

A FRAMEWORK ON THE EFFECTIVENESS OF CASH WAQF CONTRIBUTION

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ABSTRACT

Cash waqf contributions are very significant in the socio-economic development of the community. However, the determinants that influence endowers to contribute to waqf funds need to be identified so that we can improve the effectiveness of cash waqf contributions. Therefore, this study aims to identify the determinants that contribute to the effectiveness of cash waqf contributions and to develop a conceptual model explicating Muslim's intention toward the contribution of cash waqf in Malaysia. The determinants studied in this research are Perceived ihsan, Islamic egalitarian, Islamic religiosity, and cash waqf literacy. The findings of this study will help Muslims to get a clear picture of the implications of cash waqf fund contributions on the socio-economic development of a community as well as a whole country. In addition, this study can assist the waqf management in Malaysia such as JAWHAR and state Islamic religious councils by providing relevant and significant information hence, the effectiveness of cash waqf contributions can be achieved.

Keywords Cash Waqf, Cash Waqf Literacy, Islamic egalitarian, Perceived ihsan

1.0 Introduction

Waqf is a type of Islamic charitable donation that the Prophet Muhammad (peace be upon him) advocated in the early Islamic era as a means of fostering Muslim unity (Mohsin, 2013; Pitchay et al., 2018). It is a gift given by a Muslim in favour of philanthropic, educational, and religious causes. Cash waqf is referred to as a charitable endowment established with cash capital (Cizacka, 2004). According to Mohsin (2009), cash waqf is the confinement of a sum of money from the founder and dedication of its usufruct according to the founder's condition, in perpetuity, to the welfare of society.

Kahf (2003) states the waqf is the endowment of one's property for the purpose of almsgiving in order to get benefits from Allah (SWT) in the hereafter.

Muslims see waqf as a form of worship that would lead to blessings in the hereafter, As a result, as stated in a hadith (Prophetic saying), Muslims have paid a lot of attention on waqf which also known as sadaqah jariyah (enduring generosity). Anyone in the community can engage in

charitable giving through cash waqf as long as they wish to do it voluntarily in order to please Allah (SWT) (Sulaiman et al., 2019).

According to Cajee (2007), waqf is a powerful institution that supports communities by providing infrastructure, social, health, and educational programmes. It is undeniable the significance and contribution of waqf in improving a society's social and economic performance until today (Pitchay, A.A. et al, 2022). Another study also indicates that waqf serves as a financial source for an ummah's development by reducing poverty and acts as a tool to enhance social well-being, provide income for the destitute, and distribute property in a useful way (Rizal & Amin, 2017).

In addition, there is a history of cash waqf outlined from the Sahabah generation, when Sayyidatunah Hafsa (may Allah be pleased with her), a wife of the Holy Prophet (S.A.W.), purchased some jewelry for the women descended from the al-Khattab family lineage at a cost of 20,000 dirham (Ibn Qudamah, n.d.). Even if these were jewels rather than currency, it is a reliable authority to indicate the development of cash waqf since, from the time of the Sahabah through Malik's time, when cash waqf was first authorized, both cash and jewels came from the same source, which is either gold or silver (Ahmad, 2015).

Cash waqf has the potential to serve as a financial tool for the monetary enrichment of the Muslim community (Rizal & Amin, 2017). Moreover, Lahasna, A., (2010) explains the importance of cash waqf as a very effective strategy for raising funds and investing whereby it has the potential to play an integral part in the advancement of the industry, financial system, and economic growth. From this point, we can see that cash waqf has four key implications according to Saifuddin, F. et al. (2014). To begin with, cash waqf is one of the potentially beneficial tools to be employed in poverty alleviation initiatives. Second, it benefits the education sector, particularly Islamic educational institutions such as al-Azhar University, which was constructed with cash waqf contributions. Third, it offers tremendous potential for income-generating activities, particularly for those who may be difficult to get job opportunities, such as disabled people. Finally, cash waqf can help with the development of current waqf properties. Instead of being idle and underutilized owing to a lack of funding, cash waqf can subsidize the development of these waqf properties.

