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Ten Years of Education Waqf (2008-2018): A Content Analysis of News Coverage in Two Malaysia Mainstream Newspapers

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Abstract

Muslim world has long been supported by waqf system to sustain its social and economic needs, including in the realm of education. As a Muslim country, education waqf has been part of Malaysian education history since before Independence and philanthropic calls were continuously made by various groups in the society including politicians, educationists and economists. It is seen as a mean to overcome the challenge of increasing education expenditure and simultaneously fulfilling Muslims' demands for Islamic education. Due to this development, education waqf has gained more coverage in the local news media. This paper uses the method of content analysis to collect data in terms of quantity of coverage and then code the topics or issues of education waqf covered by the stories in a thematic analysis. The result shows significant increase in coverage of the stories in 10 years (2008-2018) and determines the most frequent topics pertaining to education waqf in Malaysia during that period. It is found that the most recurring topics raised in the news stories were about waqf for higher learning and religious educational institutions. Another topic that gained significant interest of the media is waqf efforts by Malaysian organizations in other Muslim countries. The paper also attempts to compare between issues raised by the news media with latest scholarly bibliographies and obtains the current dynamics between what are being circulated among the public, with what are being investigated within the academia.

Keywords: Education Waqf, Religious Endowment, News Coverage, Content Analysis, Framing, Malaysia

Introduction

In latest development, waqf or religious endowment has become part of Malaysian national agenda. According to Ahmad & Muhamed (2011) specific funds to develop waqf lands were allocated in the Ninth and Tenth Malaysia Plan (RMK9 & RMK10). The role of waqf is also explicitly mentioned in Eleventh Malaysia Plan (RMK11) as an important vehicle to increase Malay-Muslim participation in economy. Waqf also holds important place in current education discussions. This is because the decrease in national education budget requires public universities to transform themselves and become self-sustainable institutions (Ibrahim,

2016). Hence, education waqf is pushed forward and highly encouraged in public and private sectors (Hussin & Rashid, 2017; Fadhilah et. al., 2017; Latiff et al., 2013).

Following this development, news coverage and content analysis research on education waqf can provide a more balanced and in-depth observation about its development. Other than that, education waqf topics and issues that have reached the public and been nationally discussed can be weighed and compared to the topics and issues that permeates the academia. The dynamics between the two can later contributes to other research on various aspects of education waqf such as the shaping of public opinion, perception about waqf among the public, news framing, waqf programs that need to be improved or due to be shelved, organizational or institutional involvement in education waqf, topics or issues that have been overly covered or lacking coverage in the news, and many more.

The mainstream newspaper Berita Harian have mentioned about waqf in its stories as far back as 1957 (“26,973 membayar untuk 6,250,000: lebih banyak di-kutip dari sharikat2 asing”, 1957), which the first year of its publication, albeit in passing. Later at the end of 1958, another story was reported in Berita Harian (“Sekolah agama Sg. Ayer Tawar”) about one Tuan Hj. Hassan bin Lazim who left two lines of coconut trees, a middle-sized house and sum of \$200 as waqf for the establishment of a new religious school or Sekolah Agama Rakyat (SAR) at Sg. Ayer Tawar, Sabak Bernam, Selangor. It was also stated that the administrative board of Sg. Ayer Tawar SAR are planning to request for donation from all over the Federation (of Malaya). The school opening was planned in 1960 to provide learning opportunities to Muslim students until Class Eight. These two were among the earliest reports on education waqf in Malaysia newspaper.

As for education waqf news stories available through Bernama Library & Infolink Service (BLIS), which is one of the most comprehensive research database providing news information on Malaysia with coverage from year 1968, a global search had found the earliest reports extant were from circa 1998 and 1999 on the role of waqf funds at schools and public university (“Sekolah perlu tubuh tabung wakaf kumpul sumbangan bekas pelajar”, 1998; “Wakaf UIAM untuk pelajar kurang mampu”, 1999). However, it is interesting to note that stories about education waqf gains wider coverage in the two Malaysia mainstream newspapers, Berita Harian and Utusan Malaysia, only from 2014 onward. The distribution of topics and issues regarding education waqf in Malaysia mainstream newspapers is useful to weigh the understanding of Malaysian public about all aspects of education waqf, hence further waqf awareness and marketing management efforts can be planned. It is also important to identify any topics or issues that has not been addressed sufficiently by academic community.

