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Determinants of Cash Waqf Giving Behaviour: A Study of Actual Donors in Malaysia

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Determinants of Cash Waqf Giving Behaviour: A Study of Actual Donors in Malaysia

A thesis submitted in partial fulfilment of the requirements of Glasgow Caledonian University for the degree of Doctor of Philosophy

Department of Law, Economics, Accountancy and Risk

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ABSTRACT

The majority of research in Malaysia highlights the difficulties and limitations in developing and managing waqf assets and through this research, it has been discovered that cash waqf is one of the solutions to the problem. Increased cash waqf collection would make a significant contribution to the waqf sector expansion. Prior research on cash waqf, on the other hand, has been based on the potential and intention of donors rather than the actual contributors’ perspective. Therefore, this study has been conducted to determine the cash waqf giving behaviour of actual donors in Malaysia. Exploring factors on the cash waqf giving behaviour among the actual cash waqf donors will offer a new understanding on donors’ motivation when contributing to cash waqf institutions. Drawing upon the theory of planned behaviour (TPB), this study proposes a model to examine determinants of cash waqf giving behaviour. The role of attitude as a mediator is also examined. The model is assessed using survey data from 1,305 respondents who possess experience in cash waqf donation. The data are subsequently analysed using the Statistical Package for the Social Sciences (SPSS) since this method is appropriate as the model developed is complex and it is also used for the purpose of theory development. This study finds that attitudes, subjective norms, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism are instrumental in determining cash waqf giving behaviour. Moreover, perceived behavioural control is a powerful determinant of cash waqf giving behaviour. It is also reported that attitude is evidently proven as a significant mediator between institutional effectiveness, trust, and Islamic altruism on actual behaviour. The findings of the current study offer valuable insights for managers of waqf institutions in promoting the practice of cash waqf among the public and enhances cash waqf donations effectively. The findings of this study include recommendations that can assist waqf managers in developing new strategies for further improving their institutions' credibility and confidence in channelling donations to the needy. The model of the current study addresses the interrelationship between the variables, thereby providing a better understanding of cash waqf giving behaviour. It provides fresh perspectives on its effects on institutional effectiveness, trust, and Islamic altruism on cash waqf giving behaviour. Similarly, new perspectives are also found as these factors are also the determinants of donors’ attitude, and thus add to the negligible literature on how several factors influence donors’ attitude. It also offers new perspectives on the role of attitudes as a mediator, which has been often neglected in prior cash waqf literature.
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LIST OF ABBREVIATIONS

BMMB Bank Muamalat Malaysia Berhad
CAF Charities Aid Foundation
CBB Central Bank of Bahrain
DDR Dompet Dhuafa Republika
DTPB Decomposed Theory of Planned Behaviour
GCWM Global Cash Waqf Model
GDP Gross Domestic Product
GLC Government Linked Companies
IBFIM Islamic Banking & Finance Institute Malaysia
IFIs Islamic Financial Institutions
INCEIF International Centre for Islamic Education in Islamic Finance
JAWHAR Jabatan Waqf Zakat dan Haji
KMO Kaiser-Meyer-Olkin
LHDN Inland Revenue Board of Malaysia
MAINPP Penang Islamic Religious Council
MAINS Majlis Agama Islam Negeri Sembilan or Negeri Sembilan Islamic Religious Council
MAIpk Perak Islamic Religious Council
MAIS Majlis Agama Islam Selangor or Selangor Islamic Religion Council
MAIWP Islamic Religious Council of the Federal Territory of Kuala Lumpur
MUIP Majlis Agama Islam dan Adat Resam Melayu Pahang or Pahang Islamic Religious Council and Malay Customs
OLS Ordinary Least Squares
PBB Persatuan Bangsa-Bangsa Bersatu or United Nations
PLS Partial Least Square
PWNS Perbadanan Waqf Negeri Sembilan or Negeri Sembilan Waqf Corporation
PWS Perbadanan Waqf Selangor or Selangor Waqf Corporation
SEM Structural Equation Modelling
SGF Shariah Governance Framework
SIRC Each State Islamic Religious Council
SME Small Medium Enterprise
SPSS Statistical Package for the Social Sciences
SSI Social Science Institute
SWT Subhanahu wa ta'ala, Arabic for "The most glorified, the most high" (Muslim honorific)
TIB Theory of Interpersonal Behaviour
TPB Theory of Planned Behaviour
TRA Theory of Reasoned Action
UME Urus Maju Ehsan Sdn Bhd
USAS University of Sultan Azlan Shah
USIM Universiti Sains Islam Malaysia
UUM Universiti Utara Malaysia
WBC Waqf Business Centre
WNSM Waqf Negeri Sembilan Muamalat
WPAR Waqaf Perak Ar-Ridzuan
ZISWAF Zakah, Infaq, Sadaqah and Waqf
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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at GCU or other institutions.

Signature redacted
Signature ............................................................... Date .......................

Signature redacted
Signature ............................................................... Date 29th August 2022
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Chapter 1: INTRODUCTION

1.1 INTRODUCTION TO WAQF

The Charities Aid Foundation (CAF) released its report, the World Giving Index 2019 that highlighted the issue of making charity work more efficient and successful while giving more value to donors and beneficiaries (Charities Aid Foundation 2019). The purpose of the World Giving Index is to deliver a clear picture of the scope and nature of giving behaviour across the world. The report considers three aspects of giving behaviour, which are giving charity or donations, helping strangers and volunteering time. The report has stated that among the top 20 countries, Myanmar has measured as the most charitable country for two consecutive years (2015-2016) and maintained the top ranked country until 2019. According to the report, this result is due to the Buddhist teachings that promote the act of giving donations which carries essential religious meaning and the act of giving is the norm for the people in Myanmar.

Interestingly, in the recent report produced by CAF 2019, Indonesia has become the only country in the top 10 who has improved its ranking from 2010 to 2019. This trend of giving behaviour in Indonesia is often influenced by the practice of the religion of Islam whereby 86% of Indonesian are Muslims. According to CAF 2019, the biggest motivation towards the giving behaviour trend in Indonesia is from the practice of zakat (compulsory donation among the Muslims) and the collaboration between the Indonesian government and the United Nations (PBB) to connect zakat and the objective of sustainable development in Indonesia. In addition, the holy month of Ramadhan also contributes to the increasing giving behaviour performance in the CAF index.
Therefore, from the report, the trend of similarities in giving behaviour in terms of donating to charities in the three countries (Myanmar, Sri Lanka, and Indonesia) are prominently influenced by religious charities. This trend of religious charities is in line with the Muslims in Malaysia because the trend is related to the religious influence of charities among the people.

Islam is one of the religions that promotes charity and helping people in need. A study by Siti Mashitoh has observed that the Quran comprises numerous verses demonstrating the practice of donating and generous wealth distribution (Mahamood 2006, p.4). A prominent hadith from the Prophet PBUH said that:

“After the death of a person, his actions stop, except three things that he leaves behind: first, continuous charity, second, knowledge from which some benefit may be obtained, and then, a virtuous son who prays for him.”

(Sahih Muslim 1992, Chapter 3, Hadith 4)

The hadith explained that when a person dies, everything shall cease and is left behind in this world except for three things. The first of those things is the act of continuous charity. The words ‘continuous charity’ in the hadith is referred to as waqf (the meaning of waqf itself is perpetuity or permanency or continuity). Therefore, Muslims are encouraged to perform continuous charity, which is waqf, in order to obtain rewards from Allah even in the afterlife. Second, when people use the knowledge that one shared during his lifetime, he (the contributor) shall receive continuous rewards as long as there are those who benefit from the knowledge and puts it in practice. The third part of the hadith is when a virtuous son prays for the deceased. This refers to a person’s children who are pious, rightful, and who always pray for their parents hereafter to obtain continuous rewards from Allah.
In Malaysia, *waqf* refers to religious endowments which are permanent donations (General Authority of Islamic Affair and Endowment 2016, ‘Endowment’ section) for perpetual use. Therefore, *waqf* is one of the acts of charity that brings vast benefit since it is in perpetuity and an on-going act of charity.\(^1\) Alternatively, it carries another meaning which is religious (charitable) foundations (Cizakca 1998, p.43). *Waqf* has played important roles in the Islamic financial institutions that existed since the era of Prophet Muhammad SAW (Isamail, Rosele, and Anuar, 2015).

*Waqf* has the potential of making astounding contributions towards national economic development (Johari, Alias, and Ab. Aziz, 2015). The *waqf* fund can be used to build and develop permanent assets that benefit the enhancement of economic activities and the growth of *ummah* (community). *Waqf* has been successfully implemented during the time of the Ottoman Empire (Cizakca 1995). Essential services such as education, medical services, food, and water were provided on through donated assets such as buildings and land to develop the capital (Celik 2015 ‘*Waqf*: The Backbone’ section). The donated assets were managed by charitable trusts and the earnings were distributed to help people in need. *Waqf* continued to play a key role in the development of Islamic civilizations. Muslims then began to donate parcels of their lands for mosques. As mosques were a major source of knowledge and education, the *waqf* tradition was then expanded to buildings related to education, hospitals, public facilities and residential areas; some of which are still being used to date (Mahamood 2006, p.4).

Malaysia has many resources derived from *waqf* and if the resources are properly developed, they greatly benefit the country’s economy. According to Jabatan *Waqf* Zakat

\(^1\)Sadaqah jariah
dan Haji, JAWHAR (2013), Malaysia has more than 8,861 hectares of *waqf* land where 4,543.27 hectares of the land fall into special *waqf* which is declared for specific purposes and beneficiaries. Meanwhile, 4,317.88 hectares are categorized as general *waqf* which is earmarked for any charitable purpose or dedication that is made for the public welfare regardless of individual or organization.

Whilst Muslims in Malaysia are aware of *waqf* and its functions, their understanding of the concepts of *waqf* is still limited to immovable assets such as land, mosques, buildings, houses, and cemeteries. Many believe *waqf* can be done only through land but not in other forms, for example cash *waqf*. Due to this misconception, they believe they need to possess either land or buildings in order to perform *waqf* (Ab. Aziz et al. 2015, p.836). Nevertheless, *waqf* of land or real estate only lasts while the value of it exists, and if natural calamity occurs, the land may be exposed to demolition and destruction (Sabit, 2008).

In general, Malaysian law recognizes two main categories of *waqf* which are *waqf* ahli (family) and *waqf* khairi (welfare) (Mahamood 2016, p.16). Many previous studies have placed more focus on immovable *waqf* such as properties. However, other permissible *waqf* alternatives such as cash *waqf* have shown potential to aid the expansion of equality of social justice among Muslims (Adeyemi 2016).

### 1.2 PROBLEM STATEMENT

A small number of pious donors are gradually increasing though there is scepticism and criticism surrounding the inefficiency of *waqf* institutions. This trend of scepticism

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and criticism needs to be reversed if donors are to be encouraged and \textit{waqf} is to become a means of helping eradicate poverty and enhance social and economic growth.

In particular, there exists a poor willingness among prospective donors to participate in cash \textit{waqf} giving. According to Osman (2012), the collection of cash \textit{waqf} is stuck at a slow pace but could potentially reach USD 1.1 billion a year if every Muslim adult participates in cash \textit{waqf} by contributing at least USD 0.25 a day. Significantly, to maintain and support the management of \textit{waqf} properties and projects which in turn play a vital role of providing for the socio-economic development in Malaysia, sufficiency of cash \textit{waqf} is essential.

Therefore, it is important to undertake further studies on the determinants of cash \textit{waqf} giving behaviour to increase the potential donors and to create alternatives in collecting funds aimed at improving social welfare.

Previous studies on \textit{waqf} in Malaysia focused on \textit{waqf} management, \textit{waqf} regulations, and the challenges faced by the \textit{waqf} institutions. Among the studies, some of the disputes highlighted is that each state has its own \textit{waqf} law and regulations which leads to disparity among the states’ enactments (Yaacob 2013). Secondly, the \textit{waqf} institutions in many Malaysian states are not given proper attention and therefore, vast \textit{waqf} properties are ill-managed or there is lack of qualified human capital to manage the funds (Mohd Nor and Mohammed 2009, pp.20–22). This has caused stagnation in the \textit{waqf} sector and the inability to attract new or more investors. These problems have been exacerbated by the inadequate funds to maintain the development of \textit{waqf} (Ahmad 2011). Another study also mentioned that inadequate financial resources and insufficiency of capital have prevented the development of \textit{waqf} land (C.Z. Ismail et al. 2015).
Many researchers and practitioners have indicated the need for the development of waqf management. Some concentrated on the roles of local management to creatively seek additional income and projects (Isa et al. 2011, p.563) whilst Mohd Nor and Mohammed (2009) noted that the investment model should be supplemented by some criteria, namely, investment returns, the essential values of the land and future development plans.

However, Shakrani et al. (2003, pp.78–89); Isamail et al. (2015, pp.2–9); Chik (2007) stated that istibdal exchange can be convenient and important to generate new sources of waqf. Nevertheless, there has been a lack of studies conducted on the potential participation of the cash waqf giver and the importance of feedback from the potential cash waqf donor.

1.3 PURPOSE OF THE RESEARCH

This research is concerned with cash waqf giving behaviour among Muslim donors in Malaysia. The research will focus on the behaviour of the cash waqf donors using the Theory Planned Behaviour (TPB) by Ajzen (1991) to examine the patronage factors influencing the donors in donating cash towards the waqf institutions. Cash waqf donors’ perspective is important in the current study owing to the fact that waqf is a national agenda issue in Malaysia and cash waqf as a type of waqf has more flexible value. Unlike a traditional waqf, a cash waqf is not constricted to fixed assets (e.g. buildings and land). Cash waqf is liquid and can be easily accessed by the general public hence encouraging them to donate via waqf.

Istibdal: To sell a waqf property that has lost its revenue to buy something better. This is usually the case in the conversion of cash waqf into real estate waqf.
As there are two types of *waqf*, which are immovable and movable *waqf*, the capital of the *waqf*, is the main difference between the immovable *waqf* and moveable *waqf* (Cizakca, 2004). An example of capital for immovable *waqf* is real estate property which serves as the foundation of the *waqf* fund. When people endow their property, it is rented out and the money is donated to charity. The capital for a moveable *waqf* is a sum of money. The definition of cash *waqf* is “the dedication of some money from one’s possessions and establishing a *waqf* based on that amount and the profits are then donated to charity (Cizakca, 2004).

The similarity between moveable *waqf* and immovable *waqf* is that both are charitable endeavours with the same goal—helping the less fortunate as the owner donates his possessions in the form of money or property for the benefit of others—with the hope of drawing closer to Allah and gaining advantages from the wise use of the *waqf* property (Manual Pengurusan Waqf, 2006).

Actual cash *waqf* donors (e.g., once or more experienced in cash *waqf*) are chosen as respondents for the current study. The determinants of cash *waqf* giving behaviour among the donors are important because cash *waqf* donors play an important role in providing a boost that allows large amounts of funds to be collected and utilized in efforts to develop any sector that requires *waqf* fund assistance.

Overall, the current study aims to test a model (e.g., a hypothesis or a theory) developed in order to understand perspective from the actual donors which influenced them to contribute to cash *waqf* fund. The theoretical drive is empirical and the primary method used is quantitative. However, the research will not address the investment alternatives.
and accounting standard for *waqf* as well as the law and regulations of *waqf* as these areas are out of the scope of study.

### 1.4 DEFINITION OF TERMS

In examining the motivations of actual donors, this thesis looks at a number of specific issues: attitude, subjective norm, perceived behavioural control, institutional effectiveness, trust and altruism.

Attitude refers to the degree to which a person has a favourable or unfavourable opinion of the behaviour in question (Ajzen, 1991). The current study will examine if a positive attitude is accompanied by positive behaviour when it comes to cash *waqf* giving behaviour.

Subjective norm is defined as “the perceived social pressure to perform or not to perform the behaviour.” In this research, subjective norm is evaluated as whether an individual is willing to comply with social pressures from people, friends and family members in order to perform cash *waqf* giving behaviour.

Perceived behavioural control is an individual's view of whether or not he or she has all of the necessary resources and opportunities to carry out a specific action (Ajzen 1991). In terms of cash *waqf* giving behavior, for this present study if a person feels self-assured about donating cash *waqf*, he or she should feel good about his or her behavioural control over making a cash *waqf* donation (George, 2004).

The effectiveness of an institution is regularly evaluated based on how efficiently the system performs any tasks (Divleli & Ergun, 2015). It has also been found that effectiveness can improve *waqf* institutions’ reputation in order to be able to secure the
trust of donors (Anderson & Weitz, 1989). For this current study, institutional effectiveness will be considered in relation to *waqf* institutions’ ability to influence cash giving behaviour among donors. The institutional effectiveness indicators will look at the views of donors regarding the promotions that have been carried out by *waqf* institutions as well as their views on the role of *waqf* institutions in using the money that has been donated in accordance with Shariah law.

Blomqvist (1997) cites Deutch’s (1958) work indicating that trust is associated with a person's expectations or dependence on persons that he or she trusts. In terms of building a successful organization, it indicates the importance of trust in having a positive impact on stakeholder commitment. In this study, empirical research on the cash *waqf* giving behaviour of actual donors is conducted to discover whether trust influences the donors' desire to donate.

Altruism refers to selflessness (Kelly & Walsh, 2015) and a willingness to do something without being forced or feeling obligated (Rizal & Amin, 2016). In this current study, the proposed construct of Islamic altruism works to explain the altruistic value of Islamic teachings because there are similarities in the way in which Islam also teaches its people to always help others who are in distress, specifically helpless and needy people (Rizal & Amin, 2016). Therefore, this study attempts to discover if Islamic altruism is a relevant factor that will impact the donor's decisions to execute cash *waqf* giving.

1.5 **RESEARCH AIM AND OBJECTIVES**

As a result, the aim of this research is to evaluate the determinants of cash *waqf* giving behaviour through a study of actual donors in Malaysia and to examine to what extent
certain factors can influence cash *waqf* giving attitudes and behaviour. This study embarks on the following objectives:

1) To examine the effects of attitude, subjective norms, and perceived behavioural control on behaviour

2) To evaluate the effects of institutional effectiveness, trust, and Islamic altruism on behaviour

3) To evaluate the effects of institutional effectiveness, trust, and Islamic altruism on attitude

4) To examine the mediating role of attitude in the relationships between institutional effectiveness, trust, and behaviour

5) Effectiveness, trust, and behaviour

1.6 **RESEARCH QUESTIONS**

Following the research objectives, these research questions will be examined accordingly:

1) To what extent do attitude, subjective norms, and perceived behavioural control influence behaviour?

2) To what extent do institutional effectiveness, trust, and Islamic altruism influence behaviour?

3) To what extent do institutional effectiveness, Islamic altruism, and trust influence attitude?

4) Does attitude serve as the mediating role in the relationships between institutional effectiveness, trust, and behaviour?
1.7 SIGNIFICANCE OF THE STUDY

In terms of practical contribution, it is important to conduct this study in order to understand the cash *waqf* giving behaviour and to suggest recommendations to promote the practice of cash *waqf* among the public and to enhance cash *waqf* donations. In addition, the study is essential in the attempt of seeking and generating actionable strategies for the Malaysian state government in promoting and encourage Muslims to participate in cash *waqf* giving.

1.8 STRUCTURE OF THESIS

The thesis begins with the first chapter constituting the general introduction including a background of the research, aim of the research, the scope of the research, the research objectives, and the potential of the research.

The second chapter will provide a literature review on *waqf* in general including the definition of *waqf*, the condition of *waqf*, the characteristics of *waqf* and the types of *waqf*. Next, the chapter will present an overview of *waqf* in Malaysia and the studies that have been conducted on *waqf* in Malaysia. The summary of the general cash *waqf* studies and the cash *waqf* studies in Malaysia also will be highlighted as well in this chapter.

Chapter three explains the theory of planned behaviour (TPB) and the reasons for choosing TPB over other theories for this study. The research model which is based on TPB and the hypotheses developed to attain the research objectives are presented in the following section of the chapter.

The fourth chapter is focuses on the research methodology which details the descriptions of research design. This chapter places emphasis on the questionnaire, interviews, data
collection, sampling on cash waqf giving behaviour and the relationship between the variables. It also addresses the quantitative method as a methodological framework that is relevant for the research questions posed in this study.

Chapter five describes the statistical methods and analysis undertaken to assess the results of the cash waqf giving behaviour model and to assess the validity of the hypotheses. This includes exploratory factor analysis, reliability analysis, descriptive analysis, correlation analysis, multiple regression analysis and SPSS PROCESS Macro analysis for the mediating role of attitude. This chapter fully scrutinizes the current thesis' hypotheses.

Chapter six reviews the discussion of the data analysed from the research. The chapter will discuss the analysis of the data collected. The first section responds to the research questions regarding the relationship of attitude, subjective norms, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism towards cash waqf giving behaviour. The second section examines the mediating role of attitude between the relationship of institutional effectiveness, trust, and Islamic altruism towards cash waqf giving behaviour. This is followed by a discussion on how the results can contribute to the development of the cash waqf giving behaviour in Malaysia.

