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Integrating Maqāṣid al-Sharī'ah and Sustainable Development Goals in Strengthening Waqf-Based Healthcare Initiatives in Muslim Communities

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Abstract

This study aimed to explore the significant role played by Islamic waqf in advancing healthcare services as part of the broader effort to achieve Sustainable Development Goals (SDGs) introduced by the United Nations, particularly SDG 3 on good health and well-being. The purpose of this exploration is simply to analyze how waqf functions as a sustainable financial mechanism in funding hospitals, supporting medical studies, and delivering essential health services to marginalized populations in Muslim communities. Adopting a descriptive-analytical methodology, this study draws on primary and secondary data sources, including waqf management reports, government publications, health policy documents, and peer-reviewed academic literature. Furthermore, case studies from Brunei Darussalam, Indonesia, Malaysia, and Turkey were used to show practical implementations of health-related waqf initiatives. The obtained results showed that waqf significantly contributed to addressing healthcare gaps, reducing inequality, and promoting equitable access to medical services. During the course of the investigation, Waqf institutions were found to embody Islamic principles of stewardship (*istikhlāf*) and reform (*iṣlāḥ*), offering a faith-based approach that corresponded with contemporary development frameworks. This study presents an original contribution through its integration of Islamic legal thought and global development paradigms, culminating in a conceptual model for health-waqf correspondence with SDGs targets. The obtained results showed that revitalizing health-focused waqf initiatives can strengthen public health systems in Muslim-majority communities, thereby providing an ethical, culturally resonant, and economically viable path toward sustainable development.

Keywords: Waqf; Sustainable Development Goals; Healthcare; Islamic Law; Public Health.

Abstrak

Studi ini bertujuan untuk mengeksplorasi peran penting yang dimainkan oleh wakaf Islam dalam memajukan layanan kesehatan sebagai bagian dari upaya yang lebih luas untuk mencapai Tujuan Pembangunan Berkelanjutan (Sustainable Development Goals/SDGs) yang diperkenalkan oleh Perserikatan Bangsa-Bangsa (PBB), khususnya SDG 3 tentang kesehatan dan kesejahteraan yang baik. Tujuan dari eksplorasi ini adalah untuk menganalisis bagaimana wakaf berfungsi sebagai mekanisme keuangan yang berkelanjutan dalam mendanai rumah sakit, mendukung penelitian medis, dan memberikan layanan kesehatan yang penting bagi masyarakat yang terpinggirkan dalam komunitas Muslim. Dengan menggunakan metodologi deskriptif-analitis, studi ini mengacu pada sumber data primer dan sekunder, termasuk laporan pengelolaan wakaf, publikasi pemerintah, dokumen kebijakan kesehatan, dan literatur akademis yang telah diulas oleh rekan sejawat. Selain itu, studi kasus dari Brunei Darussalam, Indonesia, Malaysia, dan Turki juga digunakan untuk menunjukkan implementasi praktis dari inisiatif wakaf kesehatan. Hasil yang diperoleh menunjukkan bahwa wakaf secara signifikan berkontribusi dalam mengatasi kesenjangan layanan kesehatan, mengurangi ketidaksetaraan, dan mendorong akses yang adil terhadap layanan kesehatan. Selama proses investigasi, lembaga wakaf ditemukan mewujudkan prinsip-prinsip Islam tentang penatalayanan (*istikhlāf*) dan reformasi (*iṣlāḥ*), menawarkan pendekatan berbasis agama yang sesuai dengan kerangka kerja pembangunan kontemporer. Studi ini memberikan kontribusi orisinal melalui integrasi pemikiran hukum Islam dan paradigma pembangunan global, yang berujung pada model konseptual untuk kesesuaian wakaf kesehatan dengan target SDGs. Hasil yang diperoleh menunjukkan bahwa revitalisasi inisiatif wakaf yang berfokus pada kesehatan dapat memperkuat sistem kesehatan masyarakat di komunitas mayoritas Muslim, sehingga memberikan jalan yang etis, sesuai dengan budaya, dan layak secara ekonomi menuju pembangunan berkelanjutan.

Kata Kunci: Wakaf; Tujuan Pembangunan Berkelanjutan; Kesehatan; Hukum Islam; Kesehatan Masyarakat.

