



# **STRENGTHENING AND ENHANCING ECONOMY AND EDUCATION THROUGH Waqf IN MALAYSIA**

**Wan Kamal Mujani**

Department of Arabic Studies and Islamic Civilization, Faculty of Islamic Studies,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

**Mohamad Khairul Izwan Rifin**

Department of Arabic Studies and Islamic Civilization, Faculty of Islamic Studies,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia &  
Center of Global Professional and Social Development, KPJ Healthcare University College,  
Persiaran Seriemas, Kota Seriemas, 71800 Nilai, Negeri Sembilan, Malaysia.

**Izziah Suryani Mat Resad**

Department of Arabic Studies and Islamic Civilization, Faculty of Islamic Studies,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

**Ezad Azraai Jamsari (Corresponding Author)**

Department of Arabic Studies and Islamic Civilization, Faculty of Islamic Studies,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

**Mohd Rizal Palil**

School of Accounting, Faculty of Economics and Management,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

**Md Yazid Ahmad**

Department of Syariah, Faculty of Islamic Studies,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

**Mohd Syakir Mohd Taib**

Department of Arabic Studies and Islamic Civilization, Faculty of Islamic Studies,  
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia.

## **ABSTRACT**

*The development of waqf in Malaysia has been progressing tortuously since before national independence. Academic studies concluded that the development of waqf brings a considerably high impact to human and social wellbeing in the community. This study aims to identify and analyze the influence of economic strength in developing the education system in Malaysia, particularly in the state in which the research was conducted. The research method used is qualitative involving literature*

*review and field survey. The result of this study finds that the strength of waqf in the economy has indeed impacted the development of the education system in Malaysia. The benefits of waqf development in the economy provide huge returns to humanity and society, including generating the economy and the education system. Consequently, sustenance of waqf development becomes the catalyst for the development of the education system. It also positions waqf as a dynamic instrument, with room for improvement from time to time.*

**Key words:** *Waqf*; education; economics; benefits; Islamic civilization; Malaysia.

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## 1. INTRODUCTION

Semantically, the term *waqf* connotes giving charity for public use or for Islamic religious purposes (*Kamus Dewan* 2002). In Arabic language, the term *waqf* means to stand still or stop (Ibn Manzur 1990). Another word synonymous with *waqf* is *al-habs* (Mustafa n.d.) which means to stop or hold, whereas the word *habbasa* in the dictionary *al-Munjid fi al-Lughah wa al-A'lam* (1992) means to withhold or restrain in the path of Allah SWT. *Fiqh* scholars have agreed on *waqf* to mean *al-habs*, because the connotation is closer to the Islamic sense. *Waqf* is also known as *sadaqah jariyah* (continuous charity), or *ṣadaqah al-muharramāt* (inviolable charity) (al-Shawkani n.d.; Sabiq 1999). Whenever the word *al-waqf* is related to property such as land, livestock and so on, it connotes the freezing of ownership for certain purposes or benefits (Ibn Manzur 1990).

In Islamic terminology, scholars have submitted some definitions of *waqf*. Although there are differences in its definition among *fuqaha'* (jurists), in reality all the definitions are similar in principle. There are three main principles in the concept of *waqf*: Allah's ownership which means perpetual, extinction of *waqif's* ownership and benefits for mankind (Mohd Zain 1998). According to the al-Shafi'i school of law, *waqf* of property is permanent holding or prohibition of property for the benefits of that property, while the property owner loses ownership. Endowment of the property is a form of charity to get closer to Allah SWT (al-Sharbini 1994; al-Shirazi 1995). According to Abu Ḥanīfah, endowment of property connotes prohibition of corporeal property (*'ayn*) owned by the *waqif* for another party giving the benefits from that property for welfare purposes, whether for the present or future (Ibn al-Humam 1977; Hasan 1986). In the view of al-Maliki scholars, *waqf* means prohibition from dealings by the owner, while at the same time ownership remains with the *waqif* and may be utilised for welfare purposes (al-'Aynayn 1986). The *waqif* may also divide the property into a combination of general *waqf* and specific *waqf*. For example, the *waqif* may give a fixed percentage from the proceeds of the property to his family (specific *waqf*) and the rest to the *waqf* corporation (general *waqf*). A general *waqf* is not specifically endowed by the *waqif* to a particular party. The property may be developed for any particular purpose as long as it is within the Islamic sense. A specific *waqf* is one where the benefits are meant for a particular party as specified by the *waqif*. The *waqif* states specifically the purpose of the *waqf* such as building of mosque, prayer place, cemetery and so on. This means the *waqf* property must be used only for the particular purpose stated.

