

A SYSTEMATIC REVIEW OF CONTEMPORARY AND INNOVATIVE *WAQF* SOURCES: CASH AND SERVICE *WAQF*

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ABSTRACT

Waqf has been one of the major sources of public financing in Islamic tradition. Since early Islam, waqf serves the needs of the ummah in various realms, including education, social development and public needs. Traditionally, waqf has been in the form of fixed and tangible assets. Up until recently, cash waqf has been proposed as one of the sources of waqf. On the other hand, there has been also a suggestion to innovate the practices of waqf in order to assure that they meet the current challenging world. One of the new innovatives of funding waqf sources apart from cash waqf is Service Waqf. Giving this background, this paper endeavour to do a systematic review analysis of the Service Waqf as well as well established cash waqf practices as innovative way for diversifying waqf source in Malaysia. In reviewing the topics systematically, this paper gathered all related articles from Emerald Insight, Google Scholars, Jstor, and Scopus databases. Relevant journal articles were being searched via the internet in several database sources using advanced searching features available in those database based on specific keywords. The relevant journals were selected based on the latest findings

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which had been published between year 2010 until 2020. From the systematic review analysis, 20 journal articles regarding ethical issues in gamification were filtered and selected using PRISMA statement. Findings from this systematic analysis show that issues pertaining to the cash waqf were among the major discourse in the waqf innovation. Much have been emphasised on the waqf management and governance and also the reason waqf application in a institution. Less has been given into the service waqf and its benefits to communities.

Keyword: *Service Waqf, Cash Waqf, Waqf ‘amal, Waqf manfa‘ah, systematic review*

INTRODUCTION

In the Islamic sosio-economic concept, there is a source of social fund that is economically and politically free of charge, namely *waqf*. *Waqf* complements many other forms of charitable act for Muslims community and its implementation has been evolving throughout the decades in order to facilitate the needs of the Muslim society and the changes of the modern world.

According to Ibn Manẓūr,³ *waqf* is linguistically defined as “to restrict or to withhold”, which literally means “religious endowment”.⁴ According to the Islamic jurisprudence, *waqf* means that someone who assigns his or her property (property that can be used without any physical loss in term of physical or values) to the beneficiary of *waqf* endlessly and solely because of Allah SWT. The property cannot be taken back or owned by any individual.

Habibollah Salarzahi *et al.*⁵ suggested that, the *waqf* is divided into three main categories:

- a) Religious *Waqf*: referring to *waqf* for mosques and religious schools.
- b) Philanthropic *Waqf*: in humanitarian *waqf*, benefits are allocated to support the society and promote social activities.

³ Ibn Manẓūr, Muḥammad Mukrim, *Lisān al-‘Arab*, vol. 6 (Bayrūt: Dār Iḥyā’ al-Turāth al-‘Arabī, 1999), 163.

⁴ Sahari, Z., & Aziz, M. R. A., ‘An Exploratory Study on Instruments of Waqf Financing,’ *The Journal of Muamalat and Islamic Finance Research*, vol. 10/1 (2013): 91.

⁵ Salarzahi, H., Armesh, H., & Nikbin, D., ‘Waqf as a Social Entrepreneurship Model in Islam,’ *International Journal of Business and Management*, vol. 5/7 (2010): 179.

- c) Family *Waqf*: *Waqf* from parents to children and heirs. Traditionally in Islam, *waqf* contribution was in the form of land, building and other tangible assets.

Nevertheless, there have been academic debates of introducing a new form of contemporary *waqf*, i.e., cash *waqf*. It is one of the newly classified assets in *waqf*. Majority of the scholars, particularly in Malaysia, support this practice of cash *waqf* and it has been introduced in most of the states in Malaysia. Sanusi and Shafiai⁶ regarded cash *waqf* as a trust fund where a monetary fund is established in order to assist the needy in the name of Allah, managed as well as invested by *mutawalli* in order to receive return and fulfilling the Waqif's obligation.

In the context of Malaysia, the sources of *waqf* have been diversifying, thanks to the acceptance of religious authority to the innovative way of diversifying the source of *waqf*. Cash *waqf*, although has been accepted by early scholars in 17th century, is one of the innovative sources of *waqf*. Al-Tasuli⁷ when defining cash *waqf*, he referred to Maliki School of Fiqh's opinion as "the process of dedicating cash as *waqf* to lend it to those designated as the beneficiaries without interest". Ibn Nujaym⁸ on the other hand quoting from Zufar ibn Al-Huzail from the Hanafi School of Fiqh defining cash *waqf* as "the process of dedicating cash for *waqf* and investment's purpose and the profits were used for the *waqf*'s restricted charitable activities".

Cash *waqf* is regarded one of the current innovations of *waqf* instruments. This cash *waqf* is introduced purposely to accommodate the Muslim community to contribute their wealth into a *waqf* form. In this concept, cash *waqf* fund managers (institutions) collect the fund from Waqif (cash *waqf* contributors) and invest the money in the real sector and in any syariah-based investment opportunities normally in physical infrastructures.

The first cash *waqf* in Malaysia was introduced by the late Mufti of Johor, S.S. Dato' Hj. Ahmad Awang in the middle of 1980s, which was later named as "Wakaf Tunai Johor" and "Wakaf Saham Johor".⁹ The Wakaf Saham in

⁶ Sanusi, S., & Shafiai, M. H. M. 'The Management of Cash Waqf: Toward Socio-Economic Development of Muslims in Malaysia,' *Jurnal Pengurusan*, vol. 43 (2015): 3-12.

⁷ Al-Tasulī, A. I., *al-Bahjah fī Sharḥ al-Tuḥfah*, ed. Muḥammad 'Abd al-Qadīr Shahūn (Lebanon: Dār al-Kutub al-'Ilmiyyah, n.d.).

