

Agricultural Waqf: Concept, Benefits, and Challenges in the Contemporary Context

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ABSTRACT

Agricultural land is an important area for ensuring food security. However, developing agriculture land has many challenges, this issue has led to the abandoned agricultural land. Agricultural *Waqf* has grown to solve these contemporary socio-economic challenges, particularly in the areas of food security and economic empowerment. This paper investigates the concept, benefits, and challenges of agricultural *waqf* in a contemporary context. Using qualitative method, including document analysis such as article, thesis and credit website. This study defines agricultural *waqf* as a modern mechanism that links land use with social and economic purposes through contracts such as *muzara'ah* and *musaqah* and *ijarah*. The findings show that agricultural *waqf* contributes significantly to food security by promoting local agricultural productivity and restore ecosystem, reducing dependence on imports, and stabilizing food supply chains. However, challenges such as limited public awareness, insufficient funding, and management inefficiency make it can't get its full potential. The paper concludes that agricultural *waqf* can help to sustainable development, offering solutions to critical issues in food security and economic empowerment. Future research is recommended to explore models and partnerships that can increase the impact of agricultural *waqf* initiatives.

Keywords: Agricultural *waqf*, food security, economic empowerment, Islamic philanthropy, *Waqf* management

INTRODUCTION

Waqf refers to the separation and transfer of property by the waqif to be used permanently or for a certain period for welfare and public interest purposes in accordance with sharia principles (Kurniasih et al., 2024). It acts as an Islamic financial instrument that supports the distribution of wealth and realizes the welfare of the community. Through this concept, *waqf* property cannot be inherited, sold or gifted, while its benefits are to eligible recipients (Kurniasih et al., 2024). The potential of *waqf* in social and educational development is widely recognized including agricultural *waqf* that uses land and agricultural resources to strengthen the welfare and economy of the community.

In Malaysia, *waqf* management is regulated through the State Islamic Religious Administration Enactment or State *waqf* Enactment, which gives power to Majlis Agama Islam Negeri (MAIN) as the Sole Trustee (Suhaimi et al., 2021). *Waqf* in Malaysia is divided into general *waqf* and special *waqf*, covering assets such as land, buildings, gold, and cash, which are managed to meet the welfare needs of the community. *waqf* am refers to *waqf* performed for public or general welfare, while *waqf* khas refers to *waqf* set aside for specific purposes, such as agricultural *waqf*, where the donated land is designated for agricultural use (N. M. Kamaruddin et al., 2024).

In the contemporary era, *waqf* has evolved in line with modern developments. Contemporary *waqf* includes cash *waqf*, share *waqf*, agricultural *waqf*, and medical *waqf*. Agricultural *Waqf* who is one of the contemporary *waqf* plays a significant role in strengthening food security and promoting socio-economic well-being. Through the transfer of land ownership to *waqf* institutions, the land is managed and utilized productively for agricultural activities, ensuring a sustainable food supply (Fazial et al., 2023). The proceeds from these activities are channeled to help the needy, in line with the main objective of *waqf* as a mechanism for wealth distribution. Additionally, the development of agricultural *waqf* initiatives has the potential to create employment opportunities for marginalized communities, provide a stable source of income, and contribute to reducing socio-economic gaps. This progression highlights the role of agricultural *waqf* as a contemporary mechanism for fostering economic empowerment and societal welfare.

However, the concept of agricultural *waqf* can be improve to help the community such as the farmers, government and many people who is involved in the area of socio-economic. Addressing these challenges is essential to unlocking the full potential of agricultural *waqf* as a tool for socio-economic development. Therefore, further research is needed to explore the opportunities, challenges, and best practices for implementing agricultural *waqf* initiatives, ensuring their sustainability and long-term impact on the community

LITERATURE REVIEW

The History of Agricultural Waqf in Islam

Waqf was first established by Umar ibn al-Khattab, who owned a fertile and productive agricultural land in Khaybar. Desiring to contribute to the welfare of the Muslim community, Umar consulted Prophet Muhammad on how to donate the agricultural land. The Prophet advised Umar to preserve the land and manage it while dedicating its proceeds for the benefit of the community (Wijaya et al., 2023). Next, during the Umayyad period, the judge of Egypt, Taubah bin Ghar Al-Hadhrami, established the first *waqf* institution under judicial supervision during Caliph Hisham bin Abd Malik's reign. This institution was spread throughout the Islamic world, including Basra. *waqf* administration was placed under the Judiciary Department, which ensured the proceeds were properly allocated to those in need (Abu Bakar & Gunardi, 2023).