Introduction

Voluntary financial transactions is a widely adopted practice since ancient times across various civilizations and religions, including *waqf* system, which is used to dedicate properties for public benefit ([Çizakça, 1998](#)). This phenomenon was evident in ancient Egyptian, Roman, and pre-Islamic Arab communities ([Miura, 2023](#)). However, the advent of Islam led to the evolution of *waqf* into an organized financial system. Historical data shows that this practice has played a significant role in building mosques, schools, libraries, and other social infrastructure ([M. Z. Abbasi, 2012](#)). For instance, during the Ottoman Empire, over 70% of public services were financed by *waqf*, including 1,200 hospitals and 5,000 educational institutions. In the modern era, countries such as Malaysia ([Uluyol et al., 2021](#)) and Indonesia ([Wahyudi, 2024](#)) have revitalized *waqf* to support socio-economic development. As observed in a previous study, Malaysia's *waqf* assets were valued at over RM1 billion in 2020, while Indonesia launched a National *Waqf* Movement to mobilize cash *waqf* for public health and education ([Musari, 2019](#)). These examples show that *waqf* is not only a historically rooted social phenomenon but also a dynamic and adaptive institution contributing to contemporary development goals.

Islamic law places significant emphasis on regulating waqf by establishing clear rules regarding its mechanisms and intended purposes (Lapatantja & Bakry, 2021). Furthermore, classical fiqh texts, such as Al-Mawardi's *Al-Ahkam al-Sultaniyyah*, extensively discuss the role of waqf in fulfilling social and educational needs, emphasizing its foundational role in Islamic public welfare (Alotaibi, 2021). Modern scholars, such as Cizakca (Çizakça, 1998), further emphasized the potential of this practice as a non-interest-based funding instrument in Islamic economic systems. While these works point out the general developmental function of waqf, there remains a lack of focused scholarly attention on its specific contribution to the health sector in contemporary contexts (Aravik et al., 2020). Few empirical studies have analyzed the manner in which the phenomena have been practically implemented to support public health systems, specifically in countries such as Indonesia (Sulistyowati et al., 2022), Malaysia (Ismail et al., 2019), and Turkey (Shefer-Mossensohn, 2010). The objective of this study is to fill the observed gap by examining the role of waqf in improving healthcare infrastructure and access, thereby expanding the current literature beyond its traditional emphasis on education and poverty alleviation.

The present investigation aims to analyze the contribution of waqf in achieving Sustainable Development Goals (SDGs), with a particular focus on the healthcare sector, an area that remains underexplored in existing waqf literature. Although previous studies have predominantly discussed waqf in relation to education, poverty alleviation, and general economic development, few have examined its practical role in supporting health infrastructure and services in the framework of sustainable development (Conteh et al., 2020). This study addresses the stated gap by identifying the foundational concepts and legal legitimacy of waqf, and analyzing its potential to serve as a sustainable funding mechanism for healthcare systems (Fraya et al., 2024). Methodologically, the exploration adopts both historical and normative approaches, but it is theoretically anchored in *maqāṣid al-sharī'ah* framework, which enables a systematic evaluation of waqf's correspondence with the broader goals of Islamic law, particularly the preservation of life (*ḥifẓ al-naḥs*), one of the core objectives. This framework is essential in assessing the extent to which waqf-based health initiatives fulfill both ethical and functional imperatives in modern public health.

As a unique financial mechanism rooted in Islamic tradition, waqf holds substantial potential to contribute to the achievement of SDGs, particularly in ensuring equitable access to healthcare. In addition to the fact that historical examples such as the *Bimaristan* hospitals have shown the foundational role of this practice in public health (Ansari, 2013), contemporary studies have begun to explore modern waqf models used in financing

health services in countries such as Malaysia and Indonesia. However, existing explorations tend to focus primarily on theoretical frameworks or general economic impacts, with limited empirical investigation into how *waqf* can be operationalized to meet specific SDG targets in the healthcare sector. This study hypothesizes that *waqf* system, when managed transparently and in line with sharia principles, can function as a sustainable funding source for inclusive health services. To test the hypothesis, this study will analyze contemporary *waqf*-based healthcare initiatives using qualitative data from institutional reports, policy documents, and field studies. The use of *maqāṣid al-sharī'ah* approach allows for an integrative understanding of *waqf*'s social utility by connecting normative Islamic principles with measurable outcomes in healthcare delivery, thereby offering both theoretical depth and practical insight.

