

Waqf Accounting and Management: Embracing an Islamic Approach for Asset Preservation in Sarawak

Syed Zahiruddin Bin Syed Musa, Michelle Adlyn Anak Freddie Mail

Universiti Islam Malaysia, Bangunan Aisyah, Lot 287, Jalan 16/3, Seksyen 16, 46350 Malaysia

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i1/20599>

DOI:10.6007/IJARBSS/v14-i1/20599

Published Date: 11 January 2024

Abstract

This abstract focuses on the study of Non-Muslims individuals in Malaysia who choose to adopt an Islamic approach towards asset preservation through waqf. Waqf refers to the act of dedicating property or wealth for religious or charitable purposes, with the intention of benefiting the community. The research methodology employed in this study is quantitative method. The research objectives of this study is (1) To investigate the method of Non-Muslims in handling their assets after pass away and (2) To find out what attract Non-Muslims to allow the government agencies to handle their waqf. There are 200 respondents chosen for this study by using quota sampling method which is from the non-probability sampling. This study set quota for 100 female and 100 male. Besides, this study also need for Non-Muslims to join and those who contribute for waqf. This is because, the researchers need their opinions and experiences to find the solution to answer the research objectives. This questionnaires is set for 200 only and is distributed by using the Google Forms through Facebook and Whatsapp. Before give the Google Forms, the researchers will ensure that the respondent is Non-Muslim and had contribute for waqf. Furthermore, the researcher use the descriptive analysis to describe the findings. The findings of this study found that Non-Muslims use Will to handle the assets after death. There is also law and regulations relate to the Non-Muslims in distributing their assets after death which is Distribution Act 1958. Other findings is, Non-Muslims interested to contribute in waqf because of the professionalism and expertise of the government agencies in handling the waqf and they also wants to contribute in helping those in needs. In conclusion, the concept of waqf accounting and management has gained recognition and acceptance among non-Muslims in Malaysia as an effective approach for asset preservation.

Keywords: Waqf, Waqf Accounting, Waqf Management, Non-Muslims, Asset Preservation

Introduction

In the vibrant multicultural landscape of Malaysia, the concept of waqf, or Islamic endowment, holds immense significance for the Muslim community. Traditionally, waqf has been associated with the preservation of assets for religious purposes, such as mosques, schools, and hospitals. However, in recent years, there has been a growing interest among Non-Muslims in Malaysia to adopt an Islamic approach towards managing their assets through waqf. According to Kahf (2003), the definition of waqf is, the concept involves the act of possessing particular assets and safeguarding them solely for the exclusive purpose of philanthropy, while strictly forbidding any utilization or transfer of said assets for any other objective beyond its designated purpose.

Waqf accounting and management refer to the financial and administrative practices employed in the preservation and management of waqf assets. Waqf, a concept rooted in Islamic principles, involves the act of dedicating a property or asset for charitable purposes, with the intention of preserving and benefiting the community. This study aims to explore the motivations and experiences of non-Muslim individuals and organizations in Malaysia who have chosen to adopt an Islamic approach towards asset preservation by establishing waqf. By examining their accounting and management practices, this research seeks to understand the challenges, opportunities, and benefits associated with implementing waqf from a non-Muslim perspective. The government agencies that managing the waqf is the same as those that handle waqf for Muslim societies. According to Kamarubahrin & Ayedh (2018), waqf affairs are the responsibility of the Islamic Religious Council for each state.

The adoption of an Islamic approach towards asset preservation through waqf by non-Muslims in Malaysia can be seen as a manifestation of their commitment to social responsibility and community development. It reflects a recognition of the ethical and moral principles embedded within Islamic finance and the potential for waqf to contribute to sustainable development and societal well-being. Through this study, insights can be gained into the strategies and best practices employed by non-Muslim individuals and organizations in managing waqf assets. This knowledge can not only benefit other non-Muslims interested in adopting an Islamic approach towards asset preservation but also contribute to the overall understanding and advancement of waqf accounting and management practices in Malaysia.

Bank Islam Berhad can set an example why it is not impossible for the Non-Muslims to contribute to waqf. Bank Islam's customers is not only Muslims but also Non-Muslims which is from different races and religion such as Chinese, Indian and etc. So, that is not impossible for the Non-Muslims to contribute to waqf. This is an example of how it is not impossible for Non-Muslim to contribute to Waqf because there is also Non-Muslim that engage with Bank Islam. The composition of Non-Muslim customers at Bank Islam may related to the interest of Non-Muslims in waqf contribution in several ways such as, awareness and education. Banks like Bank Islam often provide educational materials and programs to promote understanding of Islamic financial products, including waqf, which may attract Non-Muslim customers. While waqf is traditionally associated with Islamic religious practices, the concept of endowment or charitable giving for a specific purpose can be found in many cultures and religions. Non-Muslims may choose to donate or establish waqf funds to support various causes such as education, healthcare, social welfare, or environmental conservation. These contributions can be made to existing waqf institutions or through other charitable organizations that

facilitate endowment initiatives. The funds donated by non-Muslims are typically used for the designated purpose and in accordance with the specific guidelines set by the donor.

Overall, non-Muslims are increasingly embracing an Islamic approach towards asset preservation. By exploring their motivations, challenges, and experiences, this study seeks to contribute to the broader discourse on waqf accounting and management, ultimately promoting the preservation and effective utilization of waqf assets for the betterment of society.

Research Objective

1. To investigate the method of Non-Muslims in handling their assets after pass away.
2. To find out what attract Non-Muslims to allow the government agencies to handle their waqf.

Literature Review

What is Waqf?

According to Yaacob (2013), the sources of waqf are derived from the Al Qur'an and the Sunnah (ahadith) of the Prophet (peace be upon him). Although there is no single verse in the Qur'an mention specifically about waqf, there is Islamic Scholars and jurists (the four prominent schools of thought, Shafie, Hanbali, Maliki and Hanafi) agreed on few verses to be referred to as the source of the subject matter (Hassan, 1984 as cited by Yaacob, 2013). In Surah Al Imaan, verse 92, Allah (s.w.t) says, *"By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth God knoweth it well"*. The meaning of this verse is that Muslims will not be rewarded with goodness unless they are willing to give their best to others. The gift must be of value and which is dear to the giver (Yaacob, 2013). In the Islamic jurisprudence, Prophet Muhammad (peace be upon him) was set the first waqf himself who built the Masjid Quba' in the hijrah to Madinah.

There are elements of waqf (as cited by Yaacob, 2013), which is (1) Waqif, the person who will be the endower or the founder; (2) Mauquf, the property or capital existing property or capital must be completely owned by the waqif and be free from any encumbrances; (3) Mauquf 'alaih, beneficiaries whether family members, descendants, or the poor and the public (Ummah), the recipients must not be of, say, the enemy of Islam and ; (4) Sighah, ijab and qabul of waqf (offer and acceptance) (Alabij, 1989; Zain and Azimuddin, 1999; Othman, 1986; Yaacob, 2006; Zain, 1982 as cited by Yaacob, 2013).

There are three types of waqf which is first, pure religious waqf. For example, the property used for worship such as Masjid. Second, philanthropic waqf. For example, schools or a hospital. Third, family waqf (*waqf fi ahli*) or posterity waqf (*waqf al awlad*) (Kahf, 1998).

The Purpose of Waqf

The purpose of waqf is to dedicate a property or asset for charitable purposes in perpetuity (Budiman, 2014). Waqf is a religious endowment in Islamic law that is established to benefit the community and provide ongoing support for various social, educational, religious, and welfare projects. It is considered a form of voluntary charity that allows individuals to contribute to the betterment of society and earn blessings in the afterlife. The income generated from the waqf property is used to fund projects such as mosques, schools,

hospitals, orphanages, and other initiatives that serve the community. Waqf plays a significant role in promoting social welfare, reducing poverty, and supporting the less fortunate in Islamic societies. The outcome of waqf to the community can be significant and far-reaching.

Figure 1 below shows the potential outcomes that waqf can bring to the community.

Social Welfare	Waqf funds can be used to support various social welfare initiatives, such as providing healthcare, education, housing, and poverty alleviation programs. This helps to improve the overall well-being and living conditions of the community (Alam, Shahriar, Said & Elahi, 2018).
Economic Development	Waqf can be used to establish businesses or invest in productive assets, generating income and creating job opportunities. This can contribute to economic growth and development, particularly in disadvantaged areas (Alam, 2018).
Infrastructure Development	Waqf funds can be utilized to build and maintain important infrastructure, such as mosques, schools, hospitals, and community centers. This infrastructure benefits the community by providing essential services and facilities (Nafar, 2019).
Education and Research	Waqf can be dedicated to supporting educational institutions, scholarships, and research initiatives. This helps to promote knowledge acquisition, intellectual development, and innovation within the community (Hasan, Hassan & Rashid, 2019).
Cultural and Religious Preservation	Waqf can be used to preserve and promote cultural and religious heritage, including the maintenance of historical sites, the publication of religious texts, and the organization of cultural events. This helps to foster a sense of identity and pride within the community.