After that, on Abbasid period, the "*Shadr al-Wuquf*" *waqf* institution was introduced to manage *Waqf* affairs, and the practice continued to spread alongside the expansion of the Abbasid Empire. In Egypt, Khaisabah bin Kalthum al-Tahbibi was the first to endow his house, which was later converted into the Amr ibn al- 'Aas Mosque (Abu Bakar & Gunardi, 2023). During this period, agricultural *waqf* grew significantly, with nearly all agricultural lands becoming *waqf* properties managed by the state and overseen by Baitulmal (Abbas, 2018).

The concept of *Waqf* has evolved over time, with contemporary innovations like contemporary *waqf* gaining significant attention as an ideal platform for charitable giving. Several innovative *waqf* programs have emerged, such as cash *Waqf*, productive *waqf*, Cash *Waqf*-linked Sukuk (CWLS), benefit *waqf*, professional *waqf*, and stock *waqf* (W. Mahri et al., 2024). In conclusion, agricultural *waqf* as the contemporary *Waqf* has a long and impactful history in Islam, playing a crucial role in the socio-economic development of Muslim societies. With effective management and innovative approaches, agricultural *waqf* remains a powerful tool for fostering sustainable community welfare.

Contemporary Waqf in Malaysia

Waqf, an Islamic institution, can be simply defined as property donated in the way of Allah for public benefit. According to Portal Rasmi Yayasan Waqf Malaysia, (2024), the term *waqf* is defined as property whose rights are withheld from sale, inheritance, gift and will while maintaining its physical or source and its benefits are used for welfare with the intention of bringing the *waqf* holder closer to Allah SWT.

In general, *waqfs* are known as a way of distributing assets to ummah such as cemetery *Waqfs* and mosque construction *waqfs*. However, *waqfs* in contemporary era have developed in line with modernity, leading to more widespread use of *waqfs*, (Sulaim et al., 2023).

Nowadays, there are many contemporary *waqf* products that has been implement in our country. The various of *waqf* products showed that the development of *Waqf* is growing rapidly. Agricultural *Waqfs* are a type of *waqf* applied in the agricultural field, it is way to change perceptions of how *Waqfs* are implemented such as mosque *waqfs*, pondok *waqfs*, etc. In general, agricultural *waqfs* involve the transfer of land ownership to the *waqf* board which is responsible for managing and utilizing it productively in agricultural activities (Talib et al., 2023).

In Malaysia, Majlis Agama Islam Negeri (MAIN) is the main Trustee for all matters related to *waqf* in each state based on the provisions contained in Article 74 of the Federal Constitution(Talib et al., 2023). Every state had a different legal framework that can be seen in table,

Table 1:Legal Framework of *Waqf* in Each State

State	Enactment
Perlis	Enakmen Pentadbiran Undang-Undang Islam 1991
Kedah	Enakmen Pentadbiran Undang-Undang Islam (Kedah Darul Aman) 2008
Penang	Enakmen Pentadbiran Agama Islam (Negeri Pulau Pinang) 2004
Perak	Enakmen <i>Waqf</i> (Negeri Perak) 2015
Wilayah Persekutuan	Akta Pentadbiran Udang-Undang Islam (Wilayah Persekutuan) 1993
Selangor	Enakmen <i>Waqf</i> (Negeri Selangor) 2015
Kelantan	Enakmen Majlis Agama Islam Dan Adat Istiadat Melayu (Kelantan) 1994
Terengganu	Enakmen <i>Waqf</i> (Negeri Terengganu) 2016
Pahang	Enakmen Pentadbiran Undang-Undang Islam (Negeri Pahang) 1991
Melaka	Enakmen <i>Waqf</i> (Negeri Melaka) 2005
Negeri Sembilan	Enakmen <i>Waqf</i> (Negeri Sembilan) 2005
Johor	Enakmen Pentadbiran Agama Islam (Negeri Johor) 2003
Sabah	Enakmen Pentadbiran Undang-Undang Islam 1992
Sarawak	Ordinan Majlis Islam Sarawak 2001