⁸ Ibn Nujaym, *al-Baḥr al-Rā'iq Sharḥ Kanz al-Daqā'iq*, vol. 5 (Qāhirah: Dār al-Kitāb al-Islāmī, 2010).

⁹ Iman, A. H. M., & Mohammad, M. T. S. H., 'Waqf as a Framework for Entrepreneurship,' *Humanomics*, vol. 33/4 (2017): 419- 440.

another innovation in financing *waqf* activities which is an resemblance of cash *waqf* itself. The concept then was simulated by other Islamic authorities from other states, such as Islamic Religious Councils of Federal Territory of Kuala Lumpur, Melaka, Penang, and Negeri Sembilan

Apart from the cash *waqf* and Saham *Waqf* as an innovation of sources in *waqf*, there are also suggestions to include Service *Waqf* as one of the sources in financing *waqf*. Recent discussions on Service *Waqf* showed a potential of this type of *waqf* to be implemented. Despite of the potential of this newly innovative way of financing *waqf*, there has been a limited literature on the particular topic. Most of the discussions are focused on the cash *waqf* and saham *waqf* as a contemporary source of financing *waqf* asset. Based on the abovementioned, the current study is expected to answer two research questions. *First*, what has been done in understanding contemporary *waqf* with respect to cash *waqf* and service *waqf*? *Second*, what are the research themes used in the contemporary *waqf* studies? In answering these two questions, this paper utilised a systematic literature review approach.

METHODOLOGY

In conducting this review, this paper employed the systematic literature review method as it is widely used. The paper's main interest was to analytically and systematically review the the practice of cash *waqf* in Malaysia and the potential of introduction of service *waqf*. The paper is outlined into three sections. The methodology section covers method used to search, collect, transcribe and analyze the reviewed papers. The second section ellaborate the findings from the data and analysis to answer the research questions. Finally, discussion from the findings is presented in third section which leads to recommendation for future studies. The recommendation and conclusion are summarized at the end of this paper. The systematic review deployed a bibliometric technique adopted from previous bibliometric studies, such as Setyaningsih et al.¹⁰ and Wahyuni et al.¹¹ The bibliometric technique follows the following steps:

¹⁰ Setyaningsih, I., Indarti, N. & Jie, F., 'Bibliometric Analysis of the Term Green Manufacturing,' *International Journal Management Concepts and Philosophy*, vol. 11/2 (2018): 315-339.

¹¹ Wahyuni, H., Vanany, I. & Ciptomulyono, U., 'Food Safety and Halal Food in the Supply Chain: Review and Bibliometric Analysis', *Journal of Industrial Engineering and Management*, vol. 12/2 (2019): 373.

1. Literature Search Strategy

Academic journals were being searched in prominent journal database, such as Emerald Insight, Google Scholars, JStor, and Scopus. The timeframe used to search and review the relevant journals was about three weeks in order to validate the quality findings. Besides, to ensure a detailed and direct journal search, Boolean operators were applied as follows:

a) AND: to search for both subjects mentioned.

: “Service *Waqf* AND Cash *Waqf*”

b) OR : to search for either subjects mentioned.

: “Service *Waqf* OR Cash *Waqf*”

2. Inclusion and Exclusion Criteria

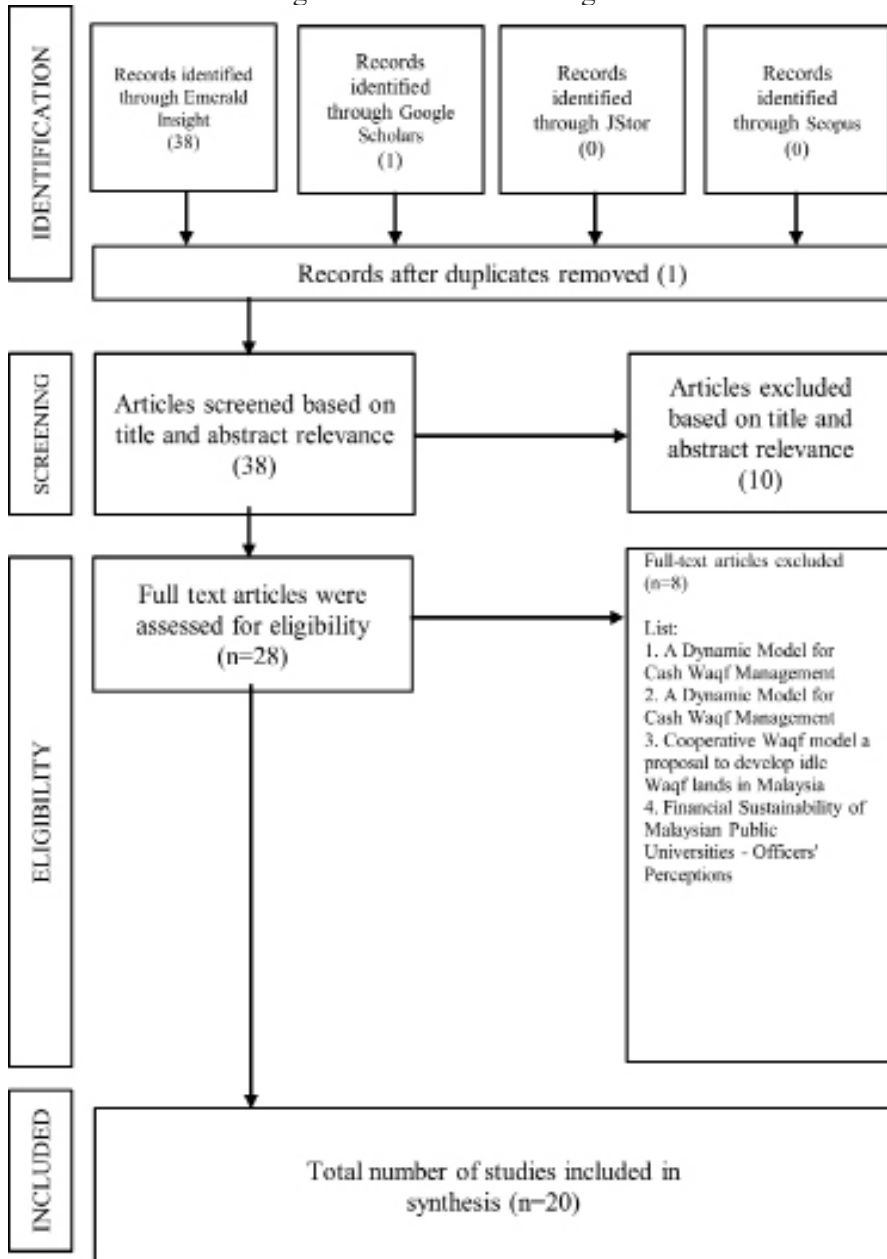
In the first phase of journal searching in this systematic review, journals with the word “cash *waqf*” gave several insights on what it is all about. However, to search deeper into the alternative for cash *waqf* and service *waqf*, the criterion mentioned above was used in order to filter out some irrelevant journals. The journals found implement several design studies, such as systematic reviews, interviews, as well as qualitative and quantitative approaches. To ensure the journals were relevant and up-to-date, the selected journals searched were those published within the range of years from 2010 until 2020 only without any restrictions on publishers, races, or nations.

