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Determining the Important Elements of Waqf Mu'aqqat in the Management of Abandoned Agriculture Land Using Fuzzy Delphi Method Approach

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Abstract

The purpose of this study is to identify the important elements of Waqf Mu'aqqat integration in the management of abandoned agricultural land. The Fuzzy Delphi Method (FDM) approach is utilized to obtained consensus from 10 experts regarding the crucial elements of Waqf Mu'aqqat for the integration. This study employs questionnaire divided into two main parts: Part I – expert demographic information, and Part II – elements found in Waqf Mu'aqqat, including duration, flexibility, waqf donor and waqf beneficiaries. The data obtained is analyze using Fuzzy Triangular Numbering, while rankings are determined through the Defuzzification Process. The results of the study indicate that all elements of Waqf Mu'aqqat meets FDM criteria, with a threshold value (**d**) of less than 0.2, expert consensus exceeding 75%, and a fuzzy score (**A**) exceeding 0.5. Overall, it can be concluded that the integration of waqf based on the agreed-upon elements by the experts is highly significant in the management of abandoned agricultural land in Malaysia.

Keywords: Waqf, Waqf Mu'aqqat, Abandoned Agricultural Land, Fuzzy Delphi Method, Expert Consensus

Introduction

The growing prevalence of abandoned agricultural land poses a significant socio-economic and environmental across many Muslim-majority countries, including in Malaysia and Indonesia. Agricultural abandonment is broadly defined as the cessation of farming activities accompanied by the complete withdrawal of land management (Pointereau et al., 2008). However, abandonment is not always permanent condition; rather, it is a dynamic and multifaceted process that may manifest in transitional, temporary, or permanent forms (Keenleyside & Tucker, 2010). Holl et al. (2022) further conceptualize abandonment as a decline in land's utility for sustaining agricultural livelihoods, often resulting in the transfer or relinquishment of land rights.

Previously productive lands, once central to local food security and rural economies are increasingly left idle to a range of structural and socio-economic factors. These include fragmented inheritance practices, inadequate access to financial capital, rural-to-urban migration especially among young generation, and weak legal and institutional support for sustainable land use (Ab Rahman & Zuraidah, 2021). The persistent underutilization of such lands not only hampers rural development and national food sovereignty but also stands in contradiction to the Islamic principle of *al-'imarah* (stewardship), which emphasize the ethical and productive management of natural resources entrusted to humankind.

In response to these challenges, this study examines the potential of Waqf Mu'aqqat (temporary Islamic endowment) as faith-based and contextually relevant mechanism to revitalize idle agricultural land. Unlike the conventional waqf which involves the permanent dedication of assets, Waqf Mu'aqqat allows for the temporary endowment of land or property for charitable purposes, with ownership reverting to the original donor upon the completion of the specified period (Ab Rahman et al., 2024; Ismail & Latiff, 2020). As highlighted by Abdulrahman Al-Baiti and Khoirudin (2025), this model ensures that waqf assets are not relinquished permanently but are utilized productively within a defined timeframe before being returned to the donor or their rightful heirs.

This temporary bounded approach offers a Shariah-compliant, flexible alternative for landowners who may be hesitant to relinquish permanent control over their assets. It is particularly well-suited to community-based agricultural initiatives, enabling the productive use of underutilized land while respecting legal ownership and cultural sensitivities. As such, Waqf Mu'aqqat presents a practical and ethnically grounded solution for addressing land abandonment in Muslim-majority contexts.

Despite its conceptual strength, the operationalization of Waqf Mu'aqqat remains underdeveloped (Nordin et al., 2025). The lack of standardized guidelines, institutional clarity, and administrative frameworks limit its practical application. Therefore, this study seeks to address this gap by identifying the essential elements necessary for effective Waqf Mu'aqqat implementation in the context of abandoned agricultural land. It employs the Fuzzy Delphi Method (FDM), a structured, expert-driven approach suited to complex and value-oriented issues in Islamic philanthropy and land management (Yusuf & Yaacob, 2019). This method systematically gathers and evaluates expert insights, ensuring a robust contextually informed framework (Khan et al., 2021).