Figure 1: The potential outcomes that waqf can bring to the community.

Is Waqf Important?

Waqf is an Islamic concept of endowment where a person donates or dedicates a property, asset, or wealth for charitable purposes. There are several reasons why waqf is important which as listed below

Social Welfare (Alam et al., 2018)

Waqf plays a crucial role in promoting social welfare by providing resources for the needy. The endowments can be used to establish and maintain schools, hospitals, orphanages, and other charitable institutions that benefit the community.

Economic Development (Alam, 2018)

Waqf can contribute to economic development by utilizing the donated assets in productive ways. For example, waqf land can be used for agriculture or commercial purposes, generating income that can be reinvested in further development projects.

Preservation of Assets (Harun et al., 2016)

Waqf ensures the preservation and continuous use of assets for the intended purpose. By dedicating properties or wealth as waqf, they are protected from being sold or misused, ensuring their long-term availability for charitable activities.

Spiritual Rewards (Jawhar, 2021)

In Islamic belief, waqf is seen as a virtuous act that brings spiritual rewards for the donor. It is considered a means of earning blessings and seeking the pleasure of God by using one's wealth for the betterment of society.

Whether waqf is good or not depends on various factors. From a societal perspective, waqf is generally seen as a positive practice as it helps address social needs, uplifts disadvantaged communities, and promotes overall welfare. However, like any system, its effectiveness and impact depend on proper management, transparency, and the alignment of its objectives with the needs of the community.

It is important to ensure that waqf assets are utilized efficiently, that the income generated is effectively used for charitable purposes, and that the management of waqf institutions is accountable and transparent. When implemented well, waqf can be a powerful tool for social and economic development, making it a good practice.

Types of Waqf

According to Nor & Yaakub (2015), in general, there are two types of waqf which is *Waqf Mutlak* (General Waqf) and *Waqf Muqayyad* (Special Waqf). *Waqf Mutlak* means the practice of submitting a waqf with no particular destination in the waqf state property, the property can be developed for any purpose as long as they do not conflict with Islamic Law. *Waqf Muqayyad* means the practice of dedicating property where donor states the giving of waqf for specific purposes while dedicating property and property ownership is to be used only for the purpose stated by wakif (Nor & Yaakub, 2015).

The Allure of Waqf

Waqf, at its core, represents a selfless act of giving back to society. By dedicating assets to waqf, individuals ensure their perpetual benefit to the community, long after their lifetime. This noble concept has captured the attention of Non-Muslims, who recognize the inherent value of preserving their assets for the greater good. By embracing waqf, Non-Muslims can contribute to the development of educational institutions, healthcare facilities, and other charitable causes, thus leaving a lasting impact on society.

The allure of waqf in Malaysia can be attributed to several factors. Firstly, waqf is deeply rooted in Islamic principles, and Malaysia being a predominantly Muslim country, there is a strong cultural and religious affinity towards waqf. It is seen as a way to fulfil one's religious obligations and gain spiritual rewards.

Secondly, waqf is viewed as a means of social responsibility and community development. By dedicating assets for charitable purposes, individuals and organizations can contribute to the betterment of society. This aligns with the values of Malaysians who prioritize community welfare and the concept of "gotong-royong" (mutual cooperation).

Thirdly, waqf offers a sustainable solution for asset preservation. The income generated from waqf assets can be used to support various social and economic initiatives, such as education, healthcare, and poverty alleviation. This long-term approach to asset management appeals to individuals and organizations who seek to make a lasting impact on society.

Additionally, the government of Malaysia has been actively promoting waqf as part of its efforts to develop the Islamic finance industry. This has led to increased awareness and support for waqf initiatives, making it an attractive option for individuals and organizations looking to engage in socially responsible activities.

Overall, the allure of waqf in Malaysia lies in its religious significance, social impact, and sustainable nature. It offers individuals and organizations a meaningful way to contribute to society while preserving and utilizing their assets for the greater good.

Government Agencies for Waqf in Malaysia

There is Waqf institutions in Malaysia which is under the State Islamic Religious Council (MAIN). Below is the list of the institutions:

1. "Majlis Agama Islam Wilayah Persekutuan" (MAIWP).
2. "Majlis Agama Islam Selangor" (MAIS).
3. "Majlis Agama Islam Negeri Sembilan" (MAINS).
4. "Majlis Agama Islam Melaka" (MAIM).
5. "Majlis Agama Islam Johor" (MAIJ).
6. "Majlis Ugama Islam Pahang" (MUIP).
7. "Majlis Agama Islam dan Adat Melayu Terengganu" (MAIDAM).
8. "Majlis Agama Islam dan Adat Istiadat Melayu Kelantan" (MAIK).
9. "Majlis Agama Islam dan Adat Melayu Perlis" (MAIPs).
10. "Majlis Agama Islam Kedah" (MAIK).
11. "Majlis Agama Islam dan Adat Melayu Perak" (MAIPk).
12. "Majlis Agama Islam Pulau Pinang" (MAINPP).
13. "Majlis Agama Islam Sabah" (MUIS).
14. "Majlis Islam Sarawak" (MIS).

There is another three institutions which is:

1. "Tabung Baitulmal Sarawak" (TBS).
2. "Perbadanan Wakaf Selangor" (PWS).
3. "Yayasan Waqaf Malaysia" (YWM).

(Source: jawhar.gov.my)

Tabung Baitulmal Sarawak (TBS)

In Sarawak, the state government has combined the management of zakat and waqf under the Tabung Baitulmal Sarawak (TBS). TBS is responsible for the collection, management, and distribution of zakat and waqf funds in the state. TBS operates under the jurisdiction of the Islamic Religious Council of Sarawak (Majlis Islam Sarawak, MIS). MIS oversees the administration of Islamic affairs in Sarawak, including the collection and distribution of zakat and waqf. Under TBS, individuals and businesses are required to pay zakat, which is a mandatory Islamic obligation for eligible Muslims. The collected zakat funds are then distributed to eligible recipients, such as the poor and needy, as well as for other purposes specified in Islamic law. In addition to zakat, TBS also manages waqf funds. Waqf refers to the endowment of property or assets for religious or charitable purposes. The income generated from waqf properties is used for various charitable projects and initiatives, such as providing education, healthcare, and other social welfare programs.

By combining the management of zakat and waqf, TBS aims to ensure efficient collection, proper management, and effective distribution of funds to benefit the Muslim community in Sarawak. The roles of TBS in Waqf is waqf trustee through "Ordinan MIS 2001 dan Kaedah-kaedah (Pentadbiran Wakaf) MIS, 2008 and as a Waqf registrar through "Kaedah-kaedah (Pentadbiran Wakaf) MIS, 2008. Figure below shows the roles of TBS.

Figure 2 below shows the Roles of TBS.



Figure 2: Roles of TBS

The figure above shows the roles of TBS follow the steps. First, they providing the Waqf channels to the people. Second, they creating the new Waqf which is as the result from providing the Waqf channels. More people may interested to give Waqf. Last but not least, the management of Waqf.

There is elements of Waqf which is "Wakif", "Mawquf", "Mawquf Alaih" and "Sighah". The table 1 below shows the Pillar of Waqf and their meaning.

Table 1
Elements of Waqf and their meaning

The Elements	Meaning
“Wakif”	Individual/Organization who donates their property.
“Mawquf”	Movable property and immovable property that is waqf.
“Mawquf Alaih”	Beneficiaries of waqf or parties to whom property is waqf.
“Sighah”	Documents related to endowment.

Figure 3 below shows the Diagram of Waqf provided by TBS.

