

Empirical Study on the Feasibility of UniSZA's Staff Cash *Waqf* and its Possible Impact on Human Development in Terengganu

Yusuff Jelili Amuda (Corresponding Author)

Faculty of Law, Accountancy and International Relations,
Sultan Zainal Abidin University, Terengganu, Malaysia

Tel: +609-6688478 E-mail: yusuffya@unisza.edu.my or akorede4@yahoo.com

Murshamshul Kamariah Musa

Faculty of Law, Accountancy and International Relations,
Sultan Zainal Abidin University, Terengganu, Malaysia

Tel: +609-6688477 E-mail: msham@unisza.edu.my

Abdul Majid Tahir Mohamed

Faculty of Law, Accountancy and International Relations,
Sultan Zainal Abidin University, Terengganu, Malaysia

Tel: +609-6688453 E-mail: amtmajid@unisza.edu.my

Abstract

There is a need for human development especially for the less privileged Muslims in the state due to financial constraints, unemployment, insufficient and inadequate financial support. The study discussed and analyzed the structured interviews conducted on factors influencing UniSZA's staff cash *waqf* and its possible impact on the socio-economic development of Terengganu. The total number of 150 respondents participated in the first instrumental validation section where 150 questionnaires were distributed and collected. 150 questionnaires were distributed between February and June 2015 to the UniSZA's staff such as lecturer, senior, and junior staff in the university. The instrument was divided into four sections. Firstly, the respondent's profile, (15 items). Secondly, factors influencing UniSZA's staff cash *waqf* contribution (15 items). Thirdly, promoting economic and human development (15 items). Fourthly, the importance to the society's development (15 items). The content validity of the questionnaire would be evaluated by the researchers to improve the questionnaire. The participants were selected from lecturers, administrative staff, and students to discover the breadth and extent of the needs for UniSZA's staff cash *waqf* contribution to the state. *Waqf* provides human relief, dignity, financial support, and social needs to reduce poverty in the society. The research is based on the hypothesis that UniSZA's staff cash *waqf* can have a positive social and economic impact in Terengganu. The objective of this study is to examine the viability of a UniSZA staff cash *waqf* and how cash *waqf* can be utilized to develop Terengganu economically and socially for the interest of the needy Muslims in Terengganu. The study applies the quantitative and qualitative methods throughout the discussion and analysis. Human development includes the creation of employment, micro-finance, transaction, farming, soft loans, and other lawful lucrative businesses and investments. This survey provides evidence of a need for such a contribution for human and social development. The paper concludes by offering suggestions for the optimal use of this cash *waqf* fund.

Keywords: Mixed methods; Influencing Factors; Cash *Waqf*; UniSZA staff; Human development.

References

Ahmad, H. Z. Z. (2007). The challenges in improving the development potential of *waqf* lands (Cabaran dalam mempertingkatkan potensi pembangunan tanah wakaf). *Management Journal of JWHZ (Jurnal Pengurusan JWZH)* 1(1), p. 13.

Al-Aidooni, W. (2007). Protecting minors in Maghreb countries and Andalusia. *Journal of Awqaf*, (13):36-54.

Al-Rershoi, A. (2006). Legality of *waqf* on a non-Moslem. *Journal of Awqaf*, No. 10: 13-55.

Al-Habshi, S. O. (1991). *Waqf* Management in Malaysia. in Ariff, M. (Ed.) *Islam and the economic development of Southeast Asia: The Islamic voluntary sector in Southeast Asia*. Singapore, Institute of Southeast Asian Studies.

Amuda, Y. J., and Nor Azizan C. E. (2013). Alleviation of poverty among OIC countries through sadaqat, cash *waqf* and public funding. *International Journal of Trade, Economics and Finance*, 4(6):403-407.

Amuda, Y. J. (2013). Empowerment of Nigerian Muslim Households through *waqf*, zakat, sadaqat and public funding. *International Journal of Trade, Economics and Finance*, 4(6):419-423.

Aref, N. M. (2009) The Institutional structure of *waqf* in the Nile Valley countries. *Journal of Awqaf*, No. 17, 29-53.

Arnaout, M. M. (2005). *Waqf* roles in promoting new cities in Bosnia. *Journal of Awqaf*, 8:47-57.

Baharuddin, S., Asmak, A., & Suyurno, S. S. (2006). *Pengenalan pengurusan wakaf di Malaysia*, Shah Alam, Pusat Penerbitan Universiti, Universiti Teknologi MARA.