In Negeri Sembilan, the State Islamic Council (in Malay: *Majlis Agama Islam Negeri Sembilan* or MAINS) has listed the total area of *waqf* property consisting of general *waqf* and specific *waqf* as amounting to 14.8464 hectares. In the Seremban district alone, the total area of *waqf* land listed is 2.6478 hectares, in Kuala Pilah district 3.6639 hectares, in Port Dickson district 3.0800 hectares, in Jempol district 0.2569 hectares, in Tampin district 2.0790 hectares, and in Jelebu district 3.1188 hectares (Majlis Agama Islam Negeri Sembilan 2013). Table 1 in Appendix is a breakdown of location into districts. The types or categories of *waqf* property listed are buildings, houses, flat, agricultural lands, vacant lands, learning centres, mosques, prayer places and cemeteries. MAINS is also stepping up efforts to list down as many as possible *waqf* property not yet surrendered in writing to MAINS. This endeavour is seen as a strategic step to facilitate MAINS in identifying the type of *waqf* property or land suitable to be developed, particularly in the form of general *waqf*.

## 2. LITERATURE REVIEW

Generally, the purpose of this research is to analyze the *waqf* contribution to the education and economic sectors in Negeri Sembilan. Osman (2002) in his study, *Pengurusan Harta Wakaf* (Management of *Waqf* Property), stated that endowed property needs to be properly managed by the government or private trustee. Good property management will result in maximum benefits to the Muslim community and the local society.

Mohamad Tahir (2006) in his paper, *Innovative Modes of Financing: The Development of Waqf Property*, revealed that there are thousands of acres of inactive *waqf* lands in Malaysia. This is due to the unequal treatment by the law and the market forces in the real estate market. All the while, *waqf* lands have been traditionally developed. Thus the researcher attempts to determine whether the situation is similar with *waqf* lands and property in Negeri Sembilan and how existing properties are developed by government institutions, private sector and individuals.

According to an article by Salarzahi et al. (2010), it was stated that *waqf* is seen as an instrument for distribution of wealth through entrepreneurs in a society. Resource development is necessary but it also requires government funds. Hence, research on resource development in *waqf* practice is essential to identify funds available for developing *waqf* property. The funds obtained will enable implementation of various development projects by the authorities and thereby impact the country's economic progress.

Studies relating to the greatness and excellence of Islamic and Arabic studies generally and Islamic history and civilization particularly are also assayed by local scholars, covering various issues such as discussion of the role of the al-Azhar University in the dissemination of Islamic religious knowledge (Mujani, Abdullah & Bakar 2012), the historical development of public institutions of Malaysian higher learning (Mujani, Muttaqin & Khalid 2014), the *takharuj* principle flexibility in solving the inheritance issues (Ahmad et al. 2017), heir pre-investigation mechanism according to shari'ah perspective (Ahmad, Isa & Omar 2014), the management of zakat distribution in the practice of fatwa in Terengganu (Hassan et al. 2017), the approach of knowledge transfer in deriving Shafi'ite *hukum* (Hassan et al. 2015), the economic effects of the Julban riots during the Mamluk period (Mujani 2013), Ibn al-Athir's records on Islamic history in India (Ashari, Nor & Jamsari 2013), al-Salawi's records of the Marinid military from the point of war (Jamsari et al. 2012), Ibn Kathir's records on chain of wars in *al-Bidayah wa al-Nihayah* (Jamsari, Yaacob & Ashari 2013), al-Ghazali's views on family development (Sulaiman, Jamsari & Noh 2014), Ibn Firnas's contribution to aviation technology (Jamsari et al. 2013), Reinhart Dozy's bio-bibliographical aspect (Jamsari & Talib

