

## **COMPARATIVE STUDY OF FIQH EDUCATION ON WAQF IN MALAYSIA AND INDONESIA**

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### **Abstract**

*This research investigates the comparative approach to fiqh education on waqf in Malaysia and Indonesia, focusing on curricular structures, pedagogical approaches, learning materials, and governance frameworks. This study uses a qualitative research technique with a comparative analytical lens to conduct document reviews, expert interviews, and field observations at Islamic higher education institutions. The findings show that Malaysia uses a systematic and regulatory-backed framework to integrate fiqh education into a centralized governance architecture. In contrast, Indonesia employs a decentralized and flexible strategy, allowing for more curricular flexibility that is consistent with regional socio-cultural circumstances. The study emphasizes the importance of combining traditional Islamic legal concepts with modern educational governance to improve the effectiveness and accessibility of waqf-related fiqh education. The study makes practical recommendations to improve the sustainability and efficacy of waqf education in both nations, focusing on digital transformation, policy alignment, and the importance of international cooperation.*

**Keywords:** *Fiqh; Waqf; Islamic Education; Islamic Philanthropy*

### **A. INTRODUCTION**

Waqf education in the field of fiqh is critical in raising legal, economic, and social awareness among students of Islamic law. The study of fiqh regarding waqf protects the maintenance and control of Islamic charity assets while promoting equal educational opportunities. The principles of waqf, inherited from traditional Islamic law, emphasize sustainability, communal benefit, and asset preservation, making its study critical for future academics and practitioners in Islamic finance and social welfare (Kahf, 2024).

Malaysia and Indonesia, as leading Southeast Asian countries with strong Islamic traditions, have different approaches to fiqh education in the waqf domain. While Malaysia follows a structured, regulated system stressing centralized

educational governance, Indonesia adopts a decentralized approach that allows curricular freedom among diverse educational institutions. Malaysian waqf education is designed to maintain conformity with national legal and financial frameworks, but Indonesia's decentralized system allows for cultural modifications and community engagement (Hassan & Abdullah, 2023).

The importance of waqf education lies in its ability to empower students and administrators with legal knowledge and managerial skills necessary for the efficient governance of waqf assets. The changing socioeconomic scenario needs the use of cutting-edge educational practices such as digital learning platforms, multidisciplinary courses, and hands-on exposure to waqf institutions. The digitalization of waqf education through online courses and virtual simulations is becoming increasingly significant, providing access to broader audiences and ensuring the sustainability of waqf management knowledge (Rahim & Fauzi, 2024).

Given the increasing complexity of waqf governance, where traditional Islamic legal principles intersect with modern financial regulations, there is a need to investigate strategies for improving fiqh education on waqf. The purpose of this study is to critically compare Malaysian and Indonesian fiqh education models, assess their effectiveness, and propose improvements for future educational advancements. It will also look at the historical evolution of waqf education in both countries, identify best practices, and investigate the role of technology in furthering waqf education.

Waqf has traditionally been a source of economic stability in Muslim nations, funding religious, educational, and social organizations. The inclusion of waqf studies within official Islamic education institutions differs by jurisdiction. In Malaysia, higher education institutions such as foreign Islamic University Malaysia (IIUM) and Universiti Kebangsaan Malaysia (UKM) provide organized programs on waqf governance that include case studies from both local and foreign waqf organizations. Meanwhile, Indonesian waqf teaching is frequently integrated into wider Islamic studies programs at pesantren and universities, demonstrating a more adaptable pedagogical approach (Ismail, 2024).

The evolution of waqf in Indonesia and the prospect of creating a more complete waqf fiqh for Indonesian society. Waqf plays an important role in promoting education. Waqf makes it easy for Muslims to study. Because of waqf, Islamic education does not demand a lot of money from students, therefore everyone, affluent or poor, has the same chance to learn. Even the impoverished will enjoy amazing and uninterrupted amenities. For this reason, students and instructors were encouraged to go on scientific adventures. The strong association

between waqf and Islamic education influenced the state of Islamic education, and hence the evolution of Islamic philosophy.