Nowadays, every Muslim regardless of the living standard may have the opportunity to do waqf by just contributing a single cent or Ringgit Malaysia through cash waqf. Saiti, B. et al. (2019) highlights that there are three benefits of implementing cash waqf namely, a) cash waqf is simple and just requires a small quantity of money, allowing a bigger group of people to participate; b) it can reduce Islamic institutions' dependency on the government while also empowering them to be more autonomous; and c) it is known to be potentially active in introducing income-generating activities suitable for physically challenged people, single moms, and illiterate and inexperienced workers. In contrast, Saifuddin, F. et al. (2014) adds two more advantages of cash waqf i.e. in generating funds in development of property, and; in assisting education institutions with cash flow problems by creating a backup fund for them.

Overall, we can see that cash waqf has great implications for socio-economic development. However, empirical research on managing cash waqf contributions in Malaysia is still not broadly deliberated (Sakti et al., 2016; Khan et al., 2020). The development of cash waqf in Malaysia increased in 2021 as shown in Figure 1.1.

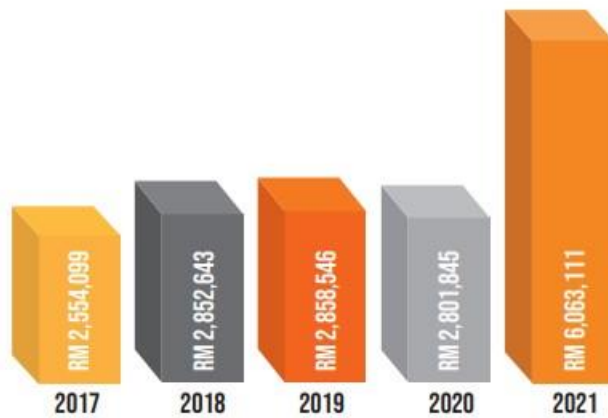


Figure 1.1: Cash Waqf Collection 2017 to 2021

Source: Annual Report, Yayasan Waqf Malaysia (2021)

Figure 1.1 indicates an increase from RM2,801,845 in 2020 to RM6,063,111 in 2021. This has shown a good potential for cash waqf contributions in Malaysia. In addition, the distribution of cash waqf funds to state Islamic religious councils in 2021 is shown in Figure 1.2, and the use of cash waqf funds in 2021 is shown in Figure 1.3.

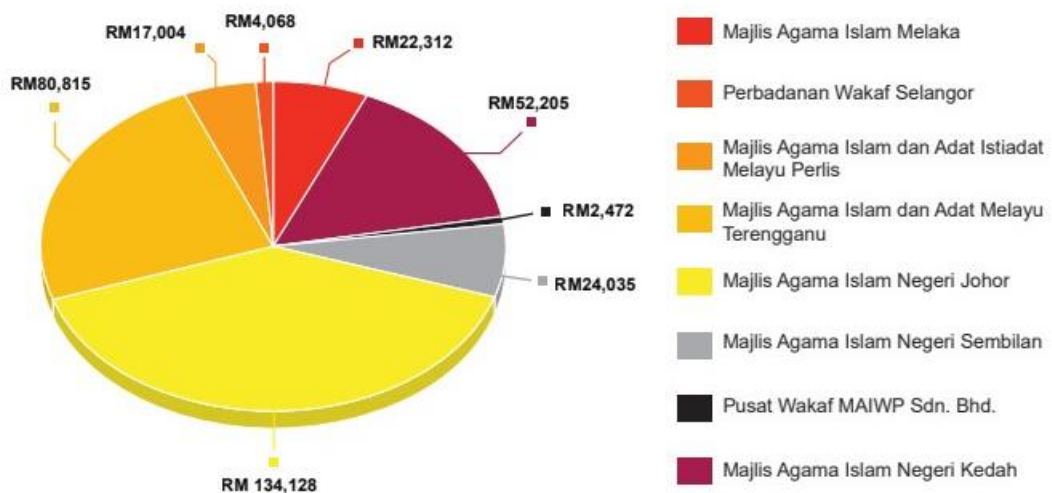


Figure 1.2: Distribution of cash waqf funds to state Islamic religious councils in 2021

Source: Annual Report Yayasan Waqf Malaysia (2021)