Source: Mohamad Suhaimi, 2018

The Role of Agriculture *Waqf* in the Economic of Malaysia

Waqf, as an Islamic philanthropic mechanism, comprises four main pillars: the donor (*al-waqif*), the endowed asset (*al-mawquf*), the beneficiary (*al-mawquf 'alaih*), and the declaration of endowment (*al-sighah*). It plays a crucial role in economic development by supporting education, healthcare, and the improvement of income and living standards (Nazeri & Ab Rahman, 2021). Through the allocation of assets and resources for public welfare, *Waqf* contributes to social well-being, wealth distribution, and economic stability within communities.

One of the key contributions of *waqf* lies in its potential to alleviate poverty (Salaudeen, 2024). *Waqf* institutions provide essential support community projects such as repairing roads, aiding people with disabilities, constructing mosques and schools, and offering financial support to scholar, students and the one who need, *waqf* initiatives can help beneficiaries achieve long-term economic independence.

Next, *waqf* contribute in creating various types of new jobs that are sustainable (Nur Adevita et al., 2023). Land endowed as *waqf* can be utilized for agriculture, industrial purposes, or leased to generate income. For instance, agricultural *waqf* enables productive use of land, boost agricultural productivity, food security and employment, and reduce poverty (Al-Daihani et al., 2024). Similarly, *waqf* properties in urban areas generate rental income, which is reinvested into community development projects.

Lastly, *waqf* make economic growth by using cash *Waqf* (Fairuz Ramli et al., 2022), cash *waqf* and corporate *Waqf*, have further expanded the scope of economic contributions. Cash *Waqf* allows individuals to contribute smaller amounts collectively, leading to a significant pool of funds. These funds are invested in productive sectors, and the profits are used for charitable purposes, ensuring a continuous cycle of

community benefit. It's can strengthen the *Waqf* social financial institution ecosystem, and support infrastructure sector growth.

In conclusion, *waqf* serves as a dynamic tool for economic empowerment, addressing socio-economic disparities, and enhancing the overall well-being of communities. By fostering sustainable development and promoting social justice, *waqf* continues to be a cornerstone of economic development in the contemporary world.

Waqf Agriculture Project

Agricultural *Waqf* is a type of *waqf* utilized in the agricultural sector, representing an expansion beyond traditional uses such as places of worship. This concept has significant potential to reduce poverty and promote sustainable development. Several agricultural *waqf* projects implemented globally, including in Indonesia, Jordan, and Malaysia, have demonstrated their positive economic and social impacts. In Indonesia, an agricultural *waqf* project managed by Pimpinan Ranting Muhammadiyah (PRM), a local Islamic organization in Penatarsewu, Sidoarjo, utilizes 13,613 m² of *waqf* land cultivated with rice. The land is divided into 8 plots, managed by farmers through an *mukhabarah* contract system, with a profit-sharing ratio of 60% for farmers and 40% for PRM. This project not only supports local food needs but also improves the farmers' economic well-being, with yields from the 2019 rainy season generating approximately Rp. 7,944,700, which was channelled into education, health, and religious programs. (Rahman & Widiastuti, 2020). In Jordan, agricultural *waqf* projects integrate land management with money *waqf*, optimizing resources for agricultural and tourism development. The Ministry of Endowments manages 79 dunums of land planted with 1,346 olive trees, grapes, dates, and almonds, while another 84 dunums host 1,600 similar crops. These efforts combine economic sustainability with tourism, leveraging natural resources for broader societal benefit (Ubaid, 2017).