2014; Jamsari et al. 2014), strategic leadership of Sultan Muhammad al-Fatih (Jamsari, Isa & Ashari 2014), concept of knowledge according to Syed Sheikh Ahmad al-Hadi (Sulaiman, Jamsari & Talib 2016), as well as the scholarship of Sheikh Muhammad Rif'at in the science of *tarannum* (Abdullah et al. 2014), astrolabe as portal to the universe, inventions across civilizations, multipurpose astrofiqh instrument, functions in solving astrofiqh issues, general similarities of Malaysian observatories, observatories in Islamic history (Safiai et al. 2017; Safiai et al. 2016; Ibrahim, Safiai & Jamsari 2015; Safiai, Jamsari & Ibrahim 2014; Mujani, Ibrahim & Safiai 2012), as well as the purification of historical facts in selected Malay novels (Kamaruzaman et al. 2017).

### 3. RESEARCH METHODOLOGY

This research paper adopts a qualitative approach using the methods of historical study and literature review or library research to obtain information and reference sources related to research. In addition, the researcher also referred to information in websites for relevant information. However, the researcher would first ascertain the authority of information provided and only select academic websites. Among these websites are those of Universiti Kebangsaan Malaysia (UKM) Library, government and private institutions. Through these websites, the researcher gained access to various useful journals, theses and articles by local and international writers. Further, the researcher also conducted interviews with government officials serving in the department of *waqf* development in Negeri Sembilan, as well as individuals directly or indirectly involved in matters of *waqf*. Interviews were recorded and served as reference and guide for the researcher to reinforce proof of information obtained in the form of data.

### 4. STRENGTHENING AND ENHANCING ECONOMY AND EDUCATION THROUGH WAQF

*Waqf* institutions such as the state Islamic council, MAINS and the *waqf* corporation, Perbadanan Wakaf Negeri Sembilan (PWNS) indeed emphasize on providing education to Muslims in the state of Negeri Sembilan. Education is very essential to produce a knowledgeable and intellectual society for human resource or capital development. Economists hold the view that education was an important factor in the achievement of economic growth after the World War II (Rahmah 2003; Wan Kamal et al. 2016). For example, among developing countries, it was found that in Africa, an education as little as four years of primary school enabled the farmers to produce a higher agricultural yield than farmers who had never been to school at all (The World Bank 1990).

Further, education is also essential to develop society's knowledge which in turn will influence the process of national development. Education enables a person to seek and gain employment and to select profitable work. In the process of selecting workers, employers are also inclined to recruit more educated applicants (Todaro & Smith 2009).

Malaysia does not lag behind in terms of *waqf* practice, an indication of robust *musabakat al-khayrat* (competing in goodness) among the earlier Muslims. In fact most of *madrasah* and *pondok* (the religious schools) were founded on *waqf* land. The expenditure for running these institutions are also funded from the *waqf*, such as Madrasah Hamidiah (now Maahad Mahmud) in Kedah, Madrasah al-Sultan Zainal Abidin (now UniSZA) in Terengganu and Kolej Islam Malaya (now Kolej Islam Klang & Kolej Islam Sultan Alam Shah) in Selangor (Khoo 1980; Mohd Syakir et al. 2015). Based on facts discovered, *waqf* contributions provided education, generally to Muslims in Malaysia and specifically in Negri Sembilan. *Waqf* educational institutions began with the *pondok*, followed by the *madrasah* or Arabic

stream school and, later after Independence, the government took over these institutions to be administered according to the mainstream school system (Mohamad Khairul Izwan et al. 2016a; Wan Kamal et al. 2014a). Currently, the educational institutions run on *waqf* comprise of People's Religious Schools (in Malay, Sekolah Agama Rakyat or SAR), State Religious Schools (in Malay, Sekolah Agama Negeri or SAN), *madrasah* and *pondok* (Ahmad Zaki et al. 2006; Wan Kamal 2014b). As of the year 2005 there were an estimated 174 educational institutions which grew through *waqf* practice in Malaysia including Negeri Sembilan.