Literature Review

Three bodies of research were analyzed to provide clear context and background for current paper. First, the waqf literature especially those focusing on education waqf and the situation in Malaysia were explored to identify and underpin relevant topics and issues that can assist in coding the news stories. These topics and issues are later used to compare between the waqf news stories that caught the media attention and waqf issues that touch academic concerns whilst determining the dynamics between them.

Second, the body of research that delves into the topic of waqf awareness among the public and other segments of society in Malaysia was scrutinized to comprehend current level of understanding about waqf among the people. Higher level of understanding and awareness

about waqf among the public may strengthen national education waqf agenda. News stories becomes important in this respect because of the role it plays in bringing awareness to the public.

Consequently, the third body of research that is outlined in this paper is on the role of public relations in nonprofit organizations. As waqf is considered to be in the third sector economy alongside nonprofits (Anheier & Seibel, 2013; Arshad & Hanif, 2016), the management of public relations that aims to bridge the gap between its mission and the public (Lee, 2011) is similar to the case of awqaf. Therefore, the strength of media relations, which can be measured partly by volume and attributes of news stories about waqf in the media, should also be a concern of waqf institutions, especially those purported for education. This is because education is very intimately related to waqf practice since the early time of Islam, until neither teachers nor students in the Muslim world of the past needed to worry about their stipends and expenses (Langgulong, 1997). Education is also enshrined as one of basic human rights by United Nations (1948) that must be made accessible to all, in similar vein with the ideal of waqf practice.

Education Waqf

At least 12 literature review articles and bibliographic works have been published in the studied area, allowing an in-depth critical overview on the current body of research regarding waqf. The articles offer bibliographic insights not only in the mapping of main sub-areas discussed in waqf literature, which one among them is education waqf, but some of them employed geographical classification, making it easier to identify articles that discussed education waqf issues in Malaysia (Hoexter, 1998; Islahi, 2003; Faizer, 2007; Mustaffa & Muda, 2014; Ahmed, 2014; Dahlan, 2018).

Hoexter (1998) divided his literature review into three significant stages to show trends in the development of waqf research in the twentieth century. The first stage was signified by research on legal aspects of waqf as a continuation of the scholarship of the nineteenth and early twentieth centuries. The second stage of research pertains to the role played by waqf in economic sphere, public services and social system. It also touches on the issue of waqf and law of succession and the relation between waqf and the state. The third stage is characterized by the themes of waqf in the spheres of ideology, sociology and culture. Since Hoexter's stages were based on themes but not sub-areas, research on education waqf may be extant in any three stages insofar relating to the themes. We can assume education waqf research would be more substantially represented in the second and third stages, when the themes highlighted among others were public services, social system and sociological and cultural aspects. This proposition, however, would be worthy to be addressed in another research.

The next landmark work on waqf was a bibliography by (Islahi, 2003). He developed a classification scheme to organize journal articles on waqf into 11 sub-areas in waqf studies and include another based on geographical case study. The 11 sub-areas are fiqh of waqf, law of waqf, cash waqf, family waqf, woman and waqf, individual and specific waqf, waqfiyyah (endowment deed), socio-economic role, management and development of waqf, waqf history and its sources, and comparative studies. From the literature collected by Islahi, only three articles are directly related to education waqf (F:25, G:4, and L:19/5) and none concerns the situation in Malaysia. This was followed by Rizwi's Bibliography for Medieval Islam (Faizer, 2007) which focuses on medieval waqf in its relation to establishment of mosque and madrasah. The bibliography is smaller in number (23 items) but has its own significant,

because it shows how the roots of education waqf is very much embedded in Islamic history, as later highlighted by (Zaman, 2010).