According to Mannan (1994), throughout history waqf has played a very important role in developing the social, economic, and cultural activities of Islamic society. In addition, the existence of waqf has also facilitated many scholars and students with adequate infrastructure to conduct educational research, thereby reducing the dependence of funds on the government. (Brik, 1994) The proceeds of waqf in education are needed to finance teaching needs and to provide allowances to teachers. (Didin Hafidhuddin, 2023) According to Mannan, waqf resources are not only used to build libraries, study rooms, but also student housing, and research activities, both empirical and scientific research. To motivate research, the translation program was also supported from waqf proceeds. Many books written or translated by Muslim scholars and scientists have been funded by waqf.

Historically, it is essential to note the establishment of the Islamic College of Malaya (KIM) in 1955, which is a prominent example of an educational institution with waqf characteristics. This initiative was made possible through the generous waqf of land and the Jami'ah Palace in Kampung Jawa Klang by the late Sultan Hisamuddin Alam Shah to the Selangor Religious and Malay Customs Council (MAIS). The specific aim of this waqf was to designate the Islamic College of Malaya as the primary campus site located at Kota Raja Road, Lot 4457, Kelang District (Abdul Manaf, 2012).

The late Sultan Hisamuddin Alam Shah expressed his heartfelt aspiration for the college to nurture and develop Islamic scholars who deeply revere Allah and spread the light of Islamic knowledge among the people of Malaysia. His vision also encompassed the eradication of all forms of disobedience towards Allah. The Islamic College of Malaya commenced its operations on 24 February 1995, welcoming 55 students from various regions across the Malaya Federation and Singapore—the college's grand opening was on 8 April 1995 (Abdul et al., 2003).

A critical aspect of waqf education is ensuring that students are equipped with both theoretical knowledge and practical skills. Malaysia's institutions emphasize structured training programs, certification courses, and internship opportunities with waqf organizations. Indonesia, on the other hand, relies on experiential learning through community-driven waqf initiatives, where students engage in managing waqf assets as part of their academic curriculum (Yunus, 2024).

Despite the progress in waqf education in both countries, challenges remain. Malaysia's centralized governance, while effective in standardizing education, can sometimes stifle innovative approaches to waqf studies. Indonesia's decentralized

system, while allowing for greater adaptability, faces inconsistencies in curriculum quality and resource allocation. There is a need for a balanced approach that combines regulatory oversight with flexibility to accommodate diverse educational needs.

Considering these challenges, this study highlights the significance of harmonizing waqf education across Malaysia and Indonesia. By integrating standardized core competencies with localized adaptations, both countries can benefit from a cohesive educational framework that supports the global advancement of waqf knowledge. Furthermore, the role of interdisciplinary collaboration, particularly between Islamic finance and technology sectors, should be explored to enhance the practical application of waqf studies (Fahmi & Nasir, 2023).

This study provides a comparative analysis of waqf education in Malaysia and Indonesia, with a focus on pedagogical methodologies, curriculum structures, governance frameworks, and technological advancements. The findings are expected to contribute to the ongoing discourse on waqf education, offering insights into potential reforms and innovative practices that can enhance the quality and impact of waqf education in the region. Future research should explore the feasibility of cross-border educational collaborations and the potential for digital waqf education platforms to bridge knowledge gaps among students and professionals (Khalid, 2024).

By fostering a more comprehensive and accessible waqf education system, Malaysia and Indonesia can strengthen their role as leaders in Islamic philanthropy and governance. Through policy harmonization, academic partnerships, and digital transformation, the waqf education landscape in these countries can evolve to meet contemporary challenges while preserving the foundational principles of Islamic endowment management.

## **B. LITERATURE REVIEW**

### **Concept of Waqf in Islamic Jurisprudence**

Waqf is a fundamental institution in Islamic economic and social structures, deeply rooted in the principles of Islamic jurisprudence. It is defined as an endowment made by a Muslim to be used for charitable purposes, ensuring perpetual benefit to society. Historically, waqf has played a crucial role in financing educational institutions, hospitals, and infrastructure projects. It has provided sustainable funding mechanisms for Muslim societies, allowing for economic development without dependency on external sources (Kahf, 2024).

The foundation of waqf governance is derived from the teachings of the Quran and Hadith, which emphasize the importance of charitable giving (*sadaqah jariyah*) and ensuring that wealth is utilized for the benefit of the ummah. The classical scholars, including Imam Abu Hanifa, Imam Malik, Imam Shafi'i, and Imam Ahmad ibn Hanbal, have extensively discussed the legal framework governing waqf. Their interpretations emphasize key principles such as irrevocability, perpetuity, and dedication to public welfare (Ahmed, 2023).

