

Students' Knowledge in the Waqf Land Concept

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Abstract

Waqf is an endowment made by a Muslim for religious, educational, or other charitable causes. To promote the waqf concept amongst Muslims, we investigated students' knowledge at the university level. In the earlier stages, it should start from the educational system which is near to the students. Muslims may not realise this waqf concept if they are not aware of or don't want to know about it. Since Real Estate Management programmes have a significant relationship with waqf, the purpose of this paper is to investigate the level of knowledge in the waqf land concept by Muslim students who have studied Real Estate Management. It has been focused on endowment made by the Muslims and potential career opportunities for Real Estate Management students in waqf management in Malaysia. This study has been limited amongst undergraduates of Universiti Teknologi MARA Perak who studied Real Estate Management in the District of Perak Tengah. The quantitative method has been used in the data collection and analysis of this study. Structured questionnaires were distributed amongst students in the university. Data from the questionnaires were analysed using the IBM SPSS software. The result findings indicated that the level of knowledge on the waqf concept amongst Real Estate Management university students is good. The result of this study did not show any significant difference in the knowledge in the waqf land concept between male and female students and there was no significant difference in the level of knowledge amongst students from different levels of CGPA. Therefore, this paper will propose to the Department of Estate Management to take into consideration to include waqf development as one of the major syllabus subjects in their programme in order to make sure the knowledge and practical development amongst Muslim students after graduations can benefit waqf performances in Malaysia, efficiently.

Keywords: Students' Knowledge, Waqf Land, Development of Awqaf Land, Waqf Concept

1.0 Introduction

Malaysia is the country with one of the world's largest Muslim populations. As part of the strategy to eradicate poverty, Malaysia has managed waqf as one of the sectors that not only adds value to the economy but offers an alternative to involve private businesses and the public to cater to waqf development.

Awqaf (Singular awqaf) according to (Abul Hassan 2010) is a form of continuous charity (sadaqah jariyah). The charity continues even after the donor's death for as long as other people continue to benefit from the awqaf. The Prophet Muhammad (PBUH) said in the well-known hadith, "When a human being dies, his work for God comes to an end except for three; a lasting charity, knowledge that benefits others and a good child who calls on God for His favour" (Narrated by Muslim).

It has long been a matter of concern to educate Malaysian Muslims to understand the significances of good waqf knowledge from a young age. The focused approach has led to the exponential growth of the waqf and contributed towards the diversification of the Malaysian economy. However, in some Muslim states, waqf land has been left far away from economic development (Ihsan, 2011). It is, therefore, not surprising if some of the knowledge and awareness of concern for waqf matters are not properly taught or some have even gone missing.

University knowledge is commonly transferred through different interactions constituting the so called academic engagement (Jonsson, Baraldi, Larsson, Forsberg & Severinsson, 2015). Knowledge of waqf for Estate Management students is taught in the Islamic Study subject for one semester. The contact hours needed for the

subject are 2 hours per week for fourteen weeks. In this, the initial part of waqf has been taught to the students.

In terms of learning, the activities relating to reconfiguring typically include developing new skills and competence (Olsen, 2015). This is not the only part of the waqf theory which is interesting when engaging with industry.

1.1 Knowledge of Waqf Amongst Malaysians

Muslims all over the world are exposed to the Waqf practice but how deep their knowledge on Waqf is quite difficult to determine. In general, the Muslim society is aware of the requirement of practicing Waqf since it is beneficial to the Muslims and at the same time can help those needy (Isa, Ali & Harun, 2011).

The Ottoman Empire started waqf development which is demonstrated tremendously today in Turkey. Waqf masterpieces which came across almost in all parts of Turkey are proofs of how important the role of waqf facilities play in the development and construction of public facilities and in housing in the Islamic world. (Saduman & Aysun, 2009)

Similarly in Malaysia, the practice of Waqf started during the 15th century with the ascendancy of the Malacca Sultanate. During this period, Waqf became one of the popular practices amongst the Malaysian Muslims (Allah, Kameel, Meera, & Yusuf, 2014). There has been a lot of waqf land contributed by Malaysian Muslims for many reasons since independence till today.

The tradition of philanthropical alms, Ehsan and charity are going to be dealt with in the waqf concept. The rich culture of Islam has been inspired by the values of friendship, cooperation and voluntary participation in the various spiritual and material activities, self-sacrifice and personal property, and its allocation to public affairs and social welfare under the name of Waqf (Salarzahi, Armesh & Nikbin, 2010).

2.0 Research Questions

This study has aimed to address the following research questions:

1. What is the level of the students' knowledge of the land concept?
2. Is there a difference in the knowledge of the waqf land concept amongst students from different levels of CGPA?
3. Is there a difference in the knowledge of the waqf land concept between males and females?

3.0 Methodology

The following methods and procedures were adopted to conduct this study.

3.1 Population and Sample

Data were collected from students of the Universiti Teknologi MARA Perak branch taking a Diploma in Estate Management. A total of 290 self-administered questionnaires were distributed to the students and 250 respondents agreed to participate in this study. Overall, there were 990 students and the size of the sample determined using the Krejcie formula was supposed to be 278. Due to a time limitation, we have proceeded with the study using the 250 questionnaires that had been answered.

3.2 Study design, sample size and sampling method

The study design was a cross-sectional study and was designed to investigate the knowledge of the waqf land concept amongst the students. The convenience sampling methods were applied to select the respondent from every part taking Diploma in Estate Management which is part 1, 2,3,4,5 and 6.

3.2 Instrument for the study

The data on the students' knowledge of the waqf land concept were collected using questionnaires. The items the questionnaire were divided into 3 main sections which were demographic information, student knowledge and attitude towards waqf. The Cronbach's Alpha test was used to determine the reliability of the instrument. Knowledge was defined as to gain experiences and a basic understanding of the waqf land concept and its

problems whilst attitude was defined as to acquire values, feelings of concern, and motivation towards the participation of waqf land.

