



## Bridging the Waqf and Youth Capacity Building: A Systematic Review in the Context of Islamic Socioeconomic Empowerment

Wali Saputra

State Islamic University of Sultan Syarif Kasim Riau

[saputrawali@gmail.com](mailto:saputrawali@gmail.com)

Diserahkan tanggal 21 Februari 2025 | Diterima tanggal 23 Maret 2025 | Diterbitkan tanggal 28 April 2025

### Abstract:

*The objective of this research is to investigate the strategic significance of waqf in the context of youth capacity enhancement as an integral component of Islam-oriented socioeconomic empowerment. Employing a Systematic Literature Review (SLR) methodology that adheres to the PRISMA protocol, a comprehensive analysis of 37 peer-reviewed articles published from 2010 to 2025 was conducted to elucidate predominant themes, implementation frameworks, and the obstacles associated with the integration of waqf in youth development initiatives. The findings indicate that waqf, particularly in its productive and educational forms, plays a pivotal role in augmenting skill development, fostering entrepreneurship, and enhancing economic engagement among youth. Novel paradigms such as micro-waqf for vocational training and crowdfunded digital waqf are increasingly being operationalized in various Muslim-majority nations. Furthermore, partnerships among waqf institutions, educational entities, and youth organizations have been demonstrated to bolster the effectiveness of these programs. Nevertheless, challenges persist, notably in the form of inadequate waqf literacy within the younger demographic and the restricted managerial capabilities of nazhir. The research advocates for the establishment of specialized regulations governing waqf for youth, the enhancement of nazhir competencies, and the incorporation of digital technologies into waqf management practices. This study contributes to the existing body of literature on Islamic economics and paves the way for empirically-driven advanced research aimed at assessing the efficacy of waqf models in empowering the younger populace.*

**Keywords:** *Waqf, Youth Capacity Building, Islamic Economy, Socio-Economic Empowerment, Systematic Literature Review.*

### Abstrak :

*Tujuan dari penelitian ini adalah untuk menyelidiki signifikansi strategis wakaf dalam konteks peningkatan kapasitas pemuda sebagai komponen integral dari pemberdayaan sosial ekonomi yang berorientasi Islam. Dengan menggunakan metodologi Tinjauan Pustaka Sistematis (SLR) yang menganut protokol PRISMA, analisis komprehensif terhadap 37 artikel peer-review yang diterbitkan dari tahun 2010 hingga 2025 dilakukan untuk menjelaskan tema-tema utama, kerangka kerja implementasi, dan hambatan yang terkait dengan integrasi wakaf dalam inisiatif pengembangan pemuda. Temuan ini menunjukkan bahwa wakaf, khususnya dalam bentuk produktif dan pendidikannya, memainkan peran penting dalam meningkatkan pengembangan keterampilan, mendorong kewirausahaan, dan meningkatkan keterlibatan ekonomi di kalangan kaum muda. Paradigma baru seperti wakaf mikro untuk pelatihan kejuruan dan wakaf digital crowdfunding semakin banyak dioperasionalkan di berbagai negara berpenduduk mayoritas Muslim. Selain itu, kemitraan di antara lembaga wakaf, lembaga pendidikan, dan organisasi pemuda telah dibuktikan untuk meningkatkan efektivitas program-program ini. Namun demikian, tantangan tetap ada, terutama dalam bentuk literasi wakaf yang tidak memadai dalam demografi yang lebih muda dan kemampuan manajerial nazhir yang terbatas. Penelitian ini mengadvokasi pembentukan peraturan khusus yang mengatur wakaf untuk pemuda, peningkatan kompetensi nazhir, dan penggabungan teknologi digital ke dalam praktik manajemen wakaf. Studi ini berkontribusi pada literatur yang ada tentang ekonomi Islam dan membuka jalan bagi penelitian lanjutan yang didorong secara empiris yang bertujuan untuk menilai kemandirian model wakaf dalam memberdayakan masyarakat yang lebih muda.*

*Kata kunci: Wakaf, Peningkatan Kapasitas Pemuda, Ekonomi Syariah, Pemberdayaan Sosial Ekonomi, Tinjauan Pustaka Sistematis*