In contemporary times, modern scholars have expanded the discussion to include governance models that integrate traditional waqf principles with modern regulatory and financial management practices. This expansion has been necessary due to the increasing complexity of waqf administration, the need for greater transparency, and the implementation of sustainable management models. Scholars like Kahf (2024) and Hassan (2023) stress the importance of integrating corporate governance principles into waqf management to ensure accountability, efficiency, and long-term sustainability.

### **The Role of Fiqh Education in Waqf Governance**

Fiqh education plays a pivotal role in shaping competent waqf administrators, scholars, and policymakers who understand the legal, managerial, and ethical responsibilities associated with waqf institutions. A comprehensive waqf education must encompass classical Islamic jurisprudence, financial management, strategic planning, and contemporary governance principles. Institutions offering waqf education must ensure that students are equipped with both theoretical knowledge and practical skills to navigate the complexities of Islamic law and financial management (Rahim & Fauzi, 2024).

One of the fundamental aspects of waqf governance is ensuring that waqf assets are managed efficiently, transparently, and in compliance with Shariah law. The growing emphasis on waqf in the Islamic finance sector necessitates specialized educational programs that focus on financial analysis, property management, and investment strategies for waqf institutions (Hassan & Abdullah, 2023). Studies suggest that a lack of specialized waqf education has led to inefficiencies in waqf management, resulting in the underutilization of waqf assets (Fahmi & Nasir, 2023).

Malaysia has made significant strides in integrating waqf studies into its higher education curricula. Institutions such as the International Islamic University Malaysia (IIUM) and Universiti Kebangsaan Malaysia (UKM) have developed structured waqf programs that combine classical fiqh education with contemporary financial governance. These programs emphasize hands-on learning through

internships and collaborations with waqf institutions, ensuring that students gain real-world experience (Ismail, 2024).

In contrast, Indonesia's approach to waqf education is more decentralized. Islamic higher education institutions such as Universitas Islam Negeri (UIN) and pesantren (Islamic boarding schools) incorporate waqf studies into broader Islamic studies programs. While this model provides flexibility and accessibility, it also presents challenges in maintaining curriculum consistency and ensuring high educational standards (Yunus, 2024). The decentralized approach allows for local customization, making waqf education more relevant to community needs but also requiring greater oversight to ensure quality assurance.

### **Comparative Studies on Waqf Education in Malaysia and Indonesia**

Malaysia and Indonesia adopt distinct educational approaches in waqf governance due to differences in regulatory frameworks, cultural influences, and historical contexts. Malaysia's structured waqf education system is embedded within the formal Islamic education curriculum, often regulated by governmental bodies and Islamic councils. Universities and religious institutions provide standardized courses that align with national policies. The advantage of this approach is the standardization of waqf knowledge and the structured development of expertise in waqf governance. However, critics argue that it may limit the adaptability of waqf education to rapidly changing socio-economic conditions (Rahman & Fauzi, 2024).

In contrast, Indonesia allows greater flexibility, where waqf education is offered through both formal and informal settings, including pesantren, universities, and independent waqf organizations. The decentralized model in Indonesia fosters regional adaptability but also presents challenges in maintaining consistent educational quality and regulatory compliance (Hassan, 2023). The flexibility of the Indonesian model allows for greater innovation in teaching methodologies, such as community-based waqf management projects, which provide students with direct engagement with waqf institutions.

Research comparing the two models suggests that while Malaysia's centralized system ensures regulatory compliance and professionalized waqf management, Indonesia's decentralized approach fosters grassroots innovation and practical engagement. However, the lack of standardized educational frameworks in Indonesia can lead to disparities in waqf knowledge among graduates, depending on the institution they attend (Khalid, 2024).

## **C. RESEARCH METHODOLOGY**

This study employs a qualitative comparative analysis approach, integrating multiple data collection methods, including document analysis, expert interviews,



and field observations. The combination of these methodologies allows for a more holistic and in-depth exploration of waqf education governance in Malaysia and Indonesia. By triangulating different sources of data, the study ensures accuracy, reliability, and a richer understanding of the subject matter.

