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## Implementation of Qur'anic Waqf for Prospective Brides in KUA Sungai Beremas

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**ABSTRACT** This writing is motivated by the existence of an incident in the community, namely in the Beremas River area, where in this area every bride and groom who want to get married are required to provide waqf in the form of an al-Qur'an, of course, this becomes an interesting issue to discuss. studied more deeply because in classical fiqh the object as waqf is in the form of valuable goods such as land that will be used for the benefit of the people, while what if waqf is used with the Qur'an? The research method that the author uses in this research is the approach of this research using a qualitative approach which is a research procedure that produces descriptive data in the form of written or spoken words from the people and actors of interest, as well as conducting interviews with KUA Sungai Beremas officers. From this research, it can be concluded that the implementation of waqf al-Qur'an is a new tool that makes it easier for people to make waqf and also to introduce to prospective followers that waqf does not have to be expensive and valuable. This activity is a good thing because it fosters the enthusiasm of the community to make waqf even in small amounts. However, the waqf of the Qur'an must be distributed in the right and correct way so that the purpose of the waqf is channeled to the community.

**KEYWORDS** Implementation, waqf, al-Qur'an

### INTRODUCTION

Waqf is a problem that has no end if studied more deeply. Waqf al-Qur'an is a waqf in the form of al-Qur'an as a waqf object given by a couple who wants to get married at the Religious Affairs Office in Sungai Beremas District. Waqf is a problem that has been regulated in both classical and contemporary fiqh books, so if you want to study waqf, it is not a new thing. However, the problems about waqf never go away, where the highlight is the object that is used as waqf. In the classical books, the objects used as waqf are land, wells, and other useful objects for the benefit of the people, as times developed, the objects used as waqf have become diverse and no longer follow what is

in the classical books, which can be in the form of money. Waqf money according to fiqh scholars is something that is allowed based on the prophet's hadith which means "Abdullah ibn Umar, he said: Umar (my father) got a piece of land in Khaibar, so he came to the Messenger of Allah and said: "I got a piece of land in Khaibar that I do not just want to get the property alone, so what will you tell me with the land? The Messenger of Allah replied: If you wish, keep the principal of the land, and give in charity from its produce." So, Umar gave in charity with the proceeds of that piece of land, he did not sell or give the land away, nor did he bequeath it. His charity, he distributed to the poor, and relatives, freeing slaves, fit sabadilla, guests, and ibnu sabil, and he did not forbid others to take and

*eat from it as long as it was reasonable, or to feed his friends as long as it was not to enrich himself.*

Another reason that allows for waqf money is to make it easier for people to do waqf where people think that waqf must use expensive objects but with waqf money, everyone can do waqf. Another problem that has surfaced recently is the problem of waqf with al-qur'an that occurs at the KUA Sungai Beremas, namely every prospective bride who wants to get married is required to give waqf in the form of one al-qur'an as a waqf object. This attracts the author to examine more deeply the implementation of al-Qur'an waqf that occurs in the community.

Some studies that have been conducted on waqf are as follows: The Role of Zakat, Infaq, Shadaqah, and Waqf in Empowering the Ummah's Economy (Alamah, 2011), Waqf Utilization amid the Covid-19 Pandemic in the Perspective of Maqashid Al-Syariah, The Role of Islamic Philanthropic Institutions in Overcoming Community Economic Turbulence in the Situation of the Covid-19 Pandemic (Al-Faqih, 2020), Distingsi Pemberdayaan Masyarakat Melalui ZISWAF in Improving the Community Economy. This study is useful for complementing previously conducted studies (Tiswami, 2016).

## METHODS

The research method that the author uses in this research is a qualitative approach which is a research procedure that produces descriptive data in the form of written or spoken words from people and actors of interest. The purpose of this approach is to gain a deeper understanding of the research subject (Koentjaraningrat, 1997). Regarding data sources, the author uses primary sources, namely books, journals, or other documents related to this article. And an interview with one of the KUA Sungai Beremas employees.

This study in the process of collecting data has several stages as found by Miles and Huberman as quoted by Sugiyono (Sugiyono,

2020, p. 321) in his book there are several stages, namely: the first is data collection, the initial data collection process that the author did was through news pages on the official KUA Sungai Beremas website such as Sumbar Pasaman Barat news, and the next process is the author interviewed was with one of the KUA employees. The next stage is data reduction where in this process after the data collected is collected the author classifies data that can be used in research and data that cannot be used in the study. The next stage is data presentation after the data is grouped, the data obtained is presented in the form of a description. The next stage is drawing conclusions where in this process through the data that has been obtained and collected, conclusions will be presented based on these data.