Methods

This present study was conducted using a descriptive-analytical design to systematically investigate the role of *waqf* in achieving SDGs. The descriptive aspect focuses specifically on identifying and categorizing relevant information from various sources, while the analytical component critically evaluates the data to uncover deeper insights. By combining the outlined approaches, this study aims to show the significant contributions of *waqf* in areas such as poverty alleviation, education, healthcare, and social justice. It also ensures a comprehensive understanding of how the practice functions as a tool for sustainable development.

Data were collected through a purposive sampling strategy from a variety of credible sources to ensure both depth and validity. Primary sources include classical Islamic texts on *maqāṣid al-sharī'ah*, all of which were selected based on scholarly relevance and citation frequency, as well as contemporary academic articles accessed through indexed databases such as Scopus, Web of Science, and Google Scholar. In addition, reliable electronic platforms, such as official *waqf* authority websites, government portals, and institutional repositories, were included only if certain criteria were met. These criteria include authorship transparency, institutional affiliation, and publication recency. This study also incorporates recent empirical explorations and case studies on *waqf*-related healthcare initiatives, which were identified using specific inclusion criteria such as relevance to SDG 3 (Good Health and Well-being), and focus on operational *waqf* models. Although no direct fieldwork or interviews were conducted, triangulated sources were used with the aim of mitigating limitations and strengthening the empirical validity of the study results.

The obtained data were organized systematically according to the study framework and analyzed using a combination of content analysis, thematic coding, and comparative legal analysis. Content analysis was applied to classical and contemporary texts specifically to extract key concepts related to *waqf* and its correspondence with the objectives of *maqāṣid al-sharī'ah*. Accordingly, thematic coding, conducted manually and assisted by qualitative analysis software, was used to identify recurring patterns, strategies, and models in case studies of *waqf*-based healthcare initiatives. Comparative legal analysis was also adopted to examine the consistency between Islamic legal norms and policy implementations across different countries, particularly in relation to SDG 3 (Good Health and Well-being).

To ensure the validity of the results, this study incorporated methodological triangulation by cross-verifying data from textual sources, empirical studies, and policy documents. Each thematic pattern or legal interpretation identified in one source type was checked against at least one other source type for consistency. Moreover, peer-reviewed literature was prioritized to reduce the risk of bias, and the coding results were periodically reviewed and re-evaluated to ensure internal coherence. It is also important to state that, where possible, the study results were validated by comparison with existing models or best practices in *waqf*-based healthcare systems documented in reputable case studies. This validation process invariably enhances the credibility and reliability of the conclusions drawn, ensuring that the reported results are not only theoretically grounded but also practically comprehensive.

Results and Discussion

Conceptual Foundations and Legal Legitimacy of Waqf in Islamic Jurisprudence

The term *waqf* originates from the Arabic root word *waqafa*, which semantically conveys the meanings of "halting," "restraining," or "withholding." In classical lexicography, the term represents the act of preventing an object from being used in ways that would diminish the object's essence or transfer its ownership (Rohman, 2021). Accordingly, Ibn Fāris interpreted the root as referring to a state of immobility or permanence, reinforcing the denotation of *waqf* as the sequestering of an asset for continuous benefit dedicated to a specific cause (Hakim et al., 2018).

In Islamic legal discourse, the definition of *waqf* varies among jurists, reflecting differing opinions on its binding nature and the authority of the founder to revoke the endowment. Imam Abu Hanifa characterizes the practice as the retention of ownership over an asset while granting the associated usufruct for charitable use, classifying it as a non-binding act, similar to lending (Jamal & Motani, 2024). Abu Yusuf and Muhammad ibn

Hasan described *waqf* as transferring the asset from personal ownership to the domain of Allah, with its benefits distributed according to the stipulations of the founder (Ramli & Jalil, 2013). This definition emphasizes the asset's exit from private ownership into the field of public or religious utility. Maliki school recognizes *waqf* as the dedication of an asset's utility for as long as it exists, while maintaining the nominal ownership of the donor, accommodating the possibility of temporary *waqf*.