On the other hand, Rashid (2009) underlines the discussion of waqf research development through his bibliographic review of waqf literatures across several Muslim countries: India, Pakistan, Bangladesh, Indonesia and Malaysia. However, no points were explicitly raised as to the development of education waqf including in Malaysia based on the collected literature. Nevertheless, Syed Khalid included in the bibliography on Malaysia eight newspaper articles or reports published by News Straits Times between 1986 and 2007, on the development of waqf lands and role of waqf as economic bolster. It is worthy to mention here for the purpose of later discussion, that the author categorized the literature according to their formats, not themes or topics.

Subsequently, Zaman (2010) in which review of Islamic economics literature allocated one sub-heading for awqaf, charted the role of awqaf as the stronghold of Islamic society, followed by its decapitating decline in colonial time and later efforts of its revival. Zaman (2010) highlighted that education is one of five main awqaf agendas in Islamic society, corroborating bibliography by (Faizer, 2007). The revival that Zaman concludes about in his paper may as well explain the fever-like enthusiasm that piqued the interest of Malaysia newspapers to cover more on waqf stories. The wave of awqaf revival has reached far and wide throughout the Islamic societies. In the meantime, education waqf is especially enthroned by Malaysian newspapers due to the government budget policy that requires educational institutions to generate their own income to support administration, research and learning (Kementerian Pendidikan Malaysia, 2015). One of the strategies employed by Malaysian higher learning institutions is by utilising waqf instrument (Mustaffa & Muda, 2014; Hashim et al., 2015; Dzuljastri et al., 2016).

Ahmed (2014) examines literature related to waqf financing of higher education in the Arab world. This is the earliest available bibliographical survey centered on the aspect of education waqf. From 79 data collected, he found that education waqf literature only represents 16.5% of the total, hence leaving a gap for future research. However, this percentage applies specifically to literature in Arabic language. The collected bibliography was classified into four sub-areas: fiqh and uşūl al-fiqh, theory and history, economics and finance, education, and politics and public policy. Besides, Mustaffa & Muda (2014) reviewed the literature on management of education waqf in higher education institutions in Malaysia, albeit without the statistical bibliographical analysis as did Ahmed (2014). The finding was recorded on a more positive tone, stating that many articles have been written and ideas shared on this area of waqf and concluded into five management challenges: financial, marketing, administrative, expertise, and information. While, Rusydiana & Al-Farisi (2016) probes into 100 journal articles in the field of waqf between 2011 and 2015 using descriptive statistical analysis and outlines four main categories of waqf research: waqf management, waqf distribution, waqf institutions and collection of waqf. Malaysia ranks first as the country that was most studied in the field of waqf with 37 articles compared to other countries which include Indonesia, Nigeria, Turkey, Bangladesh, and Jordan. This substantiates the result of Mustaffa & Muda (2014) above that perceived positively the extant of literature on waqf management in higher education in Malaysia. In tandem with it, Rusydiana & Al-Farisi (2016) observes that waqf management is the most researched area with 34 research articles.

Atan & Johari (2017) explores research on waqf and poverty alleviation by descriptive document analysis method of 289 journal articles from 2006 to 2016. Poverty is very closely

related to education issues because the poor have limited or, in some cases, no access to education (Preece, 2006). It was found that 12 articles are related to the issue of poverty alleviation, while another 13 were on education. The rest of the articles were classified under the balance of 12 subject areas: agriculture, administration, corporate waqf, cash waqf, legislation, micro-finance/entrepreneur, management, healthcare, history, property, takaful-waqf, and waqf concept. The research however, is not exclusively confined to papers from Malaysia, although overall count of publications by study location shows that Malaysia is the most researched country by the total of 145 articles, supporting the findings by Rusydiana & Al-Farisi (2016). In contrast, Salehuddin (2018) ambitiously collects and analyzes 811 bibliographic data on waqf produced in Malaysia and by Malaysian, expanding prior research by Rashid (2009 for additional 30 years; 20 years before 1977 and 10 years after 2007, making it the most extensive effort thus far in compiling waqf bibliography that pertains to Malaysia. Even though the perspective of the paper is socio-legal, among 18 subject areas education waqf is ranked as the fifth most researched. It is also important to note that according to the author, higher education waqf is a subject area that still requires further research.