In Malaysia, agricultural *waqf* initiatives have successfully transformed idle *waqf* land into productive resources. For example, the Perkaya Sdn Bhd Palm Oil Plantation in Terengganu, endowed in 1992, spans 830 acres and generates approximately RM1.3 million annually, contributing to local economic development (Talib et al., 2023). In Selangor, a MD2 pineapple planting project on 6.2 acres of *Waqf* land rented from the Selangor *Waqf* Corporation (PWS) produces up to 1–2 metric tons of pineapples weekly, supporting a farmer's livelihood (Selangorkini, 2022). Similarly, the Penang Islamic Religious Council (MAINPP), in collaboration with the Malaysian Pineapple Industry Board (LPNM) and Penang Zakat Board, oversees a 2.43-hectare *Waqf* pineapple plantation in Kampung Tun Sardon, Jalan Ara Kuda. This project, managed by asnaf groups, involves 140,000 pineapple trees, with proceeds distributed as bonuses alongside regular allowances. These initiatives highlight Malaysia's strategic use of *waqf* for economic empowerment and poverty alleviation, particularly among marginalized groups like the asnaf.

METHODOLOGY

This article is a concept article, document analysis used in qualitative data research, which refers to descriptive information in oral or written form related to human behaviour. The main sources of qualitative data include written materials such as documents, correspondence, recordings, and case histories. The data collection process in this method involves in-depth document analysis, which includes studying the content of printed materials, media broadcasts, or images to understand and interpret the meaning conveyed (Jasmi, 2012). This approach is implemented systematically by identifying, categorizing, and interpreting units of information contained in the content. Therefore, this method is suitable for analysing data to meet the study objectives.

DISCUSSION

Concept of Waqf Agriculture

Waqf agriculture is a subset of *waqf* (Islamic endowment) where agricultural land or related resources are dedicated as a *Waqf* for charitable or public benefit (Al-Tulaibawi et al., 2024). This concept utilizes

productive land and its outputs to support social, economic, and environmental objectives in accordance with Islamic principles. By dedicating agricultural assets for *Waqf*, the community can benefit through increased local food production, job creation, and reduced reliance on imports (Ishak et al., 2025). Muhammad al-Syarbani in his book *al-Iqna* states that *Waqf* means withholding property rights and handing them over to Allah SWT for a specific benefit. This principle aligns with the core values of agricultural *Waqf*, which emphasize permanence, immutability, and public benefit, and can be effectively supported through various Islamic contract,

One of these contracts is *muzara'ah*, which is a partnership between the *Waqf* institution and the farmer, where the *waqf* provides the land and the farmer contributes labor and expertise. The profit is shared according to an agreed ratio, ensuring productive use of the land and benefiting both parties (Puspitasari, 2017).

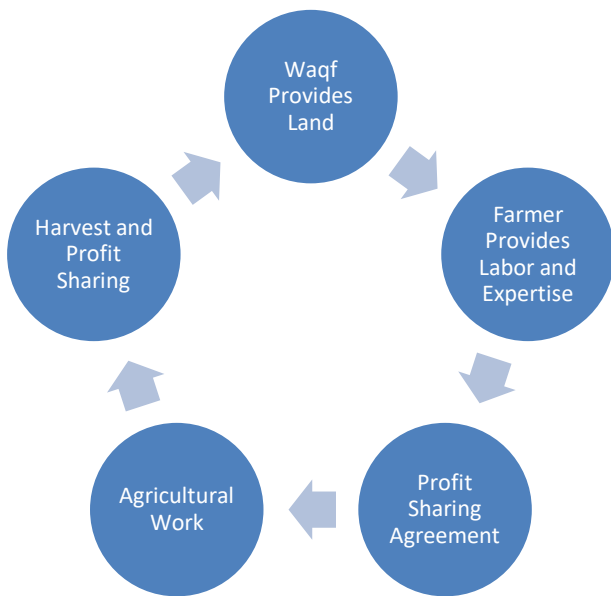


Figure 1 : Muzara'ah Contract

Next is *musaqah* contract which is involves a collaboration between the *waqf* institution and farmers to utilize agricultural land. Capital is raised from public or *Waqf* givers, eligible farmers are selected to cultivate the land, and the sales revenue is shared between both parties based on agreed terms, ensuring the land's productivity and mutual benefits (Mohamed & Mohd Shafiai, 2021).