3. Quality Assessment

In order to ensure the quality journals are up to the standards, filtration of journals was carried out using PRISMA Statement as introduced by Moher *et al.*¹² In June 2005, when developing PRISMA statement with 29 participants in a three (3)-day meeting in Ottawa, Canada, David Moher and his colleagues summarised that PRISMA may be useful for critical appraisal of publishing systematic reviews paper. The PRISMA flow diagram is as shown in Figure 1.

¹² Moher, D., Liberati, A., Tetzlaff, J., Altman, D.G., ‘Preferred Reporting Items for Systematic Reviews and Meta-analyses: the PRISMA Statement,’ *Open Medicine*, vol. 3/2 (2009): 123-130.

Figure 1: Prisma Flow Diagram



Source: Moher et al.¹³

¹³ Moher, D., Liberati, A., Tetzlaff, J., Altman, D.G., 'Preferred Reporting Items for Systematic Reviews and Meta-analyses: the PRISMA Statement,' 123-130.

FINDINGS

The process began with searching and retrieving the relevant journals on *waqf*, cash *waqf*, and Service *Waqf*. In the identification phase, 38 journal articles were believed to be related with the issues studied. The thirty-eight (38) journal articles were retrieved from Emerald Insight, as well as from Google Scholars. From the 38 articles, none of them were retrived from JStor or from Scopus databases. Out of the 38 journals, only one (1) journal was duplicated from a different database and filtered out to be left with 38 journals for the next phase.

The process of finding the relevant articles continues with validating procees. There are numbers of academic discourse on *waqf* including the conceptual and empirical papers. Since this research concentrates on the innovative cash and service *waqf*, only relevant articles that focus on those particular topics are considered. The journal articles were going into screening process based on the title and abstract. In this screening process, papers which did not meet the abovementioned criteria and irrelevant to the main purpose of this research were excluded from the meta-analysis process. We excluded ten (10) out of 30 journal articles and the remaining 28 articles 28 journals were proceeded to be read thoroughly and their information's eligibility was accessed. The process continued with in-dept analysis of those articles by taking into account the main discourse of the articles. If the contents of those artciles were found to be not related to our main analysis, they were excluded. From this process, there only 20 journal articles were choosen to be our main sources to be analysed systematically. All those 20 articles are presented in the appendix.

As this study embarked into systematic literature, this research found that most of the literature discusses on cash *waqf*, the permissibility, the relevant models, and its contribution in achieving Maqasid Shari'ah. However, Negasi,¹⁴ in his article entitled "Financing Higher Education in the Islamic World Through *Waqf* (Endowment)", suggested other forms of contributions besides cash *waqf* as below:

- a) Book *Waqf*: This type of *Waqf* will enrich the knowledge-seeking process and assist students in studying and doing research.
- b) Software or Tools *Waqf*: As Industrial Revolution (IR) 4.0 dominates the market force, it is important for students to have relevant software and tools in learning and integrating the latest technologies.

¹⁴ Negasi, M. I., 'Financing Higher Education in the Islamic World Through *Waqf* (Endowment),' *European Journal of Multidisciplinary Studies*, vol. 5/1 (2017): 136.

- c) Computers *Waqf*: Computers are essential for students to study and complete their assignments. Providing students with computers through *Waqf* will definitely ease their burden and contributes at producing more Muslim Scholars.
- d) Research Machine *Waqf*: Universities and higher institutions of education are places and centres where new knowledge is discovered. This discovery only can be done through research activities. In order to come up with breaking through research, specific machines and equipment are needed. This type of *Waqf* will greatly be helpful to research students, as well as universities.
- e) Rehabilitation and Medication *Waqf*: Students' health issues are among frequent problems faced by university administrations, as well as international students.

Quigley and Nixon¹⁵ highlighted the need for providing behavioural health and well-being support for students studying abroad, who are under the universities' responsibilities. By providing health support through *waqf*, the students' wellbeing will be able to be taken care of.