One of the schools built on *waqf* land in Negeri Sembilan is al-Sa'idiyyah Islamic Primary School (in Malay, Sekolah Rendah Islam al-Sa'idiyyah or SRIAS) in Seremban. It was named after a renowned Malaysian scholar in Negeri Sembilan, the late Sheikh Haji Mohd Said bin Sheikh Haji Jamaluddin. Between the years 1934 to 1950, his son, Tuan Sheikh Haji Ahmad bin Sheikh Haji Mohd Said, the former state Mufti of Negeri Sembilan had established an Islamic institute known as Madrasah al-Sa'idiyyah at Pondok Rasah, Negeri Sembilan. The noble efforts of Sheikh Haji Ahmad bin Sheikh Mohd Said were continued by his two sons, *Sahibus Samahah* Dato' Haji Mohd Murtadza bin Sheikh Haji Ahmad, the former State Mufti of Negeri Sembilan, as patron, and al-Hafiz Ustaz Muhamad Muhsin bin Sheikh Haji Ahmad, as principal of Maahad Tahfiz al-Quran al-Sa'idiyyah (Pusat Pendidikan al-Sa'idiyyah 2013). Both of Sheikh Haji Ahmad's sons have led the administration of this centre until today.

The founding of Pusat Pendidikan al-Sa'idiyyah was to develop an integrated Islamic educational institution in Negeri Sembilan. It was set up as an extension to a People's Religious School (SAR) which was established in 1985. The history of this SAR began with the name Darul Falah before it became known as SRIAS. In the beginning, there was only one class of less than 10 students and a teacher, in the home of one of its founders at Golf Heights, Seremban. In the year 1992, after relocating a few times, SRIAS had constructed a temporary building on a piece of land leased from Sekolah Agama Rakyat Ampangan at Gedung Lalang. Finally in the year 1999, after 14 years since it was formed, SRIAS constructed its own building on a piece of *waqf* land at Tamah Rashidah Utama, Jalan Senawang-Paroi, Seremban, Negeri Sembilan (Pusat Pendidikan al-Sa'idiyyah 2013).

After the self-construction of its own building by SRIAS on the *waqf* land, another school, Maahad Tahfiz al-Sa'idiyyah (MTAS) was set up. The latter is a residential secondary school which began operations in the year 2000 with a total of only 10 students. As it was built on state land, MTAS was registered under the Negeri Sembilan State Department of Islamic Affairs (in Malay, Jabatan Hal Ehwal Agama Islam Negeri Sembilan or JHEINS). The management of Pusat Pendidikan al-Sa'idiyyah have attempted to register MTAS with the Ministry of Education of Malaysia as a private school (Pusat Pendidikan al-Sa'idiyyah, 2013). The duration of study in MTAS is five years qualifying for the certificate, Sijil Tahfiz (Memorization of) al-Qur'an 30 *juzuk* (chapters). Students also sit for the Form 3 examination, Penilaian Menengah Rendah (PMR), and the Form 5 examination, Sijil Pelajaran Malaysia (SPM). The curriculum for MTAS is a combination of Secondary School Integrated Curriculum (in Malay, Kurikulum Bersepadu Sekolah Menengah or KBSM) and the *Diniyyah* Curriculum of Malaysian Council of Islamic School Principals (in Malay, Majlis Guru Besar Sekolah-Sekolah Islam Malaysia or MGBSIM).

Other than Pusat Pendidikan al-Sa'idiyyah, there is also Pusat Pendidikan al-Irshad in Negeri Sembilan. Pusat Pendidikan al-Irshad was known as People's Religious School (in Malay, Sekolah Agama Rakyat) of al-Irshad. It is a private primary and secondary education centre registered with MAINS and the Negeri Sembilan State Department of Education (in Malay, Jabatan Pelajaran Negeri Sembilan or JPNS). In the year 2002, this school began to

operate at a strategic location, the junction of main road Seremban-Nilai-KLIA, Batu 10 Jalan Labu, Seremban. In the draft development plan of al-Irshad, a complete education complex with learning infrastructure and economic resources is being developed based on three main concepts (Wakaf al-Irshad 1997). The concepts applied are to make Pusat Pendidikan al-Irshad a centre for various branches of knowledge, temporal and eschatological, a centre of services for the pluralistic and multiracial society of Malaysia and as a pulse centre to mobilize the Muslim economy, specifically in Negeri Sembilan and generally in Malaysia. The objective of setting up this centre is clearly to promote *waqf* practice as encouraged by Islam and to give the opportunity for Muslims to jointly develop *waqf* practice in the education sector (Wakaf al-Irshad 1997). Participation of the Muslim community is very much encouraged in helping to expand the use of *waqf* in education whereby development plans for building a more modern and comfortable al-Irshad Education Complex are still in the process.