This study contributes meaningfully to contemporary discourse in Islamic economics, sustainable land use, and rural development in three key dimensions. While permanent waqf has received considerable academic attention (Ali Azizan et al., 2022), Waqf Mu'aqqat remains an underexplored area (Nordin et al., 2025). By examining its application in agricultural land management, the present study advances the scholarly understanding of how classical Islamic instruments can be reinterpreted to meet modern development needs (Salleh & Saad, 2017). In addition, the findings of this study offer practical value for waqf institutions, policymakers, land authorities, and Islamic social finance practitioners. By identifying the critical success factors for implementing Waqf Mu'aqqat through expert consensus, the study provides a foundational framework to support the development of policy instruments, legal provisions and standard operating procedures (Nasir & Faris, 2016). Waqf institutions hold significant potential for contributing to national development. With effective professional management and support from the government, waqf can play a vital role in driving economic growth, especially within the Muslim community, thereby aiding Malaysia's ambition to become a high-income nation (Sanep & Diyana, 2011). Moreover, reactivating abandoned agricultural land through waqf has the potential to reduce rural poverty, create employment opportunities and enhance food security, particularly in underserved Muslim countries. The model supports key Sustainable Development Goals (SDGs), including SDG 1 (No Poverty), SDG 2 (Zero Hunger), and SDG 11 (Sustainable Cities and Communities) (Abdullah & Suhaimi, 2014), and aligns with the objectives of *maqasid al-shariah*, particularly in protecting wealth, sustaining livelihoods and promoting communal welfare.

The primary aim of this study is to achieve expert consensus on the key elements required to facilitate the effective integration of Waqf Mu'aqqat in the management of abandoned agricultural land. Specifically, the study addresses two research questions:

(a) What are the essential components of Waqf Mu'aqqat necessary for its effective application in land management?
(b) Among these components, which are considered most critical by experts?

By proposing a faith-based, flexible, and temporary land use model, this study offers a viable alternative to the enduring issue of land abandonment in Muslim-majority countries. It bridges Islamic jurisprudence with contemporary policy and practice, demonstrating how classical religious principles can inform sustainable, ethical, and inclusive development strategies. The Waqf Mu'aqqat model presented is not legally and theologically sound, but also practically applicable, scalable, cost-effective, and aligned with broader global development goals. As such, it holds significant potential to reshape land management practices and revitalize philanthropic instruments in service of both spiritual values and material well-being.

The present paper is organized into five sections. For the remainder of the paper, Section 2 presents the literature review and Section 3 is the research methodology. Section 4 discusses the results and discussion, meanwhile Section 5 focuses on the conclusion.

Literature Review

Concept of Waqf and Waqf Mu'aqqat

Waqf, deeply rooted in the principles of Islamic charity, represents a voluntary and profound act of giving that falls under the broad categories of *sadaqah* (voluntary almsgiving) and *infaq* (charitable spending). It stands as a multifaceted socio-economic instrument within Islam, strategically designed to empower and enhance the welfare of society across diverse dimensions, with a particular emphasis on economic development (Mahmood et al., 2017). A practical application of this concept in developing countries is the establishment of waqf specifically tailored to support rural agricultural economies. Charitable institutions could play a central role in creating, managing, and developing these waqf structures to address the unique needs of Islamic communities and promote sustainable local development (Hakim & Rizki Moi, 2015). This unique form of philanthropy is deeply ingrained in the teachings of Islam, showcasing the religion's emphasis on social responsibility and communal welfare. In the Islamic context, waqf is not merely a charitable act; it is considered a divine form of giving specifically designed for the betterment of the ummah—the collective society bound together by a shared religious identity. As elucidated by scholars (Rizal & Amin, 2017), the concept of waqf embodies a selfless and enduring commitment to contributing to the well-being of the broader community. Islam places significant emphasis on the virtue of contributing to waqf, actively encouraging Muslims to allocate a portion of their wealth for charitable causes. This encouragement is not just a suggestion; it reflects a fundamental aspect of Islamic ethics. By promoting the dedication of financial resources to waqf, Islam underscores the importance of individual responsibility in fostering societal welfare. The act of contributing to waqf is not only an expression of generosity but also a tangible manifestation of one's commitment to the collective welfare of the ummah. In essence, waqf transcends mere financial transactions; it encapsulates a holistic approach to charity deeply rooted in Islamic values. By embracing waqf, Muslims actively participate in a timeless tradition of giving that extends beyond individual acts of generosity, creating a lasting impact that contributes to the betterment of the entire community. Increasingly, waqf is being recognized as an effective means to revitalize abandoned agricultural land, turning unused plots into productive resources. This approach not only enhances food security but also generates economic opportunities and employment, especially for marginalized and low-income groups (As'Syaqim et al., 2023).

