resolution, purpose, design, intent, intention, or destination. This is where the name Maqasid originates (Cowan, 1980). Maqasid waqf indicates that doing good actions for Allah SWT is waqf's ultimate goal (Mahmud, 2010).

"Promoting the well-being of all mankind is the objective of the Shari'ah, which lies in safeguarding their faith (din), their human self (nafs), their intellect ({aql), their posterity (nasl), and their wealth (mal)," said Imam al-Ghazali. Most Islamic scholars concur that maslahah, or the preservation of the public welfare, the establishment of justice, and the avoidance of vices or corruption, are the fundamental goals of shariah (Chapra, 1996).

Waqf is often made up of material assets that have been further developed and transformed into useful assets in order to produce long-term advantages. This demonstrates that in order to prevent the major assets from being depleted and their advantages from being lost, economic activities carried out in accordance with the waqf program must be lucrative, efficient, sustainable, and economically viable. As a result, it supports both the maqasid of conserving riches (hifz al-mal) and the maqasid of immortality and continuation (tsabat) in particular.

## PREVIOUS STUDIES

Azmi et al. in their research (2019) have a goal of their study which is to advance the field of maqasid for waqf property development by extending the findings of previous maqasid for waqf studies. In order to find appropriate necessities or components to include in the proposed maqasid of waqf property development, this study used content analysis. The key objectives of the proposed maqasid of waqf development are the protection of religion, property, and life as outlined in the original Maqasid basics. nonetheless, being strengthened by six more necessities or elements that should be considered the supplementary goals. It offers an extension and insight to recognize the goal of developing the waqf properties when seen through the maqasid lens.

Whereas, Abdullah in his study (2020), With the objective of his study is to examine the shari'ah principles of traditional waqf theory and then critically examine the waqf fiqh framework from Maqāṣid al-

Shari'ah's point of view. Examining the waqf jurisprudence framework from a maqāṣid standpoint aims to contextualize the opportunities for innovation and dynamism in the current waqf system.

Approach, Methodology, and Design in this study employs the textual analysis approach to investigate traditional waqf books and treatises of the four Sunni schools of thought, with a specific focus on Maqāṣid al-Shari'ah and its parts of fiqh al-awqāf jurisprudence. It concludes that in formulating the principles of waqf, jurists made sure that the fundamental elements of fiqhī principles were carefully combined with the spirit of Maqāṣid al-Shari'ah. This study offers guidelines for the use of maqāṣid-oriented waqf in the present environment by dissecting the analogical reasoning used by classical jurists to derive waqf verdicts.

Also, the research study of Arkham in (2020) with the findings demonstrate that the first model (earning money on shares as waqf) remains compliant with maqasid sharia. This is because cash waqf is permitted to exist. This is ascribed to the existence of monetary waqf, which is authorized. By expanding the definition of the permanence of the object of waqf from what was previously a cash waqf to a cash waqf, the second model (which makes shares the object of waqf itself) remains compliant with maqasid sharia. the goal of waqf, which can be achieved by using the second technique of istibdal sharia, from maintaining the number of shares to maintaining the value of the shares.

## METHODOLOGY

This investigation made use of a number of scientific periodicals. Global publications on the subject of "Maqasid Shariah and Waqf" are studied as a data source. Data is collected on December 20, 2023, by searching via indexed articles. Utilizing search terms, locate articles in the dimensions database that contain the term "Maqasid Waqf." Next, scientific publications or journals that address the study's topic are selected based on the publishing data that is currently accessible. 74 journal papers that have been published correspond to the "Maqasid Waqf" topic research. The bibliometric-displaying program VOSviewer was utilized to assess material related to the subject of the study by looking at trends in publishing development. It offers maps and permits further research. VOSviewer is an abbreviation for visualizing similarity, which is used to create maps. Previous research have employed the VOS mapping approach, and the bibliometric visualizations produced by this method have been evaluated.