This development plan of al-Irshad is focused on physical, mental and spiritual development of the young Muslim generation expressed through their character, thinking and piety. The program in Pusat Pendidikan Al-Irshad is divided into three levels of education which apply Islamic educational methods: Education and services level for children from ages 6 months old to 12. At this level, there is already a Nursery or Care Centre (6 months to 3 years old), Lower and Upper Pre-school, Primary Classes for Upbringing Children and Tahfiz (al-Qur'an Memorization). The second level is education and services for teenagers between 13 and 18 years old which consists of Tahfiz (al-Qur'an Memorization) Class, tuition classes for PMR and SPM examinations, Martial Arts Class, Guidance and Rehabilitation of *Akhlaq* (Character) and *Ibadah* (Worship), and Protection of Orphans and the Poor. And lastly, the third level comprises of adult education and services focused on learning *Fardhu Ain* (Personal Religious Obligations), *Talaqqi* (recitation of al-Qur'an lessons in small groups), family counseling, character rehabilitation and protection of single mothers, the elderly and the poor and needy (Wakaf al-Irshad 1997).

Sofa Foundation (in Malay, Yayasan Sofa) of Negeri Sembilan also emphasizes on education *waqf*. It was set up on the 17<sup>th</sup> February 2004 with the purpose of becoming the pulse to aspects of developing human capital, education and research of Islamic knowledge based on *Iman* (Faith), *Islam* and *Ihsan* (Responsibility to attain perfection in *Ibadah* [Worship]). *Ahl al-Sunnah wa al-Jama'ah* (Sunni) religious adherence based on al-Qur'an, al-Sunnah, *Ijma'* (Consensus of Ummah) and *Qiyas* (Analogical reasoning) forms the core of the huge responsibility borne in its mission and vision. Yayasan Sofa is also very committed to playing the role as educator of society balancing between needs of the temporal and hereafter (Abdullah 2015). Its education is based on intellectual delivery as well as Islamic *tarbiyyah* (nurturing and developing) through institutions under its patronage in order to produce *rabbani* (knowledgeable and nurturing of others) humans. Dato' Syeikh Muhammad Fuad bin Kamaludin al-Maliki is the founder and originator of the idea to establish Yayasan Sofa (Yayasan Sofa 2012).

In encouraging *waqf* practice to develop spiritual education, the Economic Bureau of Yayasan Sofa actively mobilizes efforts to promote *waqf* practice. One of the strategies used by the bureau is to conventionally look for funds, by focusing on support services and *silat al-rahm* (bonding relationships). Contributions in the form of *sadaqah* (charity) or *waqf* from the public are periodic, every three years, through *mu'amalat* (Islamic transactions) or bilateral contact. For example, in assisting education development, Yayasan Sofa set up for the public a system of monthly contributions in the form of salary deduction through the employer or the cooperative, Angkatan Koperasi Malaysia Berhad (ANGKASA). This system of direct

deduction from bank accounts is encouraged by appointed agents of Yayasan Sofa. Further, a *Waqf* Certificate related to purchase of land, building, education and *da'wah* (propagation) are created to strengthen Yayasan Sofa's finances in this *waqf* practice (Abdullah 2015).