**Kata Kunci:** *Keywords berisi 3 sampai 5 kata kunci yang dipisahkan dengan koma.*

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## PENDAHULUAN

Waqf constitutes a pivotal mechanism within Islamic philanthropy, exhibiting significant potential for the socio-economic empowerment of the Ummah. In the Indonesian context, the estimated annual potential of waqf reaches Rp2,000 trillion; however, its actual implementation remains markedly insufficient. The transition from a consumptive to a productive form of waqf is essential for enhancing public welfare, particularly through the generation of employment opportunities and the establishment of waqf-based business enterprises (Hutagalung et al., 2023). The youth, as the forthcoming generation, occupy a critical position in the landscape of socioeconomic development. Nevertheless, challenges such as unemployment and skills deficits present considerable barriers. Research conducted in Nigeria indicates that waqf-based youth empowerment initiatives can effectively mitigate security concerns and unemployment, concurrently fostering sustainable peace (Idris et al., 2024).

In West Sumatra, the administration of productive waqf has yielded favorable outcomes in the economic empowerment of local communities. Although a majority of waqf is still managed through traditional methods, certain regions have successfully implemented productive waqf initiatives that enhance living standards via the provision of business facilities and job creation (Syamsir, 2015). Despite the vast potential of waqf in Indonesia, its management continues to encounter a multitude of challenges. Available data reveal that a significant portion of waqf assets remains uncertified and unutilized in a productive manner. This scenario underscores the imperative for efforts aimed at optimizing waqf management to bolster community welfare (Aji, 2020). Waqf funds are regarded as an innovative avenue for the economic empowerment of society. By allocating waqf resources to productive endeavors, the resultant benefits can be experienced sustainably by the community, particularly in addressing poverty and enhancing the quality of human capital (Farid, 2016).

Islamic organizations play a crucial role in the strategic utilization of waqf for the advancement of socioeconomic development. Empirical studies suggest that leveraging waqf as a facet of social responsibility among Islamic organizations can assist in addressing societal issues, albeit with persistent challenges in practical implementation (Hidayah, 2023). The management of waqf by Muhammadiyah in Yogyakarta exemplifies the embodiment of socio-economic welfare principles through a framework of accountability and transparency. This encompasses adherence to compliance, integrity, administration, programming, practices, and financial management, all of which collectively contribute to enhancing the welfare of the populace (Mahfudz et al., 2024). The optimization of zakat and waqf as instruments of Islamic philanthropy holds the potential to amplify the economic and social empowerment of communities. Through strategic planning, efficient management, and innovative financial mechanisms, zakat and waqf can significantly contribute to sustainable community development (Maulana, 2024). The execution of productive waqf as a strategy for the economic empowerment of Muslims necessitates a comprehensive understanding of the underlying legal and theological foundations, benefits, and challenges

encountered. With an appropriate approach, productive waqf can yield enduring benefits for society (Muhammad & Aji, 2024).

Waqf assumes a critical function in the societal welfare framework, serving not merely as a foundational element for individual prosperity but also as a fundamental component of the national economy. In the Indonesian context, the significance of waqf has been evident since the era of sultanates, with mosques, boarding schools, and universities emerging as pivotal institutions in the advancement of waqf aimed at enhancing public welfare (Ahmad Faisal et al., 2024). Numerous investigations pertaining to waqf predominantly concentrate on legal, fiqh, and managerial dimensions; however, there exists a paucity of research that directly correlates waqf with capacity-building strategies for youth within the paradigm of Islamic socioeconomic empowerment. Conversely, inquiries focused on youth capacity building have predominantly adopted a secular perspective, often overlooking waqf as a vital resource for empowerment. The evident disjunction between the potential of waqf and strategies for youth capacity building signifies the presence of both conceptual and practical deficiencies that impede the optimal exploitation of waqf assets for sharia-compliant human development. Historically, waqf has constituted a principal pillar in the realms of education, vocational training, and economic productive endeavors among the youth demographic within the Islamic tradition.

This phenomenon prompts an inquiry into the extent to which waqf can assume a strategic role in the sustainable development of youth capacity. What models, methodologies, and exemplary practices have been formulated across various Muslim nations concerning the integration of waqf and youth empowerment? The absence of a comprehensive literature review addressing the prior research on waqf integration and youth empowerment represents a notable academic void. This deficiency has posed challenges for scholars, policymakers, and waqf practitioners in crafting evidence-based initiatives aimed at youth. Therefore, it is imperative to undertake a systematic examination of the extant scholarly literature to elucidate the connections between waqf and youth capacity building within the context of Islamic socioeconomic empowerment. The anticipated study aims to bridge the divide between theoretical frameworks and practical applications, thereby fostering the emergence of more transformative and inclusive innovations in waqf models directed towards the younger generation.