1. Limitations of Cash *Waqf*

When discussing on Cash *Waqf* Models, Aziz *et al.*¹⁶ proposed two (2) models of cash *waqf* which utilised the *Waqf* Bank for the benefit of the *Waqf* Fund, its beneficiaries, and also for public interest (*masalahah*). The operational of the *Waqf* Bank must also not go against any Shari'ah law and principles. The idea of *Waqf* Bank was also recommended by Mohammad,¹⁷ when he stated that the model can maintain the *waqf* capital due to its financing business framework, including the internal and external supervisions. However, the model of cash *waqf* for financing activities was associated with high risks as mentioned by

¹⁵ Quigley, R. L., Claus, L., & Nixon, A. 'Behavioral Health Morbidity for those Studying or Working Internationally', *Journal of Global Mobility: The Home of Expatriate Management Research*, vol. 3/4 (2015): 418-435.

¹⁶ Aziz, M. R. A., Johari, F. A., & Yusof, M., 'Cash *Waqf* Models for Financing in Education,' <https://www.researchgate.net/publication/257811881>, accessed on 11 August 2017.

¹⁷ Mohammad, M. T. S., 'Permissibility of Establishing *Waqf* Bank in Islamic Law,' (Proceedings of 2010 International Conference on Sociality and Economics Development (ICSEP 2011), Kuala Lumpur, 17-19 June 2011), 250-254

Ahmad.¹⁸ According to him, the risks involving financing activities for cash *waqf* are divided into three, which are:

- a) Default payment risks from the borrowers of the cash *waqf* that will lead to the ineffectiveness and exposure of the cash *waqf* to financial risks.
- b) Moral hazard risks from the supervision and management personnel of cash *waqf*. These risks are due to human behaviours, such as greed and misconducts.
- c) Risks of sustainable income as Muslims may not have the ability to constantly donate cash as they also have some other responsibilities like providing the needs of their families.

With risks associated with cash *waqf* which generally involve financial activities, scholars may turn to Service *Waqf* as an alternative to meet the *waqf* administrators' goals and give more benefits to the societies. Risks in cash *waqf* may also be a wake up call for Islamic authorities in designing and amending rules and regulations related to Service *Waqf* in order to attract more experts and the public in contributing their ideas, energy, skills, and expertise.

2. Service *Waqf*

As previously discussed, there is potential of service *waqf* to be implemented and introduced in Malaysia and globally alike. Service *Waqf* is not a subject discussed widely among Muslim scholars. The terminology of Service *Waqf* is within uncommon discussions and yet to have empirical studies about it. There are several Muslim scholars who use the term Human Capital *Waqf* as being discussed by the Mufti of Federal Territory of Malaysia via an article entitled *al Kafi li al-Fatawi* No. 933 Human Capital *Waqf*.¹⁹ In the article, the Mufti wrote that the terminology of Human Capital *Waqf* was not mentioned in any books of Islamic Jurisprudence. However, according to him, the term was mentioned once in the working paper entitled '*Waqf al-Manafī' fī al-Fiqh al-Islāmī*' wrote by 'Athiyah as-Sayyid Fayyadh, a lecturer and academician from the Faculty of Syari'ah and Law, Al-Azhar University in Egypt. This

¹⁸ Ahmad, M., 'Cash Waqf: Historical Evolution, Nature and Role as an Alternative to Riba-Based Financing for the Grass Root', *Journal of Islamic Finance*, 4/1 (2015): 63–74

¹⁹ Mufti of Federal Territory, Malaysia, 'Manpower As Waqf (Endowment),' <https://muftiwp.gov.my/artikel/al-kafi-li-al-fatawi/2829-al-kafi-933-wakaf-tenaga-manusia>, accessed on 12 September 2019.

paperwork was presented in the Second *Waqf* Muktamar at Universiti Ummul Qura in 2006. He also agreed with the opinion of allowing Human Capital *Waqf* to be considered as *Waqf Manfa'ah* as permissible by Hanafi Fiqh Thought of School/Mazhab. As such, the Mufti of Federal Territory of Malaysia has summarised that the Human Capital *Waqf* can be accepted as the concept is similar to the concept of volunteerism which has been implemented and practised all across countries.

Meanwhile, Hanneeyzah Bariah Baharin,²⁰ in her newspaper article, discussed the Service *Waqf* term as a new area being studied by scholars and academicians in Malaysia recently. She interviewed the Dean of the Post Graduate School from Universiti Sains Islam Malaysia (USIM), i.e., Associate Professor Dr Amir Shaharuddin, and discussed Service *Waqf* in Malaysia. According to him, in the Malaysia's context, only five states have a specific enactment regarding Service *Waqf*, which are Melaka, Negeri Sembilan, Terengganu, Selangor, and Perak. "The five states were recognized expertise and services which has values in Shariah's perspective as Service *Waqf*, where the contribution in form of services and expertise. Service *Waqf* was important since it was a way for those who won an expertise in specific area to contribute their idea and energy toward *Waqf* development" he said. He also urged the scholars and reseachers to conduct more in-depth research on what is the best practice of implementing Service *Waqf* in Malaysia.

3. Theme Identifications and Key Findings

From all the remaining 20 journals being studied in this systematic review, several themes had been identified as below:

- a) Reasons for Financial Assistance
- b) *Waqf* Management and Governance
- c) Briefing on Service *Waqf*

The key findings in each journal were extracted and presented in the table as shown in Figure 2.

²⁰ Baharin, H.B., 'Doktor, pensyarah boleh wakaf perkhidmatan,' Berita Harian, <https://www.bharian.com.my/rencana/agama/2019/07/590951/doktor-pensyarah-boleh-wakaf-perkhidmatan>, accessed on 31 July 2019.

DISSUSSION

The focus of discussion in this systematic review is the concept of Service *Waqf* and the potential as an alternative for cash *waqf*. As stated in the findings section, there are three themes related to the findings of this systematic review. The major theme discussions with relevance to the literature were regarding *Waqf* Management and Governance, as well as a few discussions on Reasons for Financial Assistance. Only two newspaper articles briefed on Service *Waqf* or Expertise *Waqf*.