According to Abdullah (2015) who is the President of Yayasan Sofa, contributions in the form of *sadaqah* (charity) and *waqf* to Yayasan Sofa will be distributed through channels formed by the management. The management office of Yayasan Sofa is responsible for appointing representatives and channeling to the Fund Collection Unit to help manage Sofa Islamic Primary School, High School, *Da'wah* and the Educational Books *Waqf*. Sekolah Rendah Islam Sofa is a modern *tahfiz* (Memorization of al-Qur'an) *madrasah* located in Bangi. It applies the concept of al-Qur'an and al-Sunnah in its education system in striving to acculturate knowledge among contemporary Muslim society. On 22 Muharram 1433H/17 December 2011, Sekolah Rendah Islam Sofa (Primary School) was launched. The school is equipped with various facilities including space for *hafazan* (al-Qur'an Memorization), prayer hall, academic rooms, room for snacking, library and recreation area (Yayasan Sofa 2012).

Sekolah Tinggi Islam Sofa (STIAS) is a secondary school officially registered with the Ministry of Education (Private Section) in the year 2009. It emphasizes on Islamic Studies with Arabic as medium of instruction, effective Arabic language studies and *hafazan* for students from Form one to five, in addition to emphasizing on academic subjects of Secondary School New Curriculum (KBSM) (Yayasan Sofa 2012). In order to achieve the objectives of Islamic education by applying spirituality, the school also applies traditional scholars' method of study among which is memorization of knowledge text and Qur'anic verses.

At the level of higher studies, Yayasan Sofa has taken over an institution and made improvements by changing its board of directors and management system. On the June 23<sup>rd</sup>, 2011, Kolej Islam Sofa is properly operating with the goal of producing graduates excellent not only academically but also honourable in character and skilled as an Islamic generation (Yayasan Sofa, 2012). As required by the Ministry of Higher Education, a modern and systematic learning system is applied to the academic aspect for students. Sofa Islamic College offers Islamic diploma programmes related to *shari'ah* knowledge based on al-Qur'an and al-Sunnah with emphasis on *pondok*-style *turath* learning (books in classical Malay or Arabic) (Abdullah 2015).

A learning centre built on the *waqf* concept clearly shows that *waqf* enables development of physical infrastructure and spiritual character of Muslims. All parties need to play a role in developing *waqf* in the education sector so that the Muslim society does not lag behind in getting the best educational services in addition to providing education for the low-income who cannot financially afford (Mohamad Khairul Izwan et al. 2016b; Mohammad Alias et al. 2014).

History has proven that *waqf* as *ibadah* plays a very significant role in the economic development of a country. *Waqf ibadah* is a tool which enables re-distribution of wealth in order to achieve economic development in a broader context. Among the roles of *waqf* is the provision of education, health centres, prayer places, road facilities and so on (Sadeq, 2002). Since the incorporation of Perbadanan Wakaf Negeri Sembilan Sendirian Berhad (PWNS), it has helped MAINS in the management of *waqf* practice in Negeri Sembilan. In the whole of Negeri Sembilan, 36 applications of *waqf* land or estate property have been transferred in ownership to MAINS: 13 in Seremban, six in Kuala Pilah, five in Rembau, four in Jelebu and Tampin, three in Port Dickson and two in Jempol. The transaction of ownership transfer

involved land and residential buildings. Most of the land endowed involved General *Waqf* and the rest are Specific *Waqf* (Mohd Shahrul 2013).

MAINS and PWNS are making efforts to develop various *waqf* projects which are expected to bring direct and indirect economic benefits to the Muslim society. Rental proceeds from *waqf* buildings and other *waqf* projects are distributed for the welfare and interests of the Muslim society, for example, giving aid to people identified as included in the *asnaf* (categories) entitled to *zakah* (obligatory charity tax) disbursement, aid for construction of buildings, mosque management and enhancement, prayer places, schools, clinics, hospitals and health, aid for victims of natural disasters, accidents, medical treatment, orphans, prisoners, educational assistance, enhancement of Islamic *shi'ar* (eminence), aid to develop the country and matters related to the interest and welfare of the Muslim society. Economic development implemented by MAINS and PWNS uses *waqf* property itself or its usufruct, yields or returns from it or *waqf* fund collections. These projects indeed affect economic development, directly and indirectly, of the Muslim society.