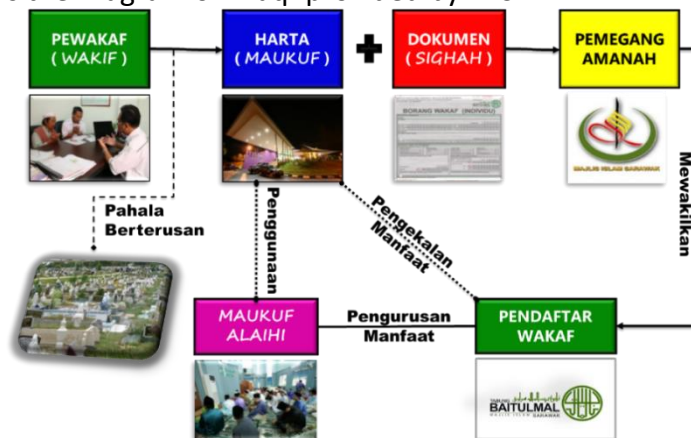


Figure 3: The process of Waqf according to TBS.
(Source: tbs.org.my)

The possibility of the combination of Waqf and Zakat in Malaysia

In Malaysia, there is a possibility of combining waqf and zakat to enhance the effectiveness and impact of social welfare initiatives. Both waqf and zakat are Islamic forms of charitable giving, but they have different mechanisms and purposes.

Waqf refers to the endowment of assets or properties for charitable purposes, such as building and running social welfare centers, schools, hospitals, or orphanages. The income generated from these waqf properties is used to support the beneficiaries and maintain the facilities. On the other hand, zakat is an obligatory form of charity that Muslims are required to give based on their wealth. Zakat is typically distributed to eligible recipients, such as the poor, needy, orphans, and the disabled, to alleviate poverty and provide basic necessities.

Waqf is relevant to the combination of waqf and zakat because it provides a sustainable (Khalil, Ali & Shaiban, 2021) and long-term source of funds for charitable purposes. Furthermore, waqf properties can be strategically managed and diversified to generate maximum income. The income generated from waqf properties can be used to fund various charitable activities, such as education, healthcare, and poverty alleviation. By doing so, people or contributors trust that their contribution is effectively utilized to address social and economic needs.

The combination of waqf and zakat can be beneficial in several ways (Lahuri, Syamsuri, Kamaluddin & Wulandari, 2021)

Synergy of Resources

By combining waqf and zakat, there can be a pooling of resources to fund and sustain social welfare projects. Waqf properties can generate income, while zakat funds can be used to support the operational and maintenance costs of these projects. This synergy ensures a more sustainable and long-term impact.

Expanded Reach

Waqf properties may have limited capacity to accommodate all the beneficiaries in need. By utilizing zakat funds, the social welfare projects can expand their reach and provide support to a larger number of beneficiaries. This allows for a more comprehensive and inclusive approach to social welfare.

Targeted Assistance

Zakat funds are specifically designated for the alleviation of poverty and meeting the basic needs of the less fortunate. By combining zakat with waqf, the social welfare projects can ensure that the assistance provided is targeted and reaches those who are most in need.

Enhanced Accountability

Both waqf and zakat funds are subject to specific rules and regulations to ensure transparency and accountability. By combining these resources, there can be a more robust system of governance and oversight, ensuring that the funds are utilized effectively and efficiently.

In Malaysia, there have been efforts to combine waqf and zakat through initiatives such as the Waqf Zakat Integration Model (WAZAN). WAZAN aims to integrate waqf and zakat resources to improve the delivery of social welfare services and maximize the impact of charitable giving. In Sarawak, there is agency combine together to handle Zakat and Waqf, which is, Tabung Baitulmal Majlis Islam Sarawak (TBS). There are also several zakat agencies in Malaysia that handle waqf alongside zakat. These agencies are responsible for the collection, management, and distribution of both zakat and waqf funds.

The researcher found a few agency which is as follows

Majlis Agama Islam Wilayah Persekutuan (MAIWP)

This is the zakat agency for the Federal Territory of Kuala Lumpur. MAIWP also manages waqf properties and initiatives.

Lembaga Zakat Selangor (Selangor Zakat Board)

Besides zakat collection and distribution, Selangor Zakat Board also handles waqf properties and projects in the state of Selangor.

Lembaga Zakat Negeri Sembilan (Negeri Sembilan Zakat Board)

This agency in Negeri Sembilan oversees both zakat and waqf matters.

Lembaga Zakat Pulau Pinang (Penang Zakat Board)

Penang Zakat Board is responsible for zakat collection and distribution, as well as waqf management.

Lembaga Zakat Johor (Johor Zakat Board)

Johor Zakat Board combines both zakat and waqf functions in the state of Johor.

Waqf Accounting and Management

In Malaysia, waqf accounting and management are primarily governed by Islamic principles and guidelines. The management of waqf assets is usually carried out by religious authorities, such as state Islamic religious councils or foundations established for this purpose (Hisham et al., 2013).

For Muslim individuals or organizations, waqf accounting and management follow Shariah-compliant practices. This includes ensuring that the waqf assets are used in accordance with Islamic principles and for the intended purposes, such as supporting charitable activities or providing public services. The income generated from waqf assets is typically used for the benefit of the community, including funding education, healthcare, and other social welfare initiatives.

Non-Muslim individuals or organizations can also participate in waqf activities in Malaysia. While they may not have the same religious motivations, they can still contribute to waqf initiatives as a form of social responsibility or community development. In such cases, the accounting and management of waqf assets may still adhere to the principles of transparency, accountability, and good governance.

It is worth noting that the management of waqf assets in Malaysia is regulated by various laws and regulations, including the Waqf Act 1995 and the Islamic Financial Services Act 2013. These laws provide a framework for the establishment, administration, and management of waqf assets, ensuring that they are properly accounted for and utilized for their intended purposes.

Overall, waqf accounting and management in Malaysia are primarily guided by Islamic principles, but individuals and organizations of all faiths can participate in waqf activities as a means of contributing to society and promoting community welfare.

Waqf Accounting and Waqf Finance

Waqf accounting and finance holds a significant position. Waqf, a concept deeply rooted in Islamic tradition, refers to the endowment of assets or properties for charitable purposes. It is a testament to the benevolence and generosity that Islam encourages its followers to embody. However, the accounting and financial management of these waqf endowments is an intricate process that requires meticulous attention and expertise (Masruki & Shafii, 2013). Accounting for waqf entails the comprehensive recording, classification, and reporting of financial transactions related to these endowments. It serves as a vital tool in ensuring transparency, accountability, and the preservation of the waqf's integrity. Given the nature of waqf, where the assets are dedicated to perpetual charitable causes, accurate accounting becomes paramount to safeguarding the interests of beneficiaries and maintaining the trust of donors.

One of the fundamental challenges in waqf accounting lies in the valuation of these endowments. Unlike conventional financial assets, waqf assets often comprise tangible properties, such as real estate or land. Determining their fair value requires a careful

assessment of market conditions, property characteristics, and potential income streams. Additionally, waqf assets may also include intangible assets, such as intellectual property rights or shares in companies. Assigning an appropriate value to these intangibles demands a deep understanding of their inherent worth.

Furthermore, waqf accounting necessitates adherence to the principles of Islamic finance, which emphasize ethical and Sharia-compliant practices. This entails avoiding interest-based transactions (*riba*) and investments in prohibited activities, such as gambling or alcohol. The accounting framework must align with these principles to ensure that the waqf's financial operations remain in line with Islamic teachings.

In addition to accounting, effective financial management plays a pivotal role in maximizing the benefits derived from waqf endowments. It involves prudent investment decisions, diversification of assets, and regular monitoring of income and expenditure. The primary objective of waqf financial management is to generate sustainable returns while preserving the principal value of the endowment. This delicate balance between growth and preservation requires astute financial acumen and a deep understanding of both Islamic finance principles and market dynamics.

Moreover, waqf accounting and finance also encompass the distribution and allocation of income generated from these endowments. The beneficiaries of waqf can vary widely, ranging from educational institutions and healthcare facilities to the underprivileged and marginalized segments of society. Ensuring an equitable and efficient distribution of funds necessitates a robust accounting system that accurately captures the income generated and facilitates its allocation according to the waqf's stipulations.

Waqf accounting and finance represent a crucial aspect of Islamic finance, embodying the principles of charity, benevolence, and social responsibility. The intricate nature of these endowments demands a specialized accounting framework that adheres to Islamic principles, accurately values tangible and intangible assets, and ensures transparent financial reporting. Effective financial management further complements accounting efforts by maximizing returns and preserving the waqf's long-term sustainability. By upholding these principles and practices, waqf accounting and finance continues to contribute to the noble cause of fostering social development and uplifting communities in accordance with Islamic values.

Waqf Wealth Management from the Perspective of Islamic Law

Waqf wealth management from the perspective of Islamic law is guided by the principles of Shariah, which provide guidelines for the establishment, administration, and utilization of waqf assets. Islamic law prescribes that the property that is donated must be managed and administered by the appropriate parties responsible to supervise waqf property benefits so that the benefits can be channelled to parties that are the rightful recipients (Cited by Rani & Aziz, 2010 from Badran et al., 1986, p.687). For Non-Muslims seeking to engage in waqf, understanding the principles of Islamic finance and accounting becomes crucial. By adopting an Islamic approach to asset management, individuals can ensure the proper allocation and utilization of their resources. This includes adhering to the principles of transparency, accountability, and ethical financial practices, which are fundamental to Islamic finance.

