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## REVITALIZING *WAQF*: A JOURNEY THROUGH ITS RISE, COLLAPSE, AND REFORM

ANWAR ALLAH PITCHAY<sup>a\*</sup>, NOOR SHAHDEENA RAMLAN<sup>b</sup>,  
MOHAMAD ISA ABD JALIL<sup>c</sup> & RIRIN TRI RATNASARI<sup>d</sup>

<sup>ab</sup>*School of Management, Universiti Sains Malaysia*

<sup>c</sup>*Faculty of Business, Economics and Accountancy, Universiti Malaysia Sabah*

<sup>d</sup>*Faculty of Economics and Business, Universitas Airlangga*

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### ABSTRACT

This manuscript delves into the historical evolution, decline, and potential reform of the *waqf* system, a pivotal institution in Islamic civilization. *waqf*, an Islamic endowment of property to be held in trust and used for charitable or religious purposes, has significantly influenced socio-economic and cultural landscapes in Muslim societies. Beginning with its establishment by Prophet Muhammad (PBUH) and its flourishing during the Umayyad and Abbasid periods, the *waqf* system facilitated the development of essential public infrastructure, including mosques, schools, and hospitals. However, the system faced challenges and decline, particularly during colonial rule, which disrupted its management and reduced its effectiveness. This study examines the foundational principles of *waqf*, its historical significance, the reasons for its decline, and contemporary efforts to revive and reform *waqf* institutions. Through a comprehensive analysis, this manuscript aims to highlight the enduring relevance of *waqf* and propose strategies for its revitalization to address modern socio-economic needs.

**KEYWORDS:** *WAQF, ISLAMIC CIVILIZATION, HISTORY OF WAQF, FINANCIAL ENDOWMENTS, SOCIO-ECONOMIC DEVELOPMENT*

### ABSTRAK

Manuskrip ini menyelidiki evolusi sejarah, kemerosotan, dan potensi pembaharuan sistem wakaf, sebuah institusi penting dalam tamadun Islam. Wakaf, suatu wakaf harta Islam yang akan dipegang secara amanah dan digunakan untuk tujuan amal atau keagamaan, telah mempengaruhi landskap sosio-ekonomi dan budaya dengan ketara dalam masyarakat Islam. Bermula dengan penubuhannya oleh Nabi Muhammad (SAW) dan berkembang pesat pada zaman Umayyah dan Abbasiyah, sistem wakaf memudahkan pembangunan infrastruktur awam yang penting, termasuk masjid, sekolah, dan hospital. Walau bagaimanapun, sistem ini menghadapi cabaran dan kemerosotan, terutamanya semasa pemerintahan kolonial, yang mengganggu pengurusannya dan mengurangkan keberkesannya. Kajian ini mengkaji prinsip asas wakaf, kepentingan sejarahnya, sebab kemerosotannya, dan usaha kontemporari untuk menghidupkan dan memperbaharui institusi wakaf. Melalui analisis yang komprehensif, manuskrip ini bertujuan untuk menonjolkan kerelevanan

\* CORRESPONDING AUTHOR: Anwar Allah Pitchay, School of Management, Universiti Sains Malaysia, Malaysia. E-mail: [anwarap@usm.edu](mailto:anwarap@usm.edu)

berterusan wakaf dan mencadangkan strategi untuk menggiatkan semulanya bagi menangani keperluan sosio-ekonomi moden.

*KATA KUNCI: WAKAF, TAMADUN ISLAM, SEJARAH WAKAF, WAKAF KEWANGAN, PEMBANGUNAN SOSIO-EKONOMI*

## 1. INTRODUCTION

*Waqf* is an Islamic charity system established by Prophet Muhammad (peace be upon him- hereinafter pbuh)<sup>1</sup> at the early age of Islam. Word *waqf* is an Arabic term literally means “restraining” and “prevention” which is recognized by the Islamic law as one of the voluntary charitable acts that becomes a source of financing for the development of social and economic of society. *Waqf*, in Arabic, is hold, confinement or prohibition. In North and West Africa *waqf* (pl. *Awqaf*) is also called Habs (plural is known as Ahdas or Hubus). The word *waqf* is used in the Islamic Law in the meaning of holding certain property and preserving it for the confined benefit of certain philanthropy and prohibiting any use or disposition of it outside its specific objective. This definition accords perpetuity to *waqf*, i.e., it applies to non-perishable properties whose benefit and usufruct can be extracted without consuming the property itself. Therefore, *waqf* widely relates to land and buildings. Muslim scholars believe that the first *waqf* ever established was the Ka'bah in Makkah, as it is mentioned in the Qur'an (3:96) as the first place of worship to be established for mankind. Masjid al-Quba in Madinah was the first *waqf* in Islam, followed by Masjid al Nabawi, which was constructed by the Prophet (pbuh). Such *waqf* can fall under the category of religious *waqf*, though *waqf* can also serve other purposes, including family *waqf* and philanthropic *waqf*. Muslims all over the world are familiar with the *waqf* practise as an investment for promoting social goodwill, and throughout history, Muslims have donated their properties to *Awqaf* for the benefit of mosques, hospitals, educational institutions, social and charitable organisations, and other good causes. The word habs was used for *waqf* by the Prophet Muhammad (pbuh) and became commonly known as such in the Maliki School. Today, the concept of *waqf* exists in the West and other countries under the name's foundations, endowments, and trusts. The following section provides the underlying pillars of *waqf*.

### *Nature of Waqf Assets*

The nature of *waqf* is refers to the types of development which has been practised at the beginning of the *waqf* development. The history evidenced THREE (3) categories of the *waqf* development; (1) Religious *waqf*; (2) Philanthropy *waqf* and (3) Family *waqf*.

### Religious *Waqf*

In Islamic history, the first known *waqf* is the mosque of Quba in Madinah, a city 400 kilometers north of Makkah, built upon the Prophet Muhammad's arrival in 622 C.E. Today, it stands on the same site with a new and enlarged structure. Six months later, the mosque of the Prophet (pbuh) in the center of Madinah followed. Mosques and real estates designated to provide revenue for mosque maintenance and operating expenses fall under the category of religious *waqf*. Religious *waqf*, in any society and religion, contributes to social welfare by fulfilling people's religious needs and reducing the direct cost of providing religious services for future generations. Interestingly, in Islamic religious *waqf*, Shariah does not grant religious bodies, individuals, or leaders' managerial privileges or beneficiary rights on religious grounds. An Imam or preacher may be entitled to benefits from the revenues of a religious *waqf* only if the *waqf* founder specifically assigns such benefits to the name or position.

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<sup>1</sup> It is highly encouraged in Islam that, when any prophet's name is mentioned, we have to say “peace be upon him” after mentioning any of the prophets' name.