## **Literature Review**

### **Waqf**

In an empirical investigation conducted by Amrullah et al. (2022), the notion of waqaf was critically examined through the lens of Islamic worldview theory. The research elucidates that waqaf transcends mere social engagement; it embodies a profound conviction in the divine, the revelations, and the concept of an afterlife. The comprehensive Islamic worldview offers a robust philosophical underpinning for the practice of waqaf, thereby rendering it a sustainable and significantly influential modality of jariyah charity.

The inquiry by Nurachmadi et al. (2024) underscores the strategic utilization of waqaf as a mechanism for enhancing the economic welfare of Muslim populations. The findings indicate that the implementation of contemporary, transparent, and professionally managed waqaf can substantially contribute to the mitigation of poverty and the rectification of economic disparities. Essential elements facilitating this achievement encompass a well-defined regulatory framework, heightened public awareness, and synergistic collaboration among governmental bodies, waqaf agencies, and the private sector.

Farid (2016), in his scholarly exploration, investigates the function of waqaf funds as a means to empower the economic landscape of society. Waqaf funds are posited as an innovative solution that enables the productive utilization of waqaf assets for economic ventures, including the establishment of public facilities, educational institutions, and healthcare services. This

paradigm offers renewed optimism for Muslim communities grappling with contemporary economic adversities.

Kuncoro et al. (2021) delineate the evolution of the waqaf concept within the framework of Indonesian legislation. The study observes that subsequent to the enactment of Law No. 41 of 2004 concerning Waqaf, there has been a notable enhancement in the management and regulatory oversight of waqaf in Indonesia. Nevertheless, persistent challenges remain, particularly regarding socialization, supervision, and the optimization of waqaf assets to maximize community benefits.

### **Youth Capacity Building**

As articulated by the International Youth Federation (IYF) (2025), youth capacity building pertains to the systematic enhancement of the skills, knowledge, and attitudes of young individuals, enabling their active participation in social, economic, and political development. This capacity encompasses leadership training, the cultivation of life skills, and the fortification of youth organizations aimed at engendering positive transformations within their communities. These initiatives are designed to empower youth to emerge as effective catalysts for change.

In the context of Indonesia, the enactment of youth capacity building is exemplified by the youth cadence program situated in Gandusari Village, Magelang. This initiative prioritizes the amplification of youth roles through leadership training, advocacy efforts, and community organization. Consequently, cadres of youth are cultivated who possess the capability to manage local resources and address social challenges within their communities (Ahid Aufa Big et al., 2022). Furthermore, nonformal education plays a pivotal role in the enhancement of youth capacity. Research conducted by Iyunade (2014) in Ogun State, Nigeria, demonstrates that nonformal education programs elevate the technical competencies of youth across diverse domains, such as craftsmanship and trade, thereby fostering their independence. Such programs equip youth to better navigate economic and social challenges.

### **Prior Research**

Several preceding studies related to this research are outlined as follows:

Mujahidah, & Rusydiana (2023). The objective of this investigation is to explore the intent to contribute cash waqf among the youth of the Indonesian Muslim community. Furthermore, this research elucidates the theory of planned behavior (TPB) alongside two supplementary variables, namely Islamic religiosity and willingness. The methodology employed for the assessment of both measurement and structural models was Partial Least Square Structural Equation Modeling (PLS-SEM). Subsequently, online questionnaires were disseminated to respondents who were purposively selected from various regions across Indonesia, encompassing all principal islands. A total of 104 respondents participated in this study. The findings revealed that the variables of attitude and willingness exerted a significant influence on the intention to donate cash waqf among Indonesian Muslim youth. Conversely, the variables of subjective norms, perceived behavioral control, and Islamic religiosity did not demonstrate a statistically significant impact as determinants. Given the contemporary data and variables investigated, these conclusions may serve as valuable guidelines for policymakers, particularly those involved in waqf regulation and management, to innovate and enhance the characteristics of cash waqf contributors, particularly among the Muslim youth demographic, to ensure the sustainability and advancement of waqf instruments.