Waqf Mu'aqqat or temporary waqf, is a concept derived from the combination of 'waqf' and 'temporary.' It involves dedicating assets to a specified period or constraint determined by the founder or owner, with the waqf expiring upon reaching the stipulated deadline. The permissibility of Waqf Mu'aqqat has sparked diverse opinions among religious authorities, as reflected in various fatwas issued globally. For instance, the Islamic Religious Council of Singapore has issued a fatwa against the permissibility of Waqf Mu'aqqat, asserting that waqf should be perpetual, and any temporary dedication renders it invalid (Sulaiman & Hassan, 2017). Conversely, the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) permits Waqf Mu'aqqat, provided the donor intends to retrieve the property after a specific period. This stance aligns with AAOIFI's acknowledgment of usufruct as a valid subject of waqf (AAOIFI, 2022). The International Fiqh Academy has also endorsed the permissibility of specifying a specific period for waqf, affirming the flexibility of Waqf Mu'aqqat (IFA, 2022). The three prominent Mazahib; Hanafi, Syafi'e and Hanbali schools of thought, share a common perspective disallowing the concept of temporary waqf. Among them, the Hanafi Mazhab stand out for their stringent conditions, insisting on perpetuity as a fundamental

requirement for the validity of a waqf. In contrast, the Maliki Mazhab present a unique viewpoint on the perpetuity of Waqf. Departing from the strict perpetuity condition advocated by the Hanafi Mazhab, Maliki Mazhab diverge in their approach. They argue against perpetuity being a mandatory condition for a valid waqf. According to Maliki jurisprudence, it is entirely valid to establish a waqf within a specific period. After the end of this stated waqf period, the founder retains the ability to transact with the subject matter, introducing an element of flexibility that differs from the perspectives of other juristic schools. In Malaysia, Ab Rahman and Amanullah (2016) critically examined the introduction of perpetuity and Waqf Mu'aqqat in selected states. While perpetuity was the norm, Johor stood out by having provisions for establishing Waqf Mu'aqqat under Waqf Rule Johor 1983. Another study by Ali Soleh et al. (2019) explored the finance and the implementation of temporary waqf, suggesting three stages for improvement: phase, organisational stage and societal.

Previous literature predominantly focusses on the perspectives of Islamic scholars, with opinions of the permissibility of Waqf Mu'aqqat. The legal recognition of temporary waqf in Johor indicates a degree of acceptance. As the potential benefits of temporary waqf, especially in developing abandoned agricultural land, are substantial, there is a critical need to further investigation and exploration. Understanding the practical implications of implementing temporary waqf in Malaysia is crucial, as it has the potential to enhance and diversify the types of waqf, ultimately benefiting individuals and addressing contemporary societal needs.

Fuzzy Delphi Method

To address the limitations of the conventional Delphi method, Fuzzy Delphi Method (FDM) combines fuzzy set theory and the conventional Delphi method. Ishikawa et al. (1993) advocated mixing classical Delphi with Fuzzy set theory to increase the Delphi method's ambiguity and stability (Tadić et al., 2015). Zadeh (1965) created fuzzy sets to alter data with non-statistical uncertainty. Fuzzy set theory is an element having a specific degree of membership. It provides formal tools for mathematically representing vagueness and ambiguity in order to cope with situations involving inherent imprecision (Chen et al., 2017). As a result, when the Fuzzy set theory is combined with conventional Delphi method, which comprised of numerous surveys rounds to obtain acceptable results, the survey process's uncertainty can be resolved by group decisions of experts' consensus. Long-range forecasting in the Delphi method introduces inaccurate and inadequate data information difficulties. Furthermore, experts' decisions are subjective and based on their specific competencies. Aside from that, the conventional Delphi necessitates a lengthy study period until experts reach consensus (Mohd Yusof et al., 2018). To address flaws in the Delphi technique, Tadić et al. (2015) proposed using FDM to resolve ambiguity in experts consensus. FDM was demonstrated as an approach that capable of overcoming these issues by establishing priorities and components of consensus among experts while decreasing the repetitious cycles of Delphi process.