### Philanthropic *Waqf*

Philanthropic *waqf* constitutes the largest proportion of *waqf* contributions, with the primary aim of providing basic necessities to society. These activities focus on benefiting the broader community, including non-Muslims. This type of development encompasses education, healthcare services, infrastructure like roads, bridges, and dams, as well as animal and environmental protection (Kahf, 1999). The first philanthropic *waqf* was initiated by Prophet Muhammad (pbuh). For instance, a man wrote to Prophet Muhammad (pbuh), expressing his wish to donate his seven orchards to him after his death. Four years later, the man passed away, and Prophet Muhammad (pbuh) took possession of the orchards, declaring them as *waqf* to benefit the poor and needy. Another example is Caliph Umar, who dedicated his palm orchard as *waqf* to support the needy, travellers, and for the sake of Allah (SWT).

### Family *Waqf*

Family *waqf* has its own unique characteristics compared to other types. It focuses on the usufructs of the *waqf* assets, with benefits designated exclusively for the founder's family members, such as children and descendants. There are several examples of family *waqf* practices by the companions of Prophet Muhammad (pbuh). For instance, Abu Bakr Al-Siddiq made his house a family *waqf* to benefit his children and descendants. A large number of family *waqf* were created by the companions of the Prophet (S.A.W.). It is reported in Fath al-Qadir, Vol.2, p.844 (Lucknow, 1875) on the authority of Ibn al-Humam that Abu Bakr Siddiq made *waqf* of his house for his children. Sa'ad bin Abi Wiqas made *waqf* of his house in Medina and Egypt for the benefit of his children.

### *The Pillars of Waqf*

The *waqf* instrument is categorized as a voluntary donation, similar to other forms of donations in Islam such as *Sadaqah* and is based on a unilateral contract rather than bilateral or quasi contracts. A unilateral contract means that the donor who donates an asset does not need to obtain mutual acceptance from the recipient. This means the contract is established solely on the donor's willingness to give their assets, which then belong to the recipients. However, in the context of *waqf*, there are distinct and unique pillars that set it apart from other voluntary donations. The following are the three (3) pillars of *waqf*.

#### Perpetuity of *Waqf* Asset

Perpetuity is one of the main characteristics of *waqf*. This refers to fixed assets declared for *waqf* purposes, which must be perpetual in nature. The declaration of a *waqf* asset is considered legally binding, ensuring that the properties will benefit society and exist until the Day of Judgment. For the donor, the perpetual characteristic allows them to continuously receive rewards from Allah (SWT) as long as the properties are used and benefiting the beneficiaries and the public. Kuran (2001) states that for Muslims, *waqf* is an act that enables someone to contribute their good deeds to people continuously, even after their death. Abu Hurayrah (ra) narrated that Prophet Muhammad (pbuh) said:

*"When a man dies, his acts come to an end, except in three cases: an on-going charity, knowledge from which people continue to benefit, and a righteous child who prays for him."*

(Sahih Muslim, vol. 3)

*Waqf* enables a person to receive accumulating rewards from Allah SWT as long as the property benefits the beneficiaries and the public. For example, if someone declares their building to be used for academic purposes, such as a library or an Islamic school, the donor will continuously earn rewards from Allah SWT as long as the building serves its purpose. The perpetual nature of *waqf* property ensures that the beneficiaries and the public receive tangible benefits from the *waqf* property indefinitely. Laldin *et al.* (2006) noted that *waqf* properties were historically used for schools and educational centers. For instance, Al-Azhar University in Cairo, Egypt, established over 1,000 years ago, is based on *waqf*. The perpetuity characteristic of *waqf* has been debated by some scholars, who

argue that the donor has the right to revoke the *waqf* (see Bradley, 2006). However, the majority of scholars agree that perpetuity is an essential characteristic of *waqf* properties (Sadeq, 2002; Mashitoh, 2006).

#### Irrevocability of *Waqf* Asset

Second main characteristic of *waqf* is irrevocability. This mean the donor who declared his/her assets for *waqf* purpose is permanent and the owner does not have any right to revert and declared the donated assets for his private use. The definition of *waqf* clearly stated that *waqf* indicates the owner has no right to use the *waqf* assets for his private purposes and the assets are belonging to Allah SWT which to benefit the society continuously. Powers (1999) says that *waqf* assets has an immediate effect on the property which the donor do not has right to revoke. This mean the ownership of the *waqf* property is basically transferred to Allah SWT even though, what is belonging on this earth and outside of the earth are belonging to Allah SWT. Laldin *et al* (2006) also agree that Allah SWT is the owner of a property which has been declared as *waqf* and the donor does have any right to revoke his agreement of *waqf*. Irrevocable characteristic also become an issue for some cases where the property allocated is not suitable for any development and use. In this special case, the *waqf* contract or agreement can be revoked, and certain requirements have to be fulfilled before the revocation. Kahf (2007) says that the requirement that need for revocation is replacement of another property which can benefit the beneficiaries and public. He stated that, the identified *waqf* property is only revoking once the similar replacement is supplied. The objective of the original *waqf* contract is still same with the replaced property where the benefit of the property must be same with the donor wish, which to benefit the beneficiaries and public. Basically, this decision is made by Muslim Jurist with the assistance of expert such as economics and land experts (Gerber, 2002).

#### Inalienability of *Waqf* Asset

Inalienability is the third main characteristic of *waqf* contribution. The concept of inalienability is embedded in one of the hadith of Prophet Muhammad (pbuh).<sup>2</sup>Gaudiosi (1988) stated that any property that attached with inalienability characteristic is prohibited to involve with sale, mortgage, gift, collateral, inheritance, and any transaction of inalienability. Mashitoh (2006) says that *waqf* property cannot use for sale, gift or inheritance and she provided an example, an enactment of a states in Malaysia, which stated that “any *waqf* that already been enforced, cannot be sold or given as a gift by the Waqif (donor) or inherited by any person”. This shows that the responsible authorities have to ensure that the *waqf* property is used based on the donor objectives and benefits the beneficiaries. Kahf (2007) says that this characteristic enable the *waqf* property is used effectively and also to mitigate mishandling of the *waqf* income. Hence, this characteristic helps to protect the *waqf* property and maintain its purpose to serve and benefit the beneficiaries and public. The above three main characteristics of *waqf* are basically closely intertwine. For example, *waqf* properties have to maintain its perpetual in order to ensure inalienability and irrevocability characteristics exist. Fundamentally, these three main characteristics are attached to *waqf* assets with the purpose to guarantee the assets are continuously benefited the beneficiaries and public.

#### *Participants of Waqf*

Basically, in any transaction or exchange, at least two parties will involve, i.e. buyer and seller, and donor and beneficiary. For *waqf* or any act of donation we called the parties involved are donor and beneficiary. Furthermore, in *waqf* donation is required another party called Mutawalli or manager that exists between donor and beneficiary. Mutawalli is responsible to manage the *waqf* assets according to donor objectives and benefit the beneficiaries. The following sections explain in detail on the parties in involve in *waqf* contribution.