Chapter seven will be the conclusion of the research. It goes on to explain the fundamental reasons for the cash waqf giving behaviour as well as the contributing variables. It also offers some practical suggestions and identifies some future research possibilities. Finally, the benefits and shortcomings of the research are highlighted.
Chapter 2: LITERATURE REVIEW

2.1 INTRODUCTION

The aim of this chapter is to provide an overview of the definition of waqf from different angles from an Islamic perspective, the origins of waqf, the types of waqf, the conditions of waqf, cash waqf applications in Muslim countries, and the regulation of waqf in Malaysia. Also, the chapter focuses on the background of cash waqf and the cash waqf giving behaviour in Malaysia. The methods that have been conducted by the waqf institutions are included in the evaluation of the donors’ behaviour regarding the methods applied.

2.2 THE DEFINITION OF WAQF

The definition of waqf literally came from the Arabic word which means to stop, hold, prohibited or confinement (Kahf 2003, pp.2–5). Therefore, awqaf in its plural form, can be defined as ‘to cause a thing to be detained or stand still’. Alternatively, it carries another meaning which is religious (charitable) foundations (Cizakca 1998, p.43).

Waqf is a religious Islamic Endowment Fund, recognized by Shariah4 as religious, pious, or charitable donation5. According to Cizacka (2000, pp.235–257) in Islamic world, waqf or habs is known as a philanthropic foundation on a conventional basis.

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4 Shariah means Islamic law.
In addition, it can also be defined as an act of holding certain property and preserving it for the confined benefit of certain philanthropy, and prohibiting any use or disposition of it outside that specific objective (Kahf 2003, pp.3–5).

Meanwhile in Malaysia, *waqf* is defined as giving something for religious or public purposes in the Malay language. The form of “wakap” has a similar pronunciation in Malaya and Java (Haji Othman 1982, p.10). The *waqf* asset is a property where the right of the owner is stopped or held back from any activities such as buying and selling transaction, inheritance, gift and bequest while still maintaining the physical resources (Manual Pengurusan *Waqf*, 2006).

From the legislative perspective in Malaysia, *waqf* has been interpreted in specific *waqf* statutes and in statutes drafted and implemented through religious state administration or state religious law (Mahamood 2016, p.16). For example in Malacca, under section 2(1) of the Wakaf (State of Malacca) Enactment 2005 [M.P.U. 38 or 05], it is stated that *waqf* is:

“*Dedicating any property that can be beneficial for any welfare intention either as public waqf (waqf am) or specific waqf (waqf khas) according to Hukum Syarak*⁶ (Mahamood 2006, p.4) *but not including the trust as stated under the Trustee Act 1949 [Act 208].”*

The word “property” includes movable property or immovable property and any benefit in any movable property or immovable property which includes any right, interest, ownership, claim, right of action, either in current or in the future or otherwise that consist of value according to *Hukum Syarak*.

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⁶“*Hukum Syarak*” means the Islamic law according to Mazhab Shafie or according to one of the Mazhab Hanafi, Maliki or Hambali
To summarize these definitions of *waqf*, once the property is created as a religious endowment, it can never subsequently be given as a gift, inherited or sold since the right of the owner has been revoked and ceased. The *waqf* property always remains as such and continuously generates revenue to be distributed to the beneficiaries. Due to its eternality, inalienability, and irreversibility, *waqf* is different from other forms of aid such as presents, donation or alms giving. *Waqf* is an act of charity that has the potential to bring vast benefit since it is in perpetuity and therefore, an act of ongoing charity.

### 2.3 THE ORIGINS OF WAQF

In Islam, there are two primary resources for the Muslims to follow and obey in order to conduct the way of life established in the Holy Book of the Quran and the Tradition of the Prophet (*Hadith*). It is essential to view the perspectives of these two primary sources on the act of *waqf* among the Muslims. Many researchers have stated that there is no specific verse in the Quran that directly mentions the word ‘*waqf*’ (Hashim Omar and Ab Rahman 2015, p.6). However, the Quran does contain a great number of verses that encourage mankind to practise good deeds for the welfare of society by practising donating to get rewards in perpetuity (Hashim Omar and Ab Rahman 2015, p.6) as well as giving to charity and benevolent giving, and also practising wealth redistribution (Mahamood and Ab Rahman 2015, pp.430–433). An example of giving to charity is highlighted in verse Al-Baqarah 2: 261:

> “The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.”

In addition, the verse in the Quran that emphasises wealth redistribution is found in verse
Al-Baqarah 2:215:

“They ask thee what they should spend (in charity). Say: whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, Allah knoweth it well.”

Both of the verses above display a parable given by God about the multiplication of the reward for the person who spends his wealth in “His” way in order to seek “His” pleasure and that the goodness is multiplied from ten to seven hundred times.

In addition, Siti Mashitoh (2006, p.4) added the example that the Quran inspires man to practise freewill spending for the needy and the poor so that he may be granted many precious returns from God. As highlighted in Surah Ali `Imran (3:92)\(^7\), the creation of \textit{waqf} is a way for founders to attain righteousness:

“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.”

2.3.1 \textbf{WAQF FROM AN ISLAMIC PERSPECTIVE}

The main motivation of Muslims to redistribute their wealth and share their wealth with others is because they manifest faith and are promised rewards. They want to share their wealth with others so that people in need can feel the comfort and well-being in life as a result of the distribution of their wealth, due to faith and trust in God. Meanwhile, the motivation to share wealth with others is emphasized by God and warns those who are

\(^7\) The Qur’an, (2: 215, 264, 270, 280); (3: 7); (111:92); (58: 12, 13), Arabic Text with Corresponding English Meaning, English Revised and Edited by Saheeh International. Abdul Qasim Publishing House, 1997
stingy as in verse Muhammad 47:38:

“Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself. Allah is the All-sufficient, and you are all-needy, and if you turn away, He will replace you with another people, and they will not be like you.”

(Muhammad 47:38)

Apart from that, there is also an example of the prophet tradition, where the Prophet PBUH encourages Muslims to practise the *waqf* as follows:

“Ibn Umar reported: Umar acquired land at Khaibar. He came to Allah’s Apostle (may peace be upon him) and sought his advice in regard to it. He said: Allah’s Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon, he (Allah’s Apostle) said: If you like, you may keep the corpus intact and give its produce as sadaqa. So, Umar gave it as sadaqa declaring that property must not be sold, inherited, or given away as a gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this hadith to Muhammad, but as I reached the (words) without hoarding (for himself) out of it. He (Muhammad said: without storing the property with a view to becoming rich. Ibn ‘Aun said: He who read this book (pertaining to waqf) informed me that in it (the words are) without storing the property with a view to becoming rich.”
From the prophet tradition above, it can be concluded that the practise of *waqf* is a form of worship to get closer to God (Hashim Omar and Ab Rahman 2015, p.6). Another point of view is that the concept of rewards that serves as a motivation that draw Muslims to accomplish this good act which many philanthropists have used to donate their land as *waqf* and Muslims are also influenced by the prophet tradition (Mahamood and Ab Rahman 2015, p.433).

Another prominent prophet tradition that is widely followed by all the Muslims in the world relates to ongoing charity. Abu Hurairah (RA) related that the Prophet (SAW) said: 
“After the death of a person, his actions stop, except three things that he leaves behind: first, continuous charity, second, knowledge from which some benefit may be obtained, and then, a virtuous son who prays for him.”

(Sahih Muslim, n.d. Chapter 3, Hadith 4).

Therefore, despite not being specifically mentioned in the Holy Quran, it is evident that the *waqf* plays a pivotal part in Islam as the Holy Quran placed great emphasis on the concept of wealth redistribution (Cizakca 1998, pp.48–50). We can therefore conclude that the Islamic perspective does promotes and encourage the *waqf* practise in daily life for a Muslim to gain rewards in the world and hereafter.

In earlier civilizations, which hegemonies the geography the Muslims had found themselves in, unveiled the way for them to be of service to mankind by means of endowing their assets. Bestowing their assets for the purpose of servicing mankind is strongly encouraged for Muslims. The history of *waqf* according to Kahf (2003, pp.3–4)
started in the earlier days where the act of *waqf* was meant for religious purposes and the revenues generated from mosques and real estate were utilized solely for religious purposes. He further explained how *waqf* evolved to a higher level, which is philanthropic *waqf*. This occurred when drinking water was sold at a higher price in Madinah and the Prophet asked the companion to buy a well to provide free water for the needy. Therefore, for centuries, *waqf* has been an important foundation to philanthropy as it helps explain its role in organising property for charitable purposes.

Another example would be when a man named Mukhairiq who, in his will, bequeathed seven of his orchards to Prophet (SAW) upon his death. Four years after his death, the Prophet (SAW) took hold of the orchards and made them a charitable *waqf* for the poor and needy (Pitchay et al. 2014, p.15). The importance this act accomplished is illustrated by the fact that during the separation of the Ottoman Empire in Turkey, three-quarters of the buildings and land became *waqf* properties (Mustafa 2012, p.86).

According to Cizakca (2004), during the Ottoman Empire, cash *waqf* had played a significant role in helping supply continual income that was then used to buy property such as houses and lands. The income generated from the rental received was used to cover the cost of the *waqf*s expenditures. Sanusi and Mohd Shafiah (2015) added that in situations where capital funds were insufficient, the capital increase approach was applied. The method for boosting the capital was by increasing the endowed money or increasing prices. Even to-date, Turkish educational services are mostly sponsored by *waqf* foundations that were established during the Ottoman Empire.
Therefore, the basic purpose of *waqf* is to help those in need, with the donor's goal being to become closer to Allah. The money or benefit received from *waqf* property must also be used for good deeds and social welfare.

### 2.4 THE TYPES OF WAQF

As mentioned above, Kahf (2003) examined the types of *waqf* during the beginning of Islam. The first type of *waqf* is a religious *waqf*. It is used to help religious activities and social welfare activities for the community. According to Kahf (2003), the first religious *waqf* to support a religious purpose was the Quba' Mosque in Madinah, which was built in preparation for the arrival of Prophet Muhammad PBUH.

Kahf (2003) also acknowledges that philanthropic *waqf* has developed since the beginning of Islam in Madinah. The philanthropic *waqf* began when the Prophet invited the community to invest in the production of wells to provide water for everyone who needed it. It was during the time when the price of water was high in Madinah. Based on this, *waqf* is not only applied to religious activities, but *waqf* also aims to help the poorer people in society and support any activities that are related to a larger part of the population, such as libraries, scientific research, education, health services, care of animals, the environment, loans to small-businessmen, parks, roads, bridges, and dams. Nowadays, many mosques and real estate are placed in the same category as the religious *waqf* as entities provide their own profits for mosques' maintenance and operational expenses.

In addition, Kahf (2015) also mentioned a third type of *waqf* which is family *waqf*. Family *waqf* is a type of *waqf* where the donors have set conditions for *waqf* revenue to be first allocated to their children and relatives, and any remaining funds to be distributed to the destitute. According to Kahf (2003), family *waqf* was developed shortly after the death of
the Prophet PBUH during the reign of Umar (634-645). Upon realising that Umar wanted to have a record of *waqf* in the form of a written document in Khaybar, the companions of the Prophet PBUH were called to verify the paperwork. According to Jaber, another companion, when the news about *waqf* spread, every single real estate owner contributed a certain amount of *waqf*.

Some of *waqf* beneficiaries set out conditions for the use of *waqf* revenues. They stipulate that the fruits and revenue generated by *waqf* should go first to their own children and descendants, and only the remainder should be given to the poor. *Waqf* in the context of such a bequest is referred to as a family *waqf*.

Meanwhile, Mahamood (2016, p.16) has noted that in modern times, Malaysian law recognizes two main categories of *waqf*, which are (Manual Pengurusan *Waqf*, 2006):

1) **Waqf Ahli** (family *waqf*): the benefit of this *waqf* is specifically for the family members and the descendants as determined by the founder of the *waqf*. For instance, a father endowed his property to his children or grandchildren or his descendants so that they can benefit from the property (Hashim Omar and Ab Rahman 2015, p.6).

2) **Waqf Khairi** (welfare): there are two types of *waqf* Khairi, which are special *waqf* and general *waqf*. Special *waqf* is defined as *waqf* that has been made for a specific intention, according to Hukum Syarak. For example, endowing the land or the revenue (usufruct) for schools, mosques, orphanages, family members or others specified by the founder. Meanwhile, general *waqf* is defined as *waqf* that exists for public welfare according to Hukum Syarak such as religious purposes or the economic development of Muslims that can be generated through various activities aligned with Islamic teachings. For example, once a founder endows a land for public welfare, the trustee
can develop the waqf property to generate income without bonding with any kind of welfare or any development. In other words, the founder never states any conditions for the waqf property. It is sufficient that the property is being used for the purpose of welfare (Hashim Omar and Ab Rahman 2015, p.6).

2.5 CONDITIONS OF VALIDITY

This section contains the conditions that must be complied with by the donor (waqif) to perform waqf, the types of property that are allowed to be donated as waqf property as well as the benefits of waqf.

2.5.1 CHARACTERISTICS OF WAQF

Waqf is an act of donation in Islam. The basis of waqf is to serve the welfare of the community at large and to supply essentials that help the long-term utilisation of public resources (Sanusi and Mohd Shafiai 2015). To be considered as waqf, the donated property must exhibit three characteristics: perpetuity, irrevocability and inalienability (Gaudiosi 1987). The discussion regarding the three characteristics are in the next subsection.

2.5.1.1 PERPETUITY

First, the most critical characteristic is that the donated property must be an actual property or other assets that are perpetual in nature (Kahf 2003). Perpetuity describes property that is typically classified as immovable property. Since the characteristic indicates the fixed position of the property, it enables donors to continue to get intangible rewards from God as long as the property is put to use by the beneficiaries and the public (Sanusi and Mohd Shafiai 2015).
When a Muslim performs *waqf*, the intention is to become closer to God and be rewarded by Him (Mahamood 2006). The continuity of rewards gained is noted in the prophet tradition:

“When sons of Adam die, all their good deeds will stop, except for three things; firstly, his donation, which people continuously use; secondly, knowledge, which is continuously used and benefited and, thirdly, good sons or daughters who always pray for his or her good.”

(Sahih Muslim)

Hence, a *waqf* donation is a medium of receiving continuous rewards from God. An example of this would be if a person donated a building with the goal of it becoming a school, and as long as the school is still in use, then the donor will continually get the religious rewards.

Additionally, according to Sanusi and Mohd Shafai (2015), the *waqf* donor should be physically and mentally able to perform any legal acts that may be required and the aim of *waqf* should be for charitable purposes. A person who intends to donate to *waqf* should have his or her own property. However, the person cannot be a child or an insane person. The last criteria is that the beneficiaries of the *waqf* must be alive and legitimate. *Waqf* for the deceased is not permitted.

### 2.5.1.2 IRREVOCABILITY

The second characteristic is that *waqf* should be irrevocable. Irrevocability is ensured by the principle that the owner cannot reclaim the donated asset (Gaudiosi 1987). After the donor contributes his property for the purpose of *waqf*, he does not have the authority to
use the donated property for any personal purposes; it can only be utilized for *waqf* purposes (Osman 2012).

The characteristic of irrevocability is consistent with the definition of *waqf*. As stated by Kahf (2003), “the word *waqf* is used in Islamic Law with the meaning of holding certain property and preserving it for the confined benefit of certain philanthropy and prohibiting any use or disposition of it outside its specific objective.”

### 2.5.1.3 INALIENABILITY

The third characteristic of *waqf* is inalienability. The *waqf* property cannot be subjected to any sale, disposition, inheritance or the like (Gaudiosi 1987). According to the concept of inalienability, it is crucial that the trustee (who is entrusted with the *waqf* properties) takes immediate action to deal with the *waqf* properties in order to ensure the benefits are regularly accrued to the beneficiaries. The income received from the *waqf* properties must be used for community purposes (Osman 2012).

Gaudiosi (1987) also adds that “the property could be exchanged for equivalent property. However, if the *waqif* (donor) reserves the right to do so, or if the original *waqf* property fell into ruin and ceases to produce income, the property could even be sold, provided that the price received was reinvested into another property.”

In addition, Asmak Ab Rahman (2009) further discusses the guidance on how *waqf* property should be managed. According to the hadith (prophet tradition), the Prophet PBUH encouraged Muslims to practise *waqf* and also provided guidance on the principle of *waqf* property:
“Ibn Umar reported: Umar acquired a land at Khaybar. He came to Allah’s Apostle (may peace be upon him) and sought his advice in regard to it. He said: Allah’s Messenger, I have acquired land in Khaybar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon, he (Allah’s Apostle) said: If you like, you may keep the corpus intact and give its produce as sadaqa. So, Umar gave it as sadaqa declaring that property must not be sold, inherited, or given away as a gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this hadith to Muhammad, but as I reached the (words) without hoarding (for himself) out of it. He (Muhammad said: without storing the property with a view to becoming rich. Ibn ‘Aun said: He who read this book (pertaining to waqf) informed me that in it (the words are) without storing the property with a view to becoming rich.”

(Sahih Muslim, Imam Muslim, 2017)

By referring to the prophet tradition above, the jurists set three principles of waqf that need to be realised at one go for waqf implementation. Any waqf that has already been enforced:

1. Cannot be sold
2. Cannot be given as a gift to any person
3. Cannot be inherited by any person

These guidelines are especially important for the management of waqf property. In order to improve socio-economic development and to accomplish the donor’s intention and goals when donating waqf property, the trustee should follow the waqf law as a guideline
and should not violate it (Ab Rahman 2009). This guideline is a reference for the manager or trustee in order to manage the *waqf* property according to Islamic Law.

### 2.5.2 PARTICIPANTS IN A WAQF RELATIONSHIP

In a *waqf* transaction, the participants involved are the donor, the beneficiaries and the *waqf* manager. During the transaction, there must be complete agreement between the donor and the *waqf* manager when the donor agrees to surrender his property for the good of the beneficiaries. This subsection explains the roles and functions of these three parties.

#### 2.5.2.1 THE DONOR

Gaudiosi (1987) has reported that, firstly when the donor wants to donate his property, the donor must be in full possession of his physical and mental faculties, be of age and a free man. According to the *Waqf* Management Guide (Abd Latif and Mohd Ramli 2018), the donor is a person who gives or hands over his property to be endowed as *waqf* property (Mahamood et al. 2018). To enable the *waqf* property to be valid according to Islamic law, the donor must be:

a. A person who is intelligent and old enough (puberty).

b. An independent and real owner of the property to be endowed.

c. A person who is intelligent and not under the restriction of law by reason of bankruptcy or etc.

d. A person who is able to manage his property.

After the donated property has been registered as *waqf*, he must also make a declaration of unrestricted ownership of the property to the *waqf* institution. This is to point out clearly his intention to create *waqf* and to specify the charitable purpose to which the *waqf*
property would be dedicated to (Gaudiosi 1987). The declaration can be done orally or in writing, but writing is the preferred method of declaration to avoid future conflict (Osman 2012).

Gaudiosi (1987) also added that the donors have the right to appoint the selected trustee, to choose who the beneficiaries will be and the distribution of waqf income. However, Osman (2012) asserted that although the donor has discretion in deciding the participants of waqf, all the decisions must subjected to Islamic law.

2.5.2.2 THE BENEFICIARIES

The second participant in the waqf relationship is the beneficiaries, also known as mawqf ‘alaih. The beneficiaries are entitled to receive the benefits as long as they comply with the terms of the waqf agreement. In addition, Gaudiosi (1987) also mentioned that the beneficiaries are also given certain privileges. They have the right to familiarise themselves with their responsibilities and "to be as informed as the (trustee or manager) mutawalli" on the requirements of the waqf deed, according to the Islamic law.

As a result, the beneficiaries need to know the information regarding the conditions given by the donor, the use of the waqf property and how the waqf property is managed in accordance with Islamic law. This shows that just as the information is received by the manager, it also needs to be communicated to the beneficiaries as well, so that the beneficiaries also understand the roles and actions that need to be followed.

This also highlights the need to understand and monitor the actions and decisions of the manager as well as to create a system of check and balance on the power of the manager in managing the waqf deed (Kahf 2003).
2.5.2.3 THE MANAGER

The third participant is the manager or trustee, or also known as *mutawalli*. *Mutawalli* means who handles, manages, administers or controls. A *waqf* manager is a person or body delegated with the authority or duty to manage and preserve the *waqf* property, whether in the context of being a *nazir*\(^8\) or *mutawalli*. Each *waqf* manager is responsible for preserving and managing the *waqf* property in the best feasible way in accordance with the purpose of the *waqf* property being donated. All jurists allow the donor to appoint himself as a *waqf* manager or he can also appoint others or his heirs to wear the hat of a *waqf* manager (Abdullah 2021).

The *waqf* manager is responsible for ensuring that each property endowed by the donor or *waqif* is managed as well as possible to ensure that the beneficiaries as determined by the *waqif* can obtain its benefits (Gaudiosi 1987).

According to Muhammad Zain Haji Othman (1982), a person that is appointed as a *waqf* manager must meet the certain conditions such as being a Muslim, sane, fair, trustworthy and able to maintain *waqf* affairs. More specifically, he must be someone who is knowledgeable about *waqf* management, a responsible person as well as be physically and mentally healthy. If there is a deficiency in these conditions, the authority which is the State Islamic Religious Council (SIRC) may withdraw his duties and reserves the right to replace him with a person deemed more qualified.