Al-Shafi'i madhhab defines *waqf* as the permanent dedication of a usable asset whose principal remains intact, transferring ownership to Allah while allocating its benefits for religious or charitable purposes (Abdullah & Ismail, 2017). Hanbali school, drawing on the instruction given to Umar ibn al-Khattab (RA) by the Prophet PBUH (ﷺ), "Retain the asset and donate its yield," views *waqf* as the withholding of the corpus while directing its revenue for charitable benefit (Mohsin et al., 2016). Furthermore, Ibn Qudama elaborates this definition by stating that the asset becomes inalienable, and only its returns may be used.

A previously conducted comparative analysis showed a shared emphasis on the preservation of the asset and the exclusive allocation of its benefits for permissible and beneficial causes. Most jurists, including those from al-Shafi'i, Hanbali, and the two prominent Hanafi scholars, stress the perpetual nature of *waqf* and disallow its sale or gift, barring exceptional circumstances adjudicated by a competent authority. On the flip side, Hanafi and Maliki positions accommodated revocability or temporality in certain contexts, introducing the concept of *waqf mu'aqqat* (temporary endowment).

From an economic perspective, some scholars defined *waqf* as "the transformation of funds from consumption to investment in productive capital assets, generating benefits and revenues for future collective or individual use." This definition invariably emphasizes the conversion of personal wealth into capital capable of producing ongoing benefits while preserving the asset for sustained utilization. Considering this definition, effective economic management and protection become essential to maintain the asset's ability to generate expected benefits.

Regardless of these doctrinal variations, there exists a unifying principle, which states that *waqf* assets must remain protected from alienation, with the respective generated benefits directed towards causes in line with Islamic ethical and legal norms (Bakr et al., 2021; Bharti, 2023). Regardless of the already established principle, contemporary applications of *waqf* still encounter numerous challenges, such as mismanagement, underutilization, and deviations from intended objectives. These shortcomings often arise from legal ambiguities and institutional inefficiencies. Therefore, a thorough understanding of *fiqh* consensus is essential, not only for ensuring compliance

with normative Islamic jurisprudence but also for informing the reform and modernization of *waqf* governance in line with broader developmental frameworks. Bridging the gap between classical doctrine and contemporary practice is very important to maintain the sustainability and integrity of *waqf* institutions.

The legitimacy of *waqf* is firmly anchored in Islamic sources, which are substantiated by the Qur'an, the Sunnah (Hadith), and scholarly consensus (*ijmā'*). Qur'anic injunctions repeatedly promote acts of benevolence and selfless giving as pathways to righteousness. In this context, a pertinent verse states:

"You will never attain righteousness until you spend from that which you love. And whatever you spend—indeed, Allah is Knowing of it." (Āli 'Imrān: 92)

This verse inspired Abu Talha al-Ansari (RA) to donate his most cherished garden, Bayruha', as a charitable endowment. After declaring his intention to the Prophet PBUH, the Prophet praised his action and recommended that he allocate the garden to his kin, which Abu Talha then fulfilled.

The Hadith provides multiple precedents affirming the institution of *waqf*, such as the establishment of the Quba Mosque, described in the Qur'an as "founded on righteousness" (At-Tawbah: 108), and the Prophet's PBUH mosque in Madinah. Other significant examples include Uthman ibn Affan's (RA) purchase of the Rumah well for communal use and Umar ibn al-Khattab's (RA) endowment of land in Khaybar. In response to Umar's query, the Prophet PBUH advised:

"If you wish, withhold its core and donate its fruits."

As a result of this conversation, Umar instituted a *waqf* stipulating that the asset could not be sold, inherited, or gifted, and that its proceeds should serve the poor, relatives, slaves, travelers, and guests.

The enduring value of *waqf* is further affirmed in the Prophetic Hadith:

"When a person dies, their deeds come to an end except for three: an ongoing charity, beneficial knowledge, or a righteous child who prays for them."

Imam Nawawi explained that "ongoing charity" refers specifically to *waqf*. Scholars regard these examples as the legal foundation for the legitimacy and immense rewards of the practice. It is important to state that the majority of the Prophet's PBUH Companions dedicated respective wealth for charitable purposes, with Imam al-Shafi'i stating that 80 Companions from the Ansar made *waqf* donations. As stated by Jaber (RA):

"There was no one among the Companions of the Prophet PBUH who had the means, except that they established waqf."