## RESULT

Waqf is giving or making property or objects that can be taken advantage of and using the proceeds in the way of Allah, waqf aims to take advantage of the property without spending the object. Waqf objects cannot be owned, sold, inherited, and then cannot be donated even though they are donated for religious purposes (Hakim, 1977). The basis for the establishment of waqf is as follows:

According to some scholars, waqf is divided into two, namely: Expert waqf also known as giving waqf aimed at certain people, whether the gift is to the family of the waqf or to other parties that have been determined, this is called expert waqf. The second is khairi waqf, which is waqf intended for the benefit of the entire community, such as giving land waqf to build mosques, hospitals, homes for orphans and so on that are used together (Direktori Pemberdayaan Wakaf, 2006, p. 378).

Meanwhile, based on the time limit, waqf assets can be divided into two, namely: perpetual waqf, which means perpetual waqf is waqf in the form of eternal goods such as land, buildings, and movable objects. The second is temporary waqf, which means waqf

by using objects that are easily or will be damaged or waqf which is also based on the wishes of the waqif to endow an object for some time such as one year, two years (Hanna, 2010, p. 210).

As for the use of waqf assets, waqf is divided into two, namely direct waqf which is given directly to be taken advantage of such as mosques that can be used directly by worshippers, schools that can be used directly for schools and hospitals that can be used for the treatment of sick people. The second is productive waqf where waqf assets are used for their benefits and the results are used for waqf, such as waqf given for plantation land, then the proceeds from the plantation are waqf (Hanna, 2010).

Waqf is declared valid if its pillars and conditions are met. There are four pillars of waqf, namely: Wakif is a person who gives waqf property, where the person who does the waqf should first have an object that wants to be waqf, has reached puberty, is of sound mind and without coercion from other parties (Azzam, 1983, p. 377). Mauquf The waqf asset must be an object that belongs to the waqf donor himself, it cannot belong to someone else, and the waqf object is an object that can last a long time. Therefore, the waqf object must be a useful object for the benefit of the people (Rahmad, 2018, p. 85). Nazhir is a person who receives waqf property and manages the waqf property, a person who acts as a nazhir should be a person who can be trusted by the sipewakaf or based on regulations in Indonesia nazhir is a person who has been appointed or a person who has been authorized to manage waqf property by the State. Hiqhah is a statement from the endower to the nazir either verbally in writing or by gesture.

Waqf al-Qur'an is a practice whose rewards will continue to flow for the donor even though the donor has passed away. Waqf is classified as a jariyah charity, this is by the prophet's hadith, as follows:

عن ابى هريرة ان الرسول الله صلى الله عليه وسلم قال: إذا مات ابن آدم انقطع عمله الا من ثلاث, صدقة جارية, او ولد صالح يدعوه رواه مسلم

Meaning: "It was narrated from Abu Hurairah, that the Prophet said: "It was narrated from Abu Hurairah that the Messenger of Allah (saw) said: 'When the descendant of the Prophet Adam (man) dies, his deeds will be cut off, except for three things, namely from charity (waqf) or knowledge that is utilized, or righteous children who pray for him."

Waqf al-Qur'an is one of the deeds that are very honored and very beneficial for the people, where every letter that is read will provide rewards to those who endow the al-Qur'an. In addition, Waqf al-Qur'an has advantages, including:

1. Quality. The Qur'an to be donated is a good quality printed Qur'an.
2. According to your ability. You can donate any number of Qur'ans. One, Two, Ten, or as many as you can afford.
3. Right recipient. The waqf Qur'an can be distributed by us or sent to you to be distributed to recipients in need.
4. Distribution Report. You will receive a Qur'an waqf distribution report in the form of documentation and financial accountability.
5. Easy. You can participate in Qur'an waqf with an easy process and can be done wherever you are.

Regarding waqf objects that are replaced with al-Qur'an, as well as cash waqf that is used is the benefit of the money as well as al-Qur'an waqf that is used is the benefit of the al-Qur'an, namely people using the al-Qur'an as a means of worship, the rewards will flow to the person who endowed it.

