

THE DIMENSIONS OF WAKAF AND SOCIAL DYNAMICS

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ABSTRACT

The purpose of this research is to knowledge: waqf is Islamic philanthropy which needs to be empowered for the benefit of the people. This research is based on a literature review on the social dimensions of waqf and social dynamics. Good management of waqf is very potential source of funds to increase the national economic growth rate in an effort to improve the welfare of the people.

Waqf orientation must be developed and aimed at achieving three integrative and integrated orientations. The three orientations are: Orientation of development to human relations with Allah SWT which is a source of knowledge, orientation of developing relationships towards social or social life and development orientation towards the mastery of the natural surroundings that have been created by Allah to be dug, managed and utilized by humans for the creation of prosperity and prosperity on earth. These dimensions contain the values for increasing the welfare of life in the world, and the dimensions that encourage humans to strive to achieve the afterlife by implementing and practicing ethical and moral codes. The dimension that integrates the interests of life in the world becomes a deterrent to the negative influences of various life shocks, as well as a motivator for the creation of the configuration of Islamic values in human life, whether spiritual, social, cultural, economic or ideological. The social dimension of waqf goes hand in hand with social dynamics, social change and attention to the development of science and technology.

KEYWORDS: *Social Dimensions, Waqf, and Social Dynamics*

Article History

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INTRODUCTION

The waqf practice, they are waqf immovable objects and waqf movable objects that have been carried out by the Companions of the Prophet, according to (Mundzir Qohaf, 2005: 76-77) the waqf have begun together with the beginning of the prophet hood of Muhammad SAW in Medina, Muhammad SAW, built the Quba mosque (Ministry of Religion of Republic of Indonesia, 2004: 80-81) as his first waqf, then he built the Nabawi Mosque (Muhammad Ilyas 2003: 41) on land bought by the Messenger of Allah from the orphans of the Children of Bani Najjar at a price of eight hundred Mundzir Qohaf dirhams, *Op.Cit:* 6). Likewise, based on the history of Al-Bukhari, the waqf movable objects was carried out by the Companions of the Prophet's at that time Umar had waqf the horse in the way of Allah, Khalid had endowed agricultural equipment, weapons, and his armor and al-Zuhri had donating one thousand dinars as trading capital (Ahmad bi Ali bin Hajar, Fath al-Bary, tt: 405).

The waqf movable objects, if properly managed, is actually very potential for fund raising in order to trigger the national economic growth rates in an effort to improve the welfare of the people.

LITERATURE RIVIEW

METHODOLOGY

In this study using descriptive-analytic method, which aims to examine and solve problems and symptoms that exist during the study. The characteristics of descriptive methods are focusing on solving existing problems in the present, on actual problems. The data collected is first arranged, explained and analyzed (WinarnoSurakhmad, 1985: 140). This research is based on a review of the literature regarding the Waqf Social Dimensions and Social Dynamics. Various behaviors that are related to endowments in the past, present, and future, Endowments have a very important role in the welfare of the people.

RESULT AND DISCUSSIONS

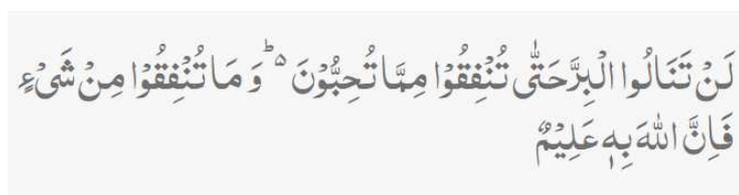
Result

The waqf orientation must be developed and aimed at achieving three integrative and integrated orientations. The three orientations are: Orientation of development to human relations with Allah SWT which is a source of knowledge, orientation of developing relationships towards social or social life and development orientation towards the mastery of the natural surroundings that have been created by Allah Almighty to be dug, managed and utilized by humans for the creation of prosperity and prosperity on earth. These dimensions contain the values for increasing the welfare of life in the world, and the dimensions that encourage humans to strive to achieve the afterlife by implementing and practicing ethical and moral codes. The dimension that integrates the interests of life in the world becomes a deterrent to the *negative* influences of various life shocks, as well as a motivator for the creation of the configuration of Islamic values in human life, whether spiritual, social, cultural, economic or ideological.

DISCUSSIONS

The social dimension of waqf is the dimension of human behavior in social groups, families and other neighbors as well as the acceptance of social norms and behavior control to withstand / detain from damage, sale, gift, and all actions that are not in accordance with the goals of waqf.

Waqf is a human virtue by donating a part of the property that he loves to worship Allah SWT for the realization of public welfare in accordance with Islamic law in (Al-Qur'an, Surat Ali Imran (3): 92).



You never come to the (perfect) virtue, before you spend part of the treasure that you love. and whatever you spend Then surely Allah knows.

Applied theories are fiqh rules that can be used in analyzing waqf regulations:

- Jurisprudence that strengthens the position of waqf. That the requirements of the endowment are located as the texts of the *shara* (Asmuni A. Rahman, 1976: 81).

- The principle that strengthens special authority for Nazir who has a stronger position than the others (Zaenudin Ibrahim, tt: 86).
- Rule that says the special power of *nadzir*, the judge does not have the authority to manage waqf as long as there is the *nadzir* (*Ibid*: 266).
- *Fiqhiyah* rules that requires permission from the owner when someone manages the property of others (*Ibid*).
- *Fiqhiyah* rules related to legal changes always follow the strongest error, the law follows the strongest benefit / many (Asmuni A. Rahman, Op.Cit: 71).
- *Fiqhiyah* rules related to leadership policies that must always be related to benefit, the policy of a leader towards his people depends on benefit (Muhammad Shidqy bin Ahmad al-Burnu, 1983: 218).
- *Fiqhiyah* rules related to the purpose of law enforcement, in fact the law is enforced to maintain the benefit of the servants.
- *Fiqhiyah* rules about the factors underlying the change in the law, changes in fatwa caused by changes in time, the state of habit and intention.

CONCLUSIONS

Behaviors various that are related to waqf in the past, present and future are very influential for the survival and economic empowerment of the community, either directly or indirectly. Waqf has a very important role in the welfare of the people. Good management of waqf is very potential source of funds to increase the national economic growth rate in an effort to improve the welfare of the people.

Waqf orientation must be developed and aimed at achieving three integrative and integrated orientations. The three orientations are: Orientation of development to human relations with Allah SWT which is a source of knowledge, orientation of developing relationships towards social or social life and development orientation towards the mastery of the natural surroundings that have been created by Allah Almighty to be dug, managed and utilized by humans for the creation of prosperity and prosperity on earth.

These dimensions contain the values for increasing the welfare of life in the world, and the dimensions that encourage humans to strive to achieve the afterlife by implementing and practicing ethical and moral codes. The dimension that integrates the interests of life in the world becomes a deterrent to the negative influences of various life shocks, as well as a motivator for the creation of the configuration of Islamic values in human life, whether spiritual, social, cultural, economic or ideological. The social dimension of waqf goes hand in hand with social dynamics, social change and attention to the development of science and technology.

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