Based on these 12 literatures, we know academic community has quite extensively researched and compiled bibliographies on waqf. However, the revival of education waqf as an important sub-area in waqf research is still recent. Thus, the contribution of current research which is based on data obtained from the media to prior ones, new perspective may emerge to fill in any existing gaps. Other than that, it is interesting to note that serious efforts to consolidate a comprehensive waqf bibliography or research from all Islamic countries with their various Islamic and Western languages such as Arabic, English, German, Urdu, Turkish, Malay, Indonesian etc. are almost non-existent. This caused a wide information gap as to actual volume of waqf literature ever produced by the academic community. A concerted effort to build such consolidated waqf bibliography or index is much overdue.

Waqf Awareness among Public

Dzuljastri et. al. (2016) found that in Malaysia, sources of waqf fund in higher education are mainly from government allocation and cash waqf. Among universities that have used this strategy with remarkable success are UKM, UIAM, UCB, UPM and UTM. According to Latiff et. al., (2008) which was later summarized by Mustaffa & Muda (2014), marketing is a critical factor that may determine the success of education waqf asset development. Without proper marketing strategy, the public is denied access to important information about the role of waqf and waqf efforts, eventually eroding interest of the public in education waqf as a whole.

Based on prior research, public awareness about waqf is found to be either at low or moderate level. Othman (1998) opined that waqf awareness among the public is still lacking, while Harun et al (2014) voiced concerns about lack of understanding on rights and responsibilities pertaining to waqf property among those who are directly involved with it. Although Harun et al (2016) successfully established that promotional activities and awareness have significant positive correlation, in an environment where education waqf for higher education has been supported and encouraged by the management, the awareness was still described as low, less satisfactory, lacklustre and moderate (Sayin & Sayurno, 2011; Rani et. al., 2016; Tarmuji & Aripin, 2016; Halim & Azri, 2017), thus waqf campaign or marketing by various methods should be intensified. Corporate waqf and cash waqf face almost similar situation regarding awareness issue (Ismail et al., 2015; Kamdari et al., 2017). Those responsible for management of religious charities must not confine their promotions to using conventional methods such as home-to-home visit or but to explore other

possibilities as well to gain optimum marketing potential, including through current media channels (Sulor & Wahid, 2017).

Hence, the analysis of the news stories on education waqf is a step towards gauging and weighing the extent of media coverage on related topics and issues important to nurture understanding on waqf. The findings can assist in determining next public relations strategies to widened awareness about waqf, attract public participation, and educate them as to true rights and responsibilities related to waqf through the media. Future research should be expanded to employing communication theories to seek understanding on how media portrayal of issues influences the public (Hale, 2007).

Nonprofits and Public Relations

Excellence theory in public relations stated that good relationships with the stakeholders public are valuable to organizations because the impact is positive to the revenue, among others (Grunig, 2008). Thus, it is not surprising when higher education institutions have placed significant importance on the role of public relations in connection with their fundraising efforts until the efficiency of their public relations offices have matched that of for-profit organizations, as established in Grunig, Grunig & Dozier's study (as cited in Wilson & Kochhar, 2015). Even though public relations is not media relations per se, it is important to note that the nonprofits in the United States have been engaged in public relations practices since 1900s, in particular Harvard University in the context of nonprofits for education (Lee, 2011).

As Berita Harian and Utusan Malaysia are among the two oldest mainstream newspapers with readership of 1,224,000 and 699,000 respectively (AdQrate, 2018), their influence in shaping public perceptions about waqf is important to be considered as part of public relations strategy. Communications with the media should take into account these three popular concepts: agenda-setting, news framing and persuasion (Bales, 2004) to achieve a more concrete results. Many studies on nonprofits and the media have employed communication theories to understand the positive and negative effects of media portrayal towards the organizations (Tamir, Tucker & Yemeni, 2018; Body & Breeze, 2016; Kim, Oh & Thorson, 2014; McDonald & Scaife, 2011), including how choice of photographs for and of nonprofits in the media can affect public perceptions (Waters & Wang, 2011). Based on prior studies mentioned, inclusion of communication theories in future studies about waqf is a viable option.

Research Questions

Based on the above-reviewed literature, three research questions are formulated to extend the knowledge and understanding about education waqf in Malaysia;

RQ1. How many stories about education waqf were reported in the news between 2008 and 2018, and what are the trends within that 10-year period?