### **Data Collection Methods**

The research utilizes a multi-faceted data collection strategy to ensure comprehensive insights into waqf education. Primary data were gathered through structured and semi-structured interviews with Islamic scholars, educators, policymakers, and practitioners involved in waqf administration. These interviews provided firsthand accounts of the implementation, challenges, and success factors within waqf education frameworks. The selection of interviewees was based on their expertise and active involvement in Islamic education, waqf governance, and policymaking.

Additionally, field observations were conducted at selected Islamic universities, waqf institutions, and religious educational centers in Malaysia and Indonesia. These visits provided direct exposure to the curriculum structures, teaching methodologies, and the practical application of waqf governance principles in academic settings. Observations were systematically recorded to assess instructional effectiveness and student engagement with waqf-related subjects.

Secondary data were sourced from peer-reviewed academic journals, government reports, institutional records, and curriculum reviews from Islamic universities in both countries. These sources provided historical and contextual insights into the evolution of waqf education, allowing for a comparative assessment of curriculum design, regulatory frameworks, and institutional practices. Key references included scholarly works from leading Islamic research institutions and contemporary publications on waqf governance and Islamic philanthropy.

## **D. FINDINGS AND DISCUSSION**

### **Implementation of fiqh learning governance on the theme of waqf at Malaysia and Purworejo (Indonesia)**

Waqf is where a person gives part of his property for public or religious purposes with the aim of getting closer to Allah. The waqf property may not be sold, inherited, or given to another party, and the benefits are used for the purposes specified by the waqf giver (wakif).

During the colonial rule in Indonesia, there were at least three regulations relating to land trusts, namely: Circular Letter of the Secretary of the Governor dated January 31, 1905, number 435, Circular Letter of the Secretary of the Governor dated December 24, 1934 and Circular Letter of the Secretary of the Governor dated May 27, 1935. (Hamami, 2003) After Indonesia's independence, to carry out government duties in the field of religion, the Ministry of Religious Affairs was established. In connection with the authority of the Ministry of Religion over the issue of waqf, several regulations have been issued, namely Government Regulation Number 33 of 1949 jo. Regulations of the Minister of Religious Affairs Number 9 and 10 of 1952, Instructions of the Ministry of Religion dated December 22, 1952 concerning instructions regarding waqf, Circular Letter of the Ministry of Islamic Affairs dated October 8, 1956. Armed with this goal, the government now forms Law No. 41 of 2004 concerning waqf with a broader mindset, however, what is different is the object. In Malaysia As stipulated in the Law No.1 Akta Pentadbiran Undang-undang Islam (Wilayah-wilayah Persekutuan) 1993 (Akta 505) Bahagian 1 Sek. 2-Tafsiran according to government regulations chapter khairat seksyen 61 wakaf and nazar. P.U (A) 352/85. Akta A585. (Rahmany, 2019)

M Amin Abdullah (STAIN, 2012) this learning approach is categorized as Islamic religious learning like fiqh based on ulum al-din which is characterized by; (a) religious learning (Islam) which places Islam more as a doctrine; (b) normative Islamic religious learning or study has become a long part of the classical Islamic religious scientific tradition; (c) this kind of Islamic religious learning or study framework is used in various parts of the Islamic world, especially in Egypt, Saudi Arabia, Pakistan, Afghanistan and has become the dominant study model in Muslim communities throughout the world, including Indonesia. (d) The paradigm that works in normative Islamic studies as revealed by Muhammad Abid al-Jabiri is the bayani paradigm based on understanding the text through language methods, which has presented the classic ushul fiqh studies such as the work of Imam al-Shafi'i. (STAIN, 2012)

Learning materials are materials used to achieve learning objectives. (Prastowo, 2017) learning materials in the form of knowledge, skills, and attitudes that need to be mastered by students to meet established competency standards. Isdisusilo quoted by Churri and Agung explained that the material determined in learning activities must really support the achievement of competency standards, and basic competencies, as well as the achievement of an indicator. (Mohamad Ainul Churri and Yudha Anggana Agung, 2013)



In Malaysia's higher education endowment only carries out learning activities at the postgraduate level only because KIM's original establishment was a university-level higher education institution where the recognition given to academic quality for KIM's output certificate or diploma program is equivalent to the first certificate of Al-Azhar University, Egypt. (Azzam, 2003) Malaysia should design a more comprehensive strategy to build a higher education endowment institution in line with the world's leading educational institutions. This potential is not only introducing UIM to the world but it has huge implications for education in the country as a regional education hub.