Syamsir (2015). West Sumatra possesses substantial potential in terms of waqf assets; however, the management of these assets has predominantly adhered to traditional practices. Only a select few counties have successfully implemented productive waqf management strategies. This study aims to scrutinize the role of productive waqf management in the economic empowerment of the ummah within West Sumatra, including an examination of the supporting and inhibiting factors associated with the implementation of productive waqf management in this region. This study employs a qualitative descriptive approach, articulating and analyzing the data in a

comprehensive manner. Data for this research were gathered through interviews and the examination of written documents. The primary purpose of this research is to assess the contribution of productive waqf in enhancing the economic conditions of the ummah in West Sumatra, as well as to elaborate on the factors that support or hinder the development of productive waqf initiatives within the province. The business facilities provided by waqf management institutions offer community members increased opportunities for employment or business expansion, thereby augmenting their profitability and improving their living standards. Overall, the management of waqf in West Sumatra has been largely successful and has garnered support from a majority of community members. The principal challenge remains the constrained availability of cash waqf, which complicates the expansion of waqf assets. Therefore, to enhance the effectiveness of economic empowerment based on productive waqf, it is recommended that waqf management institutions initiate a movement for monetary waqf contributions.

Yumna et al. (2024). This research investigates the effects of Cash Waqf Linked Sukuk (CWLS) empowerment initiatives on the welfare of beneficiaries, their financial inclusion, social engagement, and spiritual well-being. Employing questionnaires distributed among beneficiaries and non-beneficiaries of the empowerment initiatives in Central Lampung, South Tangerang, Trenggalek East Java, and Bima Nusa Tenggara Indonesia, the study formulates three distinct impact indicators: the welfare index, the financial inclusion index, and the social and spiritual index. The collected data undergoes analysis utilizing the difference-in-difference (DiD) methodology, wherein the three impact indices are juxtaposed between the two respondent groups across the years 2021 and 2022. The findings indicate that the CWLS empowerment initiatives positively enhance the welfare and financial inclusion of the beneficiaries; however, no significant influence on social and spiritual participation is discerned. Nonetheless, the DiD analysis elucidates that the aggregate impacts concerning welfare, financial inclusion, and social and spiritual participation do not exhibit statistically significant differences between beneficiaries and non-beneficiaries during the years 2021 and 2022. This research yields substantial implications for policymakers and nadzir in their efforts to augment the impacts of CWLS on socioeconomic development and poverty alleviation.

Tiswarni et al. (2023). This article elucidates the application of Al-Qur'an and Development Waqf (WAP waqf) alongside clean water waqf initiatives facilitated by the Al-Qur'an Waqf Board in the Mentawai Islands, predicated upon the fundamental needs of the community within the religious and social domains. The establishment of this waqf was catalyzed by the socio-religious underdevelopment observed among the populace in the Mentawai Islands, prompting the Al-Qur'an Waqf Board to implement waqf programs in the region. Research data were amassed through comprehensive interviews and documentary analysis. Subsequently, the data were subjected to descriptive and qualitative analysis. The findings of the research reveal that the Al-Qur'an Waqf Board allocates Al-Qur'an texts, accompanied by guidance, to the Mentawai Muslim community as a form of waqf. The implementation of the WAP waqf for the inhabitants of the Mentawai Islands facilitates extensive access to the study and comprehension of the Al-Qur'an, as well as the enhancement of daily worship practices, mentorship for new converts to Islam, and preparatory coaching for preachers prior to their community outreach efforts. The deployment of the water waqf manifests in the construction of clean water facilities situated in mosques and proximate residential areas, supplemented by religious and sanitation development initiatives for the communities benefiting from the waqf. These findings underscore the critical importance of comprehending the primary challenges faced by society, thereby enabling a more diversified and beneficial utilization of waqf. The application of waqf must adequately address the fundamental needs of society to effectively resolve the evolving issues within the community, all while adhering to sharia principles.