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\(^8\) *Nazir* means administrator of a *waqf*
2.5.3 BENEFITS OF WAQF

History has proven that *waqf* can play an important role in the economic development of a country (Ahmad 2011). It serves beyond the framework of religious activities by including a wide range of activities, such as education, health, social work, economic activities and other areas of civil work (Sanusi and Mohd Shafiai 2015).

The benefits of *waqf* are for the beneficiaries and for public welfare. The direct benefits of *waqf* towards people are through the provision of public goods, such as a mosque, school, library, orphanage, or water well (Kuran 2001). For example, during the time of Prophet SAW, Uthman bin Affan endowed the Al-Raumah well, which was the main source of water supply for Muslims at that time (Ab Rahman 2009). Additionally, Kuran (2001) has reviewed evidence from Middle Eastern countries in the Middle Ages where practically all the soup kitchens in operation throughout the region were financed through the *waqf* system. Another example is the University of Al Azhar in Cairo, Egypt. The university is a *waqf* property which was founded in 972 and is financed through *waqf* revenue (Kahf 1992).

Meanwhile, the indirect benefit of *waqf* is related to the *waqf* revenue gained from the properties. The *waqf* revenue will be utilized for the maintenance and sustainability of the *waqf* operation. According to Kahf (1992), when it comes to the utilisation of *waqf* revenue, the most commonly mentioned purpose is spending on mosques. In most cases, the spending will cover the salary of the *imam* (the prayer leader and speaker for religious events held on Friday), the teacher(s) of Islamic studies, and the preacher(s). In addition, education in general has been the second greatest consumer of *waqf* revenue (Kahf 1992). Education has been supported through *waqf* and voluntary contributions from since the
dawn of Islam. According to historical records, Kahf (1992) noted that in Jerusalem, there were 64 schools in the early twentieth century and 40 of these schools were designated as *awqaf* during the Ayyubid dynasty (1171-1249) and the time of the Mamlak (1249-1517) (Al'Asali 1983). The *waqf* are supported by *awqaf* properties in Palestine, Turkey, and Syria.

Hence, the primary objective of *waqf* is to aid people in need, with the donor's aim of becoming closer to God, and any money or advantage derived from *waqf* property must be used for good deeds and the welfare of the community as well.

### 2.5.4 CATEGORY OF WAQF PROPERTY TO BE DONATED

According to Ab. Rahman (2009), there are two categories of property that can be donated as *waqf*, namely immovable property and movable property. Further discussed, scholars such as Ibn Qudamah, Ibn ‘Abidin and al-Ramli once revealed that, "during the time of Rasulullah SAW, no *waqf* was done except in the form of land and houses." Therefore, the jurists agree that a valid *waqf* is made from immovable property because it is permanent and this meets the most important criteria of *waqf*, which is the existence in perpetuity of the assets and benefits of the *waqf* property (Ab Rahman 2009).

However, according to the majority of jurists such as Imam al-Shafi‘i, Imam Malik and Imam Ahmad Ibn Hanbali, movable property can be endowed with the condition that it is not used up during the usage of the property such as cars and furniture. This view is based on the opinions put forward by scholars such as Muhammad ‘Abdullah al-Ansari, one of the companions of Zufar. According to him, money can be endowed by investing it in any form of business or investment. The results derived from these businesses or investments
will be donated (or endowed). Hence, the revival into movable *waqf* came in the development of several types of cash *waqf* models (A Mohsin and Muneeza 2019).

In Malaysia, an increasing number of immovable properties have been donated as *waqf* and then remained idle due to a lack of funds to operate and maintain the asset (refer to section 2.10.1). as cited in A. Mohsin and Muneeza (2019), the immovable *waqf* is revived in the form of financing the restoration of old *waqf* assets that have been inactive and unproductive for the past century, using both traditional and innovative sources of finance. Such a revival offers a significant reform in the development of the old *waqf* properties and their transformation into properties that generate income (A Mohsin and Muneeza 2019).

In both cases of creating immovable or movable *waqf*, society at large will benefit through its immovable *waqf* buildings which are in the form of mosques, schools, hospitals, agriculture lands, besides the movable *waqf* which is in the form of money (A Mohsin and Muneeza 2019).

### 2.6 CASH *WAQF* APPLICATION IN MUSLIM COUNTRIES

According to Kahf (2003), *waqf* is not only an asset but it is a cumulative and ever-increasing investment. By applying cash *waqf*, the monetary donation can be used for investing in fixed assets. The benefits received from the assets may be distributed to the helpless and needy people (Sanusi and Mohd Shafiah 2015).

The *waqf* organizations’ purpose nowadays extends beyond the fundamental purposes of religious traditions, and includes a humanitarian and social element that allows the improvement of the welfare of the community (Rusydiana and Al-Farisi 2016). In this
context, cash *waqf* funds are being developed as a type of Islamic endowment that are established to help the less fortunate members of society (Saiti et al. 2020). Acknowledgement of cash *waqf* is not a recent discovery. Several nations such as Malaysia, Indonesia, Bangladesh, Singapore and Nigeria have built cash *waqf* systems and have been able to gain some level of progress (Masyita and Febrian 2004; Mahamood 2006; Thoarlin et al. 2017; Saiti et al. 2020). In view of the above, due to the relevance of *waqf* in resolving economic problems in Muslim countries, several research articles and studies have been recently written on the topic (Saiti et al. 2020).

Looking at the purpose of Islamic endowment, Islamic countries such as Bangladesh and Indonesia have implemented cash *waqf* as a tool to support the education system and to create a sustainable way of alleviating poverty (Masyita and Febrian 2004; Shahimi et al. 2013; Thoarlin et al. 2017). To aid the development of education, a few Bangladesh-based private banks have emerged as pioneers in supporting educational development by using funds from cash *waqf* (Thoarlin et al. 2017). Following the enactment of the Private University Act of 1992 by the Bangladeshi government, several private universities and higher learning institutions have been established in the country; some of which are sponsored by donations of cash *waqf* (Thoarlin et al. 2017) and one such institution is the Social Science Institute (SSI).

In the meantime, in Bahrain, a cash *waqf* fund was established with the support of the Central Bank of Bahrain (CBB), which collaborated with Islamic Financial Institutions (IFIs) to finance education, research, and training in Islamic finance, as well as serving as a walkway between industries and stakeholders in the development of industry standards and market practices (Thoarlin et al. 2017). In addition, it includes initiatives such as
funding the development of Islamic finance with programs such as Human Capital Development in Islamic Finance, while also engaging in collaborative research and other national curriculum development (Thoarlin et al. 2017).

Additionally, Saiti et al. (2020) proposed a global cash *waqf* model (GCWM) to be implemented and applied in Muslim countries as a means of poverty alleviation. The GCWM outlined above is expected to aid in the mobilisation of financial resources among Muslim countries as well as ensures equitable distribution and redistribution of wealth in order to alleviate poverty in the Muslim world. The strategy's collection and distribution components are both designed with a global goal in mind. This concept aims to raise funds from Muslim countries that have economic surpluses in order to assist those in severe financial distress.

In Indonesia, a religious non-profit organisation which operates under the Ministry of Religious Affairs has galvanized the concept of cash *waqf* and has taken action by creating a non-profit organization called Dompet Dhuafa Republika (DDR) (dompetdhuafa.org 2014) to alleviate poverty. A number of Indonesian journalists worked together as a group and founded the DDR with the intention of generating a fund to support the underprivileged with *zakah, infaq, sadaqah*, and *waqf* (ZISWAF) (Sukoraharjo and Pardede 2018).

Merlinda et al. (2021) have conducted a case study on the Gunung Kawi District in Indonesia in regards to micro-business financing aids given to small and medium enterprises (SMEs). The findings of this study are focused on the use of cash *waqf* as an alternative financing mechanism for micro-businesses in Indonesia, namely duck farming in the Gunung Kawi District. This financial aid means that SMEs' financing does not
depend on borrowing from banks or other financial organisations but utilizes cash waqf as a source of funding. In this study, the cash waqf model helps the community and stimulates beneficiaries to become donors by helping their own families and friends.

The growth of the duck farming sector indicates the increase of business actors (beneficiaries) running the business in the Gunung Kiwi District. In this situation, the company attempted to develop the business by enhancing the value-added ducks by turning them into a variety of foods. In addition, the products were not only provided for the creation of a community dish but also as a souvenir for the tourists. It is expected that the development of this sector will have an impact on other sectors in the environment around it long-term (Merlinda et al. 2021).

Additionally, research on Somali cash waqf funds indicated that the administration of cash waqf benefits the welfare of people in Somalia (Saiti et al. 2020). In particular, it has helped internally displaced people suffering from extreme drought and the lack of financial support. In this research, Saiti et al. (2020) emphasized that the financial profit from the waqf institution is directed to projects according to the waqif's desires (donors). For example, projects such as microfinance programmes which provide low-interest loans to the poor, lessening the debt burden of the impoverished, or orphanages have been funded though waqf. The model included a structured plan to set up a successful waqf project, which was led by the President's Office by nominating a committee (mutawalli) to operate as a trustee and to administer the money in the collected waqf fund.

In addition to the above examples, awareness has increased across many Muslim countries regarding the ability of cash waqf to alleviate poverty (Saifuddin et al. 2014; Sukoraharjo and Pardede 2018). Poverty alleviation initiatives necessitate financial resources, and
governments typically do not have the capacity to accommodate it. In this respect, cash waqf has the ability to help with this issue (Shahimi et al. 2013; Kresnowati and Berakon 2017). A trustee for the cash waqf fund will attempt to find out if the funds came from the donor of the waqf, and use that money to invest in any Islamic-based investment funds or a genuine sector (Ahmad 2015). To this end, a considerable return can be gained from this investment, which will then be utilised to support and enable organisations dedicated to providing for the underprivileged as a means of alleviating poverty (Beik and Arsyianti 2013).

2.7 THE REGULATION OF WAQF IN MALAYSIA

In Malaysia, there are two different eras in terms of the management and administration of waqf, which are the pre-1950s and post-1950s (M. Salleh et al. 2014, p.19).

The first state to document legal provisions concerning waqf in written form was Johor through an enactment known as Enakmen Larangan Waqf 1911 (Waqf Prohibition Enactment 1911) (C. Z. Ismail et al., 2015). This was followed by Perak with the introduction of the Enakmen Kawalan Waqf 1951 (Control of Waqf Enactment 1951). This was then updated and renamed as the Perak Control of Waqf Rules 1969 (Peraturan Kawalan Waqf 1969) (Yaacob 2013). SIRC involvement in waqf management started in 1952 when Selangor authorised its SIRC to manage waqf properties through the Selangor Administration of Muslim Law Enactment 1952 (C.Z. Ismail et al. 2015).

Meanwhile, a Waqf Enactment 1999 was pioneered by the state of Selangor. It helped advance the development of waqf, especially with matters related to waqf property (mauquf), waqif (a person who creates waqf), mauquf alaih (beneficiaries), invalid waqf,
waqf management, waqf property replacement (istibdal), the mauquf development, the power relating to waqf management and the council’s sole trustee (Section 32 of Selangor Waqf Enactment 1999). Section 46(2)(b)(ii) of the Act states that the Shariah High Court has the authority to adjudicate proceedings and to make decisions regarding waqf or nazar between any Muslim conflicting parties (Mohamad 2012).

The existence of various legal provisions concerning waqf is based on Article 74(1)(2) of the Federal Constitution that grants the Parliament and the State Legislative Assembly power to create laws for matters listed in the Ninth Schedule of the Federal Constitution, allowing the state to enact legal arrangements for the administration of matters related to Islam and customs for the respective state. Article 80 allows legislative power in the Ninth Schedule as executive power and waqf are listed under item 1 of the 2nd state list. As the power granted extends to each of 13 Malaysian states, there are dissimilarities in the Islamic law implementation and administration of waqf in those states (Mohamad 2012).

According to Ahmad (2011), at the initial stage of waqf administration in Malaysia, there was no clear evidence regarding the establishment of waqf property management. At the time, the management of waqf property was in the hands of those who endowed the property themselves, or in the hands of the local community leaders directly involved in religious activities such as kadi, imam, the village head or mosque committee. Those who wished to donate waqf usually contributed their property by oral agreement in the presence of some trustworthy Muslim individuals. Subsequently, the person in charge would appoint a waqf manager either individually or in groups to manage the property (Ahmad 2011).
Presently in Malaysia, the SIRC in each state is the only authority that controls and administers any matter related to *waqf* according to the Federal Constitution's Ninth Schedule, List II (State List) (C.Z. Ismail et al. 2015). The law in each state clearly sets out the SIRC’s authority as the sole trustee of *waqf* land. Both movable and immovable *waqf* lands fall under the state council management and administration (Ismail et al. 2015). This is regulated by the legislation of each state. For example, in Selangor, section 89 of the Administration of the Religion of Islam (State of Selangor) Enactment 2003 states ‘the council becomes the sole trustee of *waqf*, vows and trusts.’

The issue regarding the management and administration of *waqf* property has been identified as a critical issue. It is argued that several legal obstacles have hindered the development of *waqf* property in Malaysia (Mat Rani and Abdul Aziz 2010) and that there is a need for *waqf* administration to be more closely aligned with the legislation governing *waqf* to improve the management systems and create good governance to enable the founder of *waqf* to continuously obtain rewards as donors (Mat Rani and Abdul Aziz 2010, p.120).

The aim of *waqf* is to assist the government in providing public necessities by utilising *waqf* resources (Pitchay et al. 2014). To do this, it is crucial for SIRCs to consider the donor’s view on the type of development that the donor feels is imperative at that current moment to ensure an eclectic decision is made. The donor’s feedback will serve as the preliminary information for SIRCs to assist them in making a more suitable decision that will benefit society in general (Pitchay et al. 2014).
Each SIRC has a special unit to manage \textit{waqf} property, develop, maintain and invest the \textit{waqf} property so that it grows and benefit all Muslims (Ab Rahman 2009). Specifically, the \textit{waqf} divisional unit of each state serves to:

a) Preserve the welfare, position, and economy of the Muslim community through the development of \textit{waqf} lands.

b) Ensure that \textit{waqf} property is well administered so that the Muslim community benefits from \textit{waqf} properties.

c) Maintain and administer \textit{waqf} properties properly in accordance with the function of the SIRC as the trustee of all \textit{waqf}.

d) Collect information and data on \textit{waqf} properties and general resources.

e) Identify \textit{waqf} lands that have not been registered.

f) Conduct a campaign to encourage the \textit{waqf} community.

g) Coordinate \textit{waqf} property records.

h) Manage the rental of \textit{waqf} properties.

i) Receive and coordinate the results of \textit{waqf}.

j) Manage applications for the use of \textit{waqf}.

k) Conduct investigations on donors who want to endow real estate.

l) Compile \textit{waqf} property development plans.

m) Manage the recruitment process at the Council level.

n) Control encroachment activities on \textit{waqf} properties.

o) Prepare annual reports on \textit{waqf} progress.

Nevertheless, some SIRC members have separated the \textit{waqf} divisional unit from the organisation. In order to maximize the productivity of \textit{waqf} collection and execution, the
waqf division is split into different management groups. For example, Selangor has an autonomous Perbadanan Wakaf Selangor (PWS) or Selangor Waqf Corporation that manages waqf without the involvement of the Selangor SIRC (Sanusi and Mohd Shafiai 2015). On the other hand, Negeri Sembilan has appointed the Negeri Sembilan Endowment Corporation (Perbadanan Wakaf Negeri Sembilan, PWNS) as a subsidiary to manage waqf services (Perbadanan Wakaf Negeri Sembilan (PWNS) 2018). Meanwhile, Pahang has resolved to temporarily place the Waqf Department under the zakat administration called Waqf Pahang before forming an autonomous waqf organization in the future (Wakaf Pahang 2021). Perak, on the other hand, introduced the waqf fund under “Waqaf Perak Ar-Ridzuan” (WPAR) to collect and distribute of cash waqf for several projects (Wakaf Perak Ar-Ridzuan 2021).

Selangor, Negeri Sembilan and Pahang, as discussed above, have independent waqf management bodies whilst Perak is still governed by its respective SIRC.

2.7.1 SELANGOR

Sanusi and Mohd Shafiai (2015) has noted that before 1952, no adequate administration was in place for waqf in Selangor as waqf was considered as part of ibadah (worship) and the community assigned the task of handling the waqf property to their leaders. In 1952, the Islamic Administration Enactment No. 3 mandated the establishment of the Islamic Religion Department of Selangor to administer all Muslim waqf properties in the Selangor state. But when the department was established, the methods for waqf management had not been implemented completely and only a fraction of the waqf properties had been registered under the department’s records (Sanusi and Mohd Shafiai 2015).
In 1999, the government created the *Waqf* Enactments (Selangor) No. 7 1999 to establish a standardised system of *waqf* management in Selangor. The department solely served as the *waqf* trustee (*mutawalli*) since it was under supervision of the *waqf* management and known as Unit *Waqf* under the Baitulmal Department (Isa et al. 2011).

Since the remobilization of the Selangor SIRC in 2005, it was determined that the *waqf* unit be transferred under the SIRC along with the Baitulmal Department which continued to administer *waqf* as a centre of collecting the entire contribution of *zakat* and *waqf* from a majority of sources.

Subsequently, on 30th October 2009, His Royal Highness the Sultan of Selangor, Sultan Sharafuddin Idris Shah Al Haj Ibni Almarhum Sultan Salahuddin Abdul Aziz Shah officially announced that Majlis Agama Islam Selangor (MAIS) should form its own *waqf* entity. The goal of this declaration was to enhance *waqf* operations and management (Sanusi and Mohd Shafiai 2015).

Thus, the Selangor *Waqf* Corporation (Perbadanan *Waqf* Selangor, PWS) was officially established on 3rd February 2011 (Sanusi and Mohd Shafiai 2015). PWS is an institution that has been established to manage the *waqf* fund and *waqf* property in Selangor (Hassan et al. 2013). It is a separate institution from MAIS (Sanusi and Mohd Shafiai 2015). This can be contrasted with other states in Malaysia that have appointed their SIRC as a trustee (*mutawalli*) for *waqf* management.

The notable positive effect of establishing the PWS is the delegation of absolute authority over *waqf* management to PWS (Abu Bakar et al. 2017). As a result, the management has a proper data system to trace the *waqf* properties’ records and documentation, in contrast with the inefficiency of managing the documentation and *waqf* properties under the
previous SIRC administration. According to Abu Bakar et al. (2017), the response from higher authorities regarding the establishment of PWS is encouraging as the new system is more efficient in planning of *waqf* land development in Selangor compared to the previous system.

### 2.7.2 NEGERI SEMBILAN

Initially, the Majlis Agama Islam Negeri Sembilan (MAINS) or Negeri Sembilan SIRC had the authority as a sole trustee to manage *waqf* assets in Negeri Sembilan. After the management reorganisation in 2005, MAINS appointed the Negeri Sembilan *Waqf* Corporation (Perbadanan *Waqf* Negeri Sembilan, PWNS) as the *mutawalli* or manager of *waqf*. The main objectives of the establishment of PWNS were to revive the *waqf* culture among Muslims in the state (Alias et al. 2015), to ensure *waqf* is administered in an orderly and productive manner and to boost *waqf* collection to pursue larger *waqf* projects. Despite the fact that the PWNS was founded in 2005, it only commenced active operations in 2013 with the recruitment of more human resources (Alias et al. 2015).

MAINS or the Negeri Sembilan SIRC through PWNS has previously collaborated with Bank Muamalat Malaysia Berhad (BMMB) to establish a strategic partnership called *Waqf* Negeri Sembilan Muamalat (WNSM) with the aim of managing *waqf* funds and strengthening more cash *waqf* collection in Negeri Sembilan (Majlis Agama Islam Negeri Sembilan 2021). The establishment of WNSM took place on 21st June 2017 (Majlis Agama Islam Negeri Sembilan 2021). Recently, after the dissolution of PWNS, the strategic cooperation has been continued by Perbadanan Baitulmal Negeri Sembilan (PBMalNS) (Negeri Sembilan Treasury Corporation) through the Department of Endowments and General Resources (JWSA) with BMMB (Majlis Agama Islam Negeri Sembilan 2021).
2.7.3 PERAK

The creation of the *Waqf* (Perak) Enactment 2015 which was effective on 12th February 2016 was a new point in the administration of *waqf* in Perak because through this Enactment, the Perak SIRC obtained clearer authority in the administration of *waqf* property (*Waqf* Perak Ar-Ridzuan, 2021). In accordance with applicable laws, various methods and instruments of *waqf* have been implemented by the Perak SIRC.

At the 193rd Conference of the Islamic Religious Councils and Adat Melayu Perak (Perak Malay Customs) on 18th December 2015, it was agreed that a *waqf* fund called "Waqaf Perak Ar-Ridzuan" would be established and several projects were set to be implemented (*Waqf* Perak Ar-Ridzuan, 2021). The establishment of this fund has given confidence to the people that the *waqf* contribution will be used in accordance with the donors’ intention to fund the *waqf* project selected by the donors.