Learning fiqh in Malaysia helps to reconcile relationships between Malaysia's various ethnic groups by utilizing Islam's universal principles. This establishment aligns with the concept of higher education, which is global wisdom. The university's objective of merging knowledge and wisdom into a single unit to produce perceptive and balanced scientists and thinkers also contributes to their success. The objective is to provide orientation, instruction, and postgraduate education based on science and wisdom. The education plan at Malaysia offers various forms of innovation to explore dimensions related to new research from the aspect of interactive teaching oriented research, skills training, seminars and various intellectual discourses especially in the Bachelor and Doctor of Philosophy programs. Holistic education is the focus in meeting the needs and demands of Islamic scholars in a comprehensive and flexible manner.

In learning fiqh, students gain knowledge related to fiqh on the theme of waqf with various textbook media and digital media. As well as inviting speakers from the Indonesian waqf agency (BWI) KH. Sarmidi Husna and carrying out guest lecturers, workshops. In Malaysia, fiqh learning related to waqf is carried out in class, and also the addition of knowledge is also provided with international conferences to increase knowledge related to research results related to waqf in Malaysia. In addition, both in Malaysia and Indonesia, students are given field trips to waqf institutions to learn case study analysis.

The goal of learning fiqh in both Indonesia and Malaysia is for students to be able to teach and apply fiqh learning on the issue of waqf, as well as expand their understanding of the subject. Furthermore, students and institutions encouraged the formation of international academic collaborations and increased conference involvement in global conversations.

### **Fiqh Education on Waqf in Malaysia**

Malaysia's waqf education system is characterized by a structured curriculum, centralized governance, and formalized learning processes. Higher education institutions, such as the International Islamic University Malaysia (IIUM)

and Universiti Kebangsaan Malaysia (UKM), integrate waqf studies into Islamic finance, business, and law programs. The Malaysian government, through state Islamic councils, provides guidelines and regulations to ensure uniformity in waqf management education.

Additionally, professional training programs and workshops are frequently conducted to enhance the competency of waqf administrators and scholars (Hassan & Abdullah, 2023).

#### 1. Curriculum Design

Malaysia's curriculum on waqf education is meticulously structured, blending traditional Islamic teachings with modern governance principles. Universities offer interdisciplinary programs that combine Islamic finance, business administration, law, and technology, ensuring that students are well-prepared for the complexities of waqf governance. The inclusion of contemporary financial instruments, such as sukuk waqf (Islamic bonds dedicated to waqf projects) and Islamic crowdfunding, demonstrates the evolving nature of waqf education in Malaysia (Ismail, 2024).

#### 2. Pedagogical Approaches

Another critical feature of Malaysia's waqf education system is its focus on practical learning experiences. Students enrolled in waqf-related courses often undertake internships with waqf institutions, state Islamic councils, and financial regulatory bodies. This exposure ensures that they gain hands-on experience in waqf asset management, investment strategies, and regulatory compliance. The collaboration between academic institutions and waqf organizations enhances the efficiency of waqf governance while fostering research and innovation in the field (Khalid, 2024).

#### 3. Governance and Regulation

Malaysia is known for its centralized governance model in waqf education. The government plays an active role in ensuring waqf institutions align with national development plans, particularly in sustainable waqf investments. However, some scholars argue that such rigid structures can limit educational flexibility, reducing the adaptability of waqf education to emerging trends and community needs (Rahman & Fauzi, 2024).

#### 4. Learning Resources and Digitalization

Malaysia is at the forefront of digitalizing waqf education. The integration of e-learning platforms, artificial intelligence (AI), and blockchain technology in waqf studies is revolutionizing how students engage with the subject. Universities now offer virtual simulation tools that allow students to practice waqf fund management, investment analysis, and risk assessment in a controlled digital environment. These

advancements not only enhance accessibility but also prepare students for the increasing digitization of waqf governance globally (Rahim & Fauzi, 2024).