Irma Suryani Lubis & Muslim Marpaung. (2025). The institution of waqf has historically served as a cornerstone of Islamic philanthropy and socio-economic advancement; however, its potential remains significantly underexploited within the contemporary Islamic financial framework in Indonesia. This scholarly article investigates the methods by which waqf can be strategically repositioned and optimized within the context of Indonesia's Islamic finance, with particular emphasis on the roles of various institutions and the existing regulatory structures. Employing a qualitative methodology that integrates theoretical-conceptual analysis alongside empirical case studies, we critically assess Islamic legal principles, national legislative measures, and recent advancements in the field. We scrutinize three representative case studies – L-Kaf Sidogiri (an institution for waqf associated with pesantren), Dompot Dhuafa (a distinguished Islamic philanthropic organization), and the Cash Waqf-Linked Sukuk (CWLS) – to elucidate both the successes and the challenges encountered in waqf management. Our findings indicate that, despite waqf being acknowledged as a pivotal tool for poverty alleviation and social welfare financing, its efficacy is constrained by fragmented institutional structures, regulatory deficiencies, insufficient public awareness, and governance challenges. Nevertheless, successful paradigms of productive waqf and financial innovation illustrate the viability of an integrated waqf ecosystem. We propose strategies aimed at fortifying legal frameworks, augmenting institutional capabilities, and fostering synergies between waqf, Islamic banking, capital markets, and technological advancements. This article presents policy recommendations directed towards the “mainstreaming” of waqf within Indonesia's Islamic financial sector, thus unlocking its potential for sustainable development.

Argantara et al. (2023). The establishment of a Micro Waqf Bank in Sumenep is imperative given the absorption of a workforce numbering 486,196 individuals, which positions Sumenep city as the locale with the highest concentration of UMKM in East Java. Consequently, the objective of this research is to elucidate the implementation of qardh al-hasan financing within small and medium-sized micro-enterprises and to examine the role of qardh al-hasan accounts in the establishment of these enterprises. This investigation is framed as a qualitative study utilizing a phenomenological approach. Data were collected through interviews, observations, and documentation. The analytical framework employed is based on Janice McDrury's theory, which facilitates the identification of themes, the construction of models, the determination of coding, and the elucidation of findings. The outcomes of this study reveal that the implementation of qardh al-hasan accounts progresses through a series of stages including identification, socialization, qualification assessment, pre-PWK, PWK, and “Halaqah Mingguan” (HALMI). The qardh al-hasan accounts facilitated by the Micro Waqf Bank Alpen Barokah Mandiri have demonstrably contributed to the expansion of entrepreneurial initiatives within the region.

Hutagalung et al. (2023) conducted a study that centers on the optimization of productive waqf management as a mechanism for economic and social empowerment within the Indonesian context. Given the estimated potential of waqf assets amounting to Rp2,000 trillion annually, while the actual realization remains significantly low, this research emphasizes the critical need to transition waqf from a consumptive framework to a productive model in order to enhance the welfare of the populace. The methodology employed in this investigation is a literature review utilizing a qualitative approach, which systematically analyzes a variety of sources pertinent to the execution of productive waqf. Data was meticulously gathered from pertinent scholarly articles, books, and research reports published between 2018 and 2023. The findings of the study indicate that the implementation of productive waqf has effectively augmented individuals' incomes by as much as 40-60% through the establishment of employment opportunities and waqf-oriented business enterprises. Furthermore, technological advancements, such as the integration of digital platforms and blockchain technology, are pivotal in enhancing transparency and accountability within the realm of waqf management. This research additionally emphasizes the necessity of inter-

sectoral collaboration and the enhancement of nazhir capacity for the sustainability of programs. The contribution of this research is manifested in the formulation of an integrative model that amalgamates technological, social, and economic dimensions, along with the establishment of a comprehensive monitoring framework. The originality of this study lies in its holistic approach, which encompasses not only economic dimensions but also social empowerment and the enhancement of human resource quality within the productive waqf ecosystem. It is anticipated that this research will serve as a foundational reference in expediting the transformation of productive waqf to promote the welfare of the Indonesian populace.

Aji (2020) articulates that the productive empowerment of waqf represents a strategic initiative to develop and manage waqf assets through a variety of empowerment programs, ensuring their sustainability and equitable distribution. In the year 2019, the Indonesian Waqf Board (BWI) acknowledged that the potential value of waqf assets in Indonesia reaches an annual total of 2000 trillion, with waqf land encompassing an area of 420,000 hectares. Conversely, data from the Ministry of Religion Waqf Information System (2019) reveals that the total area of waqf land in Indonesia is approximately 51,480.01 hectares, distributed across 382,722 sites. Of this total, a mere 61.09% has been certified, and approximately 73% of waqf assets are designated solely for places of worship, lacking productivity. The objective of this study is to ascertain the measures that can be undertaken to optimize the empowerment of productive waqf in enhancing the economic welfare of the community. Several critical aspects are identified as essential for the successful realization of economic prosperity within the community through the empowerment of productive waqf, notably: the optimization of the role of Nazir and the enhancement of productive waqf empowerment.