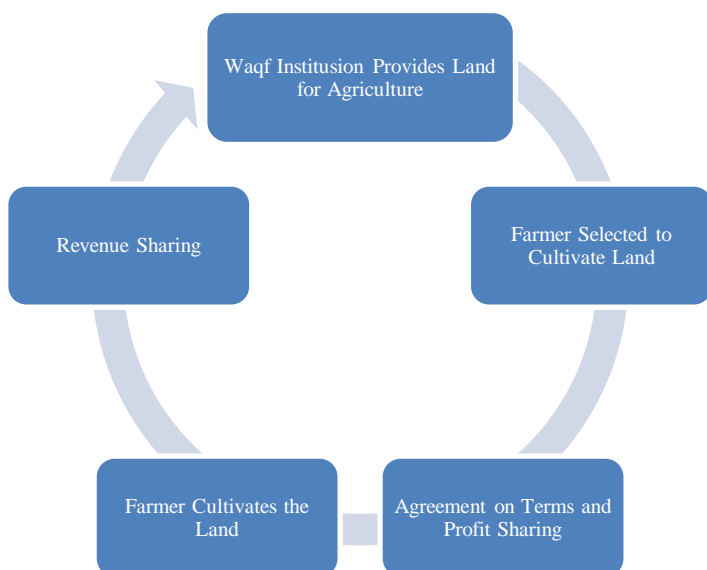


Figure 2: Musaqah Contract

Lastly, the *ijara* contract involves the *waqf* institution leasing agricultural land or assets to a farmer or organization for a fixed period and agreed rental fee. The rental income is used for charitable purposes, such as funding social projects, education, healthcare, or infrastructure development, while ensuring that the land remains productive and not left idle (Azizuddin & Azam, 2021).

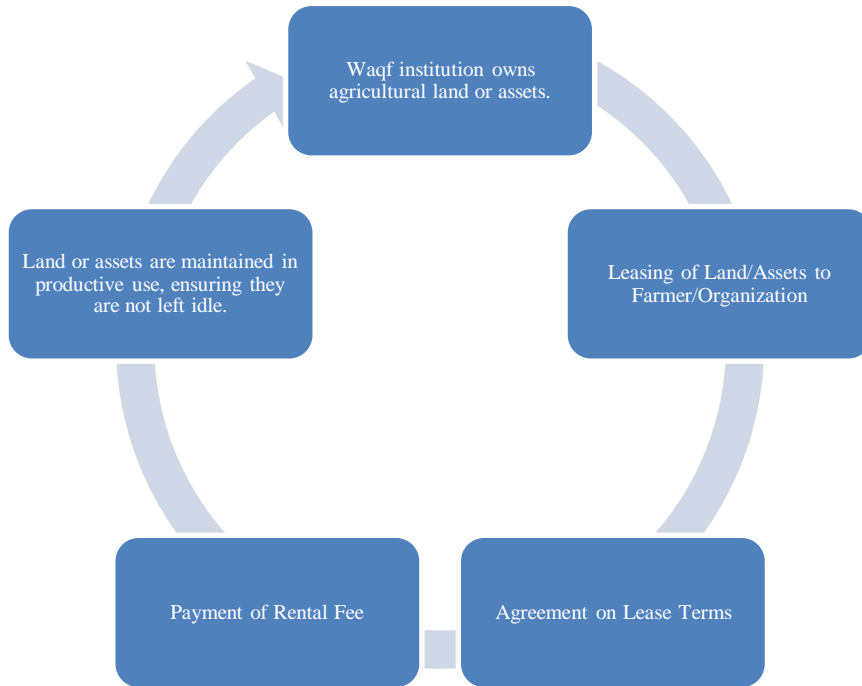


Figure 3: Ijarah Contract

By using contracts like *muzara'ah*, *musaqah*, and *ijara*, *Waqf* institutions can maximize the productivity and impact of agricultural assets. This can be help to increase social welfare, economic empowerment, and environmental stewardship.