The project, *Waqf* Mart and *Waqf* Bazaar is *waqf* property development on *waqf* land of mosque sites identified as competitive in Negeri Sembilan. It is the result of a joint venture with Yayasan Wakaf Malaysia (YWM) and is implemented by the government as an economic development project to raise the income of Muslims. As a start, three *Waqf* Marts and three *Waqf* Bazaars were built on *waqf* sites of six mosques. The whole project opened the opportunity for 20 entrepreneurs or traders to carry out various types of businesses. The project locations and number of entrepreneurs involved are as follows:

- *Waqf* Mart of Panchor Jaya Kariah Mosque, Seremban: a convenience shop of the Mosque Cooperative.
- *Waqf* Mart of Pekan Gemas Jamek Mosque, Gemas: a retail shop.
- *Waqf* Mart of Tunku Besar Jamek Mosque, Tampin: a Muslim apparel and religious books shop.
- *Waqf* Bazaar of Felde Jelai Empat Mosque, Gemas: five shops of various businesses.
- *Waqf* Bazaar of Rasah Jaya Kariah Mosque, Seremban: six shops of various businesses.
- *Waqf* Bazaar Yam Tuan Raden Mosque, Kuala Pilah: six shops.

The construction of this project, *Waqf* Mart and *Waqf* Bazaar has made the mosque into a centre for driving the progress of Muslims in generating the Muslim economy. Enhancement of the mosque and restoration of its function as the centre of excellence for Islam is the main objective of this project. Various daily essentials at low and reasonable prices help to generate profits for the cooperative which in turn assists in funding the cost of mosque programs and maintenance. Besides that, cooperative members, who are mostly local Muslims, also gain dividends from profits (*Sinar Harian* 2012). In addition, the concept of *dakwah bil-hal* (proselytising by action or practice) is successfully applied in such projects, through visits by qariah and non-qariah members, particularly from the neighbourhood, including other races such as Chinese, Indians and others. Indirectly, the role of the mosque is perceived by the Muslim and non-Muslim society as not purely for worship rituals, but extends to being a centre for Islamic excellence in national economic development.

The Cash *Waqf* Scheme (in Malay, Skim Wakaf Tunai or SWT) encourages the public to buy share units offered by MAINS and to endow the certificates perpetually to Allah SWT in the interest and welfare of Muslims. The purpose of this scheme is to facilitate Muslims to endow assets which are permanent and of high value such as land, house, building and so on.



It also encourages the public to contribute *sadaqah jariyah* (continuous charity) in the form of *waqf* permanently through cash of minimum low value without a maximum limit (Mohd Shahrul 2013). Accumulated contributions to the *waqf* fund are used as capital to buy and develop permanent property such as land, building and so on.

As an example, in a particular *waqf* case in agricultural economics, a piece of land was endowed by Puan Che Bon binti Sumat in February 2013 at Sg. Timun, Linggi Negeri Sembilan. The land, 0.7 hectares in area was agricultural land for planting of oil palm and other crops. Originally, the land was neglected. After it was surrendered as *waqf*, the management of the Sg. Timun Kariah Mosque cooperative worked the land and its returns were used for the interest and economic development of the local Muslim society. The act of Puan Che Bon in endowing the land was seen as a noble effort which had a positive impact on economic and agricultural development which brought returns and benefits to the local Muslims (Mohd Shahrul 2013).

Therefore, many other projects need to be carried out to develop *waqf* land and property identified by MAINS and PWNS. Such development should be the main focus of the authorities to ensure acquisition and maximum returns for the local society. An efficient and effective generating of economy from development of *waqf* land and property has indeed been proven successful since long ago. Therefore, the role of the authorities in highlighting *waqf* in the economic sector will enable attracting the attention of Muslims and non-Muslims to jointly contribute and develop the national economy.

## 5. CONCLUSIONS

Development of *waqf* property is not trivial or easy to implement due to their different locations and physical conditions. Further, implementation needs to comply with the conditions and procedure laid down. In spite of these challenges, MAINS and PWNS have taken steps and action to develop *waqf* property as stipulated by the *waqifs* so that all property may be optimally utilised to give benefits to the rightful parties in addition to developing the national economy. Obviously, economic benefits from *waqf* practice make for a better and more complete system of education.