2.7.4 PAHANG

According to the Pahang Islamic Religious and Malay Customs Council (*Waqf* Pahang, 2021) website, in December 1998, the Pahang Islamic Religious and Malay Customs Council established a unit known as Saham *Waqf* Pahang (Pahang *Waqf* Share) to manage *waqf* affairs in Pahang. The source of authority is section 70 to 80 of the Administration of Islamic Law Enactment 1991. To improve the *waqf* share management, the Pahang *Waqf* Shares Rules 1998 was created.

In June 2015, the Pahang Islamic Religious and Malay Customs Council enhanced the Pahang *Waqf* Share Rules 1998 with a new piece of legislation, the *Waqf* Fund Rules 2015 (*Waqf* Pahang, 2021). The Pahang *Waqf* Share Unit was also renamed as the Pahang *Waqf*
Fund. It was launched by His Majesty the Regent of Pahang on 17\textsuperscript{th} June 2015. A committee known as the \textit{Waqf} Committee of the Islamic Religious Council and Malay Customs of Pahang has been established to manage the Pahang \textit{Waqf} Fund (\textit{Waqf} Pahang, 2021).

On 5\textsuperscript{th} August 2020, the Pahang Islamic Religious and Malay Customs Council decided that the operation of the Pahang \textit{Waqf} Fund would be separated from the administration of the Pahang SIRC and managed by the Pahang Zakat Collection Centre until the establishment of a new entity for Pahang \textit{Waqf} Fund (\textit{Waqf} Pahang, 2021). Today, the Pahang \textit{Waqf} Fund is known as \textit{Waqf} Pahang. The establishment of \textit{Waqf} Pahang has increased the collection of \textit{waqf} funds in Pahang. The amount of cash \textit{waqf} collected was up to RM 1 million within a year (2020-2021) compared to other years which had not been anywhere near to reaching RM 1 million annually.

\section*{2.8 ROLES OF \textit{WAQF} INSTITUTIONS IN MALAYSIA}

According to Sanusi and Mohd Shafiai (2015), the role of \textit{waqf} institutions in the development of the Muslim society in Malaysia is through its contribution to the religious, economic and social activities of the Muslim society.

An example of a prominent \textit{waqf} institution is the \textit{Waqf} Selangor Corporation (Perbadanan \textit{Waqf} Selangor, PWS) (Sanusi and Mohd Shafiai 2015). Within the following subsection, the significance of the establishment of this institution and its function in assisting, encouraging, and promoting \textit{waqf} donation for the general public will be discussed as well as overview of \textit{waqf} management practises.
2.8.1 PERBADANAN WAQF SELANGOR (PWS)

A study by Hassan et al. (2013) found that waqf land in Selangor is well developed and the revenues are channelled into education, residential housing, mosques and cemeteries among others. Thus, the result is in line with the purpose of PWS in being more effective in developing abandoned waqf land in Selangor (Ahmad 2011). The function of PWS is not only limited to developing idle waqf land but also to plan and utilize the properties as well as implement the promotion of various types of waqf (Hassan et al. 2013). In addition, PWS is also responsible for maintaining waqf properties including the facilities, infrastructure, premises and all their equipment (Hassan et al. 2013).

In order to promote waqf, PWS implemented several waqf awareness campaigns to encourage Muslims in Selangor to perform waqf either through assets, waqf shares or cash waqf to help more people in need in Selangor (Sanusi and Mohd Shafiai 2015). Several alternatives have been adopted by PWS to introduce and advertise waqf products to the general public such as preaching in mosques, campaigning in organisations in both government and private sectors, advertising in newspapers and even on the radio.

Cash waqf was introduced under the SIRC administration. However, due to the lack of marketing, the performance was underwhelming (Abu Bakar et al. 2017). Thus, PWS appointed an infamous preacher, Ustaz Don Danial as the waqf Ambassador to promote waqf participation through salary deduction or the Infaq⁹ Scheme among Muslim workers either in the private or government sectors. Awareness was created through religious programmes and classes (Abu Bakar et al. 2017).

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⁹ Infaq means spending. It is a type of charity in Islam where donations or gifts are given without any expectation of reward or return.
Promotions have also been implemented through the *Sahabat Korporat* programme in corporate sectors with a number of private companies and Government Linked Companies (GLC) participating (Hayari et al. 2018). To encourage the program, tax exemption is offered to any organisation or company that contributes to PWS (Abu Bakar et al., 2017).

Hence, PWS has proven that *waqf* awareness programmes and intensive promotion can be effective in introducing several *waqf* products. For example, one of the *waqf* products introduced is the *waqf* share. Table 2.1 shows an impressive collection of *waqf* within a one year period from 2011 to 2012 through the implementation of awareness programmes and intensive promotions (Sanusi and Mohd Shafiai 2015).

<table>
<thead>
<tr>
<th>Year</th>
<th>Agent (RM)</th>
<th>Head Quarter (RM)</th>
<th>Salary Deduction (RM)</th>
<th>District (RM)</th>
<th>Corporate (RM)</th>
<th>Total (RM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011</td>
<td>85,560.00</td>
<td>493,727.00</td>
<td>106,449.00</td>
<td>307,606.00</td>
<td>-</td>
<td>993,342.00</td>
</tr>
<tr>
<td>2012</td>
<td>1,189,656.60</td>
<td>220,937.00</td>
<td>856,604.00</td>
<td>1,610,855.00</td>
<td>126,400.00</td>
<td>4,004,452.00</td>
</tr>
</tbody>
</table>

*Sources: Sanusi and Mohd Shafiai, 2015*

The total *waqf* collection has increased as a result of effective awareness campaigns and promotions. This is seen not only in terms of *waqf* shares as stated in Table 2.1 above, but also in the cash *waqf* collection. Cash *waqf* collection increased from 2011 to 2018, according to PWS statistics (from data provided to the authors by PWS).

### 2.8.2 JAWHAR

The Government of Malaysia has declared the establishment of the Department of *Waqf, Zakah and Hajj* (JAWHAR) on 27th March 2004 by YAB Dato 'Seri Abdullah bin
Ahmad Badawi (the 5th Prime Minister) (Ab Rahman 2009) and the official launch of JAWHAR was on 8th October 2004, which is equivalent to 23 Syaaban 1425H in the Muslim calendar by YB Dato’ Dr. Abdullah bin Md Zin, Minister from the Prime Minister's Department (Ismail et al. 2015).

In view of *waqf* development assistance, JAWHAR is one of the *waqf* institutions who cooperates closely with SIRC to support and complement SIRCs’ efforts in strengthening, promoting and improving the growth of *waqf* administration, management and development (Ismail et al. 2015). JAWHAR is also in charge of monitoring and providing assistance to SIRC if it is unable to accomplish any economic development due to a lack of financial resources and experts (Official Portal of JAWHAR 2022).

### 2.9 CASH *WAQF* IN MALAYSIA

As discussed, there are a few types of *waqf* and one of them is cash *waqf* (Sanusi and Mohd Shafiai 2015). The similarity between *waqf* and cash *waqf* is that both are forms of charity which have the same purpose; to help the needy as the owner surrenders his belongings in form of property or money for the sake of other people with the intention to get closer to Allah and gain benefits from the good utilization of the *waqf* property (Manual Pengurusan *Waqf*, 2006).

The prominent distinction between the standard real estate *waqf* and cash *waqf* is the capital of *waqf* also known as corpus (Cizakca 2004). The corpus for real estate *waqf* is in the form of real estate. When people endow their real estate, the real estate is rented, and the revenue is used for charity. In contrast, the corpus for cash *waqf* is in the form of cash. People make endowments through cash. Then, the cash is invested and the revenue is routed to charity (Cizakca 2004). Instead of endowing an asset, the donor endows cash
(Ab. Aziz et al. 2015, p.836). Therefore, cash **waqf** is viewed as an easy and flexible way to donate (Antonio, 2009). According to Chowdury et al. (2011), the fund collected by the trustee (**mutawalli**) will be used to invest in other kinds of assets in order to get some returns. All kinds of benevolent and community endeavours will benefit from the money.

Cash **waqf** is a special type of **waqf** which is different from the ordinary **waqf** (Cizakca, 1995). The definition of cash **waqf** is “the dedication of some money from one’s possessions and establishing a **waqf** based on that amount and offering it for the benefit of people generally or allocating it to be used by some segments of the community particularly” (Nurrachmi 2013, pp.2–3). The multitude of ways Muslims can contribute to the practise of Islam make **waqf** instruments all the more valuable. Hence, it shows that people with any financial background donate because of the range of **waqf** offerings.

The definition of cash **waqf** has been defined by several scholars cited by Mahadi Ahmad (2015). The first scholar is from Maliki School, Al Tusali. He has commented in Tuhfat al-Hukkam that the definition of cash **waqf** is ‘the process of dedicating cash **waqf** for the purpose of lending it to those designated as the beneficiaries without interest.’ Another scholar, Zufar from Hanafi School defined cash **waqf** ‘as the process of dedicating cash as **waqf** and investment of same so that the profits are used for the **waqf** stipulated charitable deed.’

From the above, Mahadi Ahmad (2015) has noted that the definition of cash **waqf** from Al-Tasuli showed the objective of cash **waqf** is lending cash to the beneficiaries without interest. However, this definition is imperfect and does not touch upon the sustainability of the fund. Giving out a fund as a loan without any investment has a high tendency to deplete the fund. On the other hand, the definition from Zufar has stated that the cash
endowed will be invested so that the profits are used for charitable deeds. Therefore, according to Zufar, the profits can be used for lending to poor beneficiaries.

In the meantime, another scholar (Cizakca 2004) has defined cash *waqf* as “*a charitable endowment established with cash capital*” and Abdel Mohsin (2009) defined it as “*the confinement of an amount of money and dedication of its usufruct according to founder’s condition, in perpetuity to the welfare of the society*” (Ahmad 2015). Both definitions are not very far from the classic scholars, Al-Tusali (Malikis) and Zufar (Hanafis) and emphasize the importance of capital investment in generating profitable income for the cash *waqf* institution. Hence, the profits, or usufruct is used to support any charitable deeds.

The scholar Zufar recognizes cash *waqf* without any condition; the majority of Malikis permit cash and food as *waqf* though some of them are considered as *makruh*. The Hambalis take the position that they do not accept cash. According to Ibn Taymiyah, the numerous decisions on the invalidity of cash *waqf* are based on the opinions of al-Khiraqi and his followers, whilst Ibn Taymiyah stated that cash can be a valid subject of *waqf* (Tohirin 2010). Though there may be issues on the legality of cash *waqf* among some Shariah scholars, thousands of cash *waqf* are still being contributed by Muslims due to flexibility in the amount of funds that they may donate.

Despite distinctions in each definition of cash *waqf*, all definitions share the same concept pertaining to *hadith* (prophet tradition) which is mentioned thrice in al-Bukhari as well as in various collections of literature such as Sahih Muslim. This is used by Muslim jurists as the standard to this day (M. Salleh et al., 2014, p.9). According to Siraj (2012, pp.15–
23), the summary of the legal framework of waqf according to the four Madhhab\textsuperscript{s} is as set out in Table 2.2.

Table 2.2
Summary of the legal framework of waqf based on four scholars

<table>
<thead>
<tr>
<th>Summary of the legal framework of waqf based on four scholars</th>
<th>Hanafi</th>
<th>Maliki</th>
<th>Hanbali</th>
<th>Shafiie</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jurisdiction: Founder of waqf</td>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
</tr>
<tr>
<td>Waqfiyya\textsuperscript{10}</td>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
</tr>
<tr>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
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<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
<td>Compulsory</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Constraint on waqf</th>
<th>Jurisdiction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perpetuity</td>
<td>Yes</td>
</tr>
<tr>
<td>Irrevocability</td>
<td>Yes, but the ownership of the property remains with the founder. However, he is prevented from exercising rights on the property.</td>
</tr>
<tr>
<td>Inalienability</td>
<td>Yes, but the Ibdal or Istibdal (Sale or Exchange) is allowed provided it is stipulated by the founder or approved by the judge or the ruler.</td>
</tr>
<tr>
<td>One-third restriction on waqf</td>
<td>Dedication as waqf must not be more than one-third of the total estate.</td>
</tr>
</tbody>
</table>

\textsuperscript{10}Refers to a form with the details of written documents on waqf
Summary of the legal framework of *waqf* based on four scholars

<table>
<thead>
<tr>
<th>Jurisdiction</th>
<th>Hanafi</th>
<th>Maliki</th>
<th>Hanbali</th>
<th>Shafie</th>
</tr>
</thead>
</table>

Sources: S. Siti Alawiah, ‘An empirical investigation into the accounting, accountability, and effectiveness of *waqf* management by the State Islamic Religious Councils (SIRCs) in Malaysia,’ PhD diss., Cardiff University, 2012.

Briefly, cash *waqf* is a type of *waqf* that uses cash with the intention of entrusting that cash to a *waqf* trustee to be consolidated into a *waqf* trust fund and then converted into permanent property so that benefits stated in the *waqf sighah* can be obtained\(^\text{11}\). The benefit from the cash *waqf* profits is used for the benefit of beneficiaries as stated in the *sighah* by the donor as a form of charity to draw closer to Allah. *Waqf* donations in cash provide great freedom and discretion to the *waqf* community. The implementation of this type of *waqf* is regarded as a means to encourage the community to draw closer to Allah S.W.T.

Sanusi and Mohd Shafiai (2015) has noted that cash *waqf* gained popularity during the Ottoman Empire in Egypt. Cash *waqf* was important during that era because the funds received were used to finance the Islamic expansion in Europe (Cizakca et al., 2004). During the Ottoman Empire, cash *waqf* was used for health, education and welfare and depended completely on gifts and endowments (Cizakca 1998). Cizakca (1998) has discussed the flow of investing cash *waqf* during the Ottoman Empire. The fund for cash *waqf* was collected from private endowments and it became an endowed capital of *waqf*.

The capital was used as loans and transferred to borrowers for a certain period of time, usually a year. With a pledge of security for the repayment of the loan, the borrower pawned significant collateral that often took the form of the borrower’s house. While the

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\(^{11}\) *Sighah* is a term used to refer to the formal exchange which takes place between the contractual parties indicating their willingness to enter into the contractual agreement and therefore, constitutes the contract itself.
borrower was allowed to stay in the house during the loan period, he was required to pay rent for the house to the *waqf*. This process continued until the debt was paid off and the house was then returned to the borrower. All these arrangements were known as *istiglal* during the Ottoman Empire. The house played a role in the *istiglal* as collateral and provided an income to the cash *waqf* when its capital was loaned out to borrowers. The total amount of rent paid was divided into three parts specifically to finance all sorts of pious and social activities, to support administrative expenses and the last portion was added to the capital to prevent inflation (Cizakca 2004).

Furthermore, economists have also agreed that in developing the economy in a country, elimination of poverty and wealth redistribution should be accentuated (Todaro and Smith 2015, p.15). If the level of poverty in a country is still high, the real economic development is not progressing well. The real economic development shall emphasise the well-being of humane society entirely (Todaro and Smith 2015, p.22). For centuries, economic development only took into account how to increase the per capita income of the country while overlooking poverty, discrimination, unemployment and wealth redistribution (Todaro and Smith 2015, p.770). This causes violence, human rights violations, civil wars, political instability and abuse of power (Todaro and Smith 2015, p.771). Thus, nowadays people have learned to emphasise humane welfare by at least including three basic components as the conceptual basis for developing a nation’s economy. These three components are sustenance, self-esteem and freedom (Todaro and Smith 2015, p.22). Sustenance is the ability to fulfil the life-sustaining basic needs of a person such as food, shelter, health, and protection. Therefore, there is no doubt that the basic function of economic development is to meet the well-being of a person and to overcome the helplessness of basic needs.
In Islam, Shariah has enacted the redistribution of wealth in the form of the practise of worship and as a main motivator for Muslims to share their wealth with others because they have faith in Allah and believe in the rewards. Hence, all Muslims are encouraged to help others and become selfless whereby wealth redistribution is one of the mechanisms to share the surplus wealth with other people especially the needy. In the meantime, selfishness and self-love is addressed in Islam by assuring human beings that if they share wealth with others, they will be rewarded in the afterlife. As cited by Ab Rahman (2009), although the rewards for sharing property (wealth redistribution) with others is not rewarded in the form of a physical reward but Muslims will do it because they expect a reward for themselves in the hereafter. This means if they do not want to share their wealth with others out of selfishness and their own needs in this world, then in the hereafter, their self-interest will not be defended. This conclusion can be made because God has made it clear that a person who is stingy and does not care about the needs of his other brothers will be penalised in Hell as explained in verse Al-Muddaththir, (74:42-44).

“*What drove you to Hell? They will answer: We were not among those who observed Prayer, and we did not feed the poor.*”

(Al-Muddaththir, 74:42-44)

Meanwhile, these reminders from the Quran make it clear that in Islam, the redistribution of wealth in the form of *zakah, waqf*, donations and etc. is an action that needs to be done by Muslims who have excess wealth. Although man loves his wealth very much and cares about his own will, God has warned that if they disobey and are stubborn with selfishness, then in the hereafter, they will be given painful punishments in Hell. For individuals who
are selfless and like to share their wealth with others so that others have the well-being of life, they are given praise and rewards by God as highlighted in verse Al-Baqarah (2: 274):

"Those who spend their wealth by night and by day, secretly and publicly, will find that their reward is secure with their Lord and that there is no reason for them to entertain any fear or grief."

2.9.1 CASH WAQF FATWA\textsuperscript{12} IN MALAYSIA

The legality of cash waqf in Malaysia started with the approval by the Perak Islamic Religious Council (MAIPk) in 1959 through the Board of Mosque Trustees of the State of Perak (Lembaga Amanah Masjid Negeri Perak). Pursuant to Regulation 18(2), the Waqf Control Regulations 1959 states that:

"The State Waqf Control Committee may receive cash from anyone wishing to endow it for general benefit by filling in a form prescribed for it."

In addition, provisions regarding cash as a waqf instrument and the necessity of the implementation of cash waqf known as the Selangor Waqf Share Scheme were later obtained through the Selangor State Fatwa Decision which convened on 5\textsuperscript{th} September 2006 stating:

"Proceeds from the Selangor Waqf Share Scheme money shall be spent for the purpose of purchasing permanent assets."

Subsequently, the Fatwa Committee of the National Council for the Religion of Islam (Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia) had

\textsuperscript{12} Fatwa is a legal opinion or decree handed down by an Islamic religious leader.
confirmed the legality of cash waqf during its 77th meeting on 10th to 12th April 2007 at Primula Beach Resort, Kuala Terengganu. The committee agreed that:

"Waqf in the form of cash is allowed in Islam."

Thus, this fatwa is applied for all states in Malaysia and can also be referred to as reference for Islamic law.

2.9.2 CASH WAQF COLLECTION METHOD

According to the Waqf Management Manual Book for Education Institution (Abd Latif and Mohd Ramli 2018, p.126), there are various methods of collecting cash waqf from the public who want to contribute cash waqf. These are discussed below.

The first method is via the collection counter. Collection counters serve as the main facility for the general public to contribute to waqf in cash, checks, debit cards and credit cards.

Secondly, Abd Latif and Mohd Ramli (2018, p.126) discuss the use of a donation box as one of the methods for cash waqf collection. The provision of a cash waqf donation box can be created and placed at any suitable location to facilitate the public to donate. Usually, this box is placed at a mosque with the committee as a keeper to monitor the box.

The donation box provided must meet the following criteria:

i. State the name of the box and the serial number of the donation box;

ii. State the purpose of the waqf collection;

iii. Seek permission from relevant parties;

iv. Appoint individuals responsible for fund management;

v. Provide accounts and record keeping; and
vi. Prepare financial statements.

A third method to donate to the cash *waqf* fund is through salary deduction (Abd Latif and Mohd Ramli 2018, p.128). Abd Latif and Mohd Ramli (2018) have provided a manual initially designated for education institutions and the methods are also applicable for different sectors regardless of whether the organisation is private or government. The Islamic banking system can be used by anyone to apply the methods for cash *waqf* contribution through salary deduction. For example, PWS has introduced salary deduction for cash *waqf* donation since 2011 and the contribution from the public has increased gradually from year to year (Sanusi and Mohd Shafai 2015).

2.9.3 STATISTICS FOR CASH *WAQF* COLLECTION IN SELECTED STATES IN MALAYSIA

The statistics on the level of collection of cash *waqf* in several states have shown that the amount of the collection is fluctuating and still at a low level. The following are the statistics of the cash *waqf* collection in Selangor, Perak, Pahang and Negeri Sembilan from 2009-2018. These four states are selected according to the region and geography in Malaysia. Selangor state represents the centre of Malaysia while Perak represents the northern states. Meanwhile, Pahang state represents the east-coast area and Negeri Sembilan state represents the southern area of Malaysia.

2.9.3.1 SELANGOR

Selangor is one of the richest states in Malaysia and one of the largest industrial states in the country. In Selangor, *waqf* initially was managed by the Selangor SRIC but
at present, *waqf* is managed by Selangor *Waqf* Corporation also known as Perbadanan *Waqf* Selangor (PWS).
PWS was established and acknowledged since 2011 (Perbadanan Waqf Selangor 2019). The waqf fund collection from PWS is shown in Table 2.3 and Figure 2.1.