#### 5. Challenges and Opportunities

Despite these developments, Malaysia's waqf education still faces challenges in student engagement, real-world application, and institutional coordination. Some studies argue that a more student-centered approach, case study-based learning, and greater industry engagement could further strengthen Malaysia's waqf education (Yunus, 2024).

### **Fiqh Education on Waqf in Indonesia**

Indonesia's approach to waqf education is more decentralized, offering a diverse range of learning experiences tailored to regional socio-cultural contexts. Islamic higher education institutions, such as Universitas Islam Negeri (UIN) and various pesantren (Islamic boarding schools), incorporate waqf studies into broader Islamic studies programs. Unlike Malaysia, Indonesia allows greater autonomy for educational institutions to design curricula that suit local community needs. This decentralized system provides flexibility but also creates disparities in waqf education quality across different regions (Ismail, 2024). Indonesia's waqf education curriculum is flexible and community-based, incorporating regional perspectives on waqf governance. This approach ensures that local traditions and socio-economic factors are integrated into waqf learning but at the expense of uniformity (Khalid, 2024).

### **Curriculum**

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### **Pedagogical Approach**

The pedagogical approach to learning is carried out by providing a student approach, meaningful teaching, skill development, a conducive learning environment, and teachers as facilitators. while the fiqh learning method itself uses the following approaches: Contextual Teaching and Learning (CTL), Problem-Based Learning, Cooperative Learning, active learning (irwanto nur & suryana Yusuf, 2016)

## **Governance and Regulation**

Government regulations in the implementation of Islamic law in Indonesia are as follows: First, to enhance the potential and benefits of waqf for the welfare of the community. Second, to realize professional, transparent, and accountable waqf management. Third, to encourage the development of productive waqf to improve the economy of the community. The government regulations currently in effect are: First, Government Regulation of the Republic of Indonesia Number 28 of 1977 concerning the Waqf of Land Ownership. Second, Law Number 41 of 2004 concerning Waqf: This law serves as the main legal basis governing waqf in Indonesia, regulating various aspects related to waqf, from definitions, pillars and conditions of waqf, waqf property, nazhir (waqf manager), to supervision and guidance of waqf.. (Nurkaib, 2015)

## **Learning Resources and Digitalization**

Online Courses and Platforms: *First*, Platforms like Coursera, edX, and Khan Academy offer a wide range of online courses and educational materials. *Second*, E-books and Digital Libraries: Digital libraries provide access to vast repositories of knowledge, including e-books, journals, and research papers. *Third*, Multimedia Content: This includes educational videos, podcasts, interactive simulations, and virtual reality experiences. *Forth*, Educational Apps and Software: A variety of apps and software tools are designed to support learning in specific subjects or skills.

## **Challenges and Opportunities**

Challenges, *First*, Teacher Training: Educators need adequate training and support to effectively integrate digital tools into their teaching practices. This requires ongoing professional development and access to technical assistance. *Second*, Quality Control: The abundance of online resources makes it challenging to ensure quality and accuracy. Developing mechanisms for evaluating and curating digital content is essential.

*Third*, Student Engagement and Motivation: Maintaining student engagement in online learning environments can be difficult. Educators need to develop strategies for fostering interaction and motivation. *Forth*, Data Security and Privacy: The collection and use of student data raise concerns about security and privacy. Implementing robust data protection measures is essential. *Fifth*, Lack of face to face interaction: The loss of in person social interactions can have negative effects on some students.

Opportunities : *First*, expanded access : Digital resources can democratize education, reaching learners in remote or underserved areas. Online platforms offer

access to world-class educational content, regardless of geographical limitations, *Second*, Personalized Learning, Adaptive technologies can tailor learning experiences to individual needs and paces. Data-driven insights allow educators to identify learning gaps and provide targeted support. Increased Collaboration : Digital tools enable students and educators to collaborate across distances. online platforms allow for the sharing of resources and ideas.