Benefit of Waqf Agriculture

Agricultural *Waqf* offers immense potential to address critical socio-economic challenges while adhering to Islamic principles. It contributes significantly to food security, income generation, and economic growth, particularly in rural areas, fostering sustainable development and community well-being. The benefit of Agriculture *Waqf* shown is the Diagram:

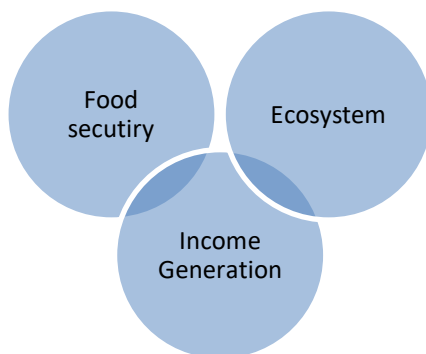


Figure 4: Benefit of agriculture *Waqf*

Food Security

Agricultural *Waqf* plays a very important role in ensuring food security by increasing local agricultural

production, addressing food shortages, and reducing dependence on imported products in Malaysia. The problem of food shortages in rural areas is more pronounced than in urban areas because food in urban areas is abundant and available in various forms that are easily available either at farmers' markets, grocery stores, especially large supermarkets that import a lot of food from abroad .

Agricultural *Waqf* provides a mechanism to help the community by utilizing available resources effectively. Through agricultural *Waqf* initiatives, idle land that is suitable for agriculture can be revived by planting basic crops, ensuring a continuous supply of nutritious food for local needs. This can support improving the living standards of farmers and rural communities and directly help reduce the problem of food shortages and hunger among vulnerable populations.

In addition, one of the most important contributions of agricultural *Waqf* is to reduce the country's dependence on imported food sources. When global crises such as pandemics, climate change, and economic uncertainty occur, it will cause world food prices to rise because high demand exceeds the market and this will cause import prices to continue to rise (Talib et al., 2023).

According to the (Yayasan Waqf Malaysia, 2022)), through the WATANI (Integrated Agricultural Endowment) project, which covers an area of 10 acres, the endowment land has been planted with Golden Melon, fertigation chili, corn, Yankee pineapple, MD2 pineapple, and horn bananas, it is expected to produce a production yield of RM90,000 to RM240,000, this will cause the country's dependence on imports to decrease, and market prices can be stabilized, because supply exceeds demand. Increasing local production and strengthening a self-sufficient food system through an agricultural endowment mechanism, can help develop a stronger national food security framework and resilience to external shocks.

Income Generation

Agricultural *Waqf* functions as a source of sustainable income generation, sustainable income can increase the economy. Agricultural land that uses the agricultural *waqf* method as a medium to conduct agriculture will obtain facilities and profits between the *Waqf* giver and the *Waqf* recipient. This approach can be obtained through Islamic contracts such as *muzara'ah*, ensuring fair and equal distribution of income between landowners and managers according to the agreed rate. This process not only maintains the operation of *Waqf* institutions but also expands their social impact.

Agricultural *Waqf* provides a stable source of passive income by providing employment opportunities to low-income groups (Haruna Babatunde et al., 2015). These groups will be given work to manage crop-related matters such as managing agricultural land and planting. The results of planting activities on *Waqf* land crops provide a lucrative return and can be distributed to workers as passive income and contribute to economic growth, especially in rural areas. For example, the Pineapple Farmers Project by Zakat Pulau Pinang is a project carried out in collaboration with four other agencies. A total of 140,000 pineapple trees have been planted with the aim of utilizing idle *waqf* land for pineapple cultivation and helping the needy. All profits from the sale of the 140,000 pineapple trees planted will be returned to the needy as a bonus, in addition to a monthly allowance that is also given periodically.(Amran, 2021)

In conclusion, this Initiative can improve the quality of life of rural residents can also drives local and national economic growth. Its multifaceted benefits address critical community needs such as food security, income stability, and economic empowerment, making it an invaluable tool to improve community livelihoods and promote equitable growth.