Methodology

Research Instrument

This study used FDM approach to assess experts' consensus on defining items and elements of Waqf Mu'aqqat in managing abandoned agricultural land, and questionnaire was used as

the research instrument to collect data. Based on the interview and literature review, the four main elements of Waqf Mu'aqqat and their items were selected and included in the questionnaire for expert evaluation and assessment, as shown in Table 1.

Table 1.
The main elements of Waqf Mu'aqqat and items identified from the interview

Elements	Items
Beneficiaries	A1: Waqf Mu'aqqat broadens the reach of bilateral beneficiaries, which include both family members and the general public. A2: Waqf assets that are temporary benefit more persons in need A3: Temporary waqf or Waqf Mu'aqqat can channel public needs while also meeting the needs of family members. A4: Family members benefit from Waqf Mu'aqqat. A5: The public benefits from Waqf Mu'aqqat.
Donor	B1: The donor of abandoned land is an individual who can determines the duration of the property that falls under Waqf Mu'aqqat. B2: The donor reclaims his property once the Waqf Mu'aqqat period has expired. B3: A donor who endows abandoned property through Waqf Mu'aqqat can distribute the advantages/ benefits of the land to their family members. B4: A donor who endows abandoned property through Waqf Mu'aqqat can distribute the advantages/ benefits of the land to the public. B5: The donor can determine the amount of land benefit that is waqf to their family members and the public.
Duration	C1: The problem of abandoned agricultural land can be solved by establishing a temporary waqf or Waqf Mu'aqqat. C2: In the context of waqf legislation, the temporary waqf approach is complies with the Syariah law of the State Waqf Board. C3: The implementation of temporary waqf accords with Malaysia's land legislation. C4: Waqf Mu'aqqat is a type of waqf that allows the donor to specify the terms of the waqf period over a specific period of time. C5: Abandoned land that is waqf under Waqf Mu'aqqat is only classified as waqf property if it is within the period specified by the land owner/donor.
Flexibility	D1: The donor has the authority to select who benefits from the property granted by the Waqf Mu'aqqat. D2: The donor may specify the number of advantages/ benefits received by the beneficiary under the Waqf Mu'aqqat. D3: Waqf Mu'aqqat allows the member's beneficiary to be converted to Waqf Khairy at the end of the waqf tenure. D4: When the waqf property time expires, the donor has the choice of resuming Waqf Mu'aqqat or establishing permanent waqf. D5: Waqf Muaqqat allows the donor to reclaim its property at the end of the agreed-upon waqf tenure.

The questionnaire was provided to a group of experts, who were asked to assess and validate the elements of Waqf Mu'aqqat. The importance was rated using a Likert scale of 1 to 7, with 1 indicating the least agreement and 7 indicating the highest. By presenting the elements in a systematic manner, the questionnaire allowed the experts to evaluate them based on their relevance and importance.

Experts Selection

An expert is someone who is extremely informed and skilled in a specific subject. In this study, FDM experts were individuals with experience in waqf sector. This study was able to obtain ten waqf's experts from different department to join in the FDM consensus. The number of experts, ten, is consistent with Adler and Ziglio (1996), who indicated that the number of experts for Delphi research should between ten and fifteen if the experts' agreement and consistency are high.