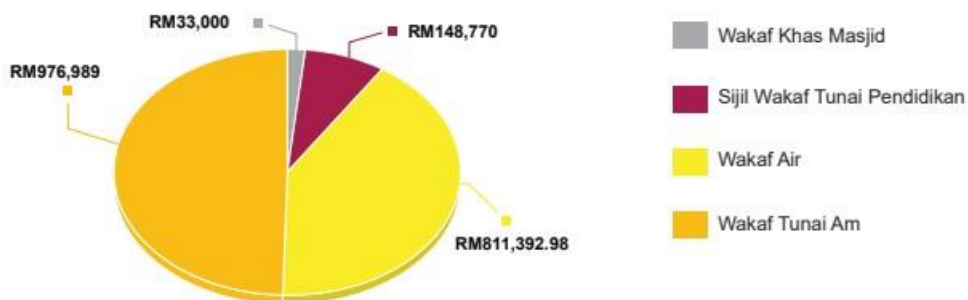


Figure 1.3: Use of Cash Waqf Fund 2021

Source: Annual Report Yayasan Waqf Malaysia (2021)

Figures 1.2 and 1.3 show how cash waqf is distributed. This will give confidence to the endower so that the donated cash waqf funds will benefit each other.

The structure of this paper is as follows. The following section provides a problem statement and literature on cash waqf contribution. While Section 3 explains the methodology, Section 4 reports the results. Finally, the last section offers some recommendations.

2.0 Literature Review and Hypotheses Development

2.1 Perceived Ihsan

Ihsan is a crucial aspect of being human. Ihsan is defined as "doing well" or "extending favors to others" by ar-Raghib al-Isfahani (Inayah, 2015). On the other hand, according to Hadi (2019), Ihsan is affectionate towards others, especially the helpless or powerless. Perceived Ihsan refers to a person's tendency to show kindness to their parents, siblings, and neighbors. The Arabic word "Ihsan" literally translates to "showing compassion towards others," especially "showing compassion towards those who are weak or helpless," and has the same idea with altruism (Rizal & Amin, 2017). In accordance with verse 83 of Surah Al-Baqara, Allah SWT commands people to behave Ihsan. Ihsan serves as a reminder to mankind that Allah exists and that they must never lose sight of Him in order to live good lives and refrain from doing evil (Pamungkas, 2019).

Moreover, the researcher claims that Ihsan calls for moderation in consumerism because it would enable greater support for the unfortunate's good causes. The principles of Ihsan, according to Muslims, require everyone to execute their religious commitments. According to Ali (2011), perceived Ihsan is a widely held ideology that embraces kindness, tolerance, justice, attentiveness, and forgiveness and is a projection of goodness and generosity. On the other hand, Ahmad et al., (2009) signifies a conscience and an awareness of God in all one's deeds and actions.

The connection between one's sense of religiosity and how they view Ihsan is further supported by a few verses in the Quran:

"Have you seen the person who rejects religion? He is the one who ignores orphans and discourages feeding the hungry. Ah, misery to the believers who neglect their prayers and who would rather be noticed than show love. (1–7) in Al-Maun. "Nay, but you (on your part) do not support the feeding of the destitute and do not honour the orphan, and you devour inheritances with ravenous hunger. And love wealth with a heart full of affection" (Al-Fajr, 17–20).

Generous people frequently behave in a charitable manner. According to Al-Qardawi (1981), Islam encourages sympathy for the underprivileged. For instance, a person's view of ihsan towards others is correlated with their act of providing sadaqah, waqf, and zakat. Conversely, Khan (1984) also made the point that giving to others is viewed as an act of worship that strikes a balance between materialistic and eternal expenditure that is pleasing to the individual. Spending for the hereafter through charitable giving offers a way to cleanse one's money and, at the same time, a way to get Allah the Almighty's blessings. According to the reasoning given above, cash waqf is an act of worship to Allah and a way of helping others; if it is carried out truly, Allah SWT will reward it.

Based on the previous research discussion, below hypothesis was proposed:

H1: Perceived Ihsan significantly influences the effectiveness of cash waqf contribution.

2.2 Islamic egalitarian

The third value of religious moderation included in the Islamic religious education manual is egalitarianism. Egalitarian ideals emphasis equality and respect for all of Allah Almighty's creatures, arguing that people should be treated with dignity and respect regardless of their ethnicity, race, nationality, or gender (Mulyana, 2023).

O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do. (Q.58: 11).