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<sup>2</sup>See an example of Umar (ra) where the prophet (pbuh) asked Umar (ra) not to sell the Khaybar property and give the property as a gift and inherited.

### The Founder of *Waqf*

The founder (some studies used the term donor or *Waqif*) is referring to the person who declares his/her assets for *waqf* purpose. There are some conditions that a donor has to fulfil, such as the donor must be in full possession of his physically and mentally when he/she declares, be of age and not a slave (free man). Then, the person also has unrestricted ownership for the particular assets which donate for *waqf* (Gaudiosi, 1988). Furthermore, the donor has to specify his intention or his/her objective, whether the donated assets is for specific or general *waqf* and normally agreement is made in writing (orally declaration also allowed) but writing is to avoid conflict or misunderstanding in the future and also for documentation purposes. The role of donor toward his/her assets is no longer active, the manager or trustee of the *waqf* property will take in charge to utilise the property according to the donor objectives. This practised is opposite to corporate and private company where the donor or usually called as shareholders basically are the resources provider and play significant role to ensure their capitals are used effectively and efficiently. In *waqf* practice, the donor has no longer power and says on his/her *waqf* assets, and the selected trustee has the responsibilities to develop the *waqf* assets. Mashitoh (2006) says that the donor believes that his/her responsible toward the assets is no longer active and ownership of the assets is transferred to Allah SWT.

### Beneficiaries of *Waqf*

The beneficiaries of the *waqf* are another important party who are stated in *waqf* agreement which can be general public or specific group of recipients such as family. The founder of the *waqf* contribution will determine the beneficiaries. The trustee is responsible to channel the contribution of *waqf* to the specify beneficiaries that declare by the founder. The beneficiaries will continuously be receiving the benefit as long as he/she is still qualified to receive the benefit as per stated in *waqf* agreement (Gaudiosi, 1988). Beneficiaries also has passive role like the donor and fundamentally the trustee will govern the assets of the donor and will channel the assign assets to the beneficiaries. The right of the beneficiaries possess is the detail information of the *waqf* assets which the trustee has to consult and advise to the beneficiaries, i.e. beneficiaries have to aware of the information that stated in *waqf* agreement, including the action and decision of the trustee.

### Trustee of *Waqf*

The third participant in *waqf* agreement is Mutawalli or trustee. The trustee is a person who appointed by the donor to manage the assigned assets for the benefit of the beneficiaries. The managers are given sole authority to manage the administration of *waqf* assets and any decision taken by the manager must be within the Islamic law and made for common good. Furthermore, the manager also has to ensure the beneficiaries are continuously receiving benefit from the *waqf* assets (McChesney, 1991). In current situation, the task of trustee is passed to group of people such as entities rather than an individual. The duties that hold by the managers are safeguarding the assets, collection of *waqf* income and channel the income to beneficiaries (Gaudiosi, 1988). In this section, the discussion is focusing on the fundamental information of *waqf* instrument which highlights based on the theoretical and practical perspective of *waqf* since the execution of the *waqf* assets during the Prophet Muhammad pbuh.

## 2. THE RISE OF *WAQF* SYSTEM

The *waqf* system is a unique institution of Islamic civilization that has played a significant role in shaping the socio-economic landscape of the Muslim world. The term *waqf* is derived from the Arabic root word "waqafa," which means to hold, detain, or stop. In the Islamic context, *waqf* refers to a legal instrument that enables the endowment of a property, its income, or its benefits for charitable, religious, or philanthropic purposes. The *waqf* system has a long and rich history, dating back to the early days of Islam, and has been instrumental in the rise and development of Islamic civilization. The origins of the *waqf* system can be traced back to the time of the Prophet Muhammad (peace be upon him) who encouraged the act of charitable endowment. This practice gained popularity during the Umayyad and Abbasid periods of Islamic history, with the construction of numerous *waqf* institutions for the advancement of religious, educational, and social causes. The *waqf* system was not only

limited to the Muslim world but also spread to other parts of the world through the influence of Islamic civilization. In India, for example, the *waqf* system was introduced by the Mughal rulers, and it became an integral part of the Indian social fabric.

The *waqf* system provided a means for the accumulation and distribution of wealth within the Muslim community, which led to the creation of a robust socio-economic infrastructure. This infrastructure consisted of institutions such as mosques, schools, hospitals, and orphanages, which provided essential services to the public. The *waqf* system also facilitated the development of commercial and agricultural enterprises, which led to the growth of trade and commerce within the Muslim world. The rise of the *waqf* system had a significant impact on the development of Islamic civilization. It provided a means for the accumulation and distribution of wealth, which led to the creation of a robust socio-economic infrastructure. The *waqf* system also played a vital role in the advancement of education and knowledge, which led to the establishment of numerous centers of learning and the flourishing of Islamic scholarship. The *waqf* system also contributed to the development of art, architecture, and culture, which are still visible in the monuments and buildings, that dot the Islamic world. For examples, *waqf* development throughout history demonstrates the significant impact that *waqf* endowments have had on the development of various institutions and landmarks. One such example is the Al-Azhar University in Cairo, Egypt, which was founded in 970 CE and has been supported by *waqf* endowments throughout its history. Another example is the Grand Bazaar in Istanbul, Turkey, which was built with *waqf* endowments in the 15th century and has become one of the world's oldest and largest covered markets. The Qutb Minar in Delhi, India, is another example of *waqf* development, built in the 13th century with *waqf* endowments, and the Sultan Hassan Mosque in Cairo, Egypt, was also built with *waqf* endowments in the 14th century. These examples illustrate the continued importance of *waqf* endowments in supporting charitable, religious, and philanthropic causes in the Muslim world (Kuran, 2001).

In all, the *waqf* system has been an integral part of Islamic civilization and has played a vital role in the development of the Muslim world. It has provided a means for the accumulation and distribution of wealth, the advancement of education and knowledge, and the development of art, architecture, and culture. The *waqf* system has left an indelible mark on the world, and its legacy continues to inspire new generations of Muslims to contribute to the betterment of society.

### 3. THE COLLAPSED OF *WAQF* SYSTEM

The *waqf* system becomes an important tool for the development of social and economic of Muslim society since the early period of Islam until it reached its peak during the Ottoman Empire. On the other hand, we cannot be denied that *waqf* system also faces many constraints especially of its administration within the period. The issue of mismanagement of the administrative started in the Mamalik's time (Mohsin, 2009). However, the Muslim jurists play an important role to prevent any act that could be done by sultan or any ruler in harming the *waqf* property and protect the institution of *waqf*. Before the Mamalik's period there was no agricultural lands were created as *waqf* and all the lands were belonging to the state. For example, the state is the ownership of the land and what it handed over the people and farmers are just to benefit the usufruct of the land (Mohsin, 2009). Nevertheless, during the Mamalik's time, it was permissible to create *waqf* land for agricultural. This has encouraged the many Muslim people to contribute land for *waqf* purposes.