Fuzzy Delphi Instruments and Data Analysis

The Fuzzy Delphi questionnaire was developed based on a list of initial items from waqf practitioners' feedback and literature reviews. The questionnaire was used to determine the importance elements of Waqf Mu'aqqat. The questionnaire contains 20 items, 5 items for each element; duration, flexibility, donor, and beneficiaries. The data was obtained and sent to an FDM database template to determine the Fuzzy number. It was constructed using the FDM calculation proposed by Ishikawa et al. (1993). Using the FDM to reach a group decision can help to resolve the ambiguity of common understanding among experts. The results and scores for each question were organized according to the hierarchy. The FDM questionnaire items are analyzed using the Triangular Fuzzy Number and the Defuzzification procedure (Awang et al., 2016). In this study, the data was analyzed using a Microsoft Excel template created by Mohd Jamil et al. (2017) and a seven-point scale replaced the Fuzzy value. A higher point denoted greater importance. Table 2 shows the level of agreement between of the seven-point scale and its Fuzzy scale.

Table 2.
Likert scale, linguistic variables, and fuzzy scale

Likert scale	Linguistic variable	Fuzzy scale		
1	Extremely disagree	0.0	0.0	0.1
2	Highly disagree	0.0	0.1	0.3
3	Disagree	0.0	0.3	0.5
4	Fairly agree	0.3	0.5	0.7
5	Agree	0.5	0.7	0.9
6	Highly agree	0.7	0.9	1.0
7	Extremely agree	0.9	1.0	1.0

FDM data analysis is based on the threshold value (***d***), the percentage of expert agreement, and the fuzzy score (***A***), where the ***d*** for each item assessed must be less than or equal to 0.2 (Cheng & Lin, 2002), the percentage of expert agreement must surpass or equal to 75% (Chu & Hwang, 2008), with an ***A*** value of 0.5 or higher. For ranking purposes, the highest ***A*** value is considered first. A full explanation for all three conditions is provided as follow:

Triangular Fuzzy Numbers: Threshold value (d) is ≤ 0.2

Condition 1 includes the threshold value (d). To determine the expert group agreement, the resulting d must be less than or equal to 0.2. The d value is determined using Equation (1).

$$\boldsymbol{d}(\tilde{m},\tilde{n}) = \sqrt{\frac{1}{3}[(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]} \qquad (1)$$

Expert Agreement Percentage is ≥ 75%

Condition 2 includes a percentage of the expert group agreement. This condition is based on the conventional Delphi method, in which determines the value of this percentage based on the number of conditioning items that d is less than or equal to 0.2. Items with d equal to or less than 0.2 will be accepted and transformed to percentage values using the conventional Delphi method.

Defuzzification Value: Fuzzy score (A) value is ≥ 0.5

Condition 3 determines the fuzzy score value (A) using the α-cut value of 0.5. If the A value is less than 0.5, the measured item is rejected based on the expert group's consensus; if the value is equal to or greater than 0.5, it is accepted. The next step in determining the order and importance of the elements can be carried out by placing element with the greatest A value in the first position. Equation 2 provides the basis for determining the A value.

$$\boldsymbol{A} = \frac{1}{3}(m_1 + m_2 + m_3) \quad (2)$$

Results and Discussion

Experts Demographics

Table 3 provides an overview of the selected experts' background. Every expert received questionnaire via email through an online form. Academician, chief executive officer (CEO), officer and senior officers from Islamic religious departments and council, as well as organizations and universities, are among the experts. The majority of them have worked in waqf for more than ten years.

Table 3
Experts' demographic information

Expert	***Position***	***Expertise***	***Experience***
Expert 1	*Professor, Universiti Sains Islam Malaysia*	*Applied and Islamic Economics (research mainly focused on waqf)*	*21 years*
Expert 2	*Officer, Johor Islamic Religious Council*	*Waqf*	*Less than 10 years*
Expert 3	*Officer, Johor Islamic Religious Council*	*Waqf*	*Less than 10 years*
Expert 4	*Officer, Pulau Pinang Islamic Religious Council*	*Islamic real estate development and waqf*	*25 years*
Expert 5	*Officer, Johor Islamic Religious Council*	*Waqf*	*Less than 10 years*
Expert 6	*Director, Department of Awqaf, Zakat and Hajj*	*Waqf*	*10 years*
Expert 7	*Director and Academician, Universiti Malaya*	*Waqf legislation*	*20 years*
Expert 8	*CEO, Pergas Investment Holdings*	*Waqf development*	*20 years*
Expert 9	*Officer, Yayasan Waqaf Malaysia*	*Waqf*	*14 years*
Expert 10	*Officer, Yayasan Waqaf Malaysia*	*Shariah and waqf*	*Less than 10 years*