1. *Waqf* Management and Governance

Most of the themes being discussed among the relevant journals were on *waqf* management and governance. Some scholars were concerned about the sustainability of the *waqf* such as Azniza Hartini Azrai Azaimi Ambrose *et al.*, where they suggested that collected cash *waqf* should be pooled and invested into an Islamic unit trust fund.²¹ Salman Ahmed Shaikh *et al.*, on the other hand, emphasised on adapting technologies, providing tax incentives, creating social awareness, as well as simplifying and standardising the existing law.²²

This innovative management style is also being supported and recommended by many authors, such as Md. Shahedur Rahaman Chowdhury *et al.*,²³ Farra Munna Harun *et al.*,²⁴ Jarita Duasa and Mohamed Asmy,²⁵ Nur Azni and

²¹ Ambrose, A. H. A. A., Hassan, M. A. G., & Hanafi, H., 'A Proposed Model for Waqf Financing Public Goods and Mixed Public Goods in Malaysia,' *International Journal of Islamic and Middle Eastern Finance and Management*, vol. 11/3 (2018): 395-415.

²² Shaikh, S. A., Ismail, A. G., & Shafiai, M. H. M., 'Application of Waqf for Social and Development Finance,' *ISRA International Journal of Islamic Finance*, vol. 9/1 (2017): 5-14.

²³ Chowdhury, M. S. R., Ghazali, M. F., & Ibrahim, M. F. 'Economics of Cash Waqf Management in Malaysia: A Proposed Cash Waqf Model for Practitioners and Future Researchers', *African Journal of Business Management*, vol. 5/30 (2011): 12155-12163.

²⁴ Harun, F. M., Possumah, B. T., Shafiai, M. H. B. M., & Noor, A. H. M. 'Empowering Higher Education Institution: The Role of waqf-Malaysian Perspective,' (Proceedings of the Australian Academy of Business and Social Sciences Conference, Kuala Lumpur, 25-26 August 2014).

²⁵ Duasaa, J., & Thaker, M. A. 'Proposed Integrated Cash Waqf Investment Model for Micro Enterprises in Malaysia: An Empirical Analysis,' *Journal of Islamic Philanthropy & Social Finance*, vol. 1/2 (2017): 26-41.

Noraina Mazuin,²⁶ Soliha and Muhammad Hakimi,²⁷ and Azliza Azrah *et al.*²⁸ Aminah Mohsin and Mohammad Tahir Sabit Hj Mohammad²⁹ concluded in their research after several interviews that the lack of external failing factors such as obligations to outsiders which may play a significant role in the loss of projects and the increase in saham *waqf* returns. These may depend on external factors, such as good marketing and public willingness to donate.

From the *waqf* governance perspective, Ahmed Al-Jaberi *et al.* (2015) in their research, found that more than 82% of their participants agreed that cash *waqf* can be managed by Islamic banks and that cash *waqf* funds are separated from other funds. Mohammad Tahir Sabit Haji Mohammad, via his survey, also found out that most of the respondents favoured bank compliance to the Shariah and *waqf* laws, followed by normal banking laws, the accumulation of welfare funds, and the contribution to the national economy.

2. Reasons for Financial Assistance

The second theme that gained the scholars' attention was 'reasons for financial assistance'. In their article, Jarita Duasa and Mohamed Asmy Bin Mohd Thas Thaker discovered several reasons and justifications of the *waqf* establishment, such as business expansion, capital expenditure, as well as working capital.³⁰ Haneffa Muchlis Gazali and Che Muhammad Hafiz Che Ismail (2019), on the contrary, suggested that their proposed model could provide a new insight for the Islamic religious schools to get financial assistance through cash *waqf* platforms. Mahadi Ahmad³¹ also supported the ability of cash *waqf* to replace Micro Finance Banks, whether Islamic or conventional. Siti Mashitoh

²⁶ Zeni, N. A. M., & Sapuan, N. M., 'Revitalizing Waqf Governance: A Theoretical Perspectives,' *International Journal of Advanced Biotechnology and Research*, vol. 8, Special Issue 3 (2017): 305-311.

²⁷ Sanusi, S., & Shafiai, M. H. M. 'The Management of Cash Waqf: Toward Socio-Economic Development of Muslims in Malaysia,' 3-12.

²⁸ Zakaria, A. A. M., Abd Samad, R. R., & Shafii, Z., 'Venture Philanthropy Waqf Model: A Conceptual Study,' *Jurnal Pengurusan*, vol. 38 (2013): 119-125.

²⁹ Mohsin, A., & Mohammad, M. T. S. H. 'The effectiveness of saham waqf on adequacy of funds for development projects in Malaysia.' *International Journal of Real Estate Studies*, vol. 9/2 (2015): 16-37.

³⁰ Duasaa, J., & Thaker, M. A. 'Proposed Integrated Cash Waqf Investment Model for Micro Enterprises in Malaysia: An Empirical Analysis,' 26-41.

³¹ Ahmad, M. 'Cash Waqf: Historical Evolution, Nature and Role as an Alternative to Riba-Based Financing for the Grass Root', *Journal of Islamic Finance*, 4/1 (2015): 63-74

Mahamood and Asmak Ab Rahman also stated some reasons of *waqf* existence in the society in view of the higher education by justifying that the proceeds from the *waqf* may be used for universities' maintenance and upkeep, particularly scholarships for poor students, their accommodation and meals, as well as stipends.³² As for other students, Muhammad Ridhwan Ab. Aziz *et al.*³³ proposed a *Waqf* Model which acts as a *Waqf* Bank to provide aids for their education financing. The researchers also found that their respondents agreed that an Islamic *waqf* bank will be an alternative for offering loans, which is apparently the best solution for them.