The creations of many *waqf* lands have urged the Mamalik's ruler to establish three departments in order to supervise the *waqf* lands. The three departments are comprised of *Diwan al-Ahbas Wa al Masjid*, *Diwan al-Harmin al-Sharifin* and *Diwan al-Awqaf al-Ahliyah* (Mohsin, 2009). After many years, the numbers of *waqf* lands increased significantly and issue of mismanagement of *waqf* lands by trustees occurred. The ethical problem becomes the main issue when the trusted trustee tried to confiscate some *waqf* properties through *istibdal*. This action was taken by trustee was to get money from the selling of the *waqf* properties. This act has forced the Muslim jurist to issue rules and regulation related to *waqf* property in order to protect the *waqf* property from being sold and

misconduct by *Mutawalli*. Toward the end of the Ottoman Empire in 19<sup>th</sup> century, under the rule of Sultan Mahmud II, a reform was made in which to separate between the state and religion took place. This change has affected the *waqf* system especially the institution that responsible to monitor *waqf* property. The purpose of this reformation is to incorporate the existing *waqf* administration to be centralized in Istanbul (Schoem, 1986). However, this change on the structure of governance cause the Muslim jurist lost their control over because the current supervision is under the control of State. The centralization of *waqf* system has open a door to the widening of mismanagement within the *waqf* institution and abuses of the *waqf* system itself as many of appointed administrators were not aware of *waqf*. The centralization *waqf* system has created many problems. For example, the trustee that appointed only benefiting the monthly salaries without executing his duty to monitor and maintain the *waqf* property. Furthermore, mismanagement took place within the institution where the income generated from *waqf* property did not used to develop other *waqf* land and this lead toward the land become idle and even in some cases, where the Mutawalli can make the *waqf* land become collateral for his borrowings.

*Waqf* becomes worse especially during the period of colonization and most of the *waqf* properties no longer serve to benefit the society. As the destruction of *waqf* system in most Muslim countries, people were discouraged to contribute their assets for *waqf* purposes. This is because the Muslim society feared that the government would confiscate their *waqf* property. From that time of deterioration of the public services could be traced in almost all the Muslim countries. This made the responsibility of the government to fund and develop all the public services such as education, health care, infrastructure as well as the security of the country which has drained the budget of each government. In order to provide these facilities to the public, some governments have to borrow external funds due to shortage of funds to cover the development. Most of the countries depend on the external funds that funded by Western countries that charge interest rate as the requirement to get funding. This type of method has caused some countries have huge external debt and not able to pay back the loan.

#### 4. THE REFORMED OF *WAQF* SYSTEM

The *waqf* system has a long and rich history, dating back to the early days of Islam, and it has played an important role in supporting charitable, religious, and philanthropic causes in the Muslim world. However, in recent times, there have been concerns about the effectiveness and efficiency of the *waqf* system, leading to efforts at reform in various parts of the world. One of the main concerns with the *waqf* system is the lack of transparency and accountability in its administration. Many *waqf* endowments are managed by private individuals or organizations, and there is often a lack of oversight and regulation to ensure that the endowments are being used in the most effective and efficient way possible. In response to this concern, some countries have established regulatory bodies to oversee the management of *waqf* endowments, with the aim of promoting greater transparency and accountability. Another issue with the *waqf* system is the lack of standardization in its administration. There are significant variations in the rules and regulations governing *waqf* endowments in different countries and regions, and this can create confusion and inefficiencies in the management of endowments. To address this issue, some countries have sought to establish standardized rules and regulations for the management of *waqf* endowments, with the aim of promoting greater efficiency and effectiveness. There are concerns about the limited investment opportunities for *waqf* endowments, which can limit their ability to generate income and grow over time. In response to this concern, some countries have explored innovative investment models that allow *waqf* endowments to invest in a wider range of asset classes, with the aim of generating greater returns and ensuring the long-term sustainability of the endowments.

In addition to regulatory reforms, there have also been efforts to explore innovative investment models for *waqf* endowments in order to generate greater returns and ensure their long-term sustainability. One example of this is the *waqf* fund established by the Islamic Development Bank (IDB), which invests in a range of asset classes including real estate, private equity, and infrastructure.

The *waqf* fund has been successful in generating significant returns for its investors and has been cited as an example of how innovative investment models can be used to promote the sustainability of *waqf* endowments. The reforms implemented in countries such as Turkey and Malaysia demonstrate the potential for regulatory and investment reforms to promote greater transparency, efficiency, and effectiveness in the management of *waqf* endowments. By addressing the challenges associated with the administration of *waqf* endowments, these reforms have the potential to ensure the continued success of the *waqf* system in supporting charitable, religious, and philanthropic causes in the Muslim world. There have been various examples of countries that have implemented reforms to the *waqf* system in order to address the challenges associated with its administration. One example is Turkey, where the government has established the General Directorate of Foundations (GDF) to oversee the management of *waqf* endowments. The GDF is responsible for regulating the formation, administration, and liquidation of *waqf* endowments, with the aim of promoting greater transparency and accountability in the management of endowments. Another example is Malaysia, where the government has established the Federal Territory Islamic Religious Council (MAIWP) to manage the *waqf* endowments in the country's capital, Kuala Lumpur. The MAIWP is responsible for regulating the formation and management of *waqf* endowments, as well as overseeing the distribution of funds to charitable and philanthropic causes. The establishment of the MAIWP has been credited with promoting greater transparency and efficiency in the management of *waqf* endowments in Malaysia. In addition to regulatory reforms, there have also been efforts to explore innovative investment models for *waqf* endowments in order to generate greater returns and ensure their long-term sustainability. One example of this is the *waqf* Fund established by the Islamic Development Bank (IDB), which invests in a range of asset classes including real estate, private equity, and infrastructure. The *waqf* Fund has been successful in generating significant returns for its investors and has been cited as an example of how innovative investment models can be used to promote the sustainability of *waqf* endowments. Overall, the reforms implemented in countries such as Turkey and Malaysia demonstrate the potential for regulatory and investment reforms to promote greater transparency, efficiency, and effectiveness in the management of *waqf* endowments. By addressing the challenges associated with the administration of *waqf* endowments, these reforms have the potential to ensure the continued success of the *waqf* system in supporting charitable, religious, and philanthropic causes in the Muslim world.