Here are some point of view of waqf wealth management in accordance with Islamic law (Kamri & Daud, 2011)

Permanence and Dedication

Waqf assets are dedicated to a specific charitable or public purpose and are intended to be permanently held as a trust for the benefit of the community. The waqf property cannot be sold, gifted, or inherited, and its ownership is transferred to the beneficiaries such as mosques, schools, hospitals in perpetuity.

Shariah Compliance

All aspects of waqf wealth management must adhere to the principles of Shariah, which include avoiding prohibited activities such as interest-based transactions (riba), gambling, and investments in businesses that deal with alcohol, pork, or other prohibited goods or services.

Transparency and Accountability

The management of waqf assets should be transparent, with clear records of income, expenses, and utilization of funds. The trustees or administrators of waqf assets have a fiduciary duty to manage the assets responsibly and in the best interest of the beneficiaries. Regular reporting and audits may be conducted to ensure accountability.

Prudent Investment

Waqf assets can be invested in permissible investment vehicles, such as real estate, stocks, or Islamic financial instruments, to generate income. However, the investments should comply with Shariah principles, which prohibit speculative or unethical investments. The income generated from investments should be used for the intended charitable purposes.

Preservation of Capital

The preservation of the waqf capital is of utmost importance. The trustees or administrators should exercise due diligence in managing the assets to ensure their preservation and growth over time. The principal amount of the waqf should be protected, and only the income or profits generated from the assets can be utilized for charitable purposes.

Distribution of Benefits

The income or benefits generated from waqf assets should be utilized for the intended charitable purposes, such as providing education, healthcare, or other social welfare services. The distribution of benefits should be equitable and in line with the objectives of the waqf.

Waqf Wealth Management in Malaysia

In Malaysia, waqf wealth management is regulated by the state Islamic religious authorities and governed by the various state waqf enactments. As cited by Rani & Aziz (2010), A pertinent point relating to the waqf property is one of the trust property's aspects that are listed under Schedule Nine, List II, under the State List. All waqf land whether movable property or not, is governed and run by the State Religious Council or Majlis Agama Islam Negeri (MAIN) (Baharuddin, 1998, pp.94-98).

Here are some point of view of waqf wealth management in Malaysia

Establishment and registration

To establish a waqf, the wakif (donor) needs to make a formal declaration of waqf and register it with the state Islamic religious authorities. The waqf deed should clearly state the purpose of the waqf, the details of the wakif and beneficiaries, and the assets being dedicated as waqf.

Administration and management

The state Islamic religious authorities are responsible for the administration and management of waqf assets. They appoint trustees or administrators to oversee the day-to-day operations of the waqf, including the collection and utilization of income generated from the assets.

Investment guidelines

The state Islamic religious authorities provide guidelines on permissible investments for waqf assets. These guidelines are based on Shariah principles and may include investing in real estate, Islamic financial products, or other approved investment vehicles. The income generated from these investments is used for the intended charitable purposes.

Utilization of funds

The income or benefits generated from waqf assets in Malaysia are typically used for various charitable purposes, such as providing education scholarships, healthcare services, poverty alleviation programs, or supporting mosques and Islamic institutions. The state Islamic religious authorities have the discretion to allocate the funds based on the needs of the community.

Accountability and reporting (Kamarubahrin et al., 2019)

The trustees or administrators of waqf assets in Malaysia are required to maintain proper records and accounts of the waqf activities. They are also subject to regular audits by the state Islamic religious authorities to ensure transparency and accountability in the management of waqf assets.

Waqf Development and Promotion

The Malaysian government, through institutions like the Federal Territory Islamic Religious Council (MAIWP) and the Department of Waqf, Zakat, and Hajj (JAWHAR), actively promotes the development and growth of waqf assets. They provide support and assistance to individuals and organizations interested in establishing waqf, including offering advisory services and training programs.

Benefits for Non-Muslims

Engaging in waqf accounting and management offers several benefits for non-Muslims. Firstly, it allows individuals to align their financial decisions with their personal values and beliefs. Secondly, it provides an opportunity to contribute to the overall well-being of society, fostering a sense of social responsibility and unity. Lastly, waqf accounting and management can offer tax benefits and financial incentives.

Table 2

There are several benefits for Non-Muslims adopting an Islamic approach, such as waqf, for asset preservation

Benefits	Explanations
Philanthropic impact	By adopting waqf, Non-Muslims can contribute to charitable causes and make a positive impact on society. Waqf assets are used for various charitable purposes, such as education, healthcare, and poverty alleviation. Supporting such initiatives can help create a better and more equitable society.
Long-term preservation	Waqf provides a mechanism for long-term preservation of assets. By dedicating assets as waqf, individuals can ensure that their wealth is preserved and utilized for charitable purposes even after their lifetime. This can create a lasting legacy and contribute to the greater good.
Ethical investment	Islamic finance principles, including those related to waqf, emphasize ethical and socially responsible investment practices. Non-Muslims who adopt an Islamic approach for asset preservation can align their investments with ethical principles, such as avoiding investments in industries like alcohol, gambling, and tobacco.
Tax benefits	In some jurisdictions, there may be tax benefits associated with charitable giving and waqf. Non-Muslims who adopt waqf as an asset preservation strategy may be eligible for tax deductions or exemptions, depending on the specific tax laws of their country. This can provide financial incentives for adopting waqf.
Collaboration and community engagement	Waqf is not limited to Muslims only. Non-Muslims who adopt waqf can engage with the Muslim community and collaborate on charitable initiatives. This can foster interfaith dialogue, understanding, and cooperation, leading to a more cohesive and inclusive society (Sulistiani, 2021).

Impact on Society

The involvement of non-Muslims in waqf accounting and management has the potential to revolutionize asset preservation in Malaysia. By transcending religious boundaries, this practice can foster a culture of inclusivity and collaboration, where individuals from diverse backgrounds come together for the betterment of society. Moreover, the infusion of non-Muslim contributions into waqf initiatives can amplify the impact and reach of these charitable endeavours, benefitting a larger segment of the population.

The involvement of Non-Muslims in waqf accounting and management can have a positive impact on society in several ways

Increased Diversity and Inclusivity

Non-Muslims involvement in waqf accounting and management promotes diversity and inclusivity within the waqf sector. It allows for a broader range of perspectives, expertise, and experiences to be brought to the table, leading to more innovative and effective solutions for managing waqf assets and maximizing their impact.

Enhanced Accountability and Transparency

Non-Muslims can contribute to improving the accountability and transparency of waqf management practices. Their involvement can help establish robust governance structures, financial reporting mechanisms, and oversight processes that ensure the proper utilization of waqf assets. This can build trust among stakeholders and donors, attracting more resources to support charitable causes.

Knowledge Sharing and best Practices

Non-Muslims who have experience in accounting and management bring their expertise and best practices from other sectors to the waqf sector. They can introduce efficient financial management systems, strategic planning approaches, and performance measurement frameworks that can enhance the effectiveness of waqf initiatives. This knowledge sharing can benefit the entire waqf ecosystem and contribute to its growth and development.

Collaboration and Partnerships

Non-Muslim involvement in waqf accounting and management can foster collaboration and partnerships between different communities and organizations. It can create opportunities for interfaith dialogue, cooperation, and joint initiatives aimed at addressing social challenges and improving the well-being of society. This collaboration can lead to greater social cohesion and a more inclusive society.

Increased Resources for Charitable Causes

Non-Muslim involvement in waqf accounting and management can attract more resources for charitable causes. Their expertise in financial management and fundraising can help mobilize funds from diverse sources, including non-Muslim donors and philanthropic organizations that may not have traditionally been involved in waqf. This can significantly enhance the impact of waqf initiatives and support a wider range of charitable projects.

Overall, the involvement of non-Muslims in waqf accounting and management can contribute to the growth, effectiveness, and impact of waqf initiatives, ultimately benefiting society as a whole.

Waqf for Community in the Context of Homeless and Elderly

In the context of the homeless and elderly, Waqf holds immense potential to address their multifaceted needs. By establishing dedicated Waqf properties, equipped with essential amenities and services, we can create safe havens where the most vulnerable members of our society can find solace and comfort. These properties can serve as shelters, offering a warm bed, nourishing meals, and access to healthcare, thereby restoring dignity to those who have lost it. Imagine a Waqf center specifically designed for the homeless, where professional counsellors and social workers are readily available to provide emotional support and guidance. Here, individuals who have fallen on hard times can find a compassionate ear, a

shoulder to lean on, and the tools necessary to rebuild their lives. With vocational training programs offered within these centers, the homeless can gain valuable skills that can open doors to employment, ultimately leading them back into mainstream society.