RQ2. What topics pertaining to education waqf were discussed in the news and what were the most frequent topics?

RQ3. When compared between issues raised in the news coverage with issues raised by scholarly research, what is the dynamics between them that can be concluded?

RQ4. How public relations strategies can be developed by waqf institutions based on the volume and issues covered in the news about waqf?

Methodology

Scope

The news stories selected and analyzed for the purpose of the study were sourced from BLIS: Bernama Library & Infolink Service, a research portal service that provides news information on Malaysia from a vast collection of data from year 1968 (BLIS, 2018). BLIS has 12 modules packaged for researchers and the module applicable to this research is called Archival News. Archival News module archives news stories of more than 13 newspapers. The two Malay language mainstream newspapers chosen for this study, *Berita Harian* (published since 1957) and *Utusan Malaysia* (published since 1939), are made accessible through this module.

As to time period, news stories (n=116) published within 10 years between 2008 and 2018 are chosen because they are sufficient to reflect a significant change in waqf development in Malaysia. Another reason is because the study is trying to capture the latest changes to education waqf scenario in Malaysia, without disregarding the importance of past coverage.

The phrasal keywords used when searching were “wakaf pengajian”, “wakaf pendidikan”, “wakaf pelajaran” and “wakaf sekolah”. It was not restricted only to “wakaf pendidikan” (education waqf) because this term is more common within academic setting rather than with mass readers. The four combinations were also used to narrow down the search to the most accurate information or news stories. Using them were helpful to filter out unwanted results when “wakaf” is used alone as a keyword, because it returned with irrelevant waqf stories that include waqf for mosques and cemeteries, among others, which is more common in Malaysia (Shakrani, 2003). The result of “wakaf” alone as keyword also includes name of places in Malaysia especially in Kelantan and Terengganu such as Wakaf Tapai, Wakaf Mek Zainab, Wakaf Bharu, and many other instances. The question might arise as to why the phrase “wakaf pendidikan (education waqf)” itself was not used when searching. This is because the phrase is not widely used in public domain and it is a term sighted only commonly in scholarly writings. When the phrase “education waqf” was used in BLIS search engine, it failed to derive any significant number of news stories as search result. It is found that the news media prefer using more specific words and phrases that can directly tell stories to the public rather than a blanket phrasal noun that lumps together under it different types of educational institutions.

Coding

The coding of the news stories were developed from two sources. First, by establishing predefined codes based on the categories or subject areas of the waqf literature reviewed. Second, by thematic analysis of the content of the news stories themselves to see any emerging themes. Accordingly, the two sources of codes were then compared, compiled and combined. This two-way approach in developing the codes is crucial for several reasons: (a) to make an integration of data between academic research and news stories becomes seamless for the purpose of comparison, and (b) to help the researcher be more objective in the process of analysis of the news stories (Bowen, 1997).

However, stages of waqf development as extracted from Hoexter (1998) and Zaman (2010) were not used to develop predefined coding because the time frame of this study is only for a period of 10 years, hence not reflecting obvious demarcation line between stages

as outlined by them. However, it can be extrapolated that we are in the stage of waqf revival based on the increasing quantity of waqf research and the gradual expansion of subject areas related to waqf (comparison between earlier literatures with Mustaffa & Muda, 2014; Rusydiana & Al-Farisi, 2016).

Further, we can see that some authors used broad categories of subject areas, which was then divided into more sub-categories or sub-areas, while certain authors favour a more extensive and smaller categorization of subject areas. It is argued that one of the reasons why certain papers choose broader categorization is because they have smaller samples, other than the objective of the studies that do not require such detailed categorization.