To cluster and show the network patterns derived from abstracts and keywords, VOSviewer was utilized. A software tool for creating and viewing bibliometric networks is called VOSviewer. An aggregate clustering analysis of articles is examined using VOSviewer. Moreover, maps of authors or journals based on co-citation information or keywords based on co-occurrence information may be made with VOSviewer. The software offers a viewer that enables bibliometric maps to be examined in detail. There are several ways that VOSviewer may show a map, each emphasizing a different feature of the map. Its zoom, scroll, and search features provide a thorough analysis of a map. The viewing capabilities of VOSviewer are especially helpful for maps with at least a significant number of features (Waltman, 2014). Several similar studies with a bibliometric approach, for example, have been carried out by Gunawan (2022), Maulida & Rusydiana (2022), Fitria et al., (2022), Avedta (2023), Khairunnisa (2020), Riani & Rusydiana (2022), Putri & Irfany (2023), and also Rahayu & Irfany (2022).

## RESULT AND DISCUSSION

This study uses 74 journal articles that have been published in Dimensions to discuss "Maqasid Shariah in Waqf Implementation." The approach is called bibliometrics, and it measures and assesses the performance of science by taking into account variables like publications, patents, citations, and other more intricate indicators. Bibliometric analysis is used to assess the performance of nations and scientific specializations, as well as research endeavors, labs, and scientists.

Bibliometric analysis aid in decision-making across a range of domains, from academia to policy makers, by mapping research trends and illuminating the dynamics of scientific development. Bibliometric analysis involves several steps, such as establishing the primary indicators to be employed in this investigation, gathering pertinent data, and establishing the research background.

The meta analysis's findings will be shown in this section as a visual mapping chart that highlights 74 publications that are pertinent to the subject of "Maqasid Waqf." The mapping in this study is carried out by examining keywords, significant terms, or unique phrases found in journal articles. The act of mapping procedure to determine configurations, knowledge elements, interactions, dependency structures, and dynamics among these components. The network's outcomes 74 journals discussing "Maqasid Waqf"



visualized More information about Shariah will be provided in the upcoming section.