## 5. EMPIRICAL RESEARCH

### *Waqf* Origins and Development among Muslims

The original religious *waqf* in the annals of Islam is the mosque of Quba' in Madinah, which was constructed during the sojourn of the Prophet Muhammad, peace be upon him. It currently occupies the same location but has been expanded and reconstructed. The Quba' was succeeded by the Prophet's (peace be upon him) mosque in the heart of Madinah six months later. Real estate and mosques that are exclusively utilized to generate funds for the upkeep and operational costs of mosques are classified as religious *waqf* (Kahf, 1999). Reportedly, a grove of 600 date palms became the first *waqf* during Muhammad's time, after the Hijrah. Feeding the impoverished of Medina was the intended purpose of this *waqf* (Khan, 2020).

According to Baqutayan *et al.* (2018), in ancient times, countries would dedicate their assets as *waqf*, transforming them into sanctuaries of worship. In those times, the concept of *waqf* extended beyond just religious sites. Ramesses IV, one of the rulers of Nubia, under the fourth Ramesses, designated a piece of his land as a *waqf*. According to his Will, the income generated from this land was to be used annually to purchase a calf, which would then be sacrificed for the benefit of his soul after his death. The Prophet (Pbuh) established *waqf* during his lifetime. In response to whatever social need that the Prophet (Pbuh) saw, he would either establish a *waqf* to meet that need himself or would urge his followers to do the same. Since the Prophet (Pbuh) established several *waqf*, Muslims were aware of it and even worshipped it during his lifetime. In the early period of Islamic history, when the Islamic state was still in its infancy, the need for Muslims to be financially and socially united arose.



To meet these demands, the prophet and his associates toiled tirelessly to discover a means of obtaining funds. The Quran contains several passages that emphasize the need of collaboration and mutual reliance among Muslims.

From what we can gather from one narrative, Umar Ibn Al-Khattab reportedly came to Muhammad seeking his counsel after acquiring property in Khaybar. 'If you want, make the property inalienable and donate the earnings from it to charity.' Muhammad offered this advice. It continues by saying that Umar distributed it as an act of charity, promising that the land would not be sold, bequeathed, or given. The destitute, his family, the slaves, the jihadists, the tourists, and the visitors were all recipients of his generous gift. It will not be considered a crime if the person in charge of it eats part of the harvest in a responsible way or gives it to a friend who doesn't make money off of it (Cairo n.d., no. 784.)

### *Cash Waqf*

The act of giving an amount of money from one's own possessions for the purpose of contributing to the general welfare of society or to particular causes is referred to as cash *waqf*. In a similar vein, it is a term that describes the allocation of money to profitable sectors of the economy in proportions that are predetermined for the aim of promoting social welfare. The act of entrusting cash to a *waqf* trustee who is permitted to do so is referred to as cash *waqf*. The primary goal of cash *waqf* is to ensure that the primary amount is preserved for the benefit of the beneficiaries. It is also known that cash *waqf* is one of the financial strategies that were created by Muslim jurists for the growth of *waqf* holdings all over the globe because of its widespread use (Iman & Mohammad, 2014). Cash *waqf* refers to charitable endowments that are created with monetary wealth. What sets them apart from typical real estate endowments is the specific kind of capital they own, known as corpus, which consists of cash. In contrast, the inventory of the property *waqfs* consists of real estate properties (Ab. Aziz, 2013).

Implementing cash *waqf* can contribute to the reform of the existing institutional setup and their networking relationship across the country (Chowdhury *et al.* 2011). This would enhance their performance in efficiently and effectively managing *waqf* affairs and systems, aligning with Shariah guidelines. The policy dimensions at both micro and macro levels would be integrated with the diverse objectives of innovation and development in *waqf* management systems. The importance of *waqf* for socioeconomic development lies in its ability to establish and cultivate a distinct third sector that is separate from the profit-driven private sector and the authority-driven public sector (Kahf, 1999). This third sector is responsible for carrying out a set of tasks that are better accomplished due to their inherent nature. The third sector is dedicated to education, health, and social and environmental welfare. Moreover, it has the capability to provide defence services and public utilities in several cases.

### *Waqf Management*

According to Islamic law, the property that is given as a donation must be overseen and controlled by the authorised authorities who are responsible for managing the benefits of the *waqf* property. This ensures that the benefits are directed to the legitimate beneficiaries. In Islam, an individual who is designated to oversee and administer a *waqf* property in the capacity of a trustee is referred to as "al-Mutawalli". The primary responsibilities of a trustee include the stewardship, conservation, and enhancement of the given property, as well as the collection and equitable distribution of *waqf* revenue to deserving beneficiaries. Additionally, trustees are entrusted with safeguarding the land from any potential loss or damage, in accordance with the donor's intentions. Iman and Mohammad (2014) stated that the administration of *waqf* necessitates three essential resources: people, finances, and property or assets. The *waqf* institutions need individuals with a suitable educational background who has professional training and certification programmes. Appropriate funds are required in a timely manner. The property or asset in this context refers to both the actual and intangible assets of *waqf* institutions. Effective and efficient administration is essential for the success of cash *waqf*. An

important aspect that should be highlighted in this study is the comprehensive overhaul of *waqf* management, particularly in regard to investments, with the aim of improving efficiency and reducing corruption among the Nadzir (Khamis & Salleh, 2018).

In Malaysia, the *waqf* property is an important part of trust property that is included under Schedule Nine, List II, in the State List. This relevant point is included in the corresponding state legislation. The State Religious Council or Majlis Agama Islam Negeri (MAIN) is responsible for the management and administration of all *waqf* land, regardless of whether it is moveable or immovable property (Baharuddin, 1998, pp.94-98). Although the state law includes a *waqf* allocation, it does not account for everything. It focuses mainly on the administrative aspects of *waqf* donation, and the straightforward processes involved in doing so. In order to guarantee that *waqf* institutions in Malaysia can provide the best possible service to stakeholders and achieve successful management, it is essential for its leaders to implement appropriate procedures and adhere to ethical standards (Mohd Sharip & Awang, 2022). Therefore, professional and efficient administration is essential for the good functioning of *waqf* (Siti & Marhanum, 2018). The State Islamic Religious Council (MAIN) is the exclusive trustee of all *waqfs* in certain states in Malaysia, including general *waqfs*, special *waqfs*, general nazr, and all types of charitable trusts aimed at supporting and advancing the religion of Islam or benefiting Muslims. These trusts must adhere to *Shari'ah* law (Aimi *et al.*, 2019). In addition to this, MAIN is also a casting in the commercial development of the money that Muslims have. The management, collecting, and pay-out modules are the three components that make up the *waqf* management system that has been submitted for consideration.