Ecosystem

Agricultural *Waqf* also plays an important role in contributing to the purification and restoration of land. Agricultural land that is endowed can help improve the condition of the ecosystem by planting trees, maintaining the soil, and preventing soil erosion. Agricultural *Waqf* can increase the level of organic carbon in the soil through better soil management, which in turn increases soil fertility and reduces climate change (Lessmann et al., 2022).

With the right approach to land management, agricultural *Waqf* not only helps improve the condition of abandoned land but also contributes to sustainable land restoration, which provides long-term benefits for ecosystems and communities in line with the core values of Islam, which emphasize the importance of environmental conservation and social responsibility. Through the method of agricultural *waqf*, the *waqf* can receive ongoing rewards while contributing to society and the environment. This approach not only reinforces the importance of environmental conservation but also strengthens the concept of *waqf* as a tool for social well-being and community empowerment.

Challenges of Agricultural Waqf

Agricultural *Waqf* has great potential in promoting sustainable development and economic empowerment, especially in addressing issues such as food security, poverty reduction, and environmental conservation. However, to obtain quality results, several challenges hinder the effective implementation of agricultural *waqf*. Among the main challenges is knowledge and awareness that still needs exposure about the concept of agricultural *waqf*. In addition, the lack of sufficient funds and financial resources to start and maintain agricultural *waqf* projects is also a major obstacle. In addition, agricultural *waqf* projects are also vulnerable to the adverse impacts of climate change and environmental factors, such as extreme weather, floods, or droughts, which can affect agricultural yields and the success of the project.

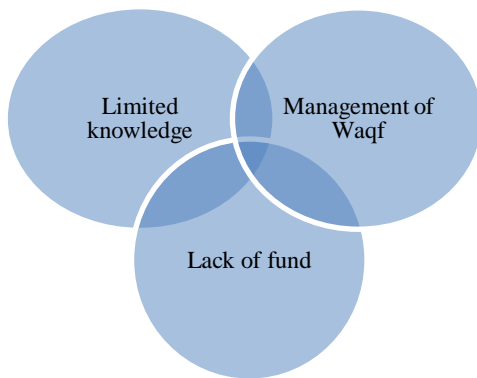


Figure 5: Challenges of Agricultural Waqf

Limited knowledge

One of the challenges in the implementation and development of agricultural *waqf* is the lack of knowledge and awareness among individuals, landowners, and local communities. The concept of agricultural *waqf*, its operations, and the benefits that can be obtained from it are foreign to the general public in line with research data from W. Mahri et al., (2024), state that involvement in agricultural *waqf* is influenced by the level of knowledge. This knowledge gap has led to limited public interest and involvement in agricultural *waqf*. Lack of knowledge in *Waqf* limits the true potential of agricultural *waqf*, thus slowing down agricultural *Waqf* projects to grow and achieve long-term sustainability.

Disclosure of the concept of agricultural *Waqf* by *Waqf* institutions is one of the factors behind the lack of knowledge in the field of agricultural *waqf*. According to Hassan et al., (2021), Effective promotion can increase awareness of *waqf*, increasing the level of awareness of the concept of agricultural *waqf* can increase socio-economic development in the *waqf* sector. Low understanding among the community of the purpose of *Waqf* in ensuring the well-being and interests of property ownership by Muslims also worsens the situation.

Furthermore, differences in agricultural *waqf* laws in each state make it difficult for the public to know the method or methods of implementing agricultural *waqf*. In Malaysia, the State Islamic Religious Council (MAIN) is the main trustee for all matters related to *waqf* in each state based on the provisions contained under Article 74, (Talib et al., 2023). Each State has its own act and different methods of implementing *waqf* and will be assisted by the Department of *Waqf*, Zakat and Hajj (JAWHAR). Differences in policies or legal frameworks regarding agricultural *waqf* result in confusion and reluctance of landowners to endow their assets with *waqf*. This indirectly hinders efforts in the development of agricultural *waqf*.