Expert Consensus on main Elements and its item of Waqf Mu'aqqat Based on FDM

Table 4 presents the expert consensus regarding the importance of the four main elements of Waqf Mu'aqqat utilizing FDM. The ***d*** value, expert's consensus percentage, ***A*** value and item raking for each item are shown in Table 4. All items have passed the cutoff value of ***d***, with the exceptional of items A1, A4, B3, B4, B5, and C1. Experts' consensus on the items is established if the average value and experts' consensus are less than ***d*** value of 0.2, as per (Cheng & Lin, 2002). The results indicate that items A1, A4, B3, B4, B5, and C1 have threshold values greater than 0.2; yet, the proportion of experts' consensus indicates that the items exceed the value of 75% and that the ***A*** values above 0.5. As a result, every item is acknowledged as belonging to one of the four elements.

Table 4

The threshold value (d), the percentage of expert consensus, defuzzification, and the ranking of item in all four elements of Waqf Mu'aqqat.

Elements	Items	*d* value	Expert consensus percentage (every item)	Expert consensus percentage (every element)	*A* value	Item ranking
Beneficiaries	A1	0.118	100	100	0.873	1
	A2	0.135	100		0.847	2
	A3	0.145	100		0.820	4
	A4	0.155	100		0.803	5
	A5	0.157	100		0.830	3
Donor	B1	0.242	80	96	0.783	5
	B2	0.155	100		0.803	3
	B3	0.168	100		0.840	1
	B4	0.188	100		0.807	2
	B5	0.155	100		0.803	3
Duration	C1	0.228	100	90	0.687	3
	C2	0.165	80		0.520	5
	C3	0.163	90		0.577	4
	C4	0.256	80		0.703	2
	C5	0.135	100		0.847	1
Flexibility	D1	0.145	90	86	0.747	4
	D2	0.188	100		0.807	1
	D3	0.216	80		0.643	5
	D4	0.216	80		0.780	2
	D5	0.215	80		0.763	3

In the FDM analysis shown in Table 4, these four main domains; beneficiaries, donor, duration, and flexibility and its elements have been agreed upon and accepted because they meet the criteria for a threshold value (***d***) less than or equal to 0.2, expert agreement percentage greater than or equal to 75%, and fuzzy score (***A***) greater than or equal to 0.5.

The first element, beneficiaries of Waqf Mu'aqqat, is highly important due to the many benefits the waqf system offers. This importance is based on the waqf system's ability to promote religious, social, and economic goals simultaneously, making it a powerful tool for community development. Financial challenges faced by landowners, leading to the

abandonment of agricultural land (Buang, 2001), can be addressed by Waqf Mu'aqqat. This approach involves collaboration between the waqf administrator and Islamic financial institutions, mobilizing funds to develop abandoned agricultural land. This cooperative financing helps overcome financial hurdles and enables the cultivation of neglected land. Additionally, the waqf system's management of abandoned agricultural land creates a sustainable income source. Strategic planning, efficient agricultural practices, and modern technologies can transform waqf land into a productive asset, generating profits. The beneficiaries of Waqf Mu'aqqat go beyond the landowners' immediate family to include the surrounding community. The revenue from cultivated land contributes to local economic development, offering employment opportunities and strengthening the community's economic resilience. Therefore, utilizing Waqf Mu'aqqat to manage and develop abandoned agricultural land is a noble initiative that benefits the broader community.

In Waqf Mu'aqqat, donors hold the second most important role due to the unique benefits and control they enjoy over the endowed property. A key aspect is the control donors have over the duration of the endowed property (i.e., abandoned agricultural land), allowing them to customize the commitment period based on their preferences. Unlike permanent waqf arrangements, Waqf Mu'aqqat provides flexibility for donors, whether they seek short-term impact or a long-term legacy for their agricultural land. This adaptability allows donors to tailor their philanthropy to match their individual visions. Additionally, the option for donors to reclaim their land after the Waqf Mu'aqqat period adds attractiveness, especially for those who want to keep their options open for future use. Another noteworthy aspect is the discretion donors have in deciding how land benefits are distributed between family members and the public. This unique feature enables donors to strike a balance that aligns with their values and priorities, ensuring that the waqf benefits both their family and the broader community.