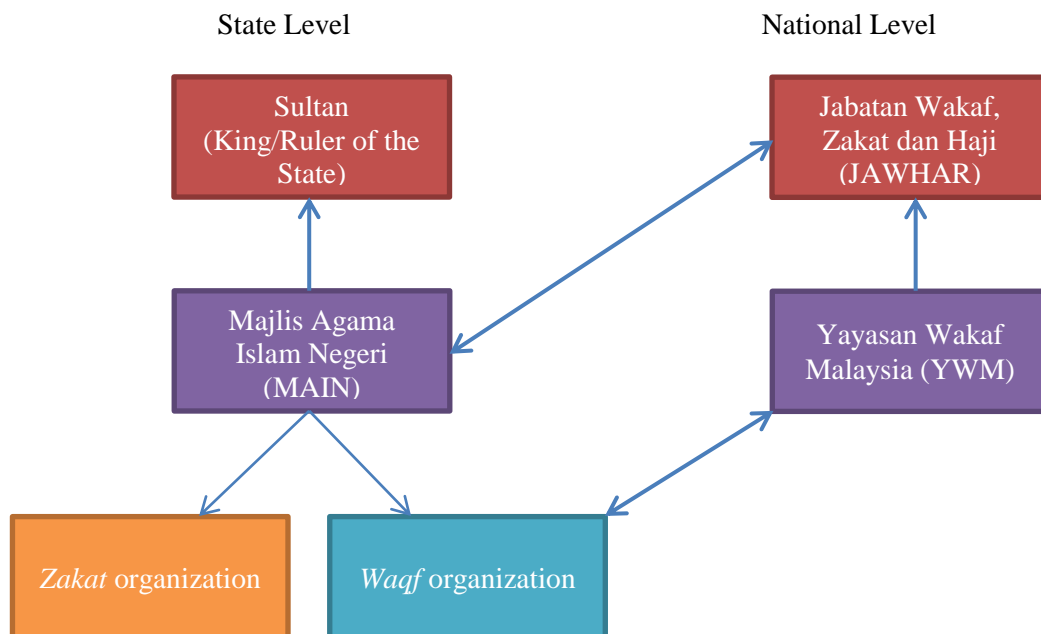
While SIRC's have the legal authority to manage *waqf* in every region in Malaysia, they also delegate this responsibility to other recognized organizations that function as mutawalli (*waqf* managers) for handling *waqf* on behalf of SIRC's. This involves the creation of subsidiary organizations of SIRC's, such as the Perbadanan Wakaf Selangor (PWS) under the State Islamic Religious Council of Selangor (MAIS) and the Pusat Wakaf MAIWP Sdn Bhd under the State Islamic Religious Council of Federal Territory (MAIWP). (Kamaruddin *et al.*, 2018.) In addition, there are additional institutions that SIRC's have granted authorization to oversee *waqf* despite the fact that they are outside the supervision of the SIRC's. The entities included in this category are Waqaf An-Nur Corporation Berhad (WANCorp), Awqaf Holding Berhad (AWQAF), public universities, and certain Islamic charitable organizations in Malaysia (Kamaruddin *et al.*, 2018).

#### *Waqf Institutions in Malaysia*

Malaysian policymakers have acknowledged *waqf*'s economic significance. The government's specific allocations in the 9th and 10th Malaysia Plans demonstrate this (Kamarubahrin *et al.*, 2019). Majlis Agama Islam, often known as the State Islamic Religious Council (SIRC), is entrusted with the responsibility of overseeing Islamic religious issues in Malaysia such as zakat and *waqf* funds. Currently, there are a total of 14 SIRC's in Malaysia (Kamaruddin, 2024). With the exception of *Shariah* law and the administration of justice, which are the purview of the muftis and *Shariah* courts, the SIRC is tasked with advising the Head of Islamic Religion on all topics pertaining to Islam. Additionally, SIRC's oversee Islamic wealth, including zakat, *waqf*, *baitulmal*, and other similar assets. At present, fourteen SIRC's can be found in Malaysia. According to Schedule 9, List 2, List of specifics, which specifies that states are authorized to oversee the collection of *zakat fitrah*, *baitulmal*, or comparable Islamic monies, each SIRC is constituted based on this provision of the Federal Constitution (Mahadi *et al.*, 2018).

Furthermore, according to Kamaruddin *et al.* (2018) in Section 25 of the Civil Law Act 1956, the management of a Muslim's assets must adhere to Islamic law, making *Shariah* the ruling legal framework for Muslim property, including *waqf*. Despite variations in administration and management, the organizational chart structure is essentially identical across all states (Norzilan, 2018). The monitoring and reporting practices of these *waqf* institutions have also been impacted (Kamaruddin, 2024). Each state is governed by a state monarch or Sultan, and the *waqf* institution is

managed by Majlis Agama Islam Negeri (MAIN) (Norzilan, 2018). Figure 1 below shows the details of *waqf* governance structure in Malaysia. There isn't yet a national standard for *waqf* governance procedures in Malaysia. Nevertheless, Association of Islamic Banking and Financial Institutions Malaysia (AIBIM) has announced related to the *waqf* governance in 2017 and it is called as Code of Governance and Transparency for *waqf* Fund (Kamaruddin, 2021).



**FIGURE 1: THE WAQF GOVERNANCE STRUCTURE IN MALAYSIA**

Sources: Norzilan, 2018

### Challenges Waqf

The formation of *waqf* is entirely discretionary with the intention of serving a specific purpose. The execution of the intended programme mostly relies on volunteer participation to reduce poverty. The administration of *waqf* in Malaysia is confronted with many issues regarding inefficiencies in the management of *waqf* assets. The bulk of these assets need to be properly exploited, which ultimately hinders the achievement of intended outcomes. This has the potential to be one of the issues (Mohd Ali *et al.* 2014). The current state of *waqf* institutions is, without a doubt, below acceptable levels. One may say with some degree of accuracy that there has been a catastrophic collapse of *waqf* in many different regions. Firstly, a significant obstacle is the need for more availability of financial resources. Financial considerations are crucial when it comes to developing assets and *waqf* assets. The insufficient financial resources have resulted in the cancellation of several proposed development initiatives. JAWHAR received several proposals for a high intensity *waqf* development to be constructed from the MAIN (Abd. Jalil, 2020). The scarcity of finances is a longstanding problem for the estate of *waqf* assets. Furthermore, the administration of *waqf* institutions lacks any kind of reporting or transparency to the public (Kamaruddin, 2024). This demonstrates that the administration of *waqf* institutions believed that by discussing and submitting all financial data to their relevant authorities, they fulfilled their obligation to be accountable. This explains why the *waqf* organizations in Malaysia have inadequate *waqf* reporting and transparency policies. Lastly is management efficiency. According to Abd. Jalil (2020), the *waqf* funds were not handled appropriately, and the project design needed to be established with sufficient care. In addition, they discovered that there is a lack of effective coordination between the board of trustees within the *waqf* and the individual trustees of the *waqf*. As a result, there are a number of ramifications, and proposals are being suggested in order to address the issues.