### **Recommendations for Enhancing Fiqh Education on Waqf**

One of the fundamental gaps in waqf education is the limited exposure students have to real-world applications. While theoretical knowledge is essential for understanding the principles of fiqh related to waqf, an overemphasis on theory without practical engagement often results in graduates who are ill-equipped to manage waqf assets effectively. To address this issue, integrating experiential learning approaches into fiqh education on waqf is imperative. The following strategies can help bridge this gap:

#### **1. Practical Applications in Waqf Education**

##### **Internships with Waqf Institutions**

Structured internship programs with waqf-related organizations, such as state Islamic councils, waqf foundations, and Islamic financial institutions, are crucial. These internships provide students with firsthand experience in waqf asset management, legal compliance, and operational governance. By collaborating directly with industry practitioners, students develop a comprehensive understanding of the challenges and opportunities in waqf administration. As Kamarzaman, Ahmad, and Muda (2024) emphasize, exposure to real-world waqf management fosters competencies in financial sustainability, endowment investment, and legal adjudication within Islamic jurisprudence.

#### **2. Live Waqf Projects**

Universities should implement student-led waqf initiatives within their educational framework. This involves granting students the responsibility of managing small-scale waqf properties or endowments under faculty supervision. Such projects may include community-based endowments that fund educational scholarships, healthcare services, or social welfare programs. Engaging in these initiatives allows students to acquire crucial skills in financial planning, strategic decision-making, and ethical governance. As highlighted by Awalluddin (2023), student-led waqf projects not only cultivate leadership and managerial capabilities but also instill a sense of social responsibility and Islamic ethical values in future waqf administrators.

### **3. Case Study-Based Learning**

Incorporating real-world case studies into the fiqh curriculum enhances students' ability to analyze and apply theoretical knowledge effectively. By examining both successful and failed waqf institutions, students gain insights into best practices and potential pitfalls in waqf governance. Case studies should focus on historical and contemporary waqf models, covering aspects such as sustainability strategies, financial mismanagement, legal challenges, and innovative waqf structures. This method enables students to develop critical thinking skills and apply Islamic legal principles in practical contexts, preparing them for leadership roles in waqf administration. By implementing these experiential learning strategies, fiqh education can produce graduates who are not only well-versed in theoretical principles but also equipped with the practical skills necessary for effective waqf management.

### **E. CONCLUSION**

Malaysia and Indonesia have developed distinct yet complementary approaches to fiqh education on waqf, each shaped by historical, cultural, and regulatory contexts. Malaysia's structured and centralized governance model ensures regulatory compliance, uniform curriculum standards, and alignment with national development policies. This approach enhances consistency in waqf education but may limit local adaptability and grassroots-driven innovations (Hassan & Abdullah, 2023). In contrast, Indonesia's decentralized approach allows greater flexibility and regional adaptation, fostering community-driven waqf education models. However, this model also presents challenges in maintaining curriculum consistency and ensuring quality assurance across institutions (Ismail, 2024).

A key takeaway from this comparative analysis is that both countries can benefit from integrating aspects of each other's strengths. Malaysia could enhance its system by incorporating more localized and community-driven initiatives, while Indonesia could benefit from greater regulatory oversight and curriculum standardization. A hybrid approach, combining Malaysia's structured regulatory model with Indonesia's grassroots flexibility, may provide an optimal framework for waqf education in the Southeast Asian region (Rahman & Fauzi, 2024).

Additionally, the rise of digital waqf education platforms offers significant opportunities to bridge the gaps in waqf knowledge dissemination. Online learning tools, artificial intelligence (AI), and blockchain technology can enhance waqf governance education, making learning more accessible and transparent (Khalid, 2024). Future research should explore how digital transformation can be leveraged to create cross-border waqf education platforms, enabling greater collaboration



between institutions in Malaysia, Indonesia, and other Islamic countries (Yunus, 2024).

Another area that warrants further investigation is the harmonization of waqf education policies across Southeast Asia. Establishing regional accreditation frameworks and knowledge-sharing initiatives can help standardize best practices in waqf education while allowing for localized curriculum adaptations (Fahmi & Nasir, 2023). Collaboration between governmental and non-governmental entities, including waqf boards, universities, and financial regulators, will be crucial in shaping a sustainable and globally competitive waqf education system.

Ultimately, improving waqf education requires a multi-stakeholder approach that includes academia, policymakers, waqf practitioners, and technology experts. By leveraging structured governance, experiential learning, digital transformation, and regional collaboration, Malaysia and Indonesia can pioneer a modern, efficient, and impactful waqf education system that not only preserves the rich Islamic tradition of endowments but also aligns with contemporary educational and financial trends.

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