The role and contributions of *wafq* practice by Muslims in Negeri Sembilan also have a high impact on spiritual and human advancement. Individuals from various layers of society such as scholars, aristocracy, elite and wealthy, middle class and low income are involved in *waqf* practice to enrich this Sunnah of the Prophet (PBUH). A high level of Islamic knowledge and consciousness on the importance of strengthening *waqf* in Negeri Sembilan shows that Muslims, specifically in Negeri Sembilan and generally in Malaysia, have succeeded in educating the society to strengthen *waqf* practice for human development which applies proper Sunnah practice. Contributions in education, economics, technology and so on succeed in attracting the interest of the Muslim community to preserve *waqf* practice for the purpose of *Ibadah* (worship) to Allah SWT. The role of individuals and government institutions needs to be emphasized in order that existing *waqf* property are not left unutilised and undeveloped.

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## APPENDIX

**Table 1** List of *Waqf* Property, Negeri Sembilan

Type of No. Title	No. Lot/PT	Area of <i>Waqf</i>	Type of <i>Waqf</i> /Purpose	Note
GRN 181874	LOT 3446	0.0234 ha	General <i>Waqf</i>	A House
HS(M) 2876	Lot 17444	0.0511 ha	General <i>Waqf</i>	Vacant Land
GM 1507	Lot 26556	0.5294 ha	Specific <i>Waqf</i> (Religious School)	Vacant Land
GERAN 20323	Lot 9329	0.0557 ha	General <i>Waqf</i>	A House
GERAN 20323	Lot 13799	0.0780 ha	Specific <i>Waqf</i> (Surau)	Vacant Land
GM 975	Lot 2194	1.255 ha	General <i>Waqf</i>	Vacant Land
GERAN 130480	Lot 6712	0.1457 ha	Specific <i>Waqf</i> (Mosque)	Vacant Land
GM 4048	Lot 6781	0.4133 ha	Specific <i>Waqf</i> (Surau/Cemetery)	Vacant Land
HSM 287	PT 416	0.4047 ha	Specific <i>Waqf</i> (Cemetery)	Cemetery
GM 1710	Lot 423	0.0651 ha	Specific <i>Waqf</i> (Surau)	Surau
GM 327	Lot 4464	1.0286 ha	Specific <i>Waqf</i> (Religious School)	School
GM 3295	Lot 316	0.1686 ha	Specific <i>Waqf</i> (Mosque)	Vacant Land
GM 217	Lot 10330	0.5816 ha	General <i>Waqf</i>	Vacant Land
GM 1739	Lot 4709	0.9493 ha	General <i>Waqf</i>	Vacant Land
GM 110	Lot 552	0.9358	General <i>Waqf</i>	Vacant Land
GM 1833	Lot 5940	1.151 ha	Specific <i>Waqf</i> (Islamic Studies Centre)	Vacant Land
GM 1342	Lot 1205	1.5302 ha	Specific <i>Waqf</i> (Mosque)	Vacant Land
GERAN 50107	Lot 1300	0.0077 ha	General <i>Waqf</i>	Flat

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GM 1076	Lot 2685	0.3911 ha	General <i>Waqf</i>	Rented House
GERAN 69991	Lot 2766	0.2569 ha	Specific <i>Waqf</i> (Surau)	Vacant Land
GERAN 76040	Lot 1301	2.0108 ha	General <i>Waqf</i>	Vacant Land
GM 200	Lot 1667	0.4473 ha	General <i>Waqf</i>	Rubber
GERAN 69794	Lot 805	0.1614 ha	General <i>Waqf</i>	Vacant land
GERAN 185343	Lot 189	0.4993 ha	Specific <i>Waqf</i> (Mosque)	Vacant Land
GM 256	Lot 1252	0.7131 ha	General <i>Waqf</i>	Sandalwood Crop
GM 1155	Lot 8341	0.574 ha	Specific <i>Waqf</i> (Mosque/Surau)	Vacant Land
GM 389	Lot 1098	0.4125 ha	General <i>Waqf</i>	Vacant Land
GM 165	Lot 319	0.3794 ha	Specific <i>Waqf</i> (Cemetery)	Vacant Land

Source: Negeri Sembilan State Islamic Council (MAINS) 2016.