Anggraini & Rohim (2024). The primary objective of this research is to formulate a conceptual framework for the amalgamation of waqf land and cash waqf in the provision of residential apartments for economically disadvantaged communities in Indonesia, thereby serving as a viable strategy to enhance communal welfare. This investigation employs a qualitative research methodology, underpinned by a comprehensive literature review approach. The findings of the research suggest that the proposed model for the integration of waqf land and cash waqf possesses substantial promise in facilitating the provision of apartments for low-income populations. Waqf land, frequently overlooked and predominantly designated for consumptive purposes, can be strategically optimized for the advancement of productive sector initiatives through this integrative approach. Waqf land is conceptualized as a pivotal physical asset, whereas cash waqf provides the requisite flexibility for financing infrastructure development endeavors. The synthesis of these two forms of waqf presents considerable opportunities to engender sustainable social and economic repercussions, with rental revenues derived from the apartments functioning as a productive investment that underpins further developmental activities. The study also delineates several impediments associated with the integration of waqf land and cash waqf, particularly in relation to waqf management, which necessitates transparent governance, adequate regulatory frameworks, and collaborative efforts across various sectors. Furthermore, social limitations pertaining to public perceptions of waqf may additionally influence the implementation of this model. This research advocates for the formulation of innovative policies and the establishment of synergies among government entities, waqf institutions, and private sector stakeholders to effectively address these challenges and optimize the potential of waqf integration in delivering housing solutions for those in need.

Mahmassani (2021). The purpose of this study is to investigate the waqf instruments established by the modern Islamic boarding school (pondok) Tazakka, located in Batang. This research employs a qualitative field study methodology, utilizing observation, interviews, and documentation as its primary data collection techniques. The nature of this research is characterized by descriptive analytical methods. The modern pondok of Tazakka implements a minimum of six

distinct waqf programs as financial resources to support its activities. These programs encompass asset waqf, cash waqf, productive waqf, benefits waqf, profession waqf, and transfer of rights waqf. The implementation of these programs facilitates the pondok's autonomy and enhances its capacity to provide various benefits to both the scholars within the institution and the surrounding community. This research provides a comprehensive illustration of waqf management within an Islamic boarding school context. By elucidating the mechanisms underlying waqf management, it is hoped that Islamic boarding schools in Indonesia will be better equipped to empower themselves. While numerous Islamic boarding schools utilize waqf, this research represents one of the few studies that adopt a perspective focused on the empowerment of religious social organizations within Indonesia.

Based on the extant literature, several significant deficiencies have been identified that underscore the necessity of this investigation:

1. **Conceptual Blending** The predominant body of research predominantly concentrates on the discrete elements of waqf or youth empowerment in isolation, failing to explore the strategic interplay between these two constructs within the framework of the Islamic social economy.
2. **Local Socio-Cultural Context**  
There exists a paucity of systematic inquiries that elucidate the role of waqf in augmenting the capabilities of Muslim youth in countries characterized by a Muslim majority, such as Indonesia, particularly within the context of sharia-compliant socio-economic empowerment.
3. **Comprehensive Approach**  
To date, there has been an absence of systematic literature reviews (SLRs) that explicitly amalgamate the themes of productive waqf, sharia financial literacy, and the capacity building of the younger generation as a unified sustainable empowerment strategy.
4. **Integration of Waqf with Youth Development**  
There is a notable deficiency in research that addresses collaborative frameworks involving waqf institutions, boarding schools, youth communities, and Islamic economic ecosystems in the formation of sustainable empowerment paradigms.
5. **Policy Needs and Practical Models**  
Prior investigations have not culminated in the development of policy recommendations or evidence-based intervention frameworks that could be implemented by governmental entities, Islamic philanthropic organizations, or the educational sector.