As stated in Surah Al-Hujurat verse 13, the concept of egalitarianism is firmly anchored in Islamic teachings. This verse explains that the most devout individuals are the most honourable in Allah's eyes, not the strongest or the wisest. According to Ritaudin (2012), Islam strongly maintains the idea of human equality; the only thing that separates people is their degree of piety towards Allah SWT. According to the justice principle, everyone is given the equal chance to realise their potential and succeed in all facets of life (Rakhman, 2019).

According to Rizal & Amin (2017), Islamic egalitarianism is conceptualised in a way that presents an opposing viewpoint to the dominant worldview. Islamic egalitarianism encourages one to be "rational" by prioritising the interests of others in one's spending and actions, in contrast to the latter, which places emphasis on making decisions that would first benefit one's own needs. For instance, excessive spending by the wealthy would result in a price increase for necessities, which would reduce the purchasing power of those in need and the poor. Islam, on the other hand, places more emphasis on the necessity of equity and parity than it does on the idea of equality. For example, according to Upadhyaya (1993), who conducted research on Islamic nation-states, Islamic equality requires that governments in Islamic nations be accountable for ensuring that everyone has fair access to necessities of life.

From the Malaysian perspective, in order to determine the features impacting Malaysians' desire to participate in cash waqf, Al-Harethi (2019) looked into three factors: attitude, subjective norm, and religion. The results of this study demonstrated a substantial correlation between religion, subjective norm, attitude, and intention to take part in monetary waqf.

In Indonesia, Dennis et al (2018) examined the influences of perceptions, attitudes, and Islamic egalitarianism on Muslim students' inclinations to donate money to the waqf in Indonesia. Religiosity was found to favour behavioural intention, attitude, and Islamic egalitarianism, according to the study. Islamic egalitarianism had a serious detrimental effect on intention as a mediating factor. The study's findings also showed that Muslim students' behavioural intentions towards involvement in monetary waqf were unaffected by Islamic egalitarianism.

Muhammad et al., (2023) in their research found that entrepreneurs in Kano Metropolis' Singer Market were more likely to receive monetary waqf if they were religious. Thus, this study also

draws the conclusion that religiosity enhanced the degree to which business owners in Kano Metropolis' Singer Market intended to accept monetary waqf.

H2: Islamic egalitarianism significantly influences the effectiveness of cash waqf contribution.

2.3 Islamic religiosity

The term "religiosity" describes a person's belief in God and the degree to which they follow a course of action that is seen to have been predetermined by God (Rizal & Amin (2017).

Each religion has its own distinctive giving customs and lays a great focus on fostering altruistic ties with charitable giving (Emmons and Paloutzian, 2003). The thought of earning a reward for such action in the afterlife further solidifies the view that incentive towards religious charitable behaviour (Skarmeas and Shabbir, 2011).

According to Johnson et al. (2000), people with higher levels of religiosity continues to act in ways that are predicted to be influenced by religiously sanctioned punishments.

This statement implies that when making spending decisions, a Muslim takes into consideration factors other than self-interest. The extra wealth must be handed to the poor after fundamental requirements have been met. This practice has been crucial in the teachings of Islam, which emphasis that giving, and religion are connected. Based on the foregoing discussion, the present study suggests:

H3. Islamic religiosity significantly influences cash waqf contributions.

2.4 Literacy of cash waqf

The capacity to process and comprehend information concerning cash waqf is known as cash waqf literacy (Ambardi et.al, 2023). According to Husniyah (2019), elements like knowledge and one's level of religiosity might have an impact on a person's ability to increase their interest in waqf.

As stated by Ambardi et. al (2023), through cash waqf literacy, it is intended that the general population would be able to comprehend and implement cash waqf, as well as form perceptions based on that understanding.

A study conducted by Rahmania & Maulana (2023) stated that in order to enhance cash waqf collection in Indonesia, Badan Wakaf Indonesia (BWI) and other waqf institutions should focus more on raising cash waqf literacy, particularly through information technology media.

H4. Cash Waqf Literacy significantly influences cash waqf contributions.

3.0 Methodology

Based on the previous literature and hypotheses developed in Section 2, the conceptual framework developed for this research is summarized in Figure 1. It is notable that perceived ihsan, Islamic egalitarian, Islamic religiosity, and literacy of cash waqf are considered latent variables that influence the contribution of cash waqf among private employees in Malaysia.