RESEARCH MAP

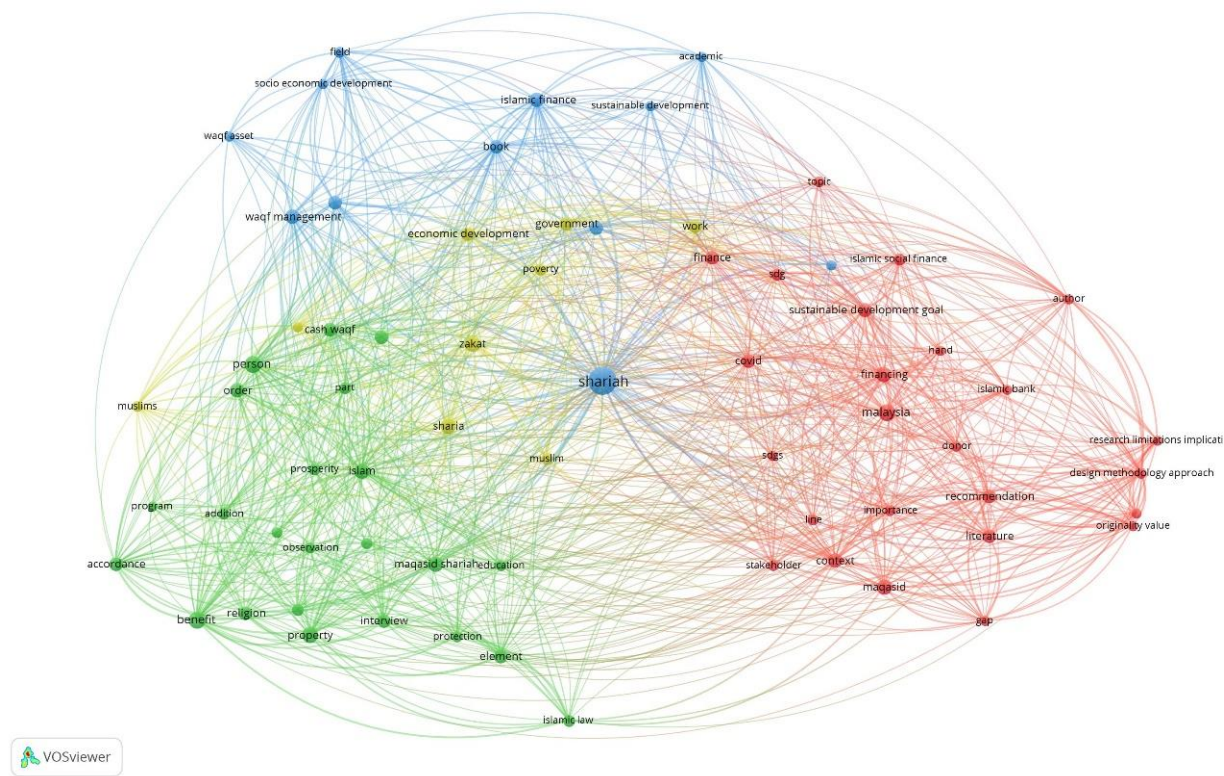


Figure 1: Research Map

The illustration below depicts the keywords that are found in studies related to the topic of "Maqasid Waqf," with the most common keywords being larger in size. employed terminology in journal articles that highlight the subject matter of "Maqasid Waqf."

From the analysis, the dominant key words in publications on "Maqasid Shariah in Waqf Implementation" include Shariah, Waqf Management, Benefit, Person, Cash Waqf, Property, Malaysia, and Financing. The outcomes were then divided into the five clusters listed below:

Table 1: Cluster of Maqasid Waqf Research

Cluster	Keywords
Cluster 1 (25 items)	Context, covid, design methodology application, donor, finance, financing, gap, hand, importance, Islamic bank, Islamic social finance, line, literature, Malaysia, maqasid, originality value, practical implication, recommendation, research limitations impact, sdg, sdgs, stakeholder, sustainable development, topic, author
Cluster 2 (23 items)	Accordance, addition, benefit, cash waqf, education, element, implementation, interview, islam, Islamic law, maqasid sharia, observation, order, part, person, program, property, prosperity, protection, reason, religion, waqf development, waqf institution
Cluster 3 (12 items)	Academic, book, field, Islamic finance, muslim country, regulation, shariah, socio economic development, sustainable development, SDGs, time, waqf asset, waqf management
Cluster 4 (9 items)	Economic development, empowerment, government, muslim, muslims, poverty, sharia, work, zakat

## Cluster 1: Maqasid Sharia Value in Islamic Social Finance and SDG

The first cluster is the red region on the research map which contain of 25 co-occurring keywords, this cluster can subsequently be seen as keywords relating to the theme “Maqasid Sharia Value in Islamic Social Finance and SDG”.

The main goal of shariah can be summed up as making life easier and removing obstacles for people. Everything that could have a negative impact on people's ability to survive or live in dignity must be addressed in the maqasid-based action plan. In order to achieve this, the SDGs' methodology and framework are highly consistent with the fundamental principles of maqasid al-shariah. Fighting against the different types of deprivation, such as lack of food, a healthy life, or good education, social standing, equality, and the chance to advance are some characteristics that Maqasid al-Shariah and the SDGs (Al-Ahsan, 2015).

Abdullah (2018) argued that the long-term Shariah goals are perfectly aligned with the 17 SDG implementations; additionally, Waqf partners have enough leeway to create Waqf-based action plans that comply with the SDG framework.

Using the theories from maqasid syari'ah, the alignment of SDGs with maqasid syari'ah and Islamic economics, and how the industrial revolution 4.0 has an impact on Islamic economics, were the four main contexts of Islamic economics for SDGs in the industrial revolution era 4.0 influence on the Islamic economy, in addition to research and teaching about the Islamic economy of the fourth industrial revolution (Fajar Sukma, 2021).