Table 1. The analysis of categories or sub-areas or stages of waqf research development in prior literature

No	Author	No. of Data Analyzed	Category, Subject Area or Stage of Development
1	Hoexter (1998)	Not applicable	Three stages of waqf research development in 20 th century. From 1900 to 1940, 1940 to 1990, and 1990 to current.
2	Islahi (2004)	292	11 sub-areas of waqf research, including one geographical classification. The 11 sub-areas are fiqh of waqf, law of waqf, cash waqf, family waqf, woman and waqf, individual and specific waqf, waqfiyyah (endowment deed), socio-economic role, management and development of waqf, waqf history and its sources, and comparative studies.
3	Faizer (2007)	23	Medieval waqf in its relation to the establishment of mosques and madrasahs.
4	Rashid (2009)	382 (5 countries) 75 (Malaysia)	Categorised according to formats such as books, part of books, published papers, Ph.D. thesis and Master's dissertation, seminar papers (unpublished), book review, newspaper reports/articles, and reports. Among thematic sub-areas mentioned were legal aspects, nationalization of awqaf, shia awqaf, family awqaf, sociological studies of awqaf, development of awqaf properties, and contemporary trends.
5	Zaman (2010)	Not applicable	Three stages of waqf development seen from Islamic economics aspects, beginning with its function as stronghold of Islamic society, followed by its decapitating decline in colonial time and later efforts of its revival.
6	Ahmed (2014)	79	Collected bibliography was classified into four main areas: fiqh and uşūl al-fiqh, theory and history, economics and finance, education, and

No	Author	No. of Data Analyzed	Category, Subject Area or Stage of Development
			politics and public policy. Each area were further divided into several sub-areas.
7	Mustaffa & Muda (2014)	Not applicable	Literature review without bibliographical analysis of statistical nature. It was stated that quite a large number of papers have been written on education waqf in Malaysia. The literatures were categorized into five management aspects: financial, marketing, administrative, expertise, and information.
8	Rusydiana & Al-Farisi (2016)	100	The analyzed journal articles were classified into four thematic categories: waqf management, waqf distribution, waqf institutions, and collection of waqf.
9	Atan & Johari (2017)	289 (worldwide) 145 (Malaysia)	The collected journal articles are classified into 14 subject areas of research. They are agriculture, administration, corporate waqf, cash waqf, education, legislation, micro-finance/entrepreneur, management, healthcare, history, poverty alleviation, property, takaful-waqf, and waqf concept.
10	Salehuddin (2018)	1331 (worldwide) 810 (Malaysia)	The data was organized into 18 subject areas of research. They are: management and development, cash waqf, socio-economy role, legal, education, general, fiqh of waqf, comparative studies, corporate waqf, finance, country cases and history, introduction (on waqf), history and source of history, bibliography, banking, healthcare, socio-legal and investment.

Findings and Discussion

After several thorough search in BLIS, a total of 116 news stories were selected for analysis. These stories were selected on either one of two grounds. First, the title itself pertinently directs readers towards the issue or topic on education waqf. Second, the title itself is silent on education waqf, but the content touched on issues related to it that merits inclusion.

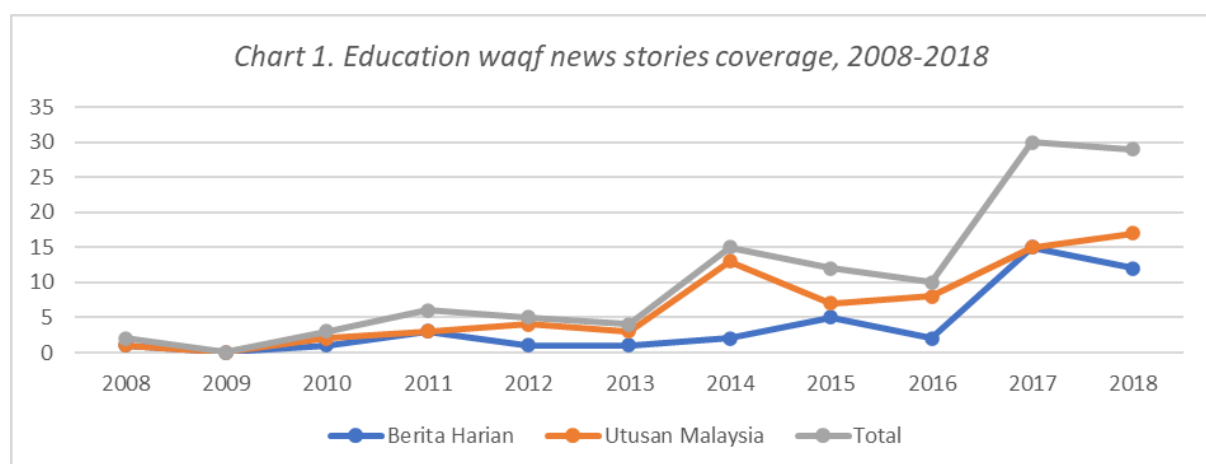
From Table 2, it was found that Utusan Malaysia (n=73) has been covering education waqf stories more vigourously than Berita Harian (n=43) with significant difference of 25.86 percent (30 stories) in total. While education waqf news coverage by Utusan Malaysia has shown marked increase since 2014 (n=13), for Berita Harian this only begins in 2017 (n=15). The probable reason for this situation might be due to the status of Utusan Malaysia as the government-controlled media that have been used to disseminate information about its policies to the public (Golding, 2004). As explained above, the government has put waqf on Malaysia education plan since 2015. On closer look, prior to 2015 we can find stories about Malaysian delegation visiting waqf foundations in Turkey to learn from their experiences (Zaini, 2013; Zaini, 2014). Turkey is a Muslim country with great history of waqf institutions