3. Briefings on Service *Waqf*

As mentioned before, there were only two articles that mentioned about Service *Waqf* and conducted an in-depth discussion on it. Hanneeyzah Bariah Baharin,³⁴ in her interview, mentioned that Associate Professor Dr Amir Shahrudin raised issues whether Service *Waqf* could be adapted well in the Malaysian context and Muslim scholars' readiness to discuss, suggest, and amend relevant *fatwa* or enactments in order to allow Service *Waqf* to be recognised as one of the meaningful contribution to the Muslim society. Muhammad Ridhwan Ab Aziz,³⁵ in his newspaper articles, also shared the same view and urged more scholars to participate and conduct in-deep research regarding Service *Waqf* to facilitate the Islamic authorities in designing and passing the relevant enactments and regulations.

CONCLUSIONS

Academicians and scholars still give their attention to *waqf* management and governance aspects, particularly on cash *waqf*. As *waqf* administration is under the Islamic Religious Councils in every state, researchers are more concern about the standardisation of the enactments, rules, and regulations. Besides, some of the scholars also raised awareness to the public by justifying the reasons for the establishment of cash *waqf* and proposing a new model of innovative source of *waqf* to be considered by the Islamic authorities. Service

³² Mahamood, S. M., & Ab Rahman, A. 'Financing Universities Through Waqf, Pious Endowment: is it Possible?' *Humanomics*, vol. 31 (2015): 430-453

³³ Aziz, M. R. A., Johari, F. A., & Yusof, M., 'Cash Waqf Models for Financing in Education.'

³⁴ Baharin, H. B, 'Doktor, pensyarah boleh wakaf perkhidmatan,' *Berita Harian*

³⁵ Ab Aziz, M. R, 'Infaq dan Wakaf Kepakaran Semasa Krisis COVID-19'. *Bernamea*

Waqf can be a new subject which requires further discussions, in-deep research, and law amendments.

LIMITATIONS

As presented in this paper research, there has been limited sources about the literature on service *waqf*. Although it has potential to be a complimentary of cash *waqf* practice, the practical aspect of service *waqf* is still at infancy. Despite of this fact, the service *waqf* can be practiced by employing the same approach of cash *waqf*. The journals available on *waqf* mostly discuss cash *waqf*, the management and governance, as well as justifications on the establishment of cash *waqf*. Hence, the discussions on Service *Waqf* were limited to the available and relevant journals.

Figure 2: Systematic Review Literature Review Table

Author(s) and Year	Country	Study Objective(s)	Study Design	Study Sample	Key Findings	Identified Themes
Jarita Duasa & Mohamed Asmy Bin Mohd Thas Thaker (2016)	Malaysia	<ol style="list-style-type: none"> To look into the factors that caused micro enterprises opt for using internal funding instead of external funding To observe the probability of micro enterprises opting for Cash <i>Waqf</i> fund as an alternative source of funding for their businesses 	The primary data were collected from the administered survey questions in Klang Valley (Selangor and Kuala Lumpur) and the analysis was conducted using statistical analysis and Structural Equation Modeling (SEM).	A total of 420 respondents participated in the survey. The study's population consisted of SME in Klang Valley, Malaysia.	The most commonly cited reasons for applying external finance; 63 percent (78) of the respondents stated that the reason was for expansion, 45.5 percent (56) for capital purchases, and 33.3 percent (41) for working capital. The remaining 8.1 percent (10) of the respondents said that they needed finance for relocation.	Reasons for Financial Assistance
Haneffia Muchlis Gazali & Che M u h a m a d Hafiz Che Ismail (2019)	Malaysia	To propose a framework for Cash <i>Waqf</i> blockchain in financing education for Islamic religious schools in Malaysia	Literature Review of 55 articles regarding Cash <i>Waqf</i> and Theory of Acceptance Model (TAM) articles	One Cash <i>Waqf</i> model adapted from three (3) articles	<ol style="list-style-type: none"> Blockchain Cash <i>Waqf</i> provided insights for the Islamic religious schools to get financial assistance through Cash <i>Waqf</i> platforms. 	Reasons for Financial Assistance

<p>Azniza Hartini Azrai Azaimi Ambrose, Mohamed Aslam Gulam Hassan, & Hanira Hanafi (2018)</p>	<p>Malaysia</p>	<p>To formulate a model for waqf financing of public goods and mixed public goods in Malaysia which constitute the country's federal government expenditures</p>	<p>This study used both primary and secondary data.</p>	<p>Interviewees 1 to 7 were academicians, Interviewees 8 to 11 were government officials employed under the federal and state government, while Interviewees 12 and 13 were private waqf managers.</p>	<p>Cash is the most suitable corpus, hence, the Cash <i>Waqf</i> deed must contain the purpose of waqf and certain five pairs of stipulations for waqf creation, Cash <i>Waqf</i> collected should be pooled and invested into an Islamic unit trust fund.</p>	<p>Waqf Management and Governance</p>
<p>Salman Ahmed Shaikh, Abdul Ghafar Ismail, & Muhammad Hakinni Mohd Shafai (2017)</p>	<p>Malaysia</p>	<p>To discuss the application of waqf (endowment) in the social finance sector for funding social and development projects and services.</p>	<p>The study was qualitative. It reviewed literature and provided descriptive data to present its main idea. Literature Review of 43 articles regarding Cash <i>Waqf</i>.</p>	<p>Not mentioned</p>	<p>1. It is vital to improve the matching technology. 2. It is important to provide tax incentives to engage more people and corporations' in establishing awqaf. 3. It is important to create social awareness in creating the right kind of waqf 4. The laws related to waqf must be simplified and standardised.</p>	<p>Waqf Management and Governance</p>
<p>Mahadi Ahmad (2015)</p>	<p>Malaysia</p>	<p>To explore the Islamic heritage of Cash <i>Waqf</i> as alternative to riba-based financing, the nature, and its potentials in assisting the grass root in the society.</p>	<p>Literature Review of 58 articles regarding Cash <i>Waqf</i>.</p>	<p>Not mentioned</p>	<p>Cash <i>Waqf</i> is capable of replacing Micro Finance Banks whether Islamic or conventional.</p>	<p>Reasons for Financial Assistance</p>