Similarly, the elderly, often neglected and forgotten, can benefit greatly from Waqf initiatives tailored to their unique needs. By establishing retirement communities funded through Waqf, we can create an environment that promotes healthy aging, companionship, and a sense of belonging. These communities can offer comprehensive healthcare facilities, recreational activities, and spiritual support, ensuring that our elders spend their twilight years with grace and dignity. Moreover, Waqf can also be utilized to support existing organizations and initiatives that work tirelessly for the betterment of these communities. By endowing funds to organizations dedicated to combating homelessness or providing care for the elderly, we can amplify their impact and enable them to reach more individuals in need. Through such collaborative efforts, we can foster a sense of unity and solidarity within society, reminding ourselves of our shared responsibility towards the less fortunate.

However, the establishment of Waqf for the homeless or elderly requires a collective commitment from individuals, communities, and governments. It demands a paradigm shift in our approach to social welfare, urging us to move beyond short-term fixes and embrace sustainable solutions. It calls upon us to recognize that the well-being of the marginalized is not an isolated issue but a reflection of our societal values and priorities (Cibafi, 2023). Waqf represents a beacon of hope for the homeless and elderly, offering them a lifeline in their darkest hours. By leveraging the power of endowments, we can create transformative spaces and initiatives that address their unique challenges holistically.

Waqf Real Estate Development Project (JAWHAR)

There are five project categories provided which is (1) Welfare, (2) Housing, (3) Health, (4) Economy and (5) Education. This is the development allocation in the Rolling Plan (RP) yearly. Table 4 below shows the project categories and the listed project that the researcher found on JAWHAR's website.

Table 3

The Five Project Categories

	Project Categories	Listed Projects
1	Welfare	<ul style="list-style-type: none"> • 'Asrama Anak Yatim, Machang Kelantan'. • 'Asrama Anak Yatim, Mukim Derga, Alor Setar, Kedah'. • 'Pusat Perlindungan Wanita, Taman Perling, Johor'.
2	Housing	<ul style="list-style-type: none"> • 'Pangsapuri Wakaf Siti dan Hajjah Norijah Sg. Nibong, Pulau Pinang'. • 'Pangsapuri Wakaf Annur, Teluk Air Tawar, Butterworth'.
3	Health	<ul style="list-style-type: none"> • 'Pusat Hemodialisis Batu Pahat, Johor'.
4	Economy	<ul style="list-style-type: none"> • 'Hotel Pantai Puteri, Melaka'. • 'Hotel The Regency Seri Warisan, Taiping, Perak'. • 'Hotel Grand Puteri, Kuala Terengganu, Terengganu'. • 'Hotel Klana Beach Resort dan Baitul Hilal, Port Dickson, Negeri Sembilan'. • 'Rumah Kedai Utan Aji, Perlis'. • 'Ruang Niaga/Kedai Pejabat, Tambun, Perak'. • 'Projek Pembangunan Hotel Wakaf Taiping Fasa 2, Perak'. • 'Kompleks Wakaf Kajang Selangor (Kerja Awalan)'. • 'Pembelian Peralatan Kompleks Islam, Kuching, Sarawak'.
5	Education	<ul style="list-style-type: none"> • 'Kompleks Pendidikan Maahad Al-Mashoor Al – Islami'. • 'Asrama Pelajar Besut, Terengganu'. • 'Pusat Saudara Baru, Seremban, Negeri Sembilan'.

Source: jawhar.gov.my

Theoretical Framework

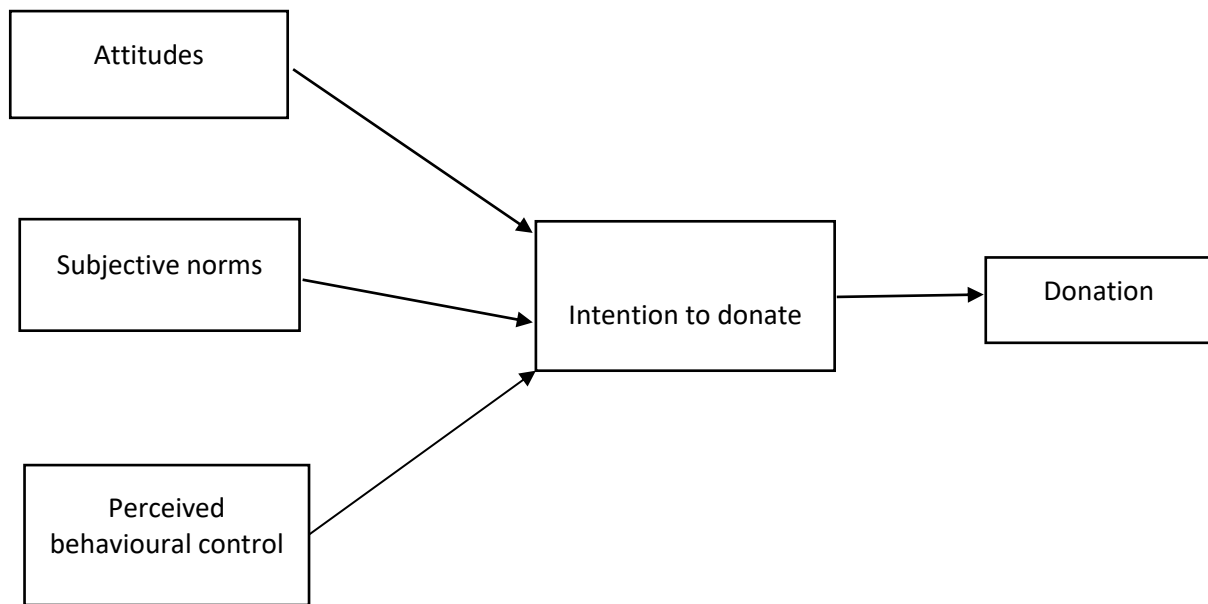


Figure 4: Theory of Planned Behaviour.

Source: Ajzen (2005)

Based on theory of planned behaviour, behaviors are influenced by intentions, which are determined by three factors, such as, attitudes, subjective norms and perceived behavioural control. Attitudes, this refer to an individual's positive or negative evaluation of a behaviour. In the context of Non-Muslims distributing their assets through waqf, their attitudes may be influenced by factors such as their beliefs about the importance of charitable giving, the potential impact of their assets on society, and their personal values related to philanthropy and social responsibility. If Non-Muslims perceive waqf as a meaningful and impactful way to contribute to society, they may have a positive attitude toward participating in waqf initiatives. Subjective norms, refer to an individual's perception of social pressure or expectations regarding a behaviour. In the case of Non-Muslims allowing government agencies to handle their waqf, their subjective norms may be influenced by the opinions and beliefs of their social network, including family, friends, and colleagues. If Non-Muslims perceive that their social network values and support waqf initiatives, they may be more inclined to allow government agencies to handle their waqf. Perceived behavioural control, refers to an individual's belief in their ability to perform a behaviour. In the context of Non-Muslims allowing government agencies to handle their waqf, their perceived behavioural control may be influenced by factors such as their knowledge and understanding of the waqf process, their trust in government agencies, and their confidence in the effectiveness and transparency of the handling waqf. If Non-Muslims feel confident in the capabilities and integrity of government agencies in managing waqf, they may be more likely to entrust their assets to them.

Research Methodology

The main aim of this research is to find out how Non-Muslim entrust their assets to the waqf agencies which is it for Muslim people in the beginning. For this research, the researcher choose

Sarawak to be part of this study. This is because, Sarawak known as a state with most of it is Non-Muslims. The participants for this research will be the Non-Muslims from Sarawak. The total of the participants will be 200 people. The researcher use quota sampling method which is from the non-probability sampling. The researcher use this method because this study is focus on Non-Muslims. The researcher want to monitor the number of participants allowed to complete the survey based on what religion they are, and for this study it is focus on Non-Muslims.

The researchers had prepare 200 questionnaires by using the google forms which, this way will be easy for the researcher connect to all participants whether through Facebook or Whatsapp. Then, type of questionnaires that the researcher prepared is descriptive quantitative questions. Descriptive analysis will be used for this study. The results or findings for this study will shows the participants of the Non-Muslims only and those who had contribute for waqf. Before giving the questionnaires of google forms, the participants will be ask whether they are Non-Muslims and if they had contribute in Waqf. If both answer is yes, then, the questionnaires will be provided for them continue to fill in the details. Data was examined with SPSS software version 26. The researchers use tables to show the data.