Lack of fund

Lack of adequate funds is one of the challenges in implementing agricultural *waqf*. Adequate financial resources are essential to ensure the smooth running of agricultural *Waqf* projects. Funds are needed to purchase agricultural equipment, develop essential infrastructure such as irrigation systems, storage facilities, and pay salaries to farm workers.

Without adequate funds, *waqf* land may not be fully utilized or managed, which ultimately leads to reduced productivity and limited income. MAIS (Selangor Islamic Religious Council) confirmed that lack of financial resources prevents the optimal *waqf* property, thus restricting the development of *waqf*.

Azizan et al., (2021) stated that this problem of lack of financial resources not only affects the operational aspects of *Waqf* land but also limits the expansion of new *Waqf* initiatives. For example, In Sabak Bernam, Selangor, there was a case where a 25-acre *waqf* land could not be cultivated due to the lack of sufficient financial resources. The proposed oil palm plantation had to be postponed and stalled due to a lack of development capital to implement the project of RM26,000 (Mat zain et al., 2022). The high reliance on voluntary contributions and donations, which are uncertain, will increase the level of difficulty in sustaining long-term projects or investing in modern agricultural innovations.

Management of Waqf

The challenges of agricultural *waqf* is the management of *waqf* assets. The main issue is the lack of competent nazhirs, *waqf* managers who are responsible for ensuring that the use of *Waqf* assets is done correctly and effectively. The professionalism of the nazhir must have convincing characters, namely equality, equity, loyalty, and accountability (Laelah, 2020). A Nazir or *waqf* manager who does not achieve sufficient levels of transparency and accountability will cause donors and stakeholders to be less interested in *Waqf* initiatives. Good governance in an organization will lead to encouraging performance. This lack of expertise often leads to inefficient management practices and suboptimal use of *Waqf* resources, which in turn prevents the full potential of benefits.

According to M. I. H. Kamaruddin et al., (2024), the absence of uniform reporting standards in *waqf* management also contributes to management problems. This will make the systematic reporting process difficult, and there will even be problems with transparency and accountability in the management of *waqf* assets. This deficiency has caused *waqf* management to fail to communicate information to stakeholders, thus reducing public trust in *waqf* initiatives. Therefore, uniform reporting standards are very important to ensure that every information regarding the use and impact of *waqf* assets can be communicated clearly, thus helping to increase public credibility and confidence in *waqf* management.

The absence of professional and skilled management has an impact on management problems. Ineffective operations result in low productivity, reduced income, and failure to achieve *waqf* goals, especially in improving economic well-being and addressing social issues such as food security. *waqf* managers, as planners and managers of *Waqf* programs in the agricultural sector, need to increase their capacity, professionalism, and transparency to strengthen public trust and effectively achieve *Waqf* goals (Sunarmo & Majid, 2024). Without strategic planning and innovative approaches, agricultural *waqf* projects continue to lag behind and are unable to adapt to modern challenges such as climate change and growing market needs.

CONCLUSION

Agricultural *waqf* is an islamic financial system that has the potential to address socio-economic challenges. agricultural waqaf act as a medium to empower the economy and guarantee the foods security sector in addition to reduce the rate of illustrated lands suitable for agriculture. this method can be implemented by using contracts such as muzara'ah, musaqah, and ijara. agricultural *waqf* is able to maximize the productive use of land and adhere to islamic principles. among the benefits of implementing agricultural *waqf* are improving food security, generating sustainable income by providing employment opportunities, and supporting environmental sustainability.

However, challenges such as limited public awareness, lack of funds, and inefficient management prevent agricultural *waqf* from being fully utilized. Future studies can be developed by examining the success of agricultural *waqf* projects and assessing the extent to which they can contribute to food security and socio-economic development.

Future research should be conducted by focusing on empirical studies to assess the long-term impact of agricultural *waqf* projects, especially in contributing to national food security and economic empowerment. By addressing these challenges and leveraging the inherent benefits, agricultural *waqf* can be a key medium in achieving equitable socio-economic goals, ensuring food security, and promoting environmental conservation in line with Islamic principles.

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