Caballerro, C. L. (2001). The British presence in the Malay world: A meeting of civilisational tradition. *Sari* 3, pp. 3-33.

Cajee, Z. A. (2007) Revitalising the institution of awqaf in developing the community. Singapore International *Waqf* Conference 2007. Singapore.

Chowdhury, Md. Shahedur Rahaman, et. al (2011). Economics of Cash *WAQF* Management in Malaysia: A proposed Cash *WAQF* model for practitioners and future researchers. *African Journal of Business Management*, 5(30).

Cizacka, M. (2004). *Incorporated CashWaqfs and Mudaraba, Islamic Non-bank Financial Instruments From the Past to the Future*. (Turkey: Bahcesehir University).

Cizacka, M. (2000). *A history of philanthropic foundations: The Islamic world from the seventh century to the present*. Istanbul: Bogazici University Press.

Dafterdar, H. (2007) The development and promotion of awqaf as a business sector. Singapore International *Waqf* Conference. The Fullerton Hotel, Singapore.

Dafterdar, H. (2009) Towards effective legal regulation and enabling environment for awqaf. International Conference on *Waqf* Laws & Management. International Islamic University, Malaysia.

Editorial. (2009). *Waqf* and the financial crisis what *waqf* can do to the financial crisis. *Awqaf Journal*, 17:7-9.

Gaudiosi, M. M. (1987). The influence of the Islamic law of *waqf* on the development of the trust in England: The case of Merton College. *University of Pennsylvania Law Review*, 136: 1231-1262.

Hassan, M. H. (2007). Explaining Islam's special position and the politic of Islam in Malaysia. *The Muslim World*, 97:287-316.

Hoexter, M. (1998) *Waqf* Studies in the Twentieth Century: The State of the Art. *Journal of the Economic and Social History of the Orient*, 41, 474-495.

Hoexter, M. (2002) The *waqf* and the public sphere. in Hoexter, M., Eisenstadt, S. N. & Levtzion, N. (Eds.) *The public sphere in Muslim societies*. Albany, State University of New York Press.

Hoexter, M., Eisenstadt, S. N. & Levtzion, N. (2002) *The public sphere in Muslim societies*, Albany, State University of New York Press. Humphrey, C. & Lee, B. (2004) *The real life guide to Accounting*.

Ibrahim, H., Nor, E., and Muhammad, J. (2013). Cash *waqf* and its development in the northern region of Malaysia. 4th International Conference on Business and Economic Research pp. 276-284.

Islahi, A. A. ed. 1992. Provision of public goods: role of the voluntary sector (*waqf*) in Islamic history. Third International Conference on Islamic Economics. Kuala Lumpur, Malaysia. Islamic Research and Training Institute, Islamic Development Bank.

Kahf, Monzer, (1998). Financing The Development of Awqaf Property, Working Paper for the Seminar on Development of Awqaf by IRTI, (Malaysia: Kuala Lumpur).

Karim, M. F. (2009) Problems and Prospects of Awqaf in Bangladesh: a Legal Perspective.

Karim, S. b. A. 2010. Contemporary Shari'ah compliance structuring for the development and management of *waqf* assets in Singapore. *Kyoto Bulletin of Islamic Area Studies* 3(2), pp. 143-164.

Kuran, T. 2001. The provision of public goods under Islamic law: Origins, contributions, and limitations of the *waqf* system. Los Angeles: University of Southern California: The Law School.

Laldin, M. A. et al. 2008. The Shari'ah objectives in the execution of *waqf* (Maqasid Syariah dalam pelaksanaan waqaf). *Jurnal Pengurusan JAWHAR* 2(2), pp. 1-24.

Leeuwen, R. v. 1999. *Waqfs* and urban structures: The case of Ottoman Damascus. Leiden: Brill, p. 232.

Mahamood, S. M. 2006. *Waqf* in Malaysia: Legal and administrative perspectives. First ed.

Kuala Lumpur: University Malaysia Press, p. 191.

Mansour, Saleem Hani. *Waqf* of the Islamic education centre: an example of fruitful *waqf*. Journal of Awqaf, No. 6, 2006: 134-135.

Mauzy, D. K. and Milne, R. S. (1983). The Mahathir Administration in Malaysia: Discipline through Islam. Pacific Affairs 56(4):617-648.

McChesney, R. D. (1991) *Waqf* in Central Asia: Four hundred years in the history of a Muslim shrine, 1480-1889, Princeton, N.J., Princeton University Press.

Means, G. P. (1978). Public policy toward religion in Malaysia. Pacific Affairs 51(3):384-405.