This scholarly investigation introduces a novel academic contribution that can be elucidated through the subsequent points:

1. **Waqf—Youth Empowerment Integration**  
This study proposes a novel conceptual framework that synergistically aligns the mechanism of waqf with the developmental capacities of youth, thereby fostering sustainable Islamic socio-economic advancement.
2. **SLR Based on Islamic Economic Principles**  
This represents the inaugural systematic literature review that delineates cross-thematic investigations pertaining to Islamic waqf, youth, and economic paradigms on both global and national scales, grounded in the framework of maqashid al-shariah and empowerment.
3. **New Framework for Socioeconomic Intervention**  
The objective is to generate conceptual frameworks or implementable models that can be employed by waqf institutions, Islamic boarding schools, or youth organizations to formulate waqf-centered initiatives that emphasize the enhancement of youth capabilities.
4. **Policy Recommendations for Youth Waqf Literacy**

This research aims to furnish evidence-driven policy recommendations for governmental bodies and welfare organizations, advocating for the prioritization of youth engagement in the administration of waqf and social entrepreneurship initiatives.

5. Focus on Islamic Social Economy

The discourse is oriented towards social transformation and welfare through the lens of Islamic values, transcending mere economic or legal considerations, thereby reinforcing a multidisciplinary approach that is aligned with maqashid principles

## **METODOLOGI PENELITIAN**

This investigation employs a Systematic Literature Review (SLR) methodology to identify, evaluate, and synthesize pertinent literature concerning the correlation between waqf and the enhancement of youth capacity within the framework of Islamic socioeconomic empowerment. This methodological choice is made to facilitate an extensive comprehension of research trajectories, existing gaps, and both theoretical and practical contributions to the subject matter. The SLR methodology adopted in this investigation adheres to the guidelines set forth by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) and encompasses the subsequent stages: Identification of Research Questions ; What is the role of waqf in fostering the capacity development of youth within the Islamic economic paradigm? .How has the waqf-based model for youth empowerment been conceptualized and developed across various scholarly studies? .What are the existing gaps in the literature regarding the integration of waqf and youth capacity enhancement that remain unaddressed?. Inclusions: Scholarly articles published in either English or Indonesian languages. Publications that have appeared between the years 2010 and 2025. Research studies that pertain to the domains of waqf, youth empowerment, capacity building, and Islamic economics. Articles disseminated in journals that are indexed in Scopus, Web of Science (WoS), Directory of Open Access Journals (DOAJ), or Sinta. Exclusions: Non-scholarly articles, including but not limited to news articles, editorials, and opinion pieces. Articles that do not maintain relevance to the themes of youth empowerment or waqf. Literature Search Strategies: The literature search is conducted by utilizing electronic databases such as Scopus, Web of Science, ScienceDirect, Google Scholar, and DOAJ, employing the following keyword combinations: ("waqf" OR "Islamic endowment") AND ("youth empowerment" OR "youth capacity building") AND ("Islamic economics" OR "socioeconomic development"). Selection and Screening Process: Stage 1: The initial phase involves the selection of titles and abstracts pertinent to the research inquiry. Stage 2: The subsequent stage encompasses a comprehensive examination of the complete content of articles that have successfully undergone the initial selection criteria. Stage 3: The final stage necessitates an evaluation of the article's quality employing the CASP (Critical Appraisal Skills Programme) framework. Data Extraction and Synthesis: The data extracted comprises: The name of the author alongside the year of publication. The objectives and contextual framework of the research. The methodology employed in the study. Significant findings pertinent to waqf and the empowerment of youth capacity. The contribution made towards the socio-economic empowerment within the Islamic paradigm. The data is subsequently subjected to thematic analysis to discern pertinent patterns, concepts, and theoretical models. Data Analysis: Thematic analysis is utilized to categorize the results of the study into predominant themes, including: A productive waqf model aimed at the empowerment of youth. A capacity-building strategy fundamentally rooted in Islamic principles. Collaborative institutional frameworks involving waqf, educational institutions, and community stakeholders.

## **PEMBAHASAN**

### ***Results of Research***

#### ***General Characteristics of the Reviewed Study***

Through the application of the PRISMA methodology for the systematic search and selection of relevant literature, a total of 37 scholarly articles were identified that conformed to the established inclusion criteria. The geographical distribution of these studies encompasses a variety of nations, with a notable preponderance originating from Indonesia, Malaysia, Pakistan, Nigeria, and Turkey, the latter being a predominantly Muslim nation characterized by the advancement of waqf practices and the implementation of proactive youth empowerment initiatives.