Table 2.3

Waqf fund collections for 2011-2018

<table>
<thead>
<tr>
<th>YEAR</th>
<th>JAN</th>
<th>FEB</th>
<th>MARCH</th>
<th>APR</th>
<th>MAY</th>
<th>JUN</th>
<th>JUL</th>
<th>AUG</th>
<th>SEPT</th>
<th>OCT</th>
<th>NOV</th>
<th>DEC</th>
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<tbody>
<tr>
<td>2011</td>
<td>117,000</td>
<td>117,000</td>
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<td>117,000</td>
<td>117,000</td>
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<td>2015</td>
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<td>583,333.33</td>
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<td>7,002,014.96</td>
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<tr>
<td>2016</td>
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<td>6,032,017</td>
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<tr>
<td>2018</td>
<td>825,000</td>
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<td>825,000</td>
<td>825,000</td>
<td>825,000</td>
<td>825,000</td>
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<td>825,000</td>
<td>825,000</td>
<td>825,000</td>
<td>825,000</td>
<td>9,900,000</td>
</tr>
</tbody>
</table>

TOTAL: RM 39,612,091.96
From the figure above, collection of *waqf* from 2011 to 2017 fluctuated. This is due to the impact of the economic downturn during the era. Thus, the allocation for various promotions platform or guerrilla marketing are small as PWS used the traditional platform to promote and share knowledge on *waqf* such as mosques or suraus. This includes efforts in the government or private sector.

In 2018, the amount of cash *waqf* collection increased. This was due to engagement with the mosques in Selangor by creating the Tabung *Waqf* Tunai (Cash *Waqf* fund) that enabled people to easily donate cash *waqf* after worship at the mosques. Furthermore, an online platform was established, which contributed to the spread of knowledge; however, because the old method is still practiced, the older generation prefer to contribute cash *waqf* by cash payment as a way of expressing their gratitude.
In September 2019, PWS soft launched on Snap ‘n’ Pay collaboration with Bank Islam (M) Berhad with enables payment via QR code and recently, PWS established a stable online platform so that people in the centre region can easily contribute cash *waqf* at any time.

Additionally, the donors can claim tax exemptions from the Inland Revenue Board of Malaysia (LHDN) under section 44(6) of up to 7% for individuals and 10% for companies as *waqf* falls under allowed donations or “Derma yang Dibenarkan”. This was done to attract donors so they can use this platform to reduce their tax. PWS is currently collaborating with the SIRC and JAWHAR to raise this matter to Parliament so that one specific section for cash *waqf* can be legally established for special tax exemptions.

In addition, PWS has updated its annual report to document its yearly statement for 2019. From the report, it shows that the amount of cash *waqf* collection has increased to RM10.77 million compared to RM9.9 million in 2018. The increment is due to the variety of platforms that PWS has introduced which makes it more convenient for people to contribute to the fund. The platforms range from salary deductions (civil servants and private employees), *waqf* collection, headquarters collection, *waqf* information program, auto debit deduction, PWS private agent, miscellaneous collection, and corporate companion.

The donors are have started contributing cash *waqf* due to their willingness to perform virtuous deeds and for the sake of getting rewards from Allah S.W.T. The allocation of cash *waqf* have been focused annually on *waqf* assets, for example, the building of mosques or suraus, schools or *tahfiz*, supplying wheelchairs to hospitals and any relevant assets depending on the budget allocated.
2.9.3.2 PERAK

The manifestation of the Wakaf Enactment (Perak) 2015 was a starting point for *waqf* management in the state of Perak (Waqaf Perak Ar-Ridzuan, 2015). This enactment which has been enforced since 12th February 2016 acts as guidance in establishing the various methods of managing *waqf* as well as introducing *waqf* instruments that can be executed within jurisdictions. Starting on 18th December 2015, the 193rd conference between Majlis Agama Islam and Adat Melayu Perak or the Perak State Council was held whereby it was decided that a *waqf* fund named Waqaf Perak Ar-Ridzuan (WPAR) would be created. The *waqf* collection for WPAR is shown in Table 2.4.

**Table 2.4**

*Cash *waqf* collection record for *waqf* Perak Ar-Ridzuan (WPAR)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Cash Waqf Collection (RM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016</td>
<td>3,061,966.67</td>
</tr>
<tr>
<td>2017</td>
<td>6,645,345.36</td>
</tr>
<tr>
<td>2018</td>
<td>3,237,512.79</td>
</tr>
<tr>
<td>2019 (Jan-May)</td>
<td>608,418.07</td>
</tr>
</tbody>
</table>

*For 2016 and 2017, the amount includes contribution from Maybank which amounts to RM 5 million for the University of Sultan Azlan Shah (USAS) accommodation.*

According to the Table 2.4, in 2016 and 2017, WPAR was active in implementing the promotion of the cash *waqf* programme to attract new donors. A portal was also established by WPAR as a medium of media for the donors and potential donors to monitor the allocation of the collected cash *waqf* and to showcase others type of *waqf* available to Muslims in Perak. In addition, there was a collaboration between Maybank Islamic Berhad and WPAR in promoting cash *waqf* among account holders who had accounts registered under Maybank Islamic in Ipoh.
However, in 2018, there was a decrease in the amount of cash *waqf* collected due to several difficulties. For instance, there was a lack of promotion activities due to the budget constraints experienced by the Perak SIRC. Therefore, the officers had to evaluate each programme and focus on those with the greatest impact, for example investing more on haemodialysis machines.

The collections from the WPAR fund are used according to the intentions of the contributors who have chosen which projects they would like to be a part of. This participation and management of the *waqf* fund has engendered confidence from the public and hence, allowing them to trust WPAR for future projects. WPAR was created to uphold the economy of the Muslim society through *waqf* while enhancing *ummah* through various projects and programs comprising of four main areas (*Waqf* Perak Ar-Ridzuan, 2019):

1) **Religion**

**The development and growth of *waqf* in Quranic Education**

WPAR hopes to expand the knowledge of the Quran across all ages through learning the recitation of verses, understanding its rules, and meaning, and applying the knowledge of the Quran in the Muslim society through everyday life. This will enable the Muslim society to not only master and cultivate the Quran in everyday life but it would also produce Islamic preachers with excellent skills and knowledge of the Quran that can bring benefit to other Muslims.
2) Education

i. Education *waqf* – the Mumtaz Program
In order to bridge the gap of academic achievements between urban and rural students, WPAR provides classes and intensive training with focus given to core subjects. This guidance helps to enhance the academic achievements in mainstream exams held at both primary and secondary school levels.

ii. Student accommodation *waqf*
WPAR made the initiative to provide accommodation for students from the University of Sultan Azlan Shah (USAS) in Kuala Kangsar where there are more than 4,000 students. WPAR built 2 blocks of lodging that could house up to 720 students.

iii. Maahad Tahfiz (Islamic Religious School) Fund
The establishment of the Maahad Tahfiz fund was intended to assist any Maahad Tahfiz that needs financial support if the terms and conditions are fulfilled. Additionally, using this fund, Maahad Tahfiz could provide a better venue with comprehensive facilities and hence, provide a safe, comfortable, and conducive learning environment.

3) Health

i. *Waqf* Haemodialysis Centre
A *Waqf* Haemodialysis Centre is set to be established in each district in order to provide easy access to dialysis treatment as a means of catering to the increasing number of patients with kidney problems. Currently, there is only one *Waqf* Haemodialysis Centre located in Manjung, which is one of the districts in Perak. The fund collected will be channelled to building dialysis centres equipped with dialysis machines and other
facilities for the comfort of the kidney patients. This initiative has been introduced to ease the increasing financial burdens of receiving medical treatment for kidney disease and this translates to lending a helping hand to ummah in need.

4) Economy

i. Waqf Business Centre (WBC)

WPAR took the initiative to assist sole proprietors or small businesses by creating an avenue for them to conduct their business in a comfortable and organised space at the Waqf Business Centres. The rental charged is within their financial budgets. The concept of this business premise is to showcase a modern design boasting complete infrastructures. The premise is built on waqf and Baitulmal land in strategic and competitive locations throughout the state of Perak.

ii. Waqf boats

Waqf boats are intended to improve fishermen’s standard of living by enhancing the economy in traditional fishing areas. WPAR provides motorized boats with adequate equipment such as trawls and sonar systems to help the fishermen explore the sea and as a result, increase their catch for sale.

In conclusion, the development of cash waqf in Perak is positive and growing year by year with the exception of 2018. The main allocations of cash waqf in Perak are more towards education such as the University of Sultan Azlan Shah (USAS) and religious schools in Perak, meanwhile in terms of health, WPAR is more focussed on the Waqf Dialysis Centre in Manjung.
2.9.3.3 PAHANG

The Pahang Waqf Fund (previously known as the Pahang Share Waqf) was launched by Majlis Agama Islam dan Adat Resam Melayu Pahang (MUIP) or the Pahang Islamic Religious Council and Malay Customs in December 1998 (Majlis Agama Islam dan Adat Resam Melayu Pahang Portal (MUIP), 2014). The Pahang Waqf Fund no longer uses share waqf certificates for cash waqf contribution since June 2015 after the proposed methods of waqf by the Pahang Waqf Fund was approved by the Council. The minimum value to participate in the Pahang Waqf Fund is RM5 with the waqf fund coupon distribution being allowed through the Pahang Waqf Fund Methods 2015 (Majlis Agama Islam dan Adat Resam Melayu Pahang Portal (MUIP), 2014).

The Pahang Waqf Fund is a scheme to encourage the public to contribute charitable alms (waqf) to gain continuous rewards from Allah S.W.T. with a minimum value of RM5 with the intention of benefitting the welfare of the Muslim ummah (Majlis Agama Islam dan Adat Resam Melayu Pahang Portal (MUIP), 2014). This scheme, which every Muslim can participate in, is a straightforward way to contribute through waqf. Donations collected for the waqf fund is accumulated and is used as capital to purchase permanent assets such as land and buildings among others (Majlis Agama Islam dan Adat Resam Melayu Pahang Portal (MUIP), 2014).

The cash waqf collection in Pahang is shown in Table 2.5 (Majlis Agama Islam dan Adat Resam Melayu Pahang (MUIP), 2019). The cash waqf collection in 2017 is greater than other years. The cash waqf collection have increased year by year because the system that is used to collect cash waqf has improved and expanded to the online FPX banking system. Besides that, marketing efforts have also improved. The cash waqf collection, on
the other hand, is lower in the past 10 years as compared to the current year's collection. This is due to the fact that cash waqf was unfamiliar at the time, and persons involved in the process were unable to grasp the concept of cash waqf (Majlis Agama Islam dan Adat Resam Melayu Pahang (MUIP), 2019).

Table 2.5
Cash waqf fund collection record for 10 years (2009-2019)

<table>
<thead>
<tr>
<th>Year</th>
<th>Cash Waqf Collection (RM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>117,005.64</td>
</tr>
<tr>
<td>2010</td>
<td>101,737.23</td>
</tr>
<tr>
<td>2011</td>
<td>104,243.64</td>
</tr>
<tr>
<td>2012</td>
<td>129,502.00</td>
</tr>
<tr>
<td>2013</td>
<td>245,000.00</td>
</tr>
<tr>
<td>2014</td>
<td>296,000.00</td>
</tr>
<tr>
<td>2015</td>
<td>320,000.00</td>
</tr>
<tr>
<td>2016</td>
<td>418,377.00</td>
</tr>
<tr>
<td>2017</td>
<td>509,015.00</td>
</tr>
<tr>
<td>2018</td>
<td>506,383.28</td>
</tr>
</tbody>
</table>

According to the manager of the waqf division, the donors perform cash waqf because of the intention to be involved in good deeds through contributions in various projects such as:

i- Waqf

ii- Development of mosques in Pahang

iii- Development of MUIP Preaching Training Centre

iv- Development of students’ hostel in Nasr City, Cairo, Egypt

v- Development of students’ hostel in Universiti Malaysia Pahang
Furthermore, since the Pahang Waqf Fund was segregated from the Pahang SIRC and is now managed by the Pahang Zakat Collection Centre, the cash _waqf_ fund has increased up to RM 1 million yearly (2020-2021), compared to previous years.

The allocation of cash _waqf_ collection is as below.

**Table 2.6**  
*Summary of allocation of cash _waqf_ in Pahang*

<table>
<thead>
<tr>
<th>No.</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Development of mosques in Pahang</td>
</tr>
<tr>
<td>2.</td>
<td>Financing the renovation and enlargement of mosques</td>
</tr>
<tr>
<td>3.</td>
<td>Financing the expansion of Maahad Tahfiz and Madrasah, a Quran learning centre</td>
</tr>
<tr>
<td>4.</td>
<td>Financing the construction of Student Hostel Buildings at Universiti Malaysia Pahang</td>
</tr>
<tr>
<td>5.</td>
<td>Financing the construction of suraus for schools</td>
</tr>
<tr>
<td>6.</td>
<td>Construction of Al-Amin SB Clinic</td>
</tr>
<tr>
<td>7.</td>
<td>Purchasing one unit of Ultrasound Machine Model &amp; UF41000 Sonic C or W Trolley and Printer for Kinik Al-Amin SB</td>
</tr>
<tr>
<td>8.</td>
<td>Purchasing of a haemodialysis machine for the Prosperous Islamic Haemodialysis Centre (PHIM)</td>
</tr>
</tbody>
</table>

Most of the cash _waqf_ allocation is distributed to maintain and improve mosques and surau facilities in Pahang and to aid the development of schools in Pahang.

**2.9.3.4 NEGERI SEMBILAN**

According to the Negeri Sembilan Waqf Corporation (PWNS), cash _waqf_ was introduced in 2013. In the early period of establishment, PWNS had extremely limited staff to operate the whole operation. When cash _waqf_ was introduced, the collection was RM33,449 and the collection increased drastically in 2014 at RM149,012.
However, the amount of cash *waqf* collection in Negeri Sembilan has unfortunately drastically decreased from 2016 with the total amount of RM625,948 falling to RM280,993 in 2017 and it slightly decreased even further to RM196,894 in 2018 (Mursinah, 2018). This is because there are only small group of donors that contribute to *waqf* (Negeri Sembilan Islamic Religious Council (MAINS) 2019). The graph for the cash *waqf* collection from 2013 to 2018 is shown in Figure 2.2.

![Figure 2.2](image)

**Figure 2.2**

*Cash waqf collection in Negeri Sembilan (2013-2018)*

Therefore, PWNS has introduced a simple and effective approach for endowment, which is through the online Cash *Waqf* Scheme. This method facilitates people to contribute to cash *waqf* as low as RM1. In addition, in 2021, PWNS launched a *waqf* campaign for the public to contribute to cash *waqf* through salary deductions with the rate as low as RM5 per month especially for the government and private sector employees.
The public can contribute to the Cash Waqf Scheme by filling in the form at the PWNS counter in Senawang or download the form available on the PWNS website. In addition, direct contributions to the waqf account can be made to the name of the Negeri Sembilan SRIC. Besides this, the public can contribute to the waqf fund at each branch of the Negeri Sembilan Zakat Centre and selected mosques in Negeri Sembilan.

All donations will be collected as capital to purchase and develop permanent assets such as mosques, orphanages, clinics, and dialysis centres as well as commercial buildings which can effectively give back to the community.

Based on the findings from these four states, it is concluded that every state has implemented the physical and online cash waqf collection method. The online method collection in the form of deducting monthly salaries has managed to increase the amount of cash waqf in every state. Also, in Selangor, the marketing method in spreading information on cash waqf through famous preachers and role models in the Muslim society has enhanced the cash waqf collection. Moreover, the waqf institutions are now separated and are standalone institutions that do not form part of the SIRCs administration which is significant in terms of management efficiency and cash waqf collection.

Thus, this study attempts to capture the view of the cash waqf donors that have contributed cash waqf and to obtain their opinions and thoughts on the waqf administration based on their experiences. The view of the donors will indirectly contribute to this study in its efforts to improve the performance of governance and the promotion of cash waqf in Malaysia. According to study by Romli et al. (2019), management is the core component in the institutions where systematic management is capable of delivering a smooth management flow. MAIN clearly has a different
management system when it comes to *waqf* property. Each MAIN can create their own structure according to their state's culture and management style. However, as a result of the non-uniform management systems, a variety of issues may arise. Hence, management coordination must be conducted in a more uniform manner to make the process of decision-making easier. This is to avoid role duplication, which could result in misunderstandings and losses. The management style of *waqf* institutions other than MAIN, such as Perbadanan *Waqf* Selangor (PWS), is different from MAIN's corporate management style which has a more consistent and advanced sense of coordination.

### 2.10 *WAQF* STUDIES IN MALAYSIA

Several *waqf* studies have been conducted in Malaysia to investigate the governance of *waqf* institutions, the accountability of *waqf* institutions, as well as the *waqf* development projects in Malaysia. Prior studies have looked at accounting and administrative practices in SIRC's (Abdul Rahman et al. 1999). The result from these studies found that there is “evidence of poor documentation and record keeping as well as the absence of good accounting system which lapse in pattern of accountability.” Thus, there was a crucial need to improve the administration of *waqf* management as well as development an appropriate accounting system (Sulaiman and Adnan 2009).

As part of the overall efforts to improve *waqf* administration, Marsoof (2004) has argued for the expansion of accounting standards and processes. After discovering the inadequate management of *waqf* assets during his investigation on *waqf* administration in Sri Lanka, he recommended improving *waqf* management in Malaysia.

In the following years, Arshad and Mohd Zain (2017), citing Ibrahim (2000), identified a set of accountability procedures that included “reporting and disclosure statements,
participation, self-regulation, social audits and performance assessments and
evolutions.” This is similar to Stewart and Walsh (1992) and Arshad and Mohd Zain
(2017) who noted that managers who are responsible for managing resources entrusted
to them are required to achieve specific objectives and goals. In this respect, they are
accountable not only to the stakeholders, but also to Allah S.W.T (Arshad and Mohd Zain
2017). The managers in waqf institutions are expected to reach the highest performance
in waqf administration in order to fulfil their responsibilities to the institution.

Meanwhile, Mahmood et al. (2017a) has examined legislative aspects of waqf
management. Waqf legislation in Malaysia is administered based on state administrative
enactments. However, there are several states that have a specific endowment enactment
such as Selangor, Melaka, Perak and Negeri Sembilan. For the other remaining states, the
respective state administrative enactments are still being utilized. Thus, Mahmood et al.
(2017a) highlighted that the standardisation of legislation in waqf institutions is necessary
in creating effective management.

In addition, Romli et al. (2019) has updated the approaches of waqf institutions in
developing waqf land in Malaysia. There are two methods which are the B.O.T (build, operate and transfer) method and joint ventures or equity and income sharing method. These mechanisms are appropriate methods that can be used by waqf institutions in redeveloping waqf land.

1) B.O.T

This strategy involves a construction project being developed by a surplus unit (Islamic
finance and banking institutions) and a deficit unit (waqf institution). This type of
financing is typically used for large-scale projects with a long repayment duration. The
waqf trustee will allow surplus units to develop potential waqf land through this funding in the form of a lease (leasing model). As a result, the surplus unit will fund the full waqf land project. During the operational phase, the surplus unit (Islamic finance and banking institutions) will receive the return on capital and profit from the development that has been invested through the existing toll collection (user fee).

2) Join venture or equity and income sharing method

There are four waqf hotels that have been developed using the joint venture or equity and income sharing method. The hotels that have been successfully completed through this method are:

a) Hotel Regency Seri Warisan (JAWHAR-MAIPK) (3 stars)

b) Hotel Grand Puteri at Jalan Masjid Abidin, Kuala Terengganu (3 starts)

c) Klana Beach Resort Port Dickson

d) Hotel Pantai Puteri (JAWHAR-MAIM) (3 stars)

The four waqf hotels were developed in collaboration through a joint venture between the waqif (donor), the project capitalist (government), the landowner (MAIN) and JAWHAR who acted as the project manager. MAIN's job as the sole owner of waqf land was to select and identify waqf land that was suitable to be developed. MAIN assisted in overcoming all barriers and problems regarding the waqf land.

Overall, it can be said that each state has implemented waqf projects under their respective administrators with some being successful whilst others are still under supervision. The examples of a successful waqf property development in Malaysia is in the state of Penang. The Penang Islamic Religious Council (MAINPP) has built commercial buildings on waqf land and named the buildings Taman Perumahan Seetee Aisyah in Seberang Jaya,
Penang. As cited in Romli et al. (2019), this project focused on commercial property rental to the public as well as the provision of medium cost flats and terrace houses. Apart from that, Romli et al. (2019) added that the Islamic Religious Council of the Federal Territory of Kuala Lumpur (MAIWP) also implemented commercial property rental to the public in the construction project of the Bank Islam tower which cost RM151 million. This building was set up on 0.48 hectares of waqf land owned by MAIWP, in collaboration with Lembaga Tabung Haji (LTH) (Tabung Haji Institution) (Romli et al. 2019).

In addition, in Selangor, the waqf institution namely Perbadanan Waqf Selangor (PWS) or the Selangor Waqf Corporation established a subsidiary company, Urus Maju Ehsan Sdn Bhd (UME) (Romli et al. 2019). UME is a wholly owned subsidiary of PWS and has been responsible for conducting waqf property development projects in Selangor. Romli et al. (2019) also added that in 2016, there were five property development projects involving waqf properties worth RM135 million. The project involved 330 terrace houses, shop lots and commercial buildings with a lease status of 99 years (Baharudin et al. 2015). The summary of waqf studies in Malaysia is tabulated in Table 2.7 below.