These textual and historical evidences establish an unassailable consensus on the legitimacy and legal status of *waqf* in Islamic jurisprudence. Beyond its legal permissibility, *waqf* functions as a very significant institution for promoting collective welfare and preserving wealth in perpetuity for religious and social good.

Islam and the SDGs: Integrating Ethical Stewardship with Global Development

Sustainable Development has become a prominent concept in recent years and has received significant attention due to its contribution to improving human life and well-being (Henderson & Loreau, 2023; Yan et al., 2018). Through the implementation of initiatives and policies that provide basic needs such as healthcare and food while preserving the environment, sustainable development also aims to achieve growth that protects the rights of future generations. For this reason, countries have adopted the form of development as an essential tool to address social challenges, particularly in narrowing the gap between the rich and the poor and achieving an equitable distribution of wealth.

1. The Concept of Sustainable Development

The term “sustainable development” consists of two components, namely “development” and “sustainable.” Linguistically, development implies increase, growth, elevation, and multiplication (Ruggerio, 2021). Meanwhile, “sustainable” is a passive participle derived from the verb “to sustain,” which means to continue, remain, or endure. For instance, the expression “he sustained goodness” means he continued to receive goodness, and “he sustained something” means he sought its continuity and permanence.

Terminologically, development refers to a set of deliberate and systematic processes aimed at utilizing natural and human resources for the purpose of improvement, progress, and modernization to achieve outcomes that impact human life in all its political, economic, social, and cultural dimensions (Ferreira et al., 2022). However, the concept of development has evolved in recent years, specifically after its adoption and refinement by the United Nations, which introduced the newer concepts of human and sustainable development.

The concept and challenges of sustainable development have been discussed in numerous studies, such as the “World Conservation Strategy” (Fund, 1980) published in 1980 by the International Union for Conservation of Nature (IUCN), the World Wildlife Fund (WWF), and the United Nations Environment Program (UNEP) (Dorn, 2020; Schleper, 2019). This concept was further reinforced through key reports such as *Caring for the Earth* in 1991 (IUCN et al., 1991) and the report of the World Commission on Environment and Development (WCED) in 1987 (Development, 1987). It was also addressed in major United Nations conferences, such as the Stockholm Conference in 1972 (Nations, 1972), the Rio de Janeiro Conference in 1992 (Nations, 1992), and the Johannesburg Summit in 2002 (Nations, 2002).

The term “sustainable development” was precisely used in the Brundtland Report, a publication issued in 1987 by the World Commission on Environment and Development

(WCED) ([Development, 1987](#)). This report introduced the concept and explained the predefined process to be carried out for its achievement. The report, which was sponsored by the United Nations, was chaired by Norwegian Prime Minister Gro Harlem Brundtland.

The Brundtland Commission defined sustainable development as “Meeting the needs of the present without compromising the ability of future generations to meet their own needs.”

This concept comprises two key elements, namely:

- a. The concept of "needs," particularly the essential needs of the poor demographics in the world, should be given overriding priority.
- b. The idea of limitations imposed by technology and social organization on the ability of the environment to meet present and future needs.

The International Union for Conservation of Nature (IUCN) defines sustainable development as "Improving the quality of human life while living within the carrying capacity of supporting ecosystems" ([IUCN et al., 1991](#)). The definition provided by the IUCN is broader than that of the Brundtland Commission, as it explicitly includes important elements such as the improvement of quality of life and the ecological carrying capacity. The phrase "improving the quality of life" in this definition appears more ambitious than the phrase "meeting needs" as used in the Brundtland Commission's definition. Improving the quality of life can be interpreted as going beyond the satisfaction of basic needs to also include the attainment of non-essential benefits. Furthermore, quality of life may be understood as the level necessary to fulfill the diverse needs of people.

From Islamic perspective, sustainable development can be defined as “A multidimensional process aimed at achieving a balance among the economic, social, and environmental aspects of development. It seeks the optimal utilization of resources and human activities in accordance with Islamic principles, which assert that human beings are stewards (*khalīfah*) on earth. These principles suggest that humans are granted the right to benefit from the earth’s resources without possessing ownership. In this context, development is pursued in correspondence with the guidance of the Qur’an and the Hadith, while ensuring the needs of the present are met without compromising the rights of future generations, thereby advancing both the quantitative and qualitative dimensions of material resources and humanity.”