<p>Ahmed Al-Jaberi, Shefi'u Badamasi, Mowlid Omer & Adan Shaykh (2015)</p>	<p>Malaysia</p>	<p>1. To study the features of the existing Cash <i>Waqf</i> and its applications in the light of the Islamic finance context. 2. To find out and evaluate the utilisation of Cash <i>Waqf</i> funds by Islamic banks. 3. To develop an acceptable equity financing mode based on analysis for increasing the overall performance of the Cash <i>Waqf</i> funds.</p>	<p>Questionnaire was designed to seek the opinion of Bank Mu'amalaat staff on the application and management of Cash <i>Waqf</i> funds.</p>	<p>Thirty (30) questionnaires were given out to eleven (11) banks, which were duly completed and returned.</p>	<p>1. 82% agreed that Cash <i>Waqf</i> can be managed by Islamic banks. 2. 91% agreed that Waqf donours are considered as creditors to banks. 3. 100% agreed that Cash <i>Waqf</i> funds are separated from other funds managed by Islamic banks. 4. 91% disagreed that Islamic banks charge administrative fees on the management of Cash <i>Waqf</i> funds. 5. Only 18% agreed that Cash <i>Waqf</i> funds can be used to finance any businesses on equity basis. 6. Only 36% agreed that Cash <i>Waqf</i> funds is the best to finance equity investment. 7. 64% disagreed that funds available under Cash <i>Waqf</i> are normally enough to finance businesses. 8. 64% disagreed that Cash <i>Waqf</i> funds can be accessed by non-customers of Islamic banks.</p>	<p>Waqf Management and Governance</p>
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<p>Md. Shahedur Rahaman Chowdhury, Mohd Fahmi bin Ghazali & Mohd Faisol Ibrahim (2011)</p>	<p>Malaysia</p>	<p>1. To study the features of the existing Cash <i>Waqf</i> management systems in light of the Malaysian context. 2. To find out and evaluate the factors and extent of their impacts on the performances of the Cash <i>Waqf</i> management systems. 3. To develop a Cash <i>Waqf</i> Model based on the analysis of increasing the overall performance of the Waqf sector of Malaysia and integrating them with the symbiotic nexus among different financial sectors. 4. To assist practitioners and future researchers to develop a better hybrid Cash <i>Waqf</i> model.</p>	<p>Literature Review of 22 articles regarding Cash <i>Waqf</i>.</p>	<p>Not mentioned</p>	<p>Through innovative Cash <i>Waqf</i> management systems for various parties of a society which can reap the benefits.</p>	<p>Waqf Management and Governance</p>
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<p>Farra Munna Harun, Bayu Taufiq Possumah, Muhammad Hakim Bin Mohd. Shafiai, & Abd. Halim Mohd. Noor (2014)</p>	<p>Malaysia</p>	<p>To study how Waqf funds empower education.</p>	<p>Literature Review of 14 articles regarding Cash <i>Waqf</i>.</p>	<p>Not mentioned</p>	<p>The waqf management still needs improvement in all aspects, including the governance of waqf asset inventory.</p>	<p>Waqf Management and Governance</p>
<p>Siti Mashitoh Mahmood & Asmah Ab Rahman (2015)</p>	<p>Malaysia</p>	<p>To highlight the importance of waqf in financing higher education.</p>	<p>The empirical data were mainly collected using in-depth interviews with the universities' higher management authorities and some of the members of the board of trustees.</p>	<p>Interviews were conducted with three waqf or vakif Turkish universities. The universities were Istanbul Sehir Universitesi, KOÇ Universitesi, and Sabanci University. In Malaysia, we chose UKM, UPM, and IIUM.</p>	<p>1. The generation of income from subsidiary properties of the waqf should be provided for the upkeep and maintenance of the university. 2. Proceeds of waqf may provide benefits to students, staff, and even lecturers depending on the funds available at the time of distribution. 3. The income from waqf can be used for student scholarships, particularly for those who are poor, their accommodation and meals, as well as stipends.</p>	<p>Reasons for Financial Assistance</p>

<p>Jarita Duasa & Mohamed Asmy Bin Mohd Thas Thaker (2017)</p>	<p>Malaysia</p>	<p>1. To discuss the extent of the problems faced by MEs in Malaysia. 2. To develop an alternative model that is available for effectively addressing the problems. 3. To analyse the probability that MEs will adopt the proposed model (Integrated Cash <i>Waqf</i> Investment Model).</p>	<p>Literature Review of 42 articles regarding Cash <i>Waqf</i>.</p>	<p>66 percent of the respondents were males while 34 percent were females. Almost three-quarters (72 percent) of the respondents were between the age group of 20 and 40, few were over 40 years of age (28 percent).</p>	<p>1. Small business operators were unable to access bank finance and it was due to various factors. 2. High probabilities of micro enterprises to opt for the proposed Integrated Cash <i>Waqf</i> model for their business financing. 3. It was recommended that the government and relevant agencies would be able to improve the existing policies by using alternative fundings, such as waqf and others.</p>	<p>Reasons for Financial Assistance/ Waqf Management and Governance</p>
<p>Nur Azmi Mohd Zeni & Noraina Mazuin Sapuan (2017)</p>	<p>Malaysia</p>	<p>To shed light on the issues of waqf governance in selected Muslim countries, with some discussion on corporate governance from the perspective of Western and Islamic context</p>	<p>Literature Review of 29 articles regarding Cash <i>Waqf</i>.</p>	<p>Not mentioned</p>	<p>For the waqf institutions to be successfully developed, a good waqf governance is necessary, and it must be in accordance with Shariah law principles and the true spirit of Islam.</p>	<p>Waqf Management and Governance</p>