**Table 1**  
**General Characteristics of the Reviewed Study**

Aspect	Findings
Year of Publication	2010-2025 (majority 2018-2024)
Author's Country	Indonesia (14), Malaysia (8), Pakistan (5), Nigeria (4), Others (6)
Research Focus	Productive Waqf, Educational Waqf, Youth Empowerment, Islamic Finance
Methodology	Qualitative (23), Quantitative (9), Mixed Methods (5)
Types of Waqf	Money Endowment, Educational Endowment, Productive Endowment

### Main Themes Results Review

1. **The Waqf as an Instrument of an Inclusive Islamic Economy**  
A majority of scholarly articles (29 out of 37) underscore the considerable potential of the waqf as a mechanism for inclusive economic empowerment, particularly concerning the creation of employment opportunities, the provision of entrepreneurial training, and the advancement of youth skill development. Productive waqf models administered by zakat institutions, educational boarding schools, and universities have demonstrated efficacy in financing sharia-compliant youth skill training and entrepreneurship initiatives.
2. **Integration of Waqf with Youth Education and Skills**  
Certain empirical studies indicate that educational waqf (waqf for education) has been effectively utilized to facilitate scholarships, vocational training programs, and the establishment of educational infrastructure. Within this framework, the waqf serves not only as a financial resource but also as a paradigm for sustainable asset distribution aimed at enhancing youth capacity development. For instance, micro-waqf initiatives that finance training in needlework, digital marketing, and agricultural practices for economically disadvantaged adolescents exhibit significant outcomes in enhancing overall well-being.
3. **Institutional Collaboration between Waqf Institutions and Youth Communities**  
The findings of the review elucidate that collaboration among nazhir waqf, Islamic educational institutions, and youth communities is critical for the success of capacity-building programs. Research conducted in Indonesia and Malaysia illustrates that a community-oriented waqf approach effectively amplifies youth involvement in local economic endeavors in a sustainable manner. For example, a waqf agency that collaborates with a sharia-compliant business incubator has successfully nurtured a cohort of young entrepreneurs in the halal food and Muslim fashion industries.

### Implementation Challenges

Several challenges have also been delineated, including: Insufficient waqf literacy among youth. The limited managerial capacity of nazhir in administering waqf for youth-oriented programs. The absence of regulations specifically tailored to the advancement of productive waqf within the youth sector.

## KESIMPULAN

The research elucidates that the waqf serves a pivotal function as an Islamic economic mechanism that can be adeptly incorporated into programs aimed at empowering youth. Utilizing the Systematic Literature Review (SLR) methodology, it was ascertained that innovative models of productive waqf and waqf education have been employed to enhance the competencies of youth across various Muslim nations, particularly in the domains of skills training, sharia-compliant entrepreneurship, and the fortification of community economies. Waqf plays a significant role in augmenting the dimension of Islamic socioeconomic empowerment by facilitating access to capital, educational training, and communal support. Nevertheless, the implementation of waqf still encounters several obstacles, including insufficient waqf literacy among the youthful demographic and the limited institutional capabilities of the nazhir in overseeing youth-oriented initiatives. It is recommended that scholars undertake quantitative or qualitative empirical research to evaluate the efficacy of the waqf model in youth capacity-building initiatives at the local level. Subsequent inquiries may focus on the development of a triple helix model that fosters collaboration among waqf entities, educational institutions, and youth communities to promote sustainable empowerment. Additionally, it is essential to assess the longitudinal social and economic ramifications of waqf projects targeting youth, in order to attain a comprehensive evaluation of success. Future research could also explore the application of advanced technologies such as blockchain, smart contracts, and digital waqf crowdfunding to enhance youth involvement in productive waqf. The study offers the following policy recommendations: firstly, the Government and national waqf authorities are urged to formulate explicit policies that promote the productive application of waqf in capacity-building programs for the younger generation. Secondly, there is a necessity for training and certification for nazhirs in the management of youth development-focused waqf, alongside incentives for collaboration with sectors of education and entrepreneurship. Thirdly, Islamic educational institutions should be encouraged to incorporate curricula that include topics on waqf, sharia finance, and entrepreneurship to bolster awareness and participation among youth. Fourthly, the Government and sharia fintech regulators must establish a supportive ecosystem conducive to the development of digital waqf platforms that engage youth as both beneficiaries and proactive contributors. Lastly, there should be incentive schemes for waqf initiatives that provide substantial support to marginalized youth, including access to business land, training, or qard hasan-based capital

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