Waqf al-Qur'an is a waqf activity carried out in the form of al-Qur'an as the object being waqf. Waqf al-Qur'an at KUA Sungai Beremas is one of the activities that must or must be carried out by every bride and groom who wants to get married.

The value contained in the waqf al-Qur'an by the bride-to-be is one form of solidarity, which is to strengthen silahturrahmi and togetherness in the community because, at the beginning before the waqf, al-Qur'an many mosques did not have al-Qur'an or al-Qur'an that was used was damaged or was not suitable for use. Likewise, TPQ spread throughout the Air Bangis area where TPQ students often fight over al-Qur'an because of inadequate al-Qur'an facilities. According to the recognition of one of the Sungai Beremas KUA employees, this is what prompted the policy. It is hoped that with this policy, the need for al-Qur'an, especially in mosques, musholla, and TPQ in the area, will not experience a shortage of al-Qur'an stock.

In addition, the background of the existence of al-Qur'an waqf for prospective brides is due to the lack of public interest in waqf, this is evidenced by the small number of waqf objects. With this policy, it is hoped that prospective brides who want to start a new household life can endow even with a small object, namely an al-Qur'an. This waqf al-Qur'an should encourage people to do waqf both in the form of valuable objects such as land, and buildings, and both money and al-Qur'an.

Here the author will attach a photo of al-Qur'an waqf at KUA Sungai Beremas as follows:



According to one of the KUA Sungai Beremas employees, Armizen Wahid, this waqf al-Qur'an activity is an activity that has become a habit for every cat who wants to carry out a marriage and register a marriage at the KUA Sungai Beremas. The waqf al-qur'an activity is an activity that has existed from 2019 until now with the submission process when the catin finishes filling in the data deemed necessary for marriage and following the marriage guidance with the head of the KUA followed by the procession of submitting the waqf al-qur'an by the catin to the head of the KUA Sungai Beremas.

Regarding the distribution of al-Qur'an waqf, according to Mr. Mizen, after the al-Qur'an that was collected was quite a lot, then the al-Qur'an was given to those in need, for example by giving it to Mosques, Musholla, TPQ throughout the Air Bangis area. Because there is still a limited number of al-Qur'an obtained, each mosque and musholla is only given 10 pieces of al-Qur'an each.

The policy to implement this waqf al-Qur'an is a good thing because this is a new form of innovation to encourage people to do waqf. So far, people's understanding of waqf is only in the form of expensive objects such as land, buildings, mosques, and others, of course with the existence of al-Qur'an waqf it is easier for people who do not have a lot of money to endow. With this policy, the number of waqf donors in that place has increased.

However, what should be more considered here is that making it compulsory is somewhat inappropriate because in carrying out waqf there is no element of coercion but only the willingness of the waqf donor. If those who do object and feel unwilling to do so, of course, this is not good and the blessing of the waqf will not arrive. Another highlight of the implementation of the al-Qur'an waqf here is the disbursement of the waqf object, the waqf given by the prospective bride and groom should be immediately distributed to those in need, so that the al-Qur'an waqf object is only stacked as a display because if the benefits are not channeled then there is no use for the person

who endowed, this is the biggest challenge for the nazir who received the waqf property, namely the KUA Sungai Beremas employee because the waqf object is a mandate that must be delivered.

## CONCLUSION

Waqf in the form of al-Qur'an is permissible because al-Qur'an is also one of the objects that are very useful for the community. Of course, if the Qur'an waqf is made a waqf then every person reading the Qur'an flows the reward for the person who gave the waqf.

The waqf al-Qur'an activity is one of the good things to be carried out because through this activity the community becomes enthusiastic about giving waqf, who used to think that waqf could only be done by rich people, but with the waqf al-Qur'an the community becomes enthusiastic about waqf and waqf can be done by anyone, especially for prospective brides who want to carry out marriage, besides that this waqf al-Qur'an activity can also help mosques and mosques that need al-Qur'an.

This waqf al-Qur'an program should be developed not only for prospective brides but ordinary people or the general public should also be allowed to do waqf al-Qur'an, so that this program is running properly and not burdensome or burdensome for prospective brides and the main purpose of implementing this waqf can be achieved, namely providing understanding to the community that with al-Qur'an you can endow it, not necessarily with expensive objects, namely land.

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