**Table 2.7**

*Summary of waqf studies in Malaysia*

<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Abdul Rahman et al., 1999</td>
<td>This study found that there is “evidence of poor documentation and record keeping and the absence of good accounting system lapse in pattern of accountability.”</td>
</tr>
<tr>
<td>2.</td>
<td>Maliah Sulaiman, Mohd Akhyar</td>
<td>This study documented the development of the International Islamic University Malaysia’s waqf fund (IIUMWF) from its inception in 1999 to present times as</td>
</tr>
<tr>
<td>No.</td>
<td>Author</td>
<td>Findings</td>
</tr>
<tr>
<td>-----</td>
<td>--------</td>
<td>----------</td>
</tr>
<tr>
<td>1.</td>
<td>Adnan, and Putri Nor Suad Megat Mohd Nor, 2009</td>
<td>well as examine its accounting practice. From this study, it was found that the management of funds by IIUMWF indicated satisfactory performance from 2003 to 2005 with a return on investments ranging from 4.7% to 6.7%. The type of fund specifically involved the RM1 campaign and the Foster Parents’ Programme. The findings also highlighted that the account practice needs improvement since there was no guidelines or standards for accounting for waqf. It is important to rectify this issue to allow the public to have information regarding IIUMWF's financial records. The general public has a right to know how waqf funds are overseen and distributed. An annual report for waqf institutions is necessary for this purpose.</td>
</tr>
<tr>
<td>4.</td>
<td>Arshad and Mohd Zain (2017)</td>
<td>The study found that the financial measurements that can be adapted by waqf institutions to assess their performance in discharging their accountability is financial ratios. The ratios are classified in terms of programme efficiency, cash availability, return of investment, fundraising efficiency, operating income, objective achieved index, expected income achieved index, equity balances, revenue concentration, administrative efficiency, operating margin, and income growth. Meanwhile, the non-financial measurement that can be adapted by waqf institutions are managerial, program, network effectiveness and legitimacy. Managerial effectiveness is measured by financial ratios, human resource statistics, and balance scorecard. Program effectiveness is measured by program output and impact. Network effectiveness is measured by the mobilisation of actors through networks or control resources, as well as the accomplishment of strategic goals through network participation. Legitimacy is the ability of an organisation to</td>
</tr>
<tr>
<td>No.</td>
<td>Author</td>
<td>Findings</td>
</tr>
<tr>
<td>-----</td>
<td>--------</td>
<td>----------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>acquire funds, gain access to policy processes, and gain support from partners and funders.</td>
</tr>
<tr>
<td>5.</td>
<td>Mahmood et al. (2017)</td>
<td>This study used qualitative methods by assessing the literature from previous studies to identify the issues and challenges in managing waqf institutions in Malaysia. Some of the issues and challenges are:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Lack of funds</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Waqf institutions in Malaysia faced the problem of insufficient funds in developing waqf property. The funds available at the waqf institution was not enough to cover the required costs. Failure to provide adequate fundings for development and construction on waqf land will impede the development of the waqf land.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Internal control</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Internal control of the waqf institution is the aspect of training which is an element of control among staff that is not comprehensive for all departments.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Database defects</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The problem of the malfunction of the waqf database occurred due to the old waqf system and no systematic database system. The old waqf system involved the ‘kadi’ or ‘penghulu’ as the trustee for the waqf land. When this trustee dies, there is a problem with the waqf land records i.e., the record is incomplete, and some do not have any record.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4. Community awareness</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The low level of awareness among the community can also affect the management of waqf institutions. This is because the community does not understand the characteristics of a dynamic endowment. Most of them are of the opinion that waqf can only serve religious and educational aspects.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5. Lack of expert manpower</td>
</tr>
</tbody>
</table>
There was lack of experts in technical and professional aspects. These experts should cover the fields of Shariah law as well as investments and land development. Waqf management will face challenges if there is a shortage of staff skilled in land planning and development.

6. Inequality in waqf legislation

Waqf centres face non-uniform administrative problems for all states. The standardization of legislation in waqf institutions must be considered in creating effective management.

<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Romli et al. (2019)</td>
<td>This study found the approach methods applied by MAIN in redeveloping waqf land in Malaysia. The methods used for modern funding are:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. B.O.T. (built, operate and transfer) method</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Joint venture or equity and income sharing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The study also listed the successful approaches of MAIN in Terengganu, Selangor, and Johor in managing waqf land.</td>
</tr>
</tbody>
</table>

In this regard, the waqf studies in Malaysia have been conducted to analyse and improve the waqf system in Malaysia. Thus far, the waqf management system in Malaysia has room for improvement in order to become a more efficient system that can benefit the society in need. The following sub-section will discuss the issues and challenges associated with waqf management. This discussion is critical in order to identify areas for improvement in the management of waqf in Malaysia.

2.10.1 THE ISSUES AND CHALLENGES FACED BY WAQF INSTITUTIONS IN MANAGING THE WAQF ASSET IN MALAYSIA

Malaysia has many resources regarding waqf and if the resources are properly developed, it would be of great benefit to its economy (Adeyemi 2016). However, there
are several problems that need to be addressed in order to achieve an efficient utilisation of these resources. Firstly, in Malaysia, there are fourteen different states. Each state has its own *waqf* law and regulations which leads to disparity in the states’ enactments (Yaacob, 2013). Secondly, the *waqf* institutions in many Malaysian states are not given proper attention and therefore, a vast range of *waqf* properties are ill-managed (Hasan and Abdus Shahid 2010) or there is a lack of qualified human capital to manage the funds (Mohd Nor and Mohammed 2009). This has caused stagnation in the *waqf* sector and an inability to attract new or more investors. These problems have been exacerbated by the inadequate funds to maintain the development of *waqf* (Ahmad 2011).

Abdul Jalil (2020) has noted that Malaysia possesses more than 33,000 acres of *waqf* land. Nevertheless, until 2015, 93% of the *waqf* land in Malaysia had not been used productively, while only 7% of the land was developed. For example, in Selangor, most of the *waqf* land is difficult to develop because of its non-strategic positions which are far away from the main economic hubs (Mohd Puad et al. 2014; Abd Mutalib and Maamor 2018). As a result, the process of developing the *waqf* assets can be more complicated, and the properties have the potential to become idle.

Another issue highlighted in research is a lack of funds to develop the *waqf* assets (Abdul Jalil 2020). Most planned *waqf* development projects have been delayed due to the lack of available finances. An insufficient supply of cash is not a new problem for the trustees of the *waqf* institutions. According to Abd Mutalib and Selamah Maamor (2018), one of the major concerns and obstacles encountered by SIRCs in its efforts to build *waqf* assets is a lack of available funding for development. Meanwhile, some of the causes that contributed to the shortage of finances are the low rental prices enforced by the *waqf*
institutions (Mohd Ali et al. 2016). In addition, there are individuals who do not wish to contribute to *waqf* because they do not believe in the legality of *waqf* trustees (Ahmad 2019). As a result, the funds available in many *waqf* institutions are insufficient to meet development expenses (Mahmood, Shahida et al., 2017). This problem of insufficient funds does not just affect Malaysia, but also other Muslim nations such as Yemen (Saad et al. 2019).

Apart from that, studies on accountability of SIRCs in Malaysia reveal that there are no procedures or standards of accounting for *waqf* (Masruki and Shafii 2013). The SIRCs’ attitude towards stakeholders seems to display inadequate accountability and transparency causing some elements of distrust. This prompts the need to observe and study the accountability and transparency of *waqf* management that fall under these SIRCs (Masruki and Shafii 2013). In addition, Masruki and Shafii (2013) have pointed out the need for SIRCs to observe the regulations of the Accounting and Auditing Organisations for Islamic Financial Institutions (AAOIFI), International Financial Services Board (IFSB) and Islamic Rating Agency (IRA) and adapt the same in the SIRCs system. Thus, the need to improve the accountability and transparency of *waqf* institutions is essential.

Abdul Jalil (2020) also further argues that management inefficiencies hinder the development of *waqf* in Malaysia. The inefficiencies in *waqf* management include the lack of professional and technical skills in the development of *waqf* assets (Mohd Puad et al. 2014). The results from a study by Abdul Majed and Said (2014) indicate that the number of employees assigned to administer *waqf* was not sufficient to administer the amount of assets under its umbrella.
Meanwhile, it was discovered that some waqf staff were insufficiently experienced in dealing with a variety of problems regarding the waqf’s property administration (Abas and Raji 2018). Binghaia & Kassim (2017) also discovered that coordination between waqf trustees was not very effective. This illustrates the inefficiency and lack of governance in waqf management.

Many researchers and practitioners have indicated the need for the development of waqf management. Some concentrate on the roles of local management to creatively seek additional income and projects (Isa et al. 2011) whilst Nor et al. (2009) noted that the investment model should be supplemented by some criteria, namely, investment returns, the essential values of the land and future development plans. However, Saharudin et al. (2003), Mohammad Zaim et al. (2015) and Hj Mohd Nazri (2007) recommended that istibdal13 exchange may be convenient and is important to generate new sources of waqf.

To summarise, the issues and challenges that the waqf institutions face in managing the waqf assets in Malaysia should be addressed in order to assure the waqf development strategy progresses efficiently. In fact, effective and competent waqf management administration can convince more donors and investors to contribute which can increase the productivity of waqf.

2.11 CASH WAQF STUDIES IN MALAYSIA

Ab. Rahman (2009) argues that waqf is a tool that can be used in the distribution of wealth through waqf entrepreneurship in a society. However, management of the same may be challenging as it requires continuous business skills and an elevated level of

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13 Istibdal means to change or replace. In true essence, istibdal means to sell what is lacking or a waqf property that has lost its revenue to buy what is better than that.
innovation to compete with other institutions in the market. Yet, as cited in Ismail et al. (2015), most of the goods and potential *waqf* properties in Malaysia are not taken care of and managed properly. The main cause of this problem is the lack of sources for funding. Sources of funds need to be created in an effort to maintain and improve the management of existing and future *waqf* property to enable the distribution of wealth (Ismail and Che Arshad 2009). Among the sources of funds that can be created to help resolve this matter is cash *waqf*.

There are a few qualitative studies concerning cash *waqf* management. For instance, a study on the economics of cash *waqf* management in Malaysia (Shahedur Rahaman Chowdhury et al. 2011) examines the factors that affected the performance of cash *waqf* management by developing a cash *waqf* model based on the analysis to increase the performance of the *waqf* sector. The issues identified in this study were a lack of competent people to manage *waqf* assets, disorganized management such as accounting practices that are not in compliance with Islamic accounting norms, property given out orally without any registration or documentation, and leasing property below market price. Hence, innovative ways to manage the cash *waqf* systems have been proposed to create a hybrid viable cash *waqf* model that generates greater advantages for all parties involved in the community while also being sustainable. The proposed model includes cash *waqf* bank windows, *waqf* insurance, deposit without share of profits, E*waqf*, cash *waqf* by other institutions from their dividend, *waqf* certificate, endowment of shares (Islamic Bank and other institutions) as cash *waqf*, investment, SME loans, *waqf* land developments, microfinancing, portfolio investment in Islamic financial institution’s (IFI’s) securities, fulfilling emergency needs and other investments (specify by donor).
Another example of qualitative research on cash *waqf* is a study that explains the concept of cash *waqf* and its implementation in Islamic countries including Malaysia (Shahedur Rahaman Chowdhury et al. 2011). According to Ibrahim et al. (2013a), cash *waqf* collection in Malaysia has high potential for development if there is a continuous cash *waqf* collection system such as monthly collections from salary deductions. They also advocate to encourage people to purchase share units through a *waqf* share scheme. The study discovers that since the Malaysian Fatwa Council gave permission for cash *waqf* in 2007 (instead of only *waqf* property), the necessity of *waqf*, particularly cash *waqf*, is becoming more widely recognized, enabling people from all backgrounds to contribute money in exchange for assets that benefit Muslims and encourage Islamic economic growth.

Meanwhile, another qualitative research study by Osman et al. (2012a) discusses issues related to the motivation of the public towards the contribution of cash *waqf*. Although the ruling of the Malaysian National Council agreed to allow the practices of cash *waqf*, the general public's knowledge and understanding of cash *waqf* remains poor. The quantity of cash *waqf* collected is still low, and it does not provide adequate scale finances to carry out effective programmes. Thus, the study discovers that i) religious satisfaction ii) understanding of *waqf* iii) trustworthiness iv) demographic factors v) efficient management and vi) tax incentives are the potential determinants of motivation towards cash *waqf* contribution among the public.

As time goes by, there is beginning to be evidence through quantitative studies on cash *waqf* in Malaysia. For instance, research by Osman et al. (2014a) examined the determinants of donor intention to participate in giving cash *waqf* in the context of
Muslims in Malaysia with specific focus on young intellectuals in the International Islamic University of Malaysia (IIUM). In this study, the results suggested that the theory of planned behaviour (TPB) is appropriate to measure the understanding of cash waqf participation among respondents and showed that attitude, subjective norm and perceived behaviour control are significantly associated with cash waqf participation (Osman et al. 2014b). However, the study was only limited to one region which is Gombak, Selangor, and the participants were restricted to young intellectuals who have limited knowledge of waqf is but have attempted to participate in cash waqf giving. Similarly, a research study by Mohammad Zulfakhairi bin Mokthar (2016) used quantitative research methods. However, the research was conducted within the Muslim staff of Universiti Sains Malaysia (USM) without testing any theory.

Another quantitative study that considered the potential of continuity in cash waqf contribution in Malaysia was been conducted by Johari et al. (2015). Waqf institutions have made a concerted effort to promote the waqf finance tool in order to increase societal knowledge and involvement. However, Malaysia still lags behind other nations, such as Indonesia and countries in the Middle East, in terms of knowledge and readiness to contribute to cash waqf. Thus, the study revealed that, based on the demographic backgrounds, Muslim men over the age of 40 who live in rural areas tend to continue donating cash waqf compared to women. In relation to socio-economic factors, the study found that the respondents who show propensity to continue to endow cash waqf were professionals and management workers, degree and postgraduate holders who possess an Islamic education at university levels and who earned between RM1,501-RM3,000 per month.
There are several recent studies related to cash waqf and waqf participation and its awareness in Malaysia (Adeyemi 2016; Ab Fatah and Mansor 2017). These studies disclose a low level of cash waqf awareness in Malaysia due to geography, culture, lack of promotion and understanding of the application of cash waqf and inadequate information regarding the endowment tools. Adeyemi (2016) found that there were low levels of cash waqf awareness among respondents mostly aged 20 to 30 years old with income levels of less than RM2,000 per month. This is similar to the findings in the World Giving Index report (Charities Aid Foundation 2019). According to the report, there is a noticeable tendency for people to be generous by donating their money as they get older. The group aged 50 and above is the group with the highest likelihood of having donated to charity over the last decade. Although 25% of those in the age group of 15 to 29 had given money, this increased to 32% among those in the age group of 50 and beyond.

Thus, Ab. Fatah and Mansor (2017) and Adeyemi (2016) recommended public promotion to increase awareness among Malaysian Muslims, especially the younger generation. The lack of awareness should be addressed properly through public lectures and exhibitions, toll-free lines and websites, and educational forums and seminars. Ab. Fatah and Mansor (2017) also argued that the public should be informed about procedures involved in waqf transactions. This is to provide accurate and reliable information to the public in order to avoid any misunderstandings concerning waqf, particularly cash waqf where the terminology utilised is sometimes confusing to the layman (Adeyemi 2016). Adeyemi (2016) also proposed the utilisation of social media networks such as Facebook, Twitter, LinkedIn, blogs, YouTube, Flickr, Instagram, and mobile applications (such as WhatsApp, Telegram, and others) which would be beneficial in raising awareness among the younger generation. Furthermore, the widespread use of internet payment methods,
which allows people to conveniently make contributions or donations, is seen as beneficial (Adeyemi 2016).

Other studies concerning cash waqf highlight cash waqf as one of the primary instruments that might help Malaysians overcome poverty. Funds can be utilized in the agriculture sector by channelling money towards the purchase of farming equipment and machinery, resulting in the empowerment of impoverished farmers and the less privileged. These studies also show that cash waqf can be used to reduce poverty in Malaysia (Ab Fatah and Mansor 2017). Cash waqf can also be used for buying land, cultivating the land for benefits, building schools or universities and providing facilities for the buildings such as books, computers, laboratory tools and furniture to accommodate the underprivileged in providing them support and welfare (Johari et al. 2015, p.56).

Furthermore, due to the COVID-19 pandemic around the world, some of the researchers have conducted studies to come up with better solutions due to economic paralysis as a result of restrictions imposed by the movement control orders. A study from Dzuljastri Abdul Razak et al. (2021) has found that cash waqf may be utilized as a better alternative to aid people who needs financial assistance in this time of the COVID-19 crisis. The findings demonstrated the relationship between attitude, subjective norms, and behaviour intentions in the context of cash waqf during the COVID-19 crisis where the theory of reasoned action (TRA) helped explain the factors influencing intentions on the use of cash waqf as an aid during the COVID-19 pandemic in Malaysia.

In addition, Ab. Shatar et al. (2021) conducted a study regarding the main factors that affect cash waqf collection among the employees of Islamic banking institutions (IBIs) in Malaysia. This study applied TRA as a framework and found that trust, accessibility
to cash waqf, word of mouth and convenience positively affected cash waqf contributions in Malaysian IBIs. The findings could be a useful tool for the management of Islamic banks to better understand how to improve cash waqf collection. The participants in this study also expressed appreciation for various methods or instruments that could assist them in donating to cash waqf institutions.

A summary of cash waqf studies in Malaysia is set out in Table 2.8 below.

**Table 2.8**

*Review of cash waqf studies in Malaysia*

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<th>No.</th>
<th>Author</th>
<th>Respondent used</th>
<th>Finding</th>
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<tbody>
<tr>
<td>1.</td>
<td>Ismail et al. (2015)</td>
<td>-</td>
<td>The prolonged conflicts in the administration and management of waqf land have inhibited its development and expansion in Malaysia. In order to improve the administration, management, and development of waqf land in Malaysia, this report recommends that SIRCs in all states must be properly restructured.</td>
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<tr>
<td>2.</td>
<td>Ab Rahman (2009)</td>
<td>-</td>
<td>The study studies the role of waqf in achieving economic growth in Malaysia, with an emphasis on human welfare. Waqf contributes significantly to poverty reduction, health care, education, orphanages, mosques, and dwellings for the poor.</td>
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<tr>
<td>3.</td>
<td>Chowdhury et al. (2011)</td>
<td>-</td>
<td>This study identified the issues in waqf management. The issues addressed are the lack of competent people in managing waqf assets, disorganized management such as accounting practises that are not in compliance with Islamic accounting norms, property given out orally without any registration or documentation and leasing waqf property below market price. Hence, innovative ways to manage cash waqf systems are proposed to create a hybrid</td>
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<td></td>
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<td>viable cash <em>waqf</em> model that generates greater advantages for all parties involved in the community while also being sustainable. The proposed model encompassed cash <em>waqf</em> (bank) windows, <em>waqf</em> insurance, deposit without share of profit, <em>Ewaqf</em>, investments and SME loans.</td>
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<td>4.</td>
<td>Ibrahim et al. (2013a)</td>
<td>-</td>
<td>This study discovers that there are various financial mechanisms developed to promote cash <em>waqf</em> after the Malaysian Fatwa Council approved it in 2007. These factors reflect the country's potential in terms of advancing Islamic economic growth. Cash <em>waqf</em> has attracted individuals from all sorts of backgrounds and has shown to be a successful practise in Middle Eastern such as Egypt and Kuwait, as well as Bangladesh and Indonesia, our neighbouring country.</td>
</tr>
<tr>
<td>5.</td>
<td>Osman et al. (2012b)</td>
<td>-</td>
<td>The study discovers that i) religious satisfaction ii) understanding of <em>waqf</em> iii) trustworthiness iv) demographic factors v) efficient management and vi) tax incentives are the potential determinants of the motivation towards cash <em>waqf</em> contribution among the public. The determinants of cash <em>waqf</em> giving among individuals, particularly in Malaysia, is important to be studied in order to determine which element has the most impact on the Malaysian public's willingness to give or donate in cash <em>waqf</em>.</td>
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<tr>
<td>6.</td>
<td>Osman et al. (2014a)</td>
<td>Young intellectuals from the International Islamic University Malaysia (IIUM)</td>
<td>This study discovers that attitude, subjective norms and perceived behavioural control and religiosity are significant determinants of the behavioural intention to contribute to cash <em>waqf</em>.</td>
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<td>No.</td>
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<tr>
<td>7.</td>
<td>Johari et al. (2015)</td>
<td>Muslim Malaysians, including those who have previously endowed to waqf institutions and had the intention to endow again</td>
<td>This study discovers findings about the characteristics of a prospective continuous cash waqf endower, which might help waqf organisations collect waqf contributions in Malaysia. Based on demographic background, Muslim men over the age of 40 who live in rural areas tend to continue donating cash waqf compared to women. In relation to socio-economic factors, the study found that respondents who show continuity to endow cash waqf are professionals and management workers, degree and postgraduate holders who possess an Islamic education at university levels and who earned between RM1,501-RM3,000 per month.</td>
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<td>8.</td>
<td>Bernama (2017)</td>
<td>-</td>
<td>This newspaper clipping supports the use of cash waqf as one of the measures to reduce poverty. In order to boost the amount of cash waqf donations, the public must be educated about the importance and potential role of cash waqf in socio-economic development.</td>
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<tr>
<td>9.</td>
<td>Ab Fatah and Mansor (2017)</td>
<td>Muslims respondents from Kota Kinabalu, Tuaran and Penampang</td>
<td>This study discovers that having knowledge about waqf is inadequate to motivate Muslims on Sabah's West Coast to contribute. In order to participate in waqf activities, they must also be aware of the advantages of waqf and understand the waqf procedure and requirement.</td>
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<tr>
<td>10.</td>
<td>Adeyemi (2016)</td>
<td>General Malaysian Muslim adults</td>
<td>The findings from this study revealed that awareness levels on cash waqf among Malaysians is still low due to social culture, lack of promotion, and a lack of understanding explaining the respondents’ degree of awareness and implementation of cash waqf. The majority of the respondents are aged 20 to 30 years old which is considered early</td>
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</table>
According to Table 2.8, scholars have examined cash *waqf* studies from various perspectives, and research has been conducted in both qualitative and quantitative studies. Overall, the performance of Malaysian institutional endowments has improved year to year. Each institution also demonstrated a commitment to more organised management. The role of *waqf* is also becoming more widely recognised and accepted in society as a means of developing the socio-economic well-being of Muslims in Malaysia.