2. Sustainable Development Goals

Sustainable development, through its mechanisms and framework, aims to achieve a series of objectives known as SDGs ([Lim et al., 2018](#)). These goals represent a global call to action to eradicate poverty, protect the planet, and enhance livelihoods worldwide ([Cernev & Fenner, 2020](#)). All member states of the United Nations adopted these

seventeen goals in 2015 as part of the 2030 Agenda for Sustainable Development, which outlines a 15-year plan to realize these objectives. The United Nations has specified 17 SDGs, which include:

Sustainable Development Goals (SDGs)		
Good Health and Well-Being	Zero Hunger	No Poverty
Clean Water and Sanitation	Gender Equality	Quality Education
Industry, Innovation and Infrastructure	Decent Work and Economic Growth	Affordable and Clean Energy
Responsible Consumption and Production	Sustainable Cities and Communities	Reduced Inequalities
Life on Land	Life Below Water	Climate Action
Partnership for the Goals		Peace, Justice, and Strong Institutions



Source: <https://sdgs.un.org/ar/goals>

These seventeen goals are based on three main dimensions, namely:

- Economic Dimension:** This dimension focuses on achieving sustainable economic growth by maintaining a balance between production and consumption. Its aim is to improve living standards without depleting natural resources.
 - Social and Human Dimension:** This dimension aims to promote justice and equality, ensure the protection of human rights, and enhance the quality of life.
 - Environmental Dimension:** This dimension is concerned with protecting natural resources and ensuring environmental sustainability by reducing pollution and preserving biodiversity.
3. Sustainable Development Goals from the Perspective of Islam

In examining the definitions of sustainable development, it becomes evident that although the term itself is relatively new, its foundational concepts are deeply rooted in the Qur'anic worldview. Terms such as *istikhlāf* (vicegerency), *isti'mār* (construction and development), and *taskhīr* (utilization of resources), which were divinely revealed to the Prophet PBUH over fourteen centuries ago, correspond closely with the principles of sustainable development. For instance, verses 30–33 of Surah al-Baqarah refer to the beginning of human existence as the appointment of humankind by God as His vicegerent (*khalīfah*) on earth. This role constitutes the essential purpose of human creation and the

key to understanding the presence of humanity in this world. God, in His wisdom, informed the noble angels of His intention to place humans as vicegerents on earth to enable humans cultivate it in accordance with the principles of piety and righteous action ([Afrin & Mohiuddin, 2024](#); [Zaman, 2021](#)). He endowed humans with intellect and knowledge, qualities that distinguish them from all other creatures, along with the capabilities and resources necessary to fulfill their respective assigned roles as vicegerents effectively.

Based on this concept, development in Islam is considered a responsibility entrusted to humankind as part of the divine mandate of stewardship. The construction and development (*'imārah*) promoted by Islam are not limited to physical or material aspects but also include adherence to the ethical principles derived from the Qur'an and the Hadith of the Prophet PBUH. This is clearly stated in the verse, *"He produced you from the earth and settled you in it"* (Surah Hūd, 61), reflecting that God intended for humans to cultivate and benefit from the earth in ways that serve both individual and societal welfare. In his interpretation, Sheikh Sha'rāwī stated that every action contributing to the betterment of the universe and the discovery of divine signs in creation constitutes an act of worship, as it shows the hidden treasures placed by God in the earth and draws people toward the universal truths embedded in faith. These Islamic elucidations are consistent with the principles of sustainable development, which advocate for environmental and social sustainability while considering the rights of future generations to a clean environment and a balanced community.

Islam's call to development is not merely rhetorical but is closely tied to eschatological accountability, as expressed in the verse: *"Whoever does righteous deeds, it is for himself; and whoever does evil, it is against himself. Then to your Lord you will be returned"* (Surah Yūnus, 56). This verse emphasizes that the rewards of good deeds and the consequences of wrongdoing fall upon the doer. The righteous benefit in the Hereafter, while the wrongdoer suffers the outcomes of their actions. The verse also affirms that all creatures will return to God for judgment, further reinforcing the idea of how divine commandments and prohibitions are specifically designed for human benefit, not for God's gain.