There are few steps that the researcher used to select the question for questionnaire. Firstly, the researcher determine the purpose of the questionnaire, which is, focus on the method of Non-Muslims in handling their assets after pass away and what attract Non-Muslims to allow the government agencies to handle their waqf. Secondly, identify the target audience. The target audience for this study is Non-Muslim from Sarawak. Thirdly, use demographic questions and open-ended type of question to create question. After complete the questionnaire, the researcher pilot test the questionnaire with a small group of individuals similar to the target audience. Last but not least, review the data and assess the quality of the questions.

Findings

First Components: Demographic of Respondents.

The respondent's demographic information was test using descriptive statistics presented in Table 4.

Table 4

Demographic Profile

			Frequency	Percentage (%)
1	Gender	Female	100	50
		Male	100	50
2	Age	<20 years	15	7.5
		20-24 years	50	25
		25-29 years	57	28.5
		>29 years	78	39
3	Occupation	Government	62	31
		Private	73	36.5
		Self-employed	42	21
		Retire	23	11.5
4	Household income per month	<RM1,000	0	0
		RM1,001 – RM2000	56	28
		RM2,001 – RM3000	73	36.5
		>RM3000	71	35.5
5	Religion	Christian	168	84
		Buddha	26	13
		Hindu	6	3
		Others except Islam	0	0

Table 4 above shows the number and percentage of respondent's gender, religion and other's information. For this research, the researcher has prepare the quota 100 for female and 100 for male just like in the table above. Beside, this research also need Non-Muslim and for those who has contribute for Waqf. The respondents has join this research and their demographic details is based on the table above. Most of them is those from age 29 years old above. After that, majority of the respondent's occupation is private (36.5%). The household income, mostly answer for income range RM2,001 – RM3000 which has 36.5% for percentage, highest among all. Last but not least, the highest percentage of religion is Christian (84%), most of the respondents for this research is Christian. Those aged 29 years old and below can have financial maturity for several reasons, such as, education and awareness. Many young people today have access to financial education and resources that previous generations did not. They are more aware of the importance of financial planning, budgeting, and investing from a young age. Besides, this younger generation have grown up with technology and have easy access to information about personal finance. They can research and learn about various financial topics, such as saving, investing, and managing debt, which helps them make informed decisions. Then, young adults often face financial challenges, such as student loan debt, rising housing costs, and a competitive job market. These challenges can motivate them to develop financial maturity and make smart financial decisions.

Second components: Questions about How Non-Muslims Handle Their Assets After Pass Away.

Table 5

How Non-Muslims handle their assets after pass away.

	Questions		Frequency	Percentage
1	How do non-Muslims typically handle their assets after they pass away?	With will and inheritance. The assets will be distributed among the deceased's immediate family: parent, spouse, issue (include children of the deceased before he/she die).	160	80
		Without will. Assets frozen and family need to appoint an administrator.	27	13.5
		Depend on consideration of the spouse. (Some does not really care where the assets go as long as it goes to who more deserve it).	13	6.5
2	What are the common legal procedures followed by non-Muslims for distributing their assets after death?	Legitimate will.	196	98
		Not sure.	4	2
3	Are there any specific laws or regulations that non-Muslims need to be aware of when it comes to handling their assets post-death?	Distribution Act 1958.	164	82
		Not sure.	36	18
4	What options do non-Muslims have for estate planning and asset distribution after they pass away?	Will.	159	79.5
		Beneficiaries.	23	11.5
		Gifting.	5	2.5
		Charitable giving.	13	6.5
5	Are there any common misconceptions or misunderstandings about how non-Muslims handle	No.	145	72.5

their assets after death, and what are the correct practices in such cases?	Not sure.	30	15
	Family might not satisfied with result of wills – all must know about the will during the person still alive, so that everyone can happily accept the result of the will.	25	12.5

Table 5 above shows the number and percentage of how Non-Muslims handle their assets after pass away. The questionnaire that the researchers give to respondents consist of questions only. The respondents are free to answer based on their own knowledge or understanding. The researcher combine all the answer and divide into few category as shown on the Table 5 above. The respondent's answer all almost the same because that is the knowledge they get from their family about how to handle assets after pass away. Some also have different opinion. Based on Table 5, we can see that most of the Non-Muslims handle their assets with will which it has (80%) of percentage and high among the other answer which is without will (13.5%) and depend on consideration of the spouse (6.5%).

Second, common legal procedures that Non-Muslims follow is according to legitimate will (98%) which the highest percentage. After that, there is specific laws or regulations that the respondents aware when handling their assets post-death which is Distribution Act 1958 (82%) which the highest percentage. Then, what options that Non-Muslims have for estate planning and asset distribution, the researcher divide their answer into four category which is will, beneficiaries, gifting and charitable giving. The highest percentage among all the answer is will (79.5%).

Last but not least, there are some respondents answer if there is misconceptions or misunderstandings about how Non-Muslims handle their assets, which their answer is family might not satisfied with the result of will. This answer has (12.5%) which second highest percentage for this question. The highest percentage is for the answer no (72.5%) means there is no misconceptions or misunderstandings about how Non-Muslims handle their assets after death.

Even though many youths are still in the process of navigating their finances, they still have the rights to join the family for asset management. The researcher want to give the chance to the young adults and wants to find out whether they know about where the assets go or distributed after one of their family is pass away. The results show that most of the young adult's respondents have the knowledge of how to manage the assets after their family is pass away. This is an important information that all family members need to know, because we don't even know when parents will pass away. This is an emergency knowledge that mostly young adults from Sarawak know.

The research objective "To investigate the method of Non-Muslim in handling their assets after passing away" specifically focused on understanding how individuals who are not of the

Muslim faith handle their assets after death. This objective suggests that there may be different methods or practices followed by Non-Muslims in managing their assets upon their demise. The question is related to the research objective as it seeks to explore and understand the various methods and approaches used by Non-Muslim individuals in handling their assets after death. The findings found that mostly Non-Muslim use Will and Inheritance as a method to handling their assets after passing away.

Third Components: Why Non-Muslims choose Government Agencies to Handle Waqf?

Table 6

Reason Non-Muslims choose Government Agencies to handle waqf.

	Questions		Frequency	Percentage
1	What are the reasons that non-Muslim individuals may choose to allow government agencies to handle their waqf?	Convenience.	120	60
		Trust.	25	12.5
		No suitable alternatives.	34	17
		No knowledge about waqf.	21	10.5
2	How do non-Muslims perceive the role and capabilities of government agencies in managing waqf?	Professional and capability	156	78
		Transparency	13	6.5
		Stability	5	2.5
		Longevity	11	5.5
		Potential for impact.	15	7.5
3	Are there any specific advantages or benefits that non-Muslims see in entrusting their waqf to government agencies?	It can helps those in need.	179	89.5
		Long term investment toward waqf.	21	10.5
4	What role does the reputation and track record of government agencies play in attracting non-Muslims to entrust their waqf to them?	Trust.	23	11.5
		Accountability.	35	17.5
		Professionalism and expert.	73	36.5
		Community benefit.	69	34.5
5	How do non-Muslims view the long-term sustainability and growth potential of	It can help the community.	108	54

waqf managed by government agencies?			
	Regulatory oversight.	54	27
	Potential limitations.	38	19

Table 6 above shows the percentage and frequency of why Non-Muslims choose government agencies to handle their waqf. For this part, researcher also do the same thing as in second components. The answer was divided into a few category. For the first question, why Non-Muslims choose the government agencies to handles their waqf. There is four category of answer for this question which is convenience, trust, no suitable alternatives and no knowledge of waqf. The highest percentage is convenience (60%). For the second question, the highest percentage is professional and capability (78%). After that, for the third question, most of the respondent answer 'it can help those in need' which has (89.5%). Then, the highest percentage is professionalism and expert (36.5%) for question number four. Last but not least, the type of waqf that the Non-Muslims has given and the highest percentage is charitable waqf (54%).