Conceptual Framework

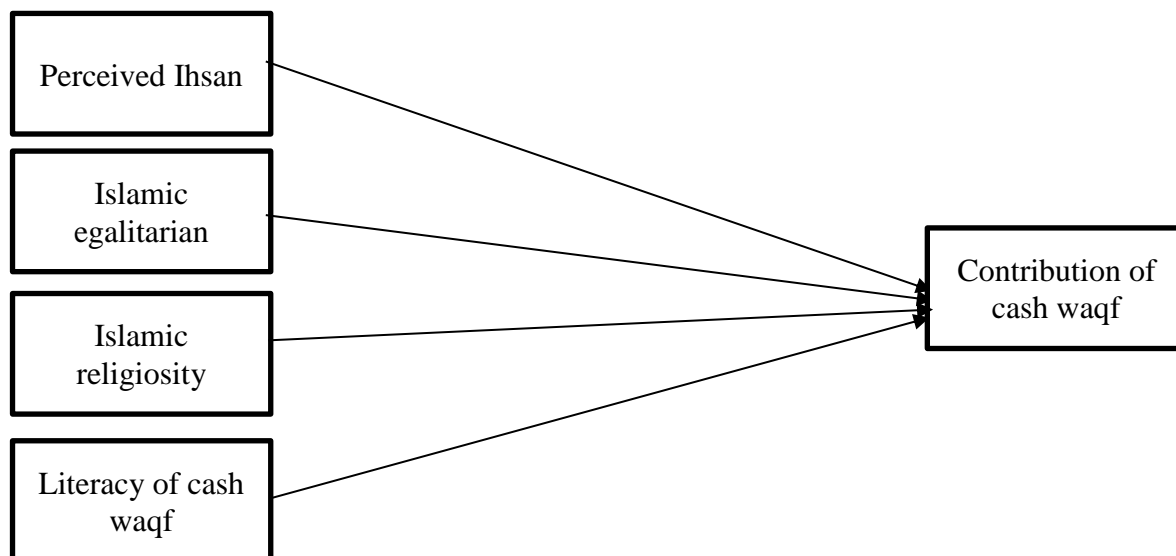


Figure 1: Conceptual Framework

Referring to the derivation of the conceptual framework, the research instrument was developed. Based on previous studies, a questionnaire was constructed. The questionnaire consisted of two main sections including the demographic of respondents, and measurement items. The questionnaires have been adopted from Rizal & Amin (2017) and Kasri & Chaerunnisa (2022).

Table 1: Measurement items

CONSTRUCT	REFERENCES
<i>Perceived Ihsan (PI)</i>	Khan (1984); Rizal H., & Amin H, (2016)
<i>Islamic egalitarian (IE)</i>	Case, Fishbein and Ritchey (2008); Katz & Hass (1988); Rizal H., & Amin H, (2016)
<i>Islamic religiosity (IR)</i>	Al-Qardawi (1981); Rizal H., & Amin H, (2016)
<i>Cash Waqf Literacy (CWL)</i>	Kasri & Chaerunnisa (2022)
<i>Cash Waqf contribution (CWC)</i>	Ranganathan and Henley (2008); Wang et al (2003); Rizal H., & Amin H, (2016)

Source: Rizal & Amin (2017) and Kasri & Chaerunnisa (2022)

Section A is about demographic information. Section B is about perceived ihsan, Islamic egalitarian, Islamic religiosity, literacy of cash waqf, and cash waqf contribution (Refer to Table 1). The questionnaire uses two language mediums namely Malay and English which can provide a better understanding.

This quantitative study used questionnaires, and the questionnaires were distributed to private employees and focused on Muslim respondents in Malaysia. A survey form was created using Google Forms and the Google Form link was shared with all respondents via email, WhatsApp, and Facebook. In addition, the link provides a general description of the objectives of the study.

This study collected data through online survey questionnaires. By using a purposive sampling method, the questionnaire has been distributed to Muslims private employees only.

4.0 Conclusion

Generally, this type of study helps the researchers to consider the four factors of perceived ihsan, Islamic egalitarian, Islamic religiosity and literacy of cash waqf in influencing the cash

waqf contribution among Muslims in Malaysia. Further research can be done in analyzing those four factors by conducting a real survey among Muslim Malaysians to obtain concrete result. Besides, this study hopes to assist the waqf institutions in Malaysia specifically in encouraging more people to participate in cash waqf so that the benefits will be spread all around the country.

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