The third element, duration of the Waqf Mu'aqqat is special because it is temporary solution that can addresses the problem of abandoned agricultural land. One of the key factors contributing to land idleness is the influence of social relations among stakeholders, highlighting the critical role of both formal regulations and informal norms in land utilization. Idle land often stems from regulatory constraints and land designations, as well as unwritten social norms (Azima et al., 2012). These findings underscore the importance of addressing both formal and informal institutional factors in enhancing the supply of land for agricultural development (Azima, 2007). By establishing a temporary waqf, the land can be used productively for a set period, contributing to economic and community development. This approach aligns with Shariah law and is in harmony with Malaysia's land legislation. What sets Waqf Mu'aqqat apart is that donors have control over the duration, allowing them to customize the waqf based on their intentions and the condition of the land. This flexibility empowers donors to make the waqf suitable for their individual circumstances and preferences.

Waqf Mu'aqqat is unique among other waqf types because it gives donors significant control and customization options. Donors have the authority to choose who benefits from the endowed property (i.e., abandoned agricultural land), aligning the waqf with their values and priorities. Another flexible feature is the provision allowing beneficiaries to be converted to Waqf Khairy after the waqf tenure, ensuring a seamless continuation of philanthropic efforts.

At the end of the waqf tenure, donors have choices, including renewing Waqf Mu'aqqat, transitioning to a permanent waqf, or reclaiming the property. This adaptability lets donors respond to changing circumstances, ensuring the waqf remains relevant and impactful over time. The option for donors to reclaim the property provides an extra layer of flexibility, offering an exit strategy for reassessing assets or making alternative decisions about the land's use.

Conclusions

In conclusion, the application of Fuzzy Delphi Method (FDM) to analyzed the elements of Waqf Mu'aqqat within the context of managing abandoned agricultural land has provided valuable insights with practical implications. The findings of this research carry potential benefits for various stakeholders in Malaysia, particularly for waqf institutions and agricultural departments. The aim of Waqf Mu'aqqat, which is to encourage and attract landowners to utilize their abandoned agricultural land for agricultural purpose while retaining ownership, is underscored by the following key conclusions:

1. Generally, each element of Waqf Mu'aqqat plays a pivotal role in shaping the development and management of abandoned agricultural land. duration, flexibility, committed donors, and clear identification of beneficiaries collectively contribute to the effective and sustainable utilization of agricultural resources. This alignment with the broader goals of waqf enhances the potential for the benefits of the ummah.
2. The integration of Waqf Mu'aqqat in managing and developing abandoned agricultural land highlights the paramount importance of beneficiaries and donor. These elements are central to the success of waqf initiative, emphasizing the need for strategic engagement and collaboration between those who stand to benefit and those providing the endowment.
3. Acknowledging the limitation existing studies on Waqf Mu'aqqat, especially those utilizing fuzzy theory, it is imperative to delve into the critical elements identified in this research. Verification and further exploration are essential to solidify the understanding of how Waqf Mu'aqqat can best serve its intended purpose, which is developing and managing abandoned agricultural land. This study, therefore, sets the stage for future research, acting as a foundation upon which subsequent investigations can build.
4. Incorporating agricultural expertise in future research. Recognizing that the surveyed primarily consisted of waqf experts, it becomes evident that future research should include perspectives from agricultural experts. Their insights are crucial in fully comprehending the nuances of developing abandoned agricultural land, provide a more comprehensive understanding of the challenges and opportunities involved.

In essence, this research not only contributes to the theoretical framework of Waqf Mu'aqqat but also offers practical implications for stakeholders involved in the management and development of abandoned agricultural land. The multifaceted nature of waqf, when integrated with efficient agricultural practices, holds the potential to bring about sustainable change, aligning with the broader goals of community welfare and economic development.

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