Discussion

From this study, the researcher has set quota for those who can join this study. The respondents of this study is 200 people, 100 female and 100 male. This is the quota that the researcher set for this study. Another quota that the researcher set is the religion which this study need Non-Muslims to join and the respondents must have contribute in waqf. The assets distribution of Non-Muslim individuals is not directly directed related to waqf, as waqf is a specific Islamic concept and practice. Even though waqf may not be directly applicable to Non-Muslim individuals, they may have their own charitable or philanthropic practices and mechanism for supporting causes or organization after their passing. Alternatively, family members may choose to distribute their assets to waqf in order to fulfill the wishes of the deceased individual. Not all the 200 respondents are involved in waqf as part of their asset distribution, the question from the first component is to identify what method that Non-Muslim use after pass away to distribute the assets. Waqf is any property to which the waqif retains the right to the property from any transaction, inheritance, hibah and will while maintaining its physical resources ('ain) (JAWHAR, 2021). The first components, consist of the demographic of the respondents. As mention, the gender of the respondents has been set which female is 100 and male 100. The highest percentage of age is among 29 years old above (39%). This shows that mostly Non-Muslims from the age 29 years old above is the most Non-Muslims that has contribute in waqf. For the occupation, there is (36.5%) from the respondents are working as private and this is the highest percentage. Then, household income, the highest percentage is from RM2,001-RM3000 (36.5%). From this study, it is not matter where the respondents stay whether at the city or village. Last but not least, the religion which the researcher has set that this study only for Non-Muslims, the highest percentage is Christian (84%).

For the second components, the respondents is required to answer the question related to handling the assets after pass away. There are five questions provided in this second components, which is the first question is about how Non-Muslims typically handle their assets after pass away. The highest percentage for this question is (80%) which the answer is

with will and inheritance. The assets will be distributed among the deceased's immediate family which is parent, spouse and issue (include children of the deceased before he/she die). The Non-Muslims will refer to the will that leave by the deceased for distributing their assets. The other answers from the respondents was without will (13.5%) and depend on the consideration of the spouse (6.5%). Those without will, the family will need to appoint an administrator to administer the estate of a deceased person. The assets will be frozen until then. Some of the family also have a consideration toward the spouse of the deceased especially if those who left behind is the wife. It will depend on her how she wants to divide the assets as long as the assets goes to those who more deserve it. Some also thought that there is a need of consideration toward the deceased's parent especially if the deceased is the only children in the family. Next, most of the respondents choose legitimate will (98%) for the common legal procedures that the Non-Muslims follow to distribute the assets. There are also some of the respondents not sure (2%) what to answer. Then, there is (82%) of the respondents answer that Distribution Act 1958 is the laws or regulations that Non-Muslims need to aware when handling the assets. After that, there is four types of options based on the answer of the respondents, the highest percentage for options that Non-Muslims have for estate planning and assets distribution is will (79.5%), followed by beneficiaries (11.5%), charitable giving (6.5%) and gifting (2.5%). Will is the biggest options for Non-Muslims to choose when they need to plan and distribute the assets, because a will can be used to outline their wishes regarding the distribution of the assets after death. This will allows them to choose beneficiaries, specify how their assets should be distributed and appoint an executor to carry out their wishes. The second option which is beneficiaries, the chosen beneficiaries will get certain assets and will transferred directly toward the beneficiaries. The third option which is charitable giving, Non-Muslims can include charitable giving as part of their estate planning. They can leave a portion of their assets to support causes they care about. The last option which is gifting, Non-Muslims can make lifetime gifts of their assets to their chosen beneficiaries. This can help reduce the size of the estate and potential estate taxes while allowing individuals to see their beneficiaries enjoy the gifted assets during their lifetime. Last but not least, the fifth question for this second components is, if there is any misconceptions or misunderstandings about how Non-Muslims handle their assets after death and what are the correct practices in such cases. The highest percentage of this question is no (72.5%) means there is no common misconceptions or misunderstandings in how Non-Muslims handle their assets while others is not sure (15%) what to answer and some answer that family might not satisfied with the result of wills (12.5%). The respondents suggest that if some family might not satisfied, all of the family must know about the will during the person still stay alive, so that everyone can happily accept the result of the will.

For the third components which is the last components, there are also five types of question being asked by the researcher to the respondents. The first question is reasons for the Non-Muslims choose government agencies to handle their waqf. For this question, the researcher also divided the respondent's answer into four which is convenience, trust, no suitable alternatives and no knowledge about waqf. For this question, the highest percentage is convenience (60%), followed by no suitable alternatives (17%), trust (12.5%) and no knowledge about waqf (10.5). Non-Muslims that choose government agencies to handle their waqf because of convenience is because they may not have knowledge or experience in handling or managing the charitable foundations or some thought that government agencies have more experience in handling the charitable foundations, so they found it convenience

for them to allow the government agencies to handle their assets through waqf also. No suitable alternative means they might not aware of private or independent organizations that specialize in managing waqf funds and some thought that government agencies seen to be more accessible. Trust means the Non-Muslims have a high level of trust toward government institutions and believe they can handle the waqf funds responsibly and effectively. No knowledge about waqf means Non-Muslims not familiar with the concept of waqf or how it works. They might not be aware of the options available or the potential benefits of establishing their own waqf. The second question, how the Non-Muslims perceive the role and capabilities of government agencies in managing waqf. The highest percentage for this question is professional and capability (78%), followed by potential for impact (7.5%), transparency (6.5%), longevity (5.5%) and stability (2.5%). Most of the respondents answer relate to professional and capability of the government agencies in managing the waqf. Professional and capability means the respondents may perceive government agencies as professional and efficient in managing funds and assets. Potential for impact means the respondents see the government agencies as having the potential to make a significant impact with waqf funds. Transparency means the respondents expect the government agencies to be transparent in managing waqf. They believe that the funds and assets will be used for intended purposes and benefit the intended beneficiaries. Longevity means the respondents can see that the government agencies might be a long lasting institution, they believe that when they entrust the waqf to government agencies, it can be managed for long term. Stability means the respondents can see that the government is stable and do not have issues that can cause disadvantages toward their waqf. The third question is are there any specific advantages or benefits that the respondents see in entrusting their waqf to government agencies? The highest percentage for this question is it can help those in need (89.5%) and followed by long term investment toward waqf (10.5%). Then, what role does the reputation and track record of government agencies play in attracting Non-Muslims to entrust their waqf to them? The highest percentage is professionalism and expert (36.5%), followed by community benefit (34.5%), accountability (17.5%) and trust (11.5%). Professionalism and expert means the respondents believe that government agencies have the necessary expertise and professionalism to effectively manage waqf and ensure its long term growth. Community benefit means the respondents can see that government agencies manage the waqf as having the potential significant for public benefit and community impact. Accountability means the respondent had seen the clear financial reporting and regular audit from the government agencies. Trust means the respondents trust the government agencies because they have positive reputation for trustworthiness and reliability. The last question for this third component is what types of waqf the respondents gave. The highest percentage for this question is charitable waqf (54%), followed by public waqf (27%) and educational waqf (19%). Charitable waqf is the type of waqf established for the benefit of specific charitable causes. For example, dedication of assets to support the poor, orphans, widows, healthcare or any other charitable purposes. Public waqf is established for the benefit of the general public such as mosques, schools, hospitals and other public facilities. Last but not least, educational waqf. This is established for the promotion and support of education such as the establishment of schools, colleges, universities and other educational initiatives.

Conclusion

In conclusion, the concept of waqf accounting and management has gained recognition and acceptance among Non-Muslims in Malaysia as an effective approach for asset preservation.

Non-Muslims have realized the benefits of adopting an Islamic approach to safeguard their assets, as waqf offers a reliable and sustainable method for long-term asset management. This shift in mindset highlights the universal appeal and practicality of waqf principles, transcending religious boundaries and promoting the preservation of assets for the betterment of society.

One of the main reasons why non-Muslims in Malaysia are embracing waqf accounting and management is the stability and reliability it offers. Waqf assets are dedicated to specific purposes, such as education, healthcare, or social welfare, ensuring that they are utilized for the greater good of the community. This provides a sense of security for Non-Muslims, as their assets are protected and utilized in a manner that aligns with their values and goals. Additionally, waqf accounting and management promote long-term asset preservation. Unlike conventional methods of asset management, which may involve selling or disposing of assets for short-term gains, waqf assets are meant to be preserved and utilized for generations to come. This resonates with Non-Muslims who prioritize the preservation and sustainability of their wealth, ensuring that it benefits future generations.

Furthermore, waqf accounting and management offer a transparent and accountable system. The principles of waqf require proper documentation and reporting, ensuring that the management of assets is conducted in a transparent manner. This appeals to Non-Muslims who value integrity and accountability in their financial affairs.

The acceptance of waqf accounting and management by Non-Muslims in Malaysia also highlights the inclusive nature of Islamic principles. The universality of waqf principles transcends religious boundaries, offering a practical and effective solution for asset preservation. This promotes a sense of unity and cooperation among different religious and cultural groups, as they come together to preserve and utilize assets for the betterment of society.