before hostility towards waqf lead to the destruction of its massive system (Çizakça, 2000). However, it is interesting to note that in when Rashid (2009) published his waqf bibliography without any thematic reference to education waqf, it coincides with our findings that no news stories were reported on education waqf in that whole year in both newspapers.

Table 2. Distribution of news stories in Berita Harian and Utusan Malaysia by publication year.

Publication Year	<i>Berita Harian</i>	<i>Utusan Malaysia</i>	Total
2008	1	1	2
2009	0	0	0
2010	3	1	4
2011	3	3	6
2012	1	4	5
2013	1	3	4
2014	2	13	15
2015	5	7	12
2016	2	8	10
2017	15	15	30
2018	12	20	29
TOTAL (%)	43 (37.07)	73 (62.93)	116

Chart 1 below shows positive changes in the number of education waqf news stories covered by Berita Harian, Utusan Malaysia and both. It gives good indication that education waqf have gained some public awareness and interest especially among the Malay-Muslims. Nevertheless, since the purpose of this study is not to measure the positive and negative impacts of the news stories based on the attributes contained therein, further research is necessary to satisfy these questions that fall under communication theories of agenda-setting and news framing.



As for topics or issues contained in the news stories, for the purpose of this study we have categorized them into broad and specific categories, guided by the codes extracted from prior literature. The broad categories are constructed mainly from Mustaffa & Muda (2014) with an additional code from (Salehuddin, 2018). The specific categories are based on thematic analysis of the news content itself while guided by analysis of literature, in consideration of

the different nature of academic papers and news stories. However, it is important to stress here that in many of the news stories there are more than one aspects highlighted hence its total (n=153) does not reflect the total number of the selected news stories (n=116).

Table 3. Distribution of topics or issues in news stories, 2008-2018

Broad Research Area	Specific Topic/Issue	Total	Broad total
Administrative	Higher education	52	100
	Religious educational institutions (e.g. SAR, pondok, tahfiz)	27	
	Waqf land for education	8	
	Administration and management	5	
	Advice for administrators or leaders	3	
	Roles of university or SIRC	3	
	Waqf law	1	
	Waqf and politics	1	
Expertise	Waqf efforts in other Muslim countries by Malaysians	12	26
	Collaboration with NGO or corporate sector	6	
	Collaboration between higher educational institution and SIRC	4	
	Learning from other countries or institutions	4	
Marketing	Fundraising	8	14
	Waqf awareness	6	
Development	New waqf venture (e.g. intellectual property)	1	8
	Entrepreneurial education	1	
	Other waqf efforts	6	
Financial	Cash waqf	3	5
	Waqf finance & government budget	2	
GRAND TOTAL			153