### Waqf Reformation

Over the course of this age, the *waqf* has seen a considerable fall. The jobless are no longer able to find employment in Muslim nations, and there is no longer a place for someone to seek sanctuary. Those who make decisions or those in positions of authority need to take certain steps in order for the *waqf* to regain an appeal it once had. An important issue related to *waqf* is the lack of effectiveness and improper handling of its assets. A substantial number of *waqf* properties are currently not being fully utilized or have been abandoned, resulting in considerable economic losses. Corruption and lack of accountability can worsen the issue, leading to the improper distribution of resources. According to Baqutayan, (2018), it is essential to examine the regulations governing the administration of *waqf*, as well as the investment of its assets. Efforts to reinvigorate the *waqf* investment procedures enhance bank funding via growth, development, recovery, and augmentation. The secrecy of *waqf* money must be guaranteed.

## 6. DISCUSSION

*Waqf* has faced widespread efforts to eliminate it - regrettably, the adversaries of *waqf* have managed to convince the authorities to revoke *waqf* and its authority over many philanthropic assets in several Muslim nations. To get a comprehensive understanding of *waqf* and its significance in Islam, we will explore the historical background of *waqf* in the Islamic world, the factors contributing to its decline, the endorsement of *waqf*, and the need for its reform.

Establishing a *waqf* is considered a virtuous act of spending in the way of Allah, which is highly rewarded. As a result, *waqf* has had a significant presence in Islamic history and in all regions inhabited by Muslims. There is a *waqf* institution present in every nation within the Islamic world, spanning from West Africa to the Philippines, wherever there is a well-established Muslim community. *Waqf* saw a rapid and significant growth in the years that followed the Prophet. The *waqf* endowment rapidly became a prominent feature in several facets of Islamic communal life, including the religious, social, cultural, scientific, economic, and political domains. The *waqf* system held immense significance in Ottoman society, to the extent that the following statement accurately reflects its vital importance: "As a result of the flourishing *waqfs* during the Ottoman Empire, an individual would have been born into a *waqf* household, slept in a *waqf* cradle, consumed food and drink from *waqf* properties, studied *waqf* books, received education in a *waqf* school, earned a salary from a *waqf* administration, and upon death, been laid to rest in a *waqf* cemetery." Furthermore, during the Roman era, the government designated a civil official to supervise the implementation of the *waqf*. Similarly, in the *Jahiliya* period, the Arabs had designated places of worship and temples where they deposited the gifts presented to them, which were later used as *waqf*. *Waqf* was established during the Prophet's lifetime. Whenever the Prophet saw a need in his community, he would either address it by establishing a *waqf* or motivate his followers to address it by the establishment of a *waqf*. Therefore, Muslims were aware of *waqf* and held it in high regard throughout the Prophet's lifetime, since the Prophet himself established several *waqf*.

The philanthropic *waqf* originated with the Prophet Muhammad. In his testament, Mukhairiq, a Jewish man, specified that upon his death, Muhammad would inherit his seven orchards in Madinah. In the fourth year of the Hijrah calendar, the man died, and the Prophet took control of the orchards and designated them as a charitable endowment (*waqf*). Since the Prophet's first instruction on *waqf* and its advantages, his followers have consistently devoted their attention and resources to it. Islamic history and the Muslim-inhabited globe demonstrate the longstanding significance of *waqf* as an integral aspect of the Islamic way of life and a commendable virtue to be imitated. This is 'Umar when he acquired property in Khaybar. He approached the Prophet and inquired about what he should do with it. The Prophet recommended him to designate it as a "*waqf*", meaning that he could either preserve it in its original state or use the income generated from it for charitable purposes. Indeed, almost all of the prophet's associates have established *waqf*. All the companions of the Messenger of Allah, including those from the people of Badr, immigrants, and supporters, have dedicated a portion

of their earnings as *waqf*. This *waqf* cannot be sold or inherited and will remain in place until Allah inherits the earth and everything on it. Islamic culture has been significantly influenced by several Islamic *waqfs* throughout diverse domains.

In order to make a *waqf*, it is necessary to comprehend the dual advantage it offers in both the present life and the eternal hereafter. *waqf* is based on the concept of continually growing and enhancing one's recompense in the Hereafter. Therefore, as the level of belief and desire diminishes among the population, the motivation for *waqf* likewise diminishes. In the later centuries, there was a general decrease in the inclination to donate *waqf* from a spiritual standpoint. Therefore, *waqf* decreased in popularity, along with other forms of charity contributions and acts. The principles of supply and demand are applicable to the concept of *waqf*. During the early centuries, there was a significant need for investment in the advancement of knowledge and exploration. A multitude of academics, entrepreneurs, and intellectuals offered exceptional investment ideas. These needs stimulated the production side, leading to the establishment of Awqaf to provide support for such causes. As innovation, creativity, and intellectual inquiry declined and fell, the demand and attractiveness of allocating cash to these causes decreased.

The sector suffered from a lack of efficient administrative processes for managing *waqf* and providing services, resulting in inadequate sector administration. During the 19th Century, several authorities insisted on conducting a comprehensive examination of every *waqf* papers. *waqf* boards and trustees were often provided with a maximum of 40 days to adhere to the directive and provide the authentic *waqf* papers, or else risk the confiscation of *waqf* assets, revocation of *waqf* status, and entrusting the property to state control. Although the existence of *waqf* was well known among the community, many of the related records have been destroyed over the ages. As a result, the ownership of *waqf* properties typically depended on witness testimony rather than written evidence. This lack of proof is not unexpected considering the long duration of these Awqaf. Furthermore, a significant portion of the court decisions in this particular field of law remained unrecorded, resulting in a scarcity of written proof. Consequently, in one decisive action, several *waqf* funds, which had been managed for generations, were abolished. *Waqf* resources were not effectively handled, and the project's preparation was not meticulously executed in previous research. Additionally, they discovered that the coordination between a single *waqf* trustee and the other administrators of the *waqf* is weak.

During its peak, *waqf* played an integral role in the structure of Muslim society. There was a *waqf* to meet every conceivable need, and they were vital in supporting entrepreneurial and scientific endeavours. There was no need to provide education to Muslims on the role and advantages of *waqf*, since they already saw *waqf* as a tangible and practical concept. Nevertheless, since the notion of *waqf* ceased to be actively practiced by the early to mid-twentieth century, Muslims lost a concrete illustration of the essence of *waqf* and its potential to bring about societal transformation. Consequently, this resulted in a detrimental loop of increased apathy and ignorance about the notion. In order to restore the notion of *waqf* in their everyday lives, Muslims must once again experience and perceive it, therefore reversing the current trend.

Although the current study provides valuable insights and recommendations, especially on the practical implications for *waqf* institutions and related authorities, it also has certain limitations. This refers to the main area of research, which is focused on the *waqf* institutions that operate under SIRC's. Hence, it is recommended that future study include a broader range of *waqf* institutions, including private *waqf* institutions, university-affiliated *waqf* institutions, and other organisations involved in *waqf* operations. Furthermore, while the sample size encompasses all pertinent stakeholders engaged in the formulation of *waqf* reporting standards, it would be advantageous for future research to use methodologies such as focus group discussions. These discussions may include various experts, academics, and those involved with *waqf* to discuss issues that affect these Islamic organisations.