Amin et al. (2015) argue that both Maqasid and the SDGs center on inclusive and sustainable development. A key component of maqasid al-shariah is the preservation of human dignity, which is put in danger when victims of inclusive development lack access to basic necessities. In this context, the maqasid al-shariah paradigm requires that the modern waqf develop into a comprehensive organization with the preservation of human dignity as one of its main goals. Stated differently, the integrated of waqf in the context of globalization is necessary for the maqasid approach to thoroughly address the question of deprivation versus dignity as one of its top concerns.

## Cluster 2: Islamic law and Waqf Development

Research that discusses the relationship between Islamic law and waqf development is still quite minimal. The research that is in line with this topic, namely Azmi

et al. (2019) in their research, argue that the Shariah regulations for waqf are currently rather well-developed and would allow the field to advance in accordance with the demands of the Muslim community. The establishment of Shariah principles, or waqf rules, which are primarily provided through the ijihad process, implies a closer connection to maqasid al-shariah. The preservation of religion, property, and life is crucial for the development of maqasid of waqf. Religion encourages good virtues and spiritual enrichment, while property preservation focuses on sustainable development and civilization construction. Life preservation focuses on benevolence and equity, aiming to enrich people and improve the quality of life through waqf development projects.

Meanwhile, Kasdi et al. (2022) explaining that waqf has contributed to the early stages of Islamic civilization. So that the role of waqf institutions can be more significant, the potential for raising funds for waqf needs to be balanced with advancements in the fields of distribution and utilization. The managers can pursue one of two patterns for the development of productive endowments. Specifically: first, the creation of endowments for social activities, including those for social justice, welfare of the populace, advancement of education, health facilities, advocacy for public policy, legal support, human rights, protection of children, preservation of the environment, empowerment of women, and other initiatives. The second is the growth of economic value, which includes building businesses and stores, fostering trade and industry, buying real estate, and other activities.

Latif et al. (2018) argue that Waqf organizations could improve Muslims' socioeconomic contributions in a variety of ways. The institutional and welfarist concept of sustainability, which seeks to promote societal well-being, has been associated with Islamic banking and finance models (Aliyu et al., 2016, in Research Workshop on “Revival of Waqf for Socio Economic Development” 2017). Evidently, Islamic social finance, such as zakat and waqf serve as tools for the general public's socioeconomic development. In the past, waqf organizations have been crucial to the socioeconomic advancement of the Muslim world. Proper administration of charitable foundations in Islam, and particularly waqf, is vital to the growth of the ummah because it reduces social distance and disparity in income within the economy.

### Cluster 3: The Impact of Waqf to Sustainable Development

The third cluster is the blue region on the map which has 12 co-occurring keywords, those are: Academic, book, field, Islamic finance, muslim country, regulation, shariah, socio economic development, sustainable development, time, waqf asset, waqf management. This cluster can subsequently be seen as keywords relating to the theme “The Impact of Waqf to Sustainable Development”.

Researchers are interested about Waqf's effects and how much it can advance sustainability and development. Furthermore, considering the significance of education for the development of human capital and its bearing on economic growth, Waqf contributes significantly to the financing of education, particularly higher education.

Waqf extends the charitable functions to every facet of the social welfare sector. In essence, waqf can offer funds to enhance the development of economic sustainability and the reduction of poverty. The appropriate handling of Waqf property will greatly contribute to economic stabilization by supporting small businesses and entrepreneurs and small- to medium-sized businesses, among other economic pursuits. Investing dynamically in waqf in fact, the general public and proper waqf property implementation and management can be a remedy or a strategy to lessen poverty.

As the results of the study of [Yakubu and Aziz \(2019\)](#) demonstrate that waqf is viewed as an alternate instrument that has the potential to significantly enhance social welfare, lessen income inequality, and lower the rate of poverty while also lessening the burden and liability of the populace. The results also demonstrate the necessity for Waqf development and consideration in an effort to identify long-term solutions for economic growth.