In this context, verse 177 of Surah al-Baqarah emphasizes that true faith must be accompanied by righteous deeds that purify the soul, foster sound social relationships, and promote values of love, cooperation, and social solidarity. These principles resonate with SDGs, which aim to build more just and sustainable communities. As reported in a previous exploration, Islam promotes concepts including solidarity as well as individual and collective responsibility, which contribute to the achievement of goals namely eradicating poverty, ensuring equality, and realizing social justice ([Bagasra, 2021](#)).

Regarding environmental engagement, the religion calls for responsible interaction with the earth and its ecosystems. As stated in the Qur'an: *"Do not spread corruption on the earth after it has been set in order"* (Surah al-A'rāf, 56). This verse emphasizes the importance of preserving environmental balance and refraining from any form of corruption. Sheikh Sha'rāwī, in his exegesis, specifically stated that the reform God commands includes maintaining the essential elements of life that He has subjugated for human use and even seeking to enhance these elements. Air, water, food, and animal resources are all blessings entrusted to humans for both consumption and preservation.

According to a previous study, benevolent action and its dissemination are integral to the objectives (*maqāṣid*) of Islamic law, which aim to preserve the five essential elements, namely religion, life, progeny, intellect, and property (Mohadi, 2023). These five necessities constitute the foundation of Islamic legal theory and are essential for safeguarding human interests in both this world and the Hereafter. Furthermore, the Prophetic tradition reinforces these principles, as reflected in the hadith, *"Do not cause harm nor reciprocate harm,"* establishing a clear legal maxim intended to prevent harm to individuals and communities, reinforcing the concept of social responsibility in the pursuit of justice and development.

Islam further promotes values such as brotherhood, justice, and equality. This is evidenced by the statement of the Prophet PBUH, *"Do not envy one another, do not hate one another, but rather be, O servants of Allah, brothers,"* which calls for unity and love among Muslims and discourages envy and hatred. In another hadith, the Prophet PBUH stated: *"Indeed, Allah does not look at your appearance or wealth, but rather at your hearts and deeds,"* emphasizing that moral values and righteous actions are the true basis for judging a person, rather than outward appearance or material possessions. In essence, it is evident that SDGs established by the United Nations are not at odds with the teachings of Islam. As a matter of fact, the goals are in line in many areas, including poverty eradication, environmental protection, and social justice. Islam has long advocated for sustainable development through the concepts of stewardship (*istikhlāf*) and reform (*iṣlāḥ*) for over 14 centuries, making these principles an inseparable part of its ethical and legal framework.

Reframing Islamic Endowments (Awqaf) for Health in Achieving SDG 3 through Maqāṣid al-Sharī'ah Framework

Islam places strong emphasis on the preservation of health (*ṣiḥḥah*) as a means to sustain human dignity, productivity, and religious practice (Kader, 2021). In Islamic tradition, health is not merely the absence of illness, but a comprehensive state of physical,

mental, and social well-being, all of which corresponds with the WHO definition (Keshavarzi & Ali, 2019; Padela & Zaidi, 2018). Foundational Islamic texts support this view, from moderation in diet (Qur'an 7:31) to the prohibition of self-harm (Qur'an 2:195) and promotion to seek treatment (ḥadīth: "For every disease there is a cure..."). These principles form a normative base that positions health as essential to human welfare and religious obligations (M. Abbasi et al., 2018), thereby corresponding closely with the objectives of SDG 3.

The preservation of life (*ḥifẓ al-nafs*) (Dahlan et al., 2021), intellect (*ḥifẓ al-'aql*), and progeny (*ḥifẓ al-nasl*) are three key dimensions in *maqāṣid al-sharī'ah* framework directly related to health (Laksana et al., 2025; Mohd Zain et al., 2024). However, in practice, the relationship between these objectives and SDG 3 often remains theoretical or fragmented. To provide a clearer operational bridge, this present study proposes Health-Waqf-Maqāṣid Integration Model (HWMIM), which comprises three interconnected pillars, namely:

- a. Legal-Normative Foundation: Grounding health initiatives in classical Islamic aims (e.g., *ḥifẓ al-nafs*) to ensure legitimacy and religious resonance.
- b. Functional Instrumentalization through Waqf: Structuring waqf funds and assets to directly serve healthcare delivery, including preventive care, treatment, and rehabilitation.
- c. Developmental Correspondence with SDG 3: Mapping waqf-health interventions onto specific SDG 3 targets (e.g., maternal health, universal access to services).