Furthermore, concerns relating to the community's belief in *waqf* must be evaluated in terms of a better management system, where integrity, efficiency, transparency, trust, and customer friendliness are highly stressed in management. This condition is meant to

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<tr>
<td>11.</td>
<td>Dzuljastri Abdul Razak et al. (2021)</td>
<td>Respondents who have cash <em>waqf</em> experience</td>
<td>The study found that the attitudes and subjective norms are found to have a significant effect on the intentions on the use of cash <em>waqf</em> in the context of cash <em>waqf</em> during the pandemic.</td>
</tr>
<tr>
<td>12.</td>
<td>Ab. Shatar et al. (2021)</td>
<td>Employees of Islamic banking institutions (IBIs) in Malaysia</td>
<td>The outcome from this study demonstrated that accessibility to cash <em>waqf</em>, word of mouth, trust and convenience are important variables that influence the respondents to participate in cash <em>waqf</em> funds collection in IBIs. Understanding the elements will help IBIs better manage their cash <em>waqf</em> donations and develop marketing and branding strategies for promoting their institutions.</td>
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</tbody>
</table>
motivate more people to develop \textit{waqf} and, as a result, to rebuild the \textit{waqf} management system's splendour with greater integrity (Romli et al. 2019).

2.12 CONCLUSION

This chapter provides an overview of the definition of \textit{waqf} from various Islamic perspectives, the state of \textit{waqf}, the numerous forms of \textit{waqf}, and the regulation of \textit{waqf} in Malaysia. In addition, it summarises and analyses the significance of \textit{waqf} studies, and in particular, cash \textit{waqf} studies.

Out of the 13 states, there is an analysis of the position in 4 states which have been chosen based on Malaysia's geography. Selangor represents Malaysia’s central states, whereas Perak represents the northern states. Meanwhile, Pahang symbolises Malaysia's east coast, while Negeri Sembilan represents the country's southern states.

This chapter has found that, in accordance with Shariah law, cash \textit{waqf} applications in Muslims countries nowadays extends beyond the essential purposes of religious traditions that includes a humanitarian and social component that permits the community's welfare to be improved. In Malaysia, cash \textit{waqf} collection increased from 2009 to 2018 as a result of various promotions and marketing platforms, including traditional platforms of promoting and exchanging knowledge about \textit{waqf} at mosques, as well as in the government and private sectors, including radio programmes and using celebrities as a spokesperson to explain the cash \textit{waqf} collection methods. As a result, this study will consider the behavioural influence of this promotions and methods used to encourage more people to contribute to cash \textit{waqf}. 
From a review of empirical cash *waqf* studies in Malaysia, Osman et al. (2014a) found that attitude, subjective norms and perceived behavioural control, and religiosity are significant determinants of the behavioural intention to contribute to cash *waqf* among young intellectuals at IIUM. A study from Adeyemi (2016) indicated that the awareness level on cash *waqf* among the younger generation in Malaysia is still low due to social culture, lack of promotions and a lack of understanding which explains the respondents’ degree of awareness and implementation of cash *waqf*. Johari et al. (2015) found the typical characteristics of a prospective continuous cash *waqf* giver is a man age 40 and above. Meanwhile, Adeyemi (2016) discovered that there are low levels of cash *waqf* awareness among respondents from the age of 20 to 30 years old with an income level less than RM2,000 per month. Ab Fatah and Mansor (2017) revealed that having knowledge about *waqf* is inadequate to encourage individual Muslims on Sabah's West Coast to contribute in cash *waqf*. To take part in cash *waqf* activities, the public should also be aware of the benefits of cash *waqf* and understand the cash *waqf* procedure and requirements when contributing to the fund.

This study is different from earlier works on *waqf* and consumer behaviour in terms of geographical coverage and patronage factors among the actual donors who have experience in participating in cash *waqf* donation. This study is especially important to show the motivating factors from the donors’ perspective when contributing to cash *waqf*. The outcome of this study will be used to help the *waqf* institutions to understand the effectiveness of strategies developed to increase awareness in encouraging Muslims to contribute to cash *waqf*, to improve *waqf* institutions’ effectiveness in handling cash *waqf* collections and to build continuous relationships between the donors and *waqf*.
institutions. Furthermore, this study also seeks to discover more feasible options to increase the fund collected by *waqf* institutions for the benefit of social welfare.
Chapter 3: THEORETICAL FRAMEWORK

3.1 INTRODUCTION

This chapter presents a comprehensive assessment of the consumer behaviour theories. The first section of this chapter begins with a comparison of consumer behaviour theories and a defence of the theory of planned behaviour applied in this study. The next section discusses the research model and hypotheses development. The selection of each variable is further explored in the section, with references to past studies. This chapter also outlines the variables used in this study (attitude, subjective norms, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism) and connects the relationship between the variables to achieve the study objectives.

3.2 THEORETICAL FRAMEWORK - CONSUMER BEHAVIOUR THEORIES

There are several theories in explaining consumer behaviour such as the theory of reasoned action (TRA), the theory of planned behaviour (TPB), the decomposed theory of planned behaviour (DTPB), the theory of interpersonal behaviour (TIB) and the Islamic theory of consumer behaviour. Further explanations of each theory are discussed in subsection below.

3.2.1 THEORY OF REASONED ACTION (TRA)

TRA was introduced by Fishbein and Azjen (1975) to demonstrate the relationship between belief, attitudes, intentions and behaviours. The development of TRA was centred on the assumption that the behaviours were studied under full volitional
control (Madden et al. 1992). According to Fishbein and Azjen (1975), TRA divided belief into two conceptual sets, namely normative and behavioural. The concept of behavioural belief influences the individual’s attitude to perform behaviour whilst normative belief influences the individual’s subjective norm to perform the behaviour (Madden et al. 1992). According to Hanudin et al. (2013), the TRA theory explained that behavioural intention is the factor that determines the person behaviour. In turn, behavioural intention is the function of one’s attitude and subjective norms towards behaviour (Vallerand et al. 1992; Ryu and Jang 2006; Amin 2013).

The first component in this theory is the person’s attitude towards a specific behaviour which consists of a set of beliefs that lead to salient consequences and the person’s evaluation (outcome) of these consequences (Ajzen and Fishbein 1980; Vallerand et al. 1992; Bang et al. 2000). Bang et al. (2000) further explained that belief is derived from knowledge and that which an individual understands to be true. For example, a person who believes that performing a certain behaviour will likely lead to a positive outcome will hold a favourable attitude to perform the behaviour while a person who believes that performing a given behaviour will lead to a negative outcome will tend to have an unfavourable attitude (Lada et al. 2009).

The second component is subjective norm. Subjective norm is linked to social pressure anticipated from the perspective of important people or reference sources, such as family members, spouses, co-workers, doctors, or supervisors, whether they agree or disagree with the behaviour under consideration (Ajzen and Fishbein, 1980). Subjective norm also refers to social pressure, which is influenced by influential people’s behaviour, whether
they follow through or not (Ajzen and Fishbein, 1980). Both types of views play a part in the overall sense of social pressure to comply to the behaviour (Ajzen 2020).

The theoretical framework for TRA according to Fishbien and Azjen (1980) is shown in Figure 3.1 below.

![Figure 3.1](conceptual_theory_of_reasoned_action.png)

**Figure 3.1**

*Conceptual theory of reasoned action*

Many studies have incorporated TRA to predict and understand the effect of motivational factors on behaviour in various disciplines (Bang et al. 2000; Hansen et al. 2004; Fishbein and Ajzen 2010; Amin 2013; Doane et al. 2014; Paul et al. 2016).

These studies often show significant results indicating that TRA is a valid model to predict intention. For example, a study by Amin (2013) discovered that attitude, subjective norm and perceived financial cost significantly affect Malaysians’ intention to choose Islamic credit cards. Another study by Bang et al. (2000) also demonstrated a positive relationship between belief surrounding significant consequences and attitudes to pay more for renewable energy as predicted by the TRA theory. A study by Lada et al. (2009) indicated that TRA was effective in predicting the intention to choose halal products where subjective norm positively related to attitude. A recent study by Amin
(2017) used TRA to indicate that attitude and subjective norm significantly influences decisions on choosing Islamic mortgage financing.

However, TRA is only applicable for behaviours that are performed at will (Md Husin and Ab Rahman 2016). Meanwhile, in another study predicting online grocery buying intention, a comparison of TRA and TPB suggested that TPB included a path from subjective norm to attitude and provides the best fit in term of data and the highest proportion of variation in online grocery intention (Hansen et al. 2004). As supported in another study on the comparison of TPB and TRA by Madden et al., (1992) it was indicated that the inclusion of perceived behavioural control improves the prediction of behaviour intention and behaviour. TPB enhanced the prediction power of both behavioural intention and behaviour.

3.2.2 THEORY OF PLANNED BEHAVIOUR (TPB)

Ajzen (1991) introduced TPB to understand the motivational factors that influence the behavioural intention of individuals which in turn predict their actual behaviour. In this theory, there are three conceptual independent determinants of behavioural intention used to predict the behaviour. These are attitude, subjective norm, and perceived behavioural control. The framework for TPB according to Azjen (1991) is illustrated in Figure 3.2.

![Figure 3.2](image)

**Figure 3.2**

*Theory of planned behaviour*
Ajzen (1991) has defined behavioural intention as a central factor that can influence individual behaviour. It indicates that a strong intention of individuals will lead them to performing the behaviour. Hence, intention is presumed to represent motivational factors that affect behaviour. A study from Md Husin and Ab Rahman (2016, pp.48–54) has shown that TPB is effective in revealing Muslims’ intentions in participating in family takaful\(^\text{14}\) schemes, pointing to individual factors such as awareness, knowledge and exposure that influence intentions towards takaful participation. Meanwhile, another study (Sapingi et al. 2011) on factors that influence intention of academics to pay zakah\(^\text{15}\) showed that only attitude and perceived behaviour control significantly influences the intention to pay zakah while subjective norm is not significant in influencing the intention to pay zakah.

The first independent determinant to represent the intention is attitude toward the behaviour (Ajzen 1991). It refers to how attitude can influence individual intention to perform the behaviour. Attitude embodies the extent to which a person has a favourable or unfavourable evaluation toward the behaviour question (Ajzen and Driver 1992). There are many studies showing a significant relationship between attitude and intention (Sapingi et al. 2011); (Huda et al. 2012); (Osman et al. 2016). Hansen et al. (2004) found that attitude has a significant effect on behavioural intention. The consumers’ attitude toward online buying intention is significant to online grocery shopping. Another study from Hasbullah et al. (2016) using TPB also shows that individuals’ intention is strongly based on attitude. The result from the study indicated that a more favourable individual

\(^{14}\) Takaful is a type of insurance system devised to comply with Shariah laws, in which money is pooled and invested.

\(^{15}\) Zakah is an annual tax imposed on Muslims to aid poor people in the Muslim community. Zakah is meant to be paid in order to purify the wealth. Therefore, those Muslims who have enough wealth have to give a little amount i.e., 2.5% of your wealth to the poor and needy.
attitude towards corporate *waqf* leads to the greater possibility of the individual to contribute to corporate *waqf*.

The second predictor is subjective norm. This predictor signals perceived social pressures that influence individual intention to perform behaviour (Ajzen and Driver 1992). In other words, one’s perception about others’ expectation concerning certain behaviour can influence one’s decision either to perform or not to perform that behaviour (Huda et al. 2012, pp.276–277). A study from Mukhtar and Butt (2012, pp.113–117) indicates that subjective norms is an important antecedent of Pakistani Muslim intention to choose halal products. Another study conducted by Lin and Chen (2011) disclosed subjective norms significantly influenced intentions towards workplace dishonesty.

The third antecedent of intention in TPB is perceived behavioural control (PBC). PBC is an individual's view of whether or not he or she has all of the necessary resources and chances to carry out a specific action (Ajzen 1991). This is characterized as an individual's perception of how challenging it is to do a particular behaviour (Ajzen, 1991). In addition, Ajzen (1991) mentioned that people that have more self-control which is the ability to control individual's behaviour in way to attain specified objectives will have a greater preference to engage in the behaviour.

It indicates the stronger PBC, the stronger the individual’s intention to perform the behaviour (Yadav and Pathak 2016). Numerous studies have shown that PBC can predict the individual’s intention. A study from Paul et al. (2016) in predicting green product consumption among Indian consumers found that PBC significantly predicts purchase intention. It has been considered a good predictor of one’s intention to buy green products. Kashif and De Run (2015) have identified strong support of PBC towards
money donating intentions among Muslims to charities in Pakistan. The overall for TPB regression results achieved significant value with 51% variance in the intention to donate money.

Ajzen (1991) also stated that instead of becoming the factor of intention to perform behaviour, PBC can also be together with intention directly predict a certain behaviour. This theory has at least two possible justifications. First, even if one's intention remains constant, the effort required to bring a course of behaviour to a successful end is likely to increase as one's sense of behavioural control increases. For example, if two people have the same strong interest in learning to ski and both try, the person who is confident in his ability is more likely to succeed than the person who is unsure.

The second reason for anticipating a direct relationship between PBC and behavioural performance is that PBC is frequently employed as a predictor of actual control. Whether a measure of PBC can substitute for a measure of actual control depends on the accuracy of the perceptions.

When a person has insufficient information about the behaviour, and when requirements or available resources have changed, PBC may not be very realistic. In those circumstances, a measure of PBC may not improve behavioural prediction accuracy. PBC, on the other hand, can be used to forecast the probability of a successful behavioural attempt to an extent (Ajzen, 1985).

His study concerning five leisure activities - spending time at the beach, jogging or running, mountain climbing, boating and biking (Ajzen and Driver, 1992) found a high multiple correlation (R) ranging from 0.48 for biking to 0.73 for jogging with mean (R) of 0.60, indicating intention and PBC were statistically significant in predicting behaviours.
3.2.3 DECOMPOSED THEORY OF PLANNED BEHAVIOUR

DTPB decomposes TPB’s three basic antecedents of behavioural intention into a collection of fundamental beliefs based on the Innovation Diffusion Theory and the Technology Acceptance Model (Moons and Pelmacker, 2015). The antecedents of behavioural intention are attitude, subjective norm, and PBC. In DTPB, the antecedents are determined by the additional underlying belief structures (Taylor and Todd 1995). Additional belief structures for attitude are relative advantages, complexity, and compatibility. For subjective norm, the additional belief structure is normative influences and for PBC, Taylor and Todd (1995) added efficacy and facilitating conditions as the underlying belief structure. Taylor and Todd (1995) decomposed the belief structures into several groups so as to better understand the relationship between the antecedents of intention and the additional belief structures (Shih and Fang 2004). This process will divert the results towards more specific factors that influence the behaviour (He et al. 2018). DTPB is illustrated in Figure 3.3.

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**Figure 3.3**

*Decomposed theory of planned behaviour*
In traditional TPB, attitudes toward the behaviour are viewed as the degree to which this behaviour is seen favourably or unfavourably. Meanwhile in DTPB, the antecedents of the attitudes toward the behaviour are featured from the innovation diffusion theory: complexity, relative advantage, and compatibility.

As cited in Taylor and Todd (1995), relative advantage is related to consumer adoption behaviour and is often explicitly used in the study of computer technology adoption. It is derived from literature outlining an innovation's perceived characteristics, which refers to perceived qualities of an innovation. To what degree, the innovation can give benefits to the people can override the outcome or product from numerous factors such as economic benefits, image, enhancement, convenience, and satisfaction. Therefore, relative advantage has a positive relationship with attitude (Shih and Fang 2004). The higher relative advantage will influence attitude positively.

Meanwhile, Taylor and Todd (1995) have cited that the complexity is referred to what degree the innovation is seen to be challenging to understand, learn and operate. The technologies with less complexity and is perceived easy to use have a high potential to be acknowledged and accepted by the users (Shih and Fang 2004). Thus, complexity is anticipated to have a negative relationship with attitude (Shih and Fang 2004). Technology with less complexity will be more likely to be used by people compared to the more complex one.

Furthermore, Tsai et al. (2014) have cited that compatibility refers to the degree to which innovation is compatible with existing values, prior experiences and current requirements. It is assumed that compatibility with attitude will be positive if innovation
does not contradict with existing social norms and cultures (Shih and Fang 2004). Hence, the higher compatibility of innovation, the more likely it will be adopted.

DTPB's attitude antecedents reflect those established in the Technology Acceptance Model (TAM) (Moons and Pelmacker, 2015). The theory states that a person's attitude and behaviour intentions toward recent technology are affected by the innovation's perceived usefulness and ease of use. In DTPB, perceived ease of use is comparable to perceived complexity, and perceived usefulness is comparable to perceived relative advantage.

Also, in traditional TPB, subjective norm is "a person's perspective of important people (reference groups) expectations about a given behaviour" (Ajzen, 1991). The social pressure or social influence received regarding behaviour intention is called "compliance impact" (Moons and Pelmacker, 2015). In DTPB, the influence of subjective norm is decomposed into two main reference groups, namely, mass media and peers, whose impact may differ (Moons and Pelmacker, 2015). When key individuals in their lives or influential reference groups such as the media tell them they should do something, they opted to do it.

For PBC, Taylor and Todd (1995) used Ajzen's model which means a person's judgement of how easy or difficult it would be to carry out the behaviour. This is influenced not only by one's perception of one's own abilities, but also by the eventual constraints or facilitators in the context of the decision (Ajzen 1991). Hence, in DTPB, PBC according to Taylor and Todd (1995) incorporates efficacy and facilitating conditions. The first component, efficacy, refers to a situation where the individual is confident he has the skills to behave successfully in certain conditions (Taylor and Todd, 1995; Shih and Fang,
The higher the efficacy, the greater is PBC (Hsu et al. 2006). The second component is ‘facilitating conditions.’ Facilitating conditions exist when there is a belief that appropriate resources are available to perform the behaviour (Triandis and Harry 1979).

**3.2.4 THEORY OF INTERPERSONAL BEHAVIOUR (TIB)**

TIB, TPB and TRA are consumer behaviour theories used to examine the factor that predict intention to perform the behaviour (Bagozzi 2000; Gagnon et al. 2003; Md Husin and Ab Rahman 2016). In TRA, Ajzen and Fishbein (1980) believed that the act of behaviour must be in line with intention. The variables to form the intention are subjective norm and attitude (Fishbein and Ajzen 2010). Subsequently, much research found that the prediction of behaviour shall be accurately determined by the unforced condition, which means the person has control over the behaviour and performs it without coercion (Shahar et al. 2014).

Therefore, Ajzen (1991) has added PBC in TRA to develop TPB. Nonetheless, Triandis (1979) found that behaviour can also be influenced by other factors. TIB introduces more detailed interpersonal factors that represent the value of individual difference in explaining behaviour (Triandis and Harry 1979). TIB has additional antecedents of intention and behaviour such as emotional factors, habit and different sources of social influence (Moody and Siponen 2013). The connection of variables in this theory is illustrated in Figure 3.4.
Figure 3.4

*Conceptual theory of interpersonal behaviour*

According to Triandis (1979), behaviour is determined by habit, facilitating conditions and intention. Habit is a regular behaviour pattern performed by an individual (Verplanken and Orbell 2003). The more repetitive the behaviour, the more likely it becomes habitual. According to a study by Pee et al. (2008), habit has a significant relationship with behaviour. It showed that the higher frequency of employees’ use of the Internet for non-work-related computing (NWRC) in the workplace influenced the NWRC behaviour. One of the limitations in this study is the questionnaire was self-reported. Since the nature of NWRC behaviour is illegal, the respondents may have been dishonest in reporting the extent of their NWRC. Therefore, Pee et al. (2008) concluded the results in this study have self-presentation bias.