<p>Aminah Mohsin, & Mohammad Tahir Sabit Hj Mohammad (2015)</p>	<p>Malaysia</p>	<p>To look at the effectiveness of saham waqf in providing adequate funds for the development of waqf properties.</p>	<p>Interviews were conducted by telephone and then through semi-structured face-to-face in-depth interviews.</p>	<p>Four waqf institutions in Malaysia that currently practice saham waqf were chosen, including the waqf institution of Johor (MAIJ), the waqf institution of Selangor (MAIS), the waqf institution of Malacca (MAIM), and the waqf institution of Pahang (MAIP).</p>	<p>1. The effectiveness of the strategy may not be so much of its intrinsic nature, but the lack of external failing factors, such as obligations to outsiders that may play a significant role in the loss of projects. 2. Increase in saham waqf returns may depend on external factors, such as good marketing and the willingness of the public to donate.</p>	<p>Waqf Management and Governance</p>
<p>Soliha Sanusi & Muhammad Hakim Mohd Shafai (2015)</p>	<p>Malaysia</p>	<p>To examine the applicability of Cash <i>Waqf</i> among the Muslim society.</p>	<p>Data were collected from the documents archive, such as bulletins and magazines. In-depth interviews were conducted. The interviews were focused on the gathering of opinions, experiences, and perceptions within their knowledge in waqf management of their institutions.</p>	<p>Two waqf institutions had been selected; namely Perbadanan Wakaf Selangor (PWS) representing public institutions; and Waqaf Amur Corporation Berhad (WAN-Corp) under the private entity category.</p>	<p>The latest technology in database management should be used by the waqf institutions in their administrations in order to enhance performance, expedite the process, and increase the efficiency of waqf management.</p>	<p>Waqf Management and Governance</p>

Muhammad Ridhwan Ab. Aziz, Mohd Asyraf Yusof, Fuadah Johari, Asharaf Ramli & Hisham Sabri (2014)	Malaysia	To explore the relief of higher education loans through Islamic waqf banks.	The research methodology used by the researchers was a quantitative method. The questionnaires were randomly distributed among Muslim students in selected universities in Selangor and Negeri Sembilan.	Each questionnaire was distributed directly to each respondent, amounting to 250 students. Random sampling was the purest manifestation of probability sampling.	The students were inclined to have Islamic waqf banks for their education financing. Islamic waqf banks as an alternative for loans is apparently the best solution for them.	Reasons for Financial Assistance
Mohammad Tahir Sabit Haji Mohammad (2015)	Malaysia	To present the optimization of the Cash <i>Waqf</i> concept and its management in the framework of a waqf bank and its viability.	The study was doctrinal and empirical. Several assumptions concerning the structure and operation of the banks were made, surveyed, and descriptively analysed.	The total number of population of the investigation ought to be 15, comprising 13 states and 2 federal waqf institutions from west and east Malaysia.	The results of the survey showed that most of the respondents favoured the compliance of bank with the Shariah and waqf laws, followed by the normal banking laws, the accumulation of welfare funds, and the contribution to the national economy.	Waqf Management and Governance
Dalila (2018)	Malaysia	To propose a theoretical model that may overcome the attributes of waqf governance.	Literature Review of 46 articles regarding waqf.	Not mentioned	The primary aim of the waqf council was to ensure that the waqf's intentions were fulfilled and that donated properties should be managed efficiently, and that investment should be done well.	Waqf Management and Governance

<p>Azliza Azrah Mohd Zakaria, Rose Ruziana Abd. Samad & Zurina Shafii (2013)</p>	<p>Malaysia</p>	<p>To understand further the concept of venture philanthropy and how it is linked to Islamic philanthropy.</p>	<p>Literature Review of 20 articles regarding waqf.</p>	<p>Not mentioned</p>	<p>1. Waqf is a powerful tool for a sustainable community development and for stimulating the economic growth. 2. The laws and regulations relating to the formation of a waqf business must be established. 3. The government might provide the individuals or entities that provide funding in establishing the waqf businesses with tax reliefs, exemptions or deductions.</p>	<p>Waqf Management and Governance</p>
<p>Hannezyah Bariah Baharin (2019)</p>	<p>Malaysia</p>	<p>To write and brief the public via newspaper columns regarding the concept of Service Waqf.</p>	<p>Newspaper writing columns.</p>	<p>Interview with the Dean of Post Graduate School, Universiti Sains Islam Malaysia (USIM), Associate Professor Dr Amir Shaharuddin</p>	<p>Service Waqf is important because it is a way that allows people to have expertise in a field to contribute their ideas and energy in the form of waqf.</p>	<p>Briefing on Service Waqf</p>

Muhammad Ridhwan Ab Aziz (2020)	Malaysia	To write and brief the public via newspaper columns regarding the concept of Service Waqf.	Newspaper writing columns.	Not mentioned	Expert Waqf refers to professional experts who have the knowledge, expertise, and skills intending to contribute their expertise voluntarily through various methods of contribution that are appropriate for the benefits of the Muslims. Waqf is as one of the successful entrepreneurship patterns or permanent Islamic almshouses that simultaneously require using business skills and entrepreneurial innovation and using the profits for eliminating poverty and social welfare strata.	Briefing on Service Waqf
Habibollah Salazehi, Hamed Armesh Davoud & Nikbin (2010)	Malaysia	To explain the Islamic and sustainable social entrepreneurship model for development and social welfare programmes.	Literature Review of 29 articles regarding waqf.	Not mentioned	Waqf is as one of the successful entrepreneurship patterns or permanent Islamic almshouses that simultaneously require using business skills and entrepreneurial innovation and using the profits for eliminating poverty and social welfare strata.	Waqf Management and Governance

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