In conclusion, the adoption of waqf accounting and management by Non-Muslims in Malaysia demonstrates the practicality and appeal of Islamic principles in asset preservation. The stability, long-term focus, transparency, and inclusivity of waqf principles make it an attractive approach for non-Muslims who seek to safeguard and utilize their assets in a manner that aligns with their values and goals. As more Non-Muslims embrace waqf accounting and management, it is expected to contribute to the overall preservation and development of society in Malaysia.

Future of Waqf in Malaysia

The future of waqf in Malaysia looks promising, as there is a growing interest in promoting and revitalizing the waqf sector in the country. Waqf, which refers to the Islamic practice of endowment, has a long history in Malaysia and has played a significant role in providing social and economic benefits to the community.

One of the key initiatives in Malaysia is the establishments of the Waqf Fund, which aims to support the development and management of waqf assets. The government has also introduced various incentives and tax breaks to encourage individuals and organizations to contribute to waqf. Moreover, there is a growing awareness among Malaysians about the

importance of waqf and its potential to address social and economic issues. This has led to the emergence of various waqf-based initiatives, such as waqf-based microfinance and waqf-based crowdfunding platforms, which aim to mobilize resources for community development. In addition, the digital transformation has also played a significant role in the future of waqf in Malaysia. The use of technology has made it easier to manage and administer waqf assets, as well as to promote transparency and accountability in the sector. Digital platforms and apps have been developed to facilitate waqf transactions and investments, making it more accessible to a wider audience.

Overall, the future of waqf in Malaysia looks promising, with increasing government support, growing awareness, and the use of technology to enhance its effectiveness. With these developments, waqf has the potential to contribute significantly to the socio-economic development of Malaysia and improve the lives of its citizens.

References

- AIBIM. (2023). *AIBIM MyWakaf continues to harness social finance for a sustainable future*. myWakaf. <https://www.mywakaf.com.my/aibim-mywakaf-continues-to-harness-social-finance-for-a-sustainable-future/>
- Ajzen, I. (2005). *Attitudes, Personality, and Behavior* (2nd ed). New York: Open University Press.
- Alam, M. M. (2018). Potent Potential of Awqaf in Social and Economic Development. *Journal of King Abdulaziz University-Islamic Economics*, 31 (2): 101-108.
- Alam, M. M., Shahriar, S. M., Said, J., & Elahi, M. M. (2018). Waqf as a Tool for Rendering Social Welfare Services in the Social Entrepreneurship Context. *Global Journal Al-Thaqafah*, Special Issue, 87-98.
- Ayedh, A. M., & Kamarubahrin, A. F. (2018). Critical Review on Waqf Experiences: Lessons from Muslim and Non-Muslim Countries. *IQTISHADIA Jurnal Kajian Ekonomi dan Bisnis Islam*, 11 (2): 286-402. 10.21043/iqtishadia.v11i2.3272
- Boetto, H., & Bell, K. (2015). Environmental Sustainability in Social Work Education: An online initiative to encourage global citizenship. *International Social Work*, 58(3), 448–462.
- Budiman, M. A. (2014). The Significance of Waqf for Economic Development. Munich Personal RePEc Archive.
- ESPG @wazan. ESPG @WAZAN | CENTRE FOR MANAGEMENT OF WAQF, ZAKAT AND ENDOWMENT (WAZAN). https://wazan.upm.edu.my/espg_wazan-3433
- Fadzil, S. N. M., Osman, I., Ismail, S., Hashim, M. J. M., & Khamis, M. R. (2022). Impact of Social Care on Elderly Well-Being in Malaysia: A Mediating Role of the Waqf Fund. Conference: International Academic Symposium of Social Science. Proceedings 82 (114): 114. 10.3390/proceedings2022082114
- Harun, F. M., Possumah, B. T., Shafiai, M. H. B. M., & Noor, A. H. M. (2016). Issues and Economic Role of Waqf in Higher Education Institution: Malaysia Experience. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 8 (1): 149-168.
- Hasan, R., Hassan, M. K., & Rashid, M. (2019). Role of Waqf in Educational Development – Evidence from Malaysia. *Journal of Islamic Finance*, 8 (1): 001-007
- Hasan, Z. A., Othman, A., Ibrahim, K., Shah, M. A., & Noor, Abd. H. (2015). Management of Waqf assets in Malaysia. *International Journal of Nusantara Islam*, 1(2), 59–68.

- Hisham, S., Jasiran, H. A., & Jusoff, K. (2013). Substitution of Waqf Properties (Istibdal) in Malaysia Statutory Provisions and Implementations. *Middle-East Journal of Scientific Research* 13, 23-27.
- Ismail, S., Hassan, M., & Rahmat, S. (2023). The concept of Waqf. *Islamic Social Finance*, 1-13.
- Jawhar. (2021). Definition of Waqf. www.jawhar.gov.my
- Kahf, M. (2003). The Role of Waqf in Improving The Ummah Welfare. The International Seminar on "Waqf as a Private Legal Body," 1-26. Retrieved from http://monzer.kahf.com/papers/english/ROLE_OF_WAQF_IN_THE_WELFARE_OF_THE_UMMAH.pdf
- Kamarubahrin, A. F., & Ayedh, A. M. A. (2018). Critical Review on Waqf Experiences: Lessons from Muslim and Non-Muslim Countries. *Jurnal Kajian Ekonomi dan Bisnis Islam*, 11 (2).
- Kamri, N. A. & Daud, M. Z. (2011). Islamic Wealth Management: A Review on the Dimension of Values. *Jurnal Syariah*, 19 (3): 187-212.
- Khairi, K. F., Aziz, M. R. A., Laili, N. H., Nooh, M. N., Sabri, H., & Basah, M. Y. A. (2014). Human Development and Economic Well-Being Through Social Welfare Share Waqf (Waqf Corporate). *Life Sci Journal*, 11(1): 104-110.
- Khalil, I. A., Ali, M. Y., & Shaiban, M. (2021). The Impact of Waqf and Zakat in Achieving Sustainable Development.
- Lahuri, S. B., Syamsuri, S., Kamaluddin, I., & Wulandari, Y. (2021). The Role of Zakat and Waqf in Sustainable Development Goals (SDGs). *Albukhary Social Business Journal*, 2: 34-38
- Masruki, R., & Shafii, Z. (2013). The Development of Waqf Accounting in Enhancing Accountability. *Middle-East Journal of Scientific Research* 13.
- Nafar, N. (2019). The investment of Waqf Properties and Infrastructure Development. Revitalization of Waqf for Socio-Economic Development, 1: 285-308.
- Nor, S. B., & Yaakub, N. I. (2017). Transformation of the role of Waqf in Malaysia. *Advanced Science Letters*, 23(1), 494-496.
- Rani, M. A. M., & Aziz, A. A. (2010). Waqf Management and Administration in Malaysia: Its Implementation from the Perspective of Islamic Law. *Malaysian Accounting Review*, Vol. 9 No.2, 115-121.
- Rashid, S. K. (2018). Potential of Waqf in Contemporary World. *Journal of King Abdulaziz University-Islamic Economics*. 31. 53-69.
- Ravi, M. I. M. R., & Redzuan, N. H. (2022). Development Residential Property for B40: A Proposed Collaboration Framework between Islamic Bank, Waqf, and Zakat Institutions. *International Journal of Islamic Business*, 7(2), 13-43.
- Razak, S. H. A. (2019). Zakat and waqf as instrument of Islamic wealth in poverty alleviation and redistribution: Case of Malaysia. *International Journal of Sociology and Social Policy*, Ahead-of-print.
- Sulaiman, M. B., & Zakari, M. A. (2019). Financial Sustainability of state waqf institutions (SWIs) in Malaysia. *Journal of Islamic Accounting and Business Research*, 10 (1):00-00.
- Sulistiani, S. L. (2021). The Legal Position of Waqf for Non-Muslims in Efforts to Increase Waqf Assets in Indonesia. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 5. 357.
- Wakaf : Tabung Baitulmal sarawak. Retrieved from <https://www.tbs.org.my/www/?page=81>
- Waqf institutions • Official Portal Department of awqaf, Zakat Dan Hajj (Jawhar). Official Portal Department of Awqaf, Zakat dan Hajj (JAWHAR). (2023, April 7). <https://www.jawhar.gov.my/en/waqf/waqf-institutions/>

Yaacob, H. (2013). WAQF HISTORY AND LEGISLATION IN MALAYSIA: A CONTEMPORARY PERSPECTIVE. *Journal of Islamic and Human Advanced Research*, Vol. 3, Issue 6, 387-402.