On the other side, [Harun et al. \(2014\)](#) explore the role of waqf in empowering higher education institutions in Malaysia. They found that a waqf fund can be properly utilized by forming formal organizations at the State and Federal level that would allow the government to reorganize the Malaysian educational budget and policies to support higher education institutions (HEIs) in achieving better quality. This is based on the rising expenditure on education in Malaysia and the increasing allocation of public revenue on educational development by the Malaysian government. These results demonstrate the significance of waqf in funding for postsecondary education.

### Cluster 4: Economic Development and Muslim Empowerment

There have been quite a number of studies that discuss the topics in the fourth cluster. Several studies that are pertinent to this subject are [Batubara \(2013\)](#) who talks about the state giving money to each person equally, irrespective of their status and social standing. As a result, even though everyone is wealthy, there isn't enough gratitude for the efforts of all. Because despite all of your hard work and productivity they produce, they continue to share in the wealth distribution with other individuals who might provide little to no work at all. This explains why the socialist economic system exists today. denies the role of price, or the market mechanism, in the distribution of wealth.

As in accordance with [Meirison and Nazar \(2021\)](#) who are say that community empowerment is a concept of economic development that integrates social values. This idea represents a new, long-term, people-centered, participatory, and empowering development paradigm. The idea of empowerment encompasses more than just trying to satisfy fundamental needs or acting as a barrier to further destitution.

In the other journal, [Gufron \(2015\)](#) addresses expanding the manufacturing of the Islamic economic system as a means of empowering the populace economically. He talks about the subject of Islam, enhancing the production system translates into raising income as measured in terms of finances and maximizing the satisfaction of needs with the least amount of work. However, it ought to take Islamic consumption requirements into account. Additionally, increasing the sources of production or motivating people to produce is another way to maximize production. Enhance the local economy through the use of zakat, taxes, and bait al-maal wa al-tamwil, Islamic banks, etc.

Also, [Sali et al. \(2020\)](#) argue that in Islamic economic empowerment, the prisoner in the faith must explain the economy and what wealth entails to the students. In the context of Fiqh, it is also vital to stress that in order for someone to become wealthy, they must be carried out honorably and morally. Islam says that having wealth is important because the foundations of Islam can be perfected by such wealth. It's important to clarify that the need for society to produce work and recognize the possibility of becoming entrepreneurs with a robust personality and prepared to take on the global economic competition.



## CONCLUSION

This research employed a bibliometric approach to analyse the current status and trend development of academic research in the field of Maqasid Shariah and Waqf. It accomplished this by rating a sample of 74 relevant published articles that were obtained from the Dimensions databases, as well as by imagining the illustration of several important factors. A fragment of the data that is required to help paint an accurate picture of the Maqasid Waqf subject is discovered.

The findings indicated that the topic "Maqasid Waqf" was covered by 74 journals. Shariah, Waqf Management, Benefit, Person, Cash Waqf, Property, Malaysia, and Financing are some of the prominent keywords found in publications on "Maqasid Shariah in Waqf Implementation," according to the research map analysis conducted with VOSviewer. Following that, these keywords were divided into four clusters.

In the first cluster, there are 25 words that can be grouped into the theme "Maqasid Sharia Value in Islamic Social Finance and SDG". Then, there are 23 words that are grouped in the second cluster which related to the theme "Islamic law and Waqf Development". The third cluster has 12 words related to the theme "The Impact of Waqf to Sustainable Development". The last is fourth cluster which consist of 9 words related to the theme "Economic Development and Muslim Empowerment". As a recommendation, to produce more comprehensive output, future research can use the Biblioshiny-R tool (Antonio et al., 2021; Maulida & Kassim, 2023; Rusydiana et al., 2023; Srisusilawati et al., 2021; Marlina et al., 2021; Rusydiana et al., 2021; Antonio et al., 2020; and Rahardjo, 2023).

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