This integrative model moves beyond simply identifying philosophical overlaps to offer a framework for policy formulation, institutional collaboration, and measurement of outcomes.

Historically, waqf institutions have been observed to play a transformative role in health service provision (Raja Adnan et al., 2022). The *Bimaristan* system, under the Abbasids and Ottomans, offered free, public healthcare infrastructures supported entirely by waqf (Yelkenci & Bulut, 2024). These institutions provided not only medical treatment but also housing, food, and psychiatric care. Waqf-funded hospitals, such as Al-Mansuri in Cairo or Ibn Tulun's facilities, served as both healthcare and study centers. These models show a legacy of community-based, sustainable health infrastructure in line with Islamic legal values.

In the modern context, countries such as Indonesia (e.g., Sultan Agung Waqf Hospital), Saudi Arabia (e.g., Al-Salam Waqf Hospital), and Morocco (e.g., waqf-funded dialysis centers) continue this tradition. However, as observed in a previous exploration, many of these initiatives remain disconnected from global development frameworks (Zawawi et al., 2023). Through HWMIM model, these waqf-based healthcare projects can

be restructured to measure and maximize the respective contributions made to specific SDG 3 indicators, such as reducing maternal mortality or increasing access to essential healthcare services. To make Islamic endowments an effective tool for SDG 3, this study identified four strategic interventions under HWMIM framework:

1. Needs-Based Waqf Planning: Use empirical data to map healthcare gaps and design waqf interventions that address local epidemiological realities.
2. Regulatory Synergy: Harmonize national health regulations with waqf laws to ensure legal compliance, accountability, and service quality.
3. Digital Waqf Platforms: Adopt digital tools to manage waqf donations, track service impact, and increase donor transparency.
4. SDG-Based Impact Metrics: Develop indicators that allow waqf-based health projects to be evaluated using SDG-compatible metrics.

The outlined strategies emphasize not only the spiritual and historical legitimacy of waqf but its adaptability to global health and development paradigms. This study contributes to the existing literature by proposing HWMIM, which is a novel conceptual framework that corresponds Islamic endowment mechanisms with the normative goals of Islamic law and the global agenda for sustainable health. Rather than treating SDG 3 and *maqāṣid al-sharī'ah* as parallel concepts, this model offers an integrated, actionable path to reframe waqf as a functional instrument in global health policy, particularly in Muslim-majority communities. Through the adoption of this practice, Islamic legal tradition not only maintains relevance but also shows its potential in addressing contemporary global challenges.

Conclusion

In conclusion, the results obtained in this study showed that strengthening health-related waqf is both a religious imperative rooted in the objectives of Islamic law (*maqāṣid al-sharī'ah*) and a strategic contribution to the achievement of SDGs, particularly SDG 3 on good health and well-being. The results reflected that Islam has long prioritized health as a divine trust, emphasizing its preservation through clear ethical and behavioral guidelines, including moderation in lifestyle, the prohibition of harmful substances, and the promotion of treatment, all of which facilitates the corresponding of religious doctrine with global health goals. Furthermore, by tracing the historical evolution of health waqf, from the establishment of *bīmāristān* in classical Islamic civilizations to modern waqf-supported hospitals in countries such as Saudi Arabia, Morocco, and Indonesia, this study emphasized the adaptability and continuity of waqf institutions in addressing contemporary health challenges. A key strength of this exploration lies in its integration of

classical Islamic legal theory with modern development frameworks, culminating in the proposed HWMIM, which offered a practical and conceptual tool for harmonizing Islamic endowments with SDG-based health interventions. The model enabled stakeholders to translate ethical principles into measurable development outcomes through legal, institutional, and technological mechanisms. However, this study also recognizes certain limitations, particularly the absence of field-based data and limited engagement with stakeholder perspectives, which may affect the generalizability of the results. Future investigations could expand on this work by conducting empirical case studies, engaging directly with waqf institutions, and testing the proposed model across diverse socio-political contexts. Despite the limitations, this study makes a significant contribution by offering a normative and operational bridge between Islamic law and global development discourse, reaffirming the enduring role of waqf in promoting holistic human welfare and sustainable health systems in Muslim communities.

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