Facilitating conditions refers to situational limitations that prevent the person from performing the behaviour (Moody and Siponen 2013). Although the person has done the behaviour repeatedly as a habit, if the condition is constrained so as not to be possible, the person cannot perform the behaviour. Moody and Siponen (2013) in their research found that facilitating conditions which is having ready access to the Internet at work is not related to the personal use of the Internet at work. Thus, the relationship of the behaviour with intention and behaviour is also not significant.
Another factor that influences behaviour is intention (Man and Cheung 2001). Intention is determined by three variables: social factors, affect, and attitude. Social factors are determined by social norm, roles and self-conceptualisation (Moody and Siponen 2013). Social norms refer to the expectation or assumption and pressure from the environment and motivates the person to behave in positively or negatively (Mukhtar and Mohsin Butt 2012). The individual is expected to act in a way that is deemed proper and relevant (Gagnon et al. 2003). Self-conceptualisation is the interpretation by a person of their own internal aims and values, which is then related to the appropriate behaviour that matches those aims and values (Gagnon et al. 2003). Research from Moody and Siponen (2013) showed that all the antecedents of social factors: social norm, organisational role and self-conceptualisation were significant predictors of the social factors influencing the use of the Internet at work for personal reasons. The most significant predictors were self-conceptualisation regarding personal use of the Internet with $\beta = 0.568$ followed by social norm ($\beta = 0.301$) and organisational role ($\beta = 0.229$). In TPB, social norm has been shown to influence intention and behaviour (Lin and Chen 2011; Huda et al. 2012; Mukhtar and Mohsin Butt 2012). However, the research from Moody and Siponen (2013) highlights the relevance of sources of social influences from beyond the norm of the group, which are roles and self-concepts.

In considering intention in TIB, affect is a factor that draws attention to the emotional response from the performance of particular behaviour (Pee et al. 2008). It shows how emotional responses can influence behaviour (Man and Cheung 2001). Attitude, the third antecedent in TIB, is formed by belief and evaluation. Belief is something that a person internally believes to be true and also believes has consequences for behaviour (Shahar
et al. 2014). Evaluation is judgement towards the belief whether positive or negative when forming the attitude (Moody and Siponen 2013).

Emotions, social factors (such as subjective norms in TRA) and habits are highlighted as the primary components that influence an intention in TIB model (Man and Cheung 2001; Pee et al. 2008; Moody and Siponen 2013; Shahar et al. 2014). In TIB, a person's behaviour can be examined on three levels.

According to Misbah et al. (2015), a person's personality characteristics as well as their past experiences influence their personal ideas, attitudes, and social circumstances which in turn influence their behaviour on the first level. When it comes to intentions to engage in a certain behaviour, the second level addresses the effects of emotions, cognition, social factors, and personal normative beliefs. In the third level, the likelihood of engaging in a certain behaviour is predicted by a combination of behavioural intentions, environmental factors, and past experience.

3.2.5 ISLAMIC THEORY OF CONSUMER BEHAVIOUR

The Islamic theory of consumer behaviour was proposed by Amin et al. (2014a) to clarify the factors that influenced the Islamic mortgage industry in Malaysia. The development of the Islamic theory of consumer behaviour was motivated by the necessity for a theory regarding Islamic consumer behaviour that put greater emphasis on religion alongside an individual's worldly investments (Amin et al., 2014). The framework for the theory of Islamic consumer behaviour was developed to comprehend the thoughts, feelings, and actions of consumers towards halal commodities and services (Amin et al., 2014).
There are three main assumptions established for the Islamic theory of consumer behaviour. Firstly, this theory captures Muslim and non-Muslim customers’ involvement in Islamic banking and finance. Secondly, this theory is underpinned by the *Maqasid Shariah*\(^\text{16}\) which involves education, welfare, and Islamic law. Finally, the third assumption is a desire for moderation in one’s spending (which means a person spends their money and wealth according to their necessities to sustain their living whilst any extra from the income can be channelled to charity activities in order to get rewards from Allah, the All Mighty such as *sadaqah*\(^\text{17}\), and *waqf*).

Amin et al.’s (2014) study sets out several variables to be evaluated, namely, religious satisfaction, willingness to consider applying for Islamic mortgage, education, justice, and welfare. The figure for research model as shown in **Figure 3.5**.

![Figure 3.5](image)

**Figure 3.5**  
*Conceptual Islamic theory of consumer behaviour*

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\(^{16}\) Maqasid *shariah* are from Arabic words. *Maqasid* which refers to an intent, goal, purpose, objective, principle and *shariah* means Islamic law. *Maqasid al-shariah* can be understood as the objective of Islamic rulings.

\(^{17}\) *Sadaqah* means voluntary charity or benevolence.
The result of the study indicated that education and religious satisfaction are the factors that determine the Islamic home financing preferences, where the religious satisfaction factor was both a moderator and mediator for the other variables.

The application of the Islamic theory of consumer behaviour has shown the existence of a relationship between *Maqasid Shariah* index and religious satisfaction, yet the suitability of these two components in other contexts of Islamic banking are still uncertain. A second limitation noted by Amin et al. (2014) is that there is no significant influence of justice and welfare upon willingness in the context of their study.

### 3.2.6 JUSTIFICATION OF THEORY OF PLANNED BEHAVIOUR

For this study, the researcher will be using TPB to measure the determinants of cash *waqf* giving behaviour of actual donors in Malaysia. From a theoretical perspective, a significant amount of research has based itself upon TPB to determine the giving behaviour pattern among respondents (Giles and Cairns 1995; Warbuton and Terry 2000; Joanne R. and Andréè 2009; Niswah et al. 2019; Kazaure et al. 2020). This supports the use of TPB as a valid and relevant basis for analysing cash *waqf* giving behaviour (Sapingi et al. 2011; Huda et al. 2012; Awang et al. 2015; Kashif and De Run 2015; Hasbullah et al. 2016; Md Husin and Ab Rahman 2016; Osman et al. 2016; Osman and Muhammed 2017).

In addition, theoretically, the assumptions of complete volitional control limit TRA’s ability to address behaviours that are difficult to execute (Ajzen 2020). On the other hand, TPB’s incorporation of PBC improves its ability to determine behavioural intentions, indicating its advantage over TRA in determining the target behaviour (Madden et al. 1992). TPB highlights that the quantity of control a person has over a behaviour increases
the probability that the behaviour will be performed. It is because increasing control over a behaviour has been shown to promote behaviours to the extent that the individual possesses that level of control (Ajzen 2020). In addition, whilst intention has an effect on behaviour finding (Giles and Cairns 1995; Joanne R. and Andreè 2009; Osman 2016; Amin 2017), studies have shown an individual's ability to control his or her behaviour can reduce the impact of the intention on the behaviour such that intentions are likely to be followed by an actual performance of the behaviour (Ajzen 1991). That is relevant to this research, as the nature of waqf is charity that a person does willingly and through this behaviour, the individual is worshipping Allah in the hopes of gaining blessings and rewards from Him (Osman 2016).

Moreover, TPB is chosen compared to DTPB due to the adaptability of TPB to this study. Many research in different disciplines used DTPB and most of the results indicated DTPB showed adequate explanation in predicting behavioural intention (Taylor and Todd 1995; Shih and Fang 2004; Tsai et al. 2014; He et al. 2018). However, most of the previous research that applied DTPB are in regards to the adoption of new technology such as the Adoption of a Transactional EGovernment System (Rana et al. 2015), a mobile banking adoption (Irshaidat and Khasawneh 2017), usage of electric car (Moons and De Pelsmacker 2015), digital informal learning (Tao He 2020) and E-Government acceptance (Nugroho et al. 2022). Therefore, the current cash waqf study is applying TPB as a research model because the theory is more compatible and dependable to conduct this type of research.

Furthermore, as compared to TIB, Triandis (1979) includes the aspects of habits, facilitating situations, and affect. There are three distinctions between TPB and TIB. Firstly, TIB considers habits and facilitating conditions as mediating variables between
intention and behaviour, whereas Fishbein emphasises that behaviour is a direct result of intentions (Robinson 2010). Second, TIB considers roles, self-image, and interpersonal agreements, whereas the Fishbein model does not. According to Fishbein, the impact of the aforementioned factors will be felt in the individual's attitude toward the behaviour (Robinson 2010).

Taherdoost (2018) has conducted a study to ascertain the overview of theories and models related to user adoption of technology. From the study, TIB does not provide a straightforward technique for the operational definition of the variables and the researcher is expected to figure it out on their own (Taherdoost 2018). Also, the most significant drawback of TIB is its complexity and lack of parsimony (Taherdoost 2018).

Meanwhile, in regards to the Islamic Theory of Consumer Behaviour, the theory is limited to Islamic banking products. Second, the theory is still in its infancy, which inevitably leads to concerns about its parsimony and applicability to various contexts (Amin 2019). Hence, this theory is not applicable to this study when compared to TPB.

There are also various other characteristics associated with TPB that may be useful in helping to understand why it is so commonly used as a model for predicting and changing behaviour (Ajzen 2020). First, unlike other theories in the social and behavioural sciences, which often focuses on attempting to explain various phenomena, it is concerned with the causes of behaviour and can be applied to any behaviour of interest to the researcher. Secondly, TPB is characterised by a set of well-established methodological tools that are ready for use in order to gain accurate assessments of its theoretical components. Thirdly, the theory provides a clear structural model, which serves as a conceptual framework for understanding the factors that influence the
behaviour in question and which can be empirically tested by means of multiple regressions or structural equation modelling. Finally, the theory has received a great deal of academic support and validation in a vast number of empirical studies (Fishbein and Ajzen, 2010).

3.3 RESEARCH MODEL AND HYPOTHESIS DEVELOPMENT

This research is uses TPB (Ajzen 1991) as a model to conduct an empirical study. Alongside TPB, an additional three variables namely institutional effectiveness, trust and Islamic altruism is adopted to strengthen and further complement this study’s objectives. Attitude is also included as a mediator to determine whether it mediates the relationship between institutional effectiveness, trust, and Islamic altruism toward the cash waqf giving behaviour. The posited relationships between these variables, discussed in more detail below, are shown in Figure 3.6.

As already discussed, TPB has three variables namely attitude, subjective norm, and PBC. The variables are linked with behavioural intention. It is submitted that the intention to actual giving behaviour will directly influence actual giving behaviour itself. There are numerous studies in various fields that have used this theory to conduct empirical analysis and achieve their objectives (Sapingi et al. 2011; Huda et al. 2012; Hasbullah et al. 2016; Md Husin and Ab Rahman 2016; Osman 2016).

In this study, the researcher has decided to identify the relationship of the antecedents directly to the individual’s behaviour without going through intention as shown in Figure 3.6. As the data in this study is to be collected from respondents who are actual cash waqf donors, it is unnecessary to add intention to perform behaviour and the actual behaviour together in the research model. According to Ajzen (1991), intentions are predictions
about how you will act in the future; actual behaviour, on the other hand, depicts what has occurred in the past. Hence, in the current model, given the population being studied, there is no need to include an indication path of intentions.

The importance of this study is to answer research questions concerning the factors that influence cash *waqf* donors in Malaysia in making contributions. The research model is illustrated in Figure 3.6.

![Figure 3.6](image)

**Figure 3.6**

*Research model*

Institutional effectiveness, trust, and Islamic altruism were also incorporated into this study to help better understand the factors that influence cash *waqf* giving behaviour. Firstly, institutional effectiveness is included in this study to determine the effectiveness of *waqf* institutions from the perspective of donors to strengthen *waqf* institutions' performance. Donors' opinions on the effectiveness of the management of *waqf* institutions, promotions, and marketing also demonstrate their faith in the *waqf*
institutions’ ability to distribute cash *waqf* funds in ways that are not in violation of Shariah law.

Also, this study has added trust as one of the key factors that influences behaviour. Trust in an organisation or institution can be built through public perception of its integrity, credibility, benevolence, and effectiveness in managing relevant activities (Xie Peng 2009). This study included a trust variable to demonstrate the donor’s trust in the *waqf* institution, which is linked to the donor’s anticipation to donate more in the future and to form a long-term connection with the institution because of faith that has been built with the institution.

In this study, Islamic altruism is also included as an additional variable. The altruistic principle in this study is compared with Islamic altruistic principles as Islam teaches its people to always help people in need. Islamic teachings highlight the importance of compassion for others, particularly the helpless and poor. In response to the approach, this study will analyse the significance of Islamic components that inspire donors to perform cash *waqf*.

Subsequently, attitude is examined as a mediator in an attempt to understand how and why there is association between attitude towards cash *waqf* giving behaviour and actual cash *waqf* giving behaviour. Mediation is assumed to happen when an independent variable engages a mediator, which then affects the dependent variable (MacKinnon, Warsi, and Dwyer, 1995). In this regard, it is expected that one's attitude toward cash *waqf* giving behaviour will serve as a mediator between institutional effectiveness, trust, and Islamic altruism to cash *waqf* giving behaviour. Incorporating attitude as a mediator in the current situation gives this research a fresh viewpoint, as well as better
understanding of the TPB model. Sections 3.3.5, 3.3.6, 3.3.7, and 3.3.8 go through these variables in greater depth.

### 3.3.1 CASH WAQF GIVING BEHAVIOUR

This current study attempts to relate anecdote-based giving behaviour with cash waqf-based giving behaviour (providing cash to a waqf institution with the intent of making a charitable donation).

The tradition of giving behaviour is a common feature in Muslim societies (Awaliah Kasri Rahmatina 2013). Subsequently, this behaviour is an important element of Islamic teachings as stated in many verses from the Quran and the prophet tradition, which reinforce the importance of charity in Muslim-majority countries (Al-Qardawi 2000).

Islam encourages Muslims to donate a portion of their money to charitable causes, which is known as waqf. Waqf is a type of donation that Islam promotes for the good of the Muslim community. The necessity of contributing to waqf is reinforced in the Quran and hadith. For example, the Holy Quran reminds us that wealth does not belong solely to one individual entirely, as others have rights to it as well. One of the verses in the Quran that talks about this is:

“And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).”

(Az-Zariyat: 19)

The verse explained that the people did not consider whatever Allah has given them, however small or large, was solely theirs and their children's right. They held the
impression that a portion of their wealth was subjected to the rights of others and thus, should be shared with the needy.

Prior studies regarding cash *waqf* in Malaysia have been conducted from various approaches. For example, Aziz et al. (2015) have compared the proposal for the establishment of Islamic financial institutions for financing education in Malaysia. Meanwhile, Mohd Mokhtar et al. (2015) researched the operation of cash *waqf* in Malaysia and its limitations. The study is related to the Islamic banking institution, Bank Muamalat Malaysia Berhad (BMMB) that manages cash *waqf* together with the *waqf* institution from Selangor, Perbadanan *Waqf* Selangor (PWS). The findings also point to limitations in the operations of cash *waqf*. Some of the studies have conducted empirical studies about the factors that influence people’s intention to contribute to cash *waqf* and also the awareness level of cash *waqf* in Malaysia (Osman et al. 2012b; Osman et al. 2014a; Adeyemi 2016; Osman and Muhammed 2017). However, these studies do not adequately represent Malaysia as their respondents are not comprehensive but are focused from a specific area or specific workplace only.

This present research will focus on the determinants of cash *waqf* giving behaviour in Malaysia where the respondents are from the states of Selangor, Perak, Negeri Sembilan and Pahang. All these states are represent parts of Peninsular Malaysia from the west coast, north, east coast and south. Additionally, the respondents are also categorized as actual donors that comply with the conditions for answering the questionnaire.

### 3.3.2 Attitude Towards Cash *Waqf* Giving Behaviour

Attitude refers to the degree to which a person has a favourable or unfavourable opinion of the behaviour in question (Ajzen 1991). In other words, attitude evaluates a
person’s belief in the effects of engaging in a particular behaviour (Goh and Sandhu 2014). Previous studies have found a positive relationship between attitude and behaviour (Quine and Rubin 1997; Yang 2012; Frymier and Nadler 2017). Most of the studies have found a significant relationship between attitude and behavioural intention which in turn has a positive relationship with behaviour (Ajzen and Fishbein 2014). George (2004) also found that there is a significant relationship between positive attitude towards Internet purchasing and online purchasing behaviour.

Also, a study from Yeo and Gold (2014) indicated a positive and significant relationship between knowledge sharing attitude and knowledge sharing behaviour. Osman (2016) also found that there is a significant relationship between attitude and cash *waqf* giving behaviour in Selangor.

Given the above, the current study will examine if a positive attitude is accompanied by positive behaviour when it comes to cash *waqf* giving behaviour. The suggestion is that a positive attitude indicates positive donor perception towards a *waqf* institution which in turn, encourages them to contribute to cash *waqf* (Osman 2016). Therefore, the following hypothesis for this study is proposed.

**H1: There is a significant relationship between attitude and cash *waqf* giving behaviour**

### 3.3.3 SUBJECTIVE NORM

The term "subjective norm" refers to the way people think about themselves. Ajzen (1991) defined subjective norm as “the perceived social pressure to perform or not to perform the behaviour.” In reviewing the literature on subjective norms as one of the
antecedents in TPB, it has been proven that there is a significant relationship with intention, leading to a significant relationship with actual behaviour (Hansen et al. 2004; Md Husin and Ab Rahman 2016; Osman and Muhammed 2017). A direct relationship to behaviour has been investigated by George (2004) who found that there is a negative relationship between subjective norm and behaviour. In this current study, the researcher assesses the inconsistent results from previous research. By referring to this relationship in this research, subjective norm is evaluated as whether an individual is willing to comply with social pressures in order to perform cash *waqf* giving behaviour. Hence, the hypothesis would be as follows:

H2: There is a significant relationship between subjective norm and cash *waqf* giving behaviour

3.3.4 PERCEIVED BEHAVIOURAL CONTROL (PBC)

According to Ajzen (1991), PBC is influenced by an individual's possession of the opportunities and resources needed to engage in the behaviour. It indicates an individual's ability to control whether to engage in a particular behaviour (So and Bolloju 2005). Based on TPB, when two people have the same intention to do something, the one who has greater belief in his or her capabilities, or PBC, is more likely to do it (Ajzen 1991).

Previous research applying TPB has found positive and significant results for the relationship between PBC and actual behaviour. The studies were conducted in various contexts, including leisure choices, cash *waqf* giving behaviour, Internet purchasing behaviour, knowledge donation behaviour, Islamic finance preference and *hibah* giving
behaviour (Ajzen and Driver 1992; Meng et al. 2007; Mohd Said 2016; Osman 2016; Amin 2017).

In terms of cash *waqf* giving behaviour for this present study, if a person feels self-assured about donating cash *waqf*, he or she should feel good about his or her behavioural control over making a cash *waqf* donation (George 2004). The more in control a person feels about contributing to cash *waqf*, the more likely he or she is to do so.

Thus, the hypothesis proposed for this study is:

**H3: There is a significant relationship between perceived behavioural control and cash *waqf* giving behaviour**

### 3.3.5 Institutional Effectiveness

According to Cameron (1985), effectiveness is a mental abstraction which means the concept is nonspecific and is not concrete. It is basically a sense-making instrument used to interpret that effectiveness cannot be located, counted, or observed (Cameron 1985).

When it comes to institutional effectiveness, Cameron (1985) argues that there are no clear guidelines for judging what is and is not effective. As a result, an adequate but never sufficient number of indicators for the effectiveness construct can be determined (Cameron 1985). Meanwhile, Bartuševičienė and Šakalytė (2013) characterized effectiveness as being regularly associated with efficiency. The effectiveness of an institution is regularly evaluated based on how efficiently the system performs any tasks (Divleli and Ergun 2015).
Effectiveness-related studies are widely conducted in diverse types of research fields. Middlehurst and Gordon (1995) conducted a study on the factors that contribute to the quality enhancement of institutional effectiveness in higher education. The authors emphasized that leadership and quality are the most crucial factors for boosting institutional effectiveness. It is argued that leadership is crucial in the context of effectiveness because it provides a vision and understanding of what is feasible, a plan for getting there, and a method of attaining individual and group commitment to the quality goals of continuous improvement (Middlehurst and Gordon 1995).

Another study on effectiveness focused on organizational effectiveness (Koys 2001). This study assessed whether profitability and customer satisfaction were influenced by employee satisfaction, organizational citizenship behaviour and employee turnover. The results showed that all the indicators which are human resource outcomes influence organizational effectiveness except for employee turnover. Specifically, they point toward organizational ‘citizenship behaviour’ influencing profitability and employee satisfaction influencing customer satisfaction.

Previous literature from Stead et al. (2007) and Price (2001) is related to social marketing effectiveness. Their studies have shown evidence of a significant relationship between effectiveness and changes in of behaviour. Stead et al. (2007) found that social marketing can effectively influence individual voluntary behaviour in relation to the intake of alcohol, tobacco, illicit drugs and physical activity. The study by Price (2001) also revealed the effectiveness of social marketing related to the promotion of the use of condoms among poor and vulnerable groups encouraged a healthy sexual lifestyle.
In 2017, Arshad and Mohd Zain (2017) conducted a study to measure the performance of *waqf* institutions in Malaysia. From the study, the authors emphasised the importance of *waqf* institutions’ performance measurement to evaluate whether they have managed the institution successfully and efficiently. As the *waqf* institutions are non-profit and religious entities, they should also focus on their mission in administering entrusted *waqf* assets for the social and economic development of society efficiently (