Based on the data, there are several potential implications and suggestions. It is crucial for the authority to implement well-established standard *waqf* reporting standards in order to improve *waqf*

reporting processes. Furthermore, it is vital for *waqf* administration to possess an elevated comprehension of the significance of *waqf* reporting and disclosure to augment standards of accountability and transparency. For example, the operation of cash *waqf* requires a skilled and knowledgeable fund manager to supervise the administration of the *waqf* fund. Moreover, it is essential to recognise and provide federal authority, particularly in relation to *waqf* affairs such as JAWHAR, the responsibility of supervising and controlling the operational procedures of *waqf* institutions. This is crucial for establishing a system that maintains checks and balances. It is crucial for each state authority to cooperate with the federal authority and jointly promote and facilitate the execution of *waqf* reporting processes in Malaysia. In addition, it is essential for *waqf* institutions to hire skilled professionals, namely those with proficiency in report compilation, in order to guarantee the successful execution of efficient *waqf* reporting procedures. Addressing the issues of transparency and accountability may be achieved by swiftly providing public access to *waqf* financial data. *waqf* institutions are urged to fulfil their responsibilities towards their *waqf* stakeholders by providing crucial information on the impact and effectiveness of their *waqf* initiatives.

The materials offered emphasise the need of reforming *waqf*. The following are the essential aspects about the need for *waqf* reform. First are regulatory constraints. The legislative limitations impede the development of *waqf*-based products in the field of Islamic finance, specifically in Malaysia. The intricacy stems from the disparity between the profit-oriented character of Islamic banking and the enduring gift principle of *waqf*. This emphasises the need of achieving a harmonious equilibrium between the profit-oriented Islamic banking sector and the charitable essence of *waqf*. Next, it is reconceptualization. Some people want to change the way we think about *waqf* to meet modern needs by adding more assets to what are already known as *waqf* assets. For this, *waqf* needs to be seen as a separate offering with its own character, rather than something that fits into larger ideas like CSR, SDGs, and SRI models for socially responsible investment. The goal is to make *waqf* work better for society as a whole and make the government less reliant on its budget. Lastly is innovative development. The challenge is the feasibility of the Islamic capital market to grow *waqf* assets in a new manner. This includes looking into whether *Sukuk* models can help *waqf* grow, investing in Islamic financial goods, using middle-level institutions, and encouraging *waqf* institutions to follow the best governance practices. The goal of these changes is to make *waqf* management more successful and open to public scrutiny, which should help reduce poverty in Muslim communities.

The necessity for *waqf* reform is emphasised by the difficulties presented by regulatory limitations, the changing requirements of modern finance, and the possibility for inventive growth through the Islamic capital market to guarantee the longevity and efficiency of *waqf* in meeting societal needs. The core principle of the *waqf* philosophy is centred on the development of an individual who has undergone personal transformation in their character, interpersonal connections, associations, and actions. Therefore, its function extends beyond just providing essential services to individuals. It also involves forming their respective affiliations, appraising their relationships, and rationalising their interactions with others. Furthermore, *waqf* provides a sustainable framework for ongoing philanthropy, through the maintenance of *waqf* institutions, safeguarding of *waqf* funds and beneficiaries, investment of its assets, allocation of profits based on endowment conditions and community needs, and the promotion of professional conduct and ethical principles.

## 7. CONCLUSION

*Waqf* is a distinctive practice that was established by Islam and has had a notable impact on the social, cultural, and religious progress of Islamic culture throughout history. Historically, the accumulation of a significant number of *Awqaf* generated substantial wealth for the Muslim community. However, owing to various historical factors, the potential of *waqf* as a valuable instrument for socioeconomic development has largely been disregarded or overlooked. Undoubtedly, as shown in this document, scholars may see the significant impact of *waqf* on the welfare of individuals in several domains of progress, including education, healthcare, and other essential services. However, in contemporary times, the function of *waqf* has seen a substantial reduction. This study delineates the trajectory of

*waqf*. The fluctuation of the *waqf*'s fortunes. The structure of *waqf* in Muslim majority nations was profoundly impacted by European colonisation. Muslim governments and leaders who misappropriated *waqf* holdings, together with the poor administration of *waqf*, contributed to its downfall. Therefore, the rebirth of *waqf* necessitates administrations that are capable of effectively managing the finances and restructuring the rules that control *waqf*, while also closely monitoring any challenges and problems that may arise. The primary theoretical consequence of this work is to have a comprehensive understanding of the concept of *waqf*. This work also makes significant contributions to the field of *waqf* research by elucidating the historical development and evolution of *waqf*. Future study should undertake a thorough analysis to provide complete solutions for resolving the challenges encountered by *waqf* organisations.

Good *waqf* governance procedures are seen to improve the accountability and openness of *waqf* institutions, which has societal repercussions. By examining the existing methods of managing *waqf* and identifying the individuals involved in *waqf* institutions, particularly the *waqif*, it becomes possible to assess the overall efficacy and efficiency of these organisations. For example, the code of conduct, standard procedure, and other relevant *waqf* governance reports ensure that *waqf* institutions do not take advantage of the *waqif*'s intentions. In addition, robust *waqf* governance systems also guarantee that the misappropriation or exploitation of *waqf* monies provided by the *waqif* is unlikely to happen. Ultimately, *waqf* has once again assumed a significant position in the Islamic world. Several nations are increasingly considering *waqf* as a means of promoting economic growth by using untapped *waqf* assets for development and generating money. *Waqf* has a direct role in stimulating the economic development of Muslim communities.

#### *Limitation of the Study*

One of the primary limitations of this study is the scope of the data collection, which was confined to a specific region and demographic. This geographical limitation may affect the generalizability of the findings to other regions or populations. Additionally, the study relies heavily on self-reported data, which can introduce biases such as social desirability bias and recall bias. The sample size, while adequate for preliminary analysis, may not be sufficient for more complex statistical techniques that could provide deeper insights into the factors influencing *waqf* practices and donor motivations.

#### *Future Research*

Future research should aim to expand the geographical scope of data collection to include diverse regions and a broader range of demographics to enhance the generalizability of the findings. Employing mixed methods approaches, including qualitative interviews and focus groups, could provide richer, more nuanced data and help mitigate some of the biases associated with self-reported data. Additionally, increasing the sample size and utilizing more sophisticated statistical analyses could offer more robust insights into the determinants of donor behavior and the effectiveness of various *waqf* models. Exploring longitudinal data could also provide valuable information on trends and changes over time in *waqf* practices and donor motivations.

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