Based on the findings in Table 3, it can be argued that there are many similarities between the topics or issues raised in news stories and academic research pertaining to the broader area of waqf. For example, waqf administration and management is among the most researched areas in the academia as well as highlighted by the media as reflected in (Rusydia & Al-Farisi, 2016; Atan & Johari, 2017; Salehuddin, 2018). Besides, not many academic articles can be found on the aspect of expertise management of education waqf while newspapers prefer to bring forward these kinds of expert collaboration stories to their readers. The reason could have been the sources of news stories themselves that might be

supplied by public relations offices of waqf institutions, SIRCs, or corporate sectors, for instance. A short communication with an officer from Jabatan Kemajuan Islam Malaysia (JAKIM) confirmed that for waqf efforts in Cambodia, the public relations office of the department sent promotional and awareness materials of their activities to the media. However, on the aspects of education waqf marketing, development, and finance, both waqf organizations and newspapers should be more actively engaged to provide wider coverage on education waqf. Interestingly, one advantage pertaining to the coverage of education waqf news stories in the media is due to the involvement of a number of experts and stakeholders who found time writing to newspapers to advance knowledge and awareness about waqf to the public. A number of other names consistently contributed to the pool of news stories on education waqf in both newspapers.

It can also be derived from Table 3 that the most frequent topics that emerge in the news on education waqf are pertaining to higher education (52 occurrences) and religious educational institutions (27 occurrences). The concentration of news stories on higher education are more prevalent in the last two years, i.e. 2017 & 2018 with 16 and 19 occurrences respectively. Differently, news stories on religious educational institutions are quite a norm with the range of seven within 10 years and there is zero coverage for only two years in 2009 & 2013, compared to higher education with the first news related to it emerges only in 2012. The topics or issues with the least coverage are on waqf development and financial aspects, albeit the importance of those aspects if we were to build an in-depth understanding about the challenges faced by waqf in general and education waqf in particular.

From further extraction of the data, it can be yielded that newspapers play a big role in the marketing of education waqf too, as a channel for fundraising and waqf awareness. In many instances, it seems that waqf institutions or organizations have approached the media to push forward their fundraising efforts and also awareness about waqf in general. This role should be highly praised and extended in the future with better plans, for both parties i.e. the media and waqf institutions or organizations to gain optimum benefits from the relations.

Answering the research question on the dynamics between issues raised in the news coverage with issues raised by scholarly research, there are areas that are overlapping such as on administrative aspect, while several others might be worthy of research consideration in the future such as on collaborative and expertise aspects of education waqf. More coverage should be given to development and financial aspects, the greater if the contributors are from the ranks of scholars and stakeholders themselves because they are the key persons who are directly involved and knows the actuality behind the scenes.

On another point, many institutions or organizations involved in education waqf in Malaysia were mentioned in the news stories. It would be interesting to query into this matter in the future, with regards to which institutions had obtained more attention than the rest and why. Public relations strategies can be developed by waqf institutions or organizations based on the findings above, especially so when we know what kind of institutions or organizations have more possibility of coverage and in what ways. It is once again stressed that further research that employs communication theories are one of the best steps to be taken by those involved to understand how media portrayals of waqf or education waqf can lead to more positive impacts.

Conclusion

In summary, investigation into news coverage and content analysis of the media are important for third sector organizations such as nonprofits including waqf, because it can measure the strength of relationship between waqf institutions or organizations and the media, whether the relationship was intentionally initiated or not. This query and answer into public relations situations can eventually be incorporated into action plans to attract public attention and volitional actions towards the development of waqf institutions or organizations. The positive impacts might be gained in many forms, most importantly in the form of revenue or at the least in the form of volunteer resources that can contribute to the sustainability of waqf funds.

Certain topics or issues that were raised through the media thus far gives an indication that the society at large are concerned and aware about waqf in general. However, in-depth knowledge requires a more concerted efforts of all involved, for instance by providing a special periodical column or section on waqf in the newspapers with contributions by the experts. Series of articles on education waqf can also be considered. Among the topics or issues that the newspapers have not been addressing in detail are fiqh of waqf or procedures to make a waqf. Again, many suggestions for future research have been mentioned above, which is far from exhaustive. Among the most pertinent is how to tackle the media be them conventional or social, not only to spread awareness, accurate information and knowledge about waqf, but to ignite the desire of the Muslim public to support revival of waqf system until it becomes the stronghold of Islam once again, while being aware that it is a responsibility of every member of Muslim society to do so.

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