4.0 Data Analysis

The main software that was used for the data entry and data analysis was IBM SPSS (Statistical Software for Social Science) version 21. The data were analysed using descriptive and inferential statistics. Mann-Whitney was the test used to answer the research question on the difference in knowledge of the waqf land concept between males and females; whilst, the Kruskal-Wallis test was used to answer the research question on the difference in knowledge of the waqf land concept amongst students from different levels of the CGPA. The assumption for both tests was that the sample was picked randomly, had an independent observation, was not normally distributed and required at least one categorical variable and one quantitative variable.

5.0 Results

5.1 Reliability Test

The Cronbach’s Alpha value for the knowledge scale, which was made up of 10 items, was 0.802 whilst the Cronbach’s Alpha value for the attitude scale, which was made up of 7 items, was 0.727. Fayers and Machin (2007) suggested that a Cronbach's Alpha value of 0.7, 0.8, and 0.9 represent acceptable, good, and excellent levels of internal consistency for group analysis.

Table 1: Reliability Statistics for Knowledge Scale

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
0.801	0.802	10

5.2 Demographic Data

Table 2 summarises some demographic information of the respondents. The female respondents comprised 69.2% of the sample and the remaining 30.8% were males. In terms of age, the respondents aged 21 to 26 years were the largest group (82.4%) compared to respondents aged 18-20 years (17.6%). Furthermore, it was found that in terms of Cumulative Grade Point Average (CGPA), 20% of the respondents were in part 1 which made them not have a CGPA yet, 24.4% of them scored between 2.00-2.99, 39.6% score between 3.00-3.49 and 16.0% score between 3.5-4.00.

Table 2: Demographic information of respondents

Variable	Frequency	Percent (%)	Total
Gender			
Male	77	30.8	250
Female	173	69.2	
Age (years)			
18-21	206	82.4	250
21-26	44	17.6	
CGPA			
Nil	50	20.0	250
2.00-2.50	4	1.60	
2.50-2.99	57	22.80	
3.00-3.49	99	39.6	
3.50-4.00	40	16.0	
CTU Result			
Nil	52	20.8	250
A	119	47.6	
B	69	27.6	
C	10	4.0	

5.3 Normality Test

The common test for checking the normality is the Shapiro-Wilk and Kolmogorov-Smirnov tests. The null hypothesis for both tests is that the samples are taken from a normal distribution. Because the p value was less than 0.05, the hypothesis has been rejected, and we have assumed that the samples were not taken from a normal distribution; and so, we continued the study using a non-parametric test which is the Mann-Whitney and Kruskal-Wallis instead of using the t-test and ANOVA.

Table 3: Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Knowledge	.110	248	.000	.951	248	.000

5.4 Descriptive Statistics

Based on Table 4, on average, the score for the knowledge of the waqf land concept amongst students taking a Diploma in Estate Management was 68.62% with a standard deviation of 12.39% .

Table 4: Score of Knowledge of the Waqf Land Concept

	Statistic	95% Confidence Interval	
		Lower	Upper
	N	250	250
Knowledge	Minimum	30.00	250
	Maximum	92.00	250
	Mean	68.6240	67.1122 70.1760
	Std. Deviation	12.39100	11.06506 13.60127

Table 5 displays the level of the student’s knowledge of the waqf land concept which can be classified into 3 categories, which are low, moderate and good. The majority of the respondents have a good level of knowledge of the waqf land concept which, was 54.4% of the respondents; whilst, 37.2% of the respondents had a moderate and 8.4% % a low level of knowledge of the waqf land concept.

Table 5: Level of Knowledge of the Waqf Land Concept

		Frequency	Percent
Valid	Low (less than 50%)	60	24.0
	Moderate (50% and less than 70%)	80	37.2
	Good (70% and above)	110	54.4
	Total	250	100.0

Based on Table 6, it has been found that the probability value (p) was greater than 0.05, so the result was not significant. A Kruskal-Wallis test revealed no significant difference in the knowledge scores across 4 different levels of CGPA; whilst a Mann-Whitney test showed that there was no significant difference in knowledge between male and female students. An inspection of the mean ranks for the groups has suggested that the male group had the higher median score compared to the female group.

Table 6: Comparison of the median score of Knowledge of the Waqf Land Concept according to gender and CGPA

	Median	95% Confidence Interval		p-value
		Lower	Upper	
Gender				
Male	72.0000	70.0000	73.0000	0.430
Female	70.0000	68.0000	72.0000	
Total	70.0000	68.0000	72.0000	
CGPA				
Nil	70.0000	68.0000	74.0000	0.068
2.00-2.99	68.0000	64.0000	70.0000	
3.00-3.49	72.0000	68.0254	75.0000	
3.50-4.00	72.0000	66.0000	76.0000	
Total	70.0000	68.0000	72.0000	

6.0 Recommendation

Further research could be conducted to investigate the level of knowledge and attitude towards the waqf land concept amongst students from different programmes in different campuses throughout Malaysia. There are many groups of Muslims that should be respondents to know the level of knowledge of different groups.

7.0 Conclusion

The current study found that the level of knowledge of the waqf land concept amongst Real Estate Management university students is good, which was indicated by 54% of the respondents scoring 70% and above. The result of this study did not show any significant difference in the level of knowledge of the waqf land concept between male and female students and there was no significant difference in the level of knowledge amongst students from different levels of CGPA.

With the current situation of the rapid development of waqf land, it is hoped that it will be dedicated to explaining the Islamic and sustainable social entrepreneurship model for development and social welfare programmes.

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