Mohsin, M. I. A. (2009). Cash *waqf*: A new financial product. Petaling Jaya: Prentice Hall.

Monzer, K. (2011), “*Waqf* and Its Sociopolitical Aspects” in Kahf and Mahamood, eds. (2011) Essential Readings in Contemporary *Waqf* Issues. Kuala Lumpur, CERT Publications Sdn. Bhd.

Muhammad Ubayd Al-Kabisi, *al-waqf* fi al-Shariah al-Islamiyyah, (Lebanon: Al-Maktabah al-Hadithah, n.d).

Muhammad, A. D. (2003). Revitalizing *waqf* in Nigeria: An Agenda for poverty Reduction in Dandago, K.I, Muhammad, A.D and Oseni, U.A (Eds.) Essential of Islamic Banking and Finance in Nigeria. Kano, Nigeria: Benchmark Publishers Limited.

Nik Hassan, N. M. (1999) Konsep dan pelaksanaan wakaf di Malaysia, Kuala Lumpur, Institute Kefahaman Islam Malaysia.

Omar, F. A. (2006). Role of modern *waqf* institutions in women issues. Journal of Awqaf, 6:137-155.

Raissouni, A. (2001). Islamic ‘*Waqf* Endowment’: Scope and implication. Rabat, Algiers.

Roff, W. R. (1998). Patterns of Islamization in Malaysia, 1980s-1990s: Exemplars, institutions, and vectors. Journal of Islamic Studies, 9(2):210-228.

Sabit, M. T., & Mohammad. (2011). Towards an Islamic Social (*Waqf*) Bank. International Journal of Trade, Economics and Finance, 2(5).

Sabit, T. (2009). Alternative development financing instruments for *waqf* properties. Malaysian Journal of Real Estate, 4:45-59.

Sait, S., & Lim, H. (2006). Land, law and Islam : property and human rights in the Muslim world, London, Zed Books.

Sayin, B. et al. (2006). An Introduction to *Waqf* Management (Pengenalan Pengurusan Wakaf). Shah Alam: Pusat Penerbitan Universiti (UPENA) UITM.

- Savas A., & Mohamed Aslam, H. (2015). "Integration of *Waqf* and Islamic Microfinance for Poverty Reduction: Case Studies of Malaysia, Indonesia and Bangladesh". Malaysia: SESRIC and IIUM.
- Shireen, M. H. (1998). *Income Inequality and Poverty in Malaysia*, (New York: Rowman & Littlefield publishers, INC, pp. 37-38.
- Singh, H. (1995). UMNO leaders and Malay Rulers: The erosion of a special relationship. *Pacific Affairs*, 68(2):187-205.
- Siti Masitoh, M. (2006). *Waqf* in Malaysia legal and administrative perspectives. (Kuala Lumpur: University of Malaya Press, pp. 1-4.
- Siti Mashitoh, M. (2006a). *Waqf* in Malaysia : legal and administrative perspectives, Kuala Lumpur, University of Malaya Press.
- Siti Mashitoh, M. (2006b). *Waqf* Law and Issues. National *Waqf* Convention 2006. The Legend Hotel, Kuala Lumpur, Malaysia.
- Sudhir, A. (1983). *Inequality and poverty in Malaysia: Measurement and Decomposition*, London: Oxford University Press, pp113.
- Sukmana Raditya. (2009). *Waqf* management through sukuk al-intifaa: a generic model, *Journal of Awqaf*, 17:11-22.
- Syed Khalid, R. (1986). *Islamic Law in Nigeria*. Nigeria: Islamic publication Bureau, 44-46.
- Tauqir Mohammad Khan (ed.) (2007). *Law of waqf in Islam*, New Delhi: Pentagon Press.
- Tareeq Abdullah. (2009). *Waqf* support to the state's general budget. *Journal of Awqaf*, (16):99-105.
- Wafa, S. M. G. W. S. A. (2010). Development of *waqfs* for education in Malaysia. In: Seventh International Conference - The tawhidi epistemology: *Zakat and waqf* economy. Bangi, Malaysia, 6-7 January 2010. Bangi, Malaysia: Institut Islam Hadhari, UKM, pp. 137-153.
- Wan-Yusuf, W. S. B. (ed.) (2008). Malaysian experience on the development of Islamic economics, banking and finance. International Islamic Economics Conference 7. South Africa. Islamic Center.
- White, A. (2006). The role of the Islamic *waqf* in strengthening south asian civil society: Pakistan as case study. *International Journal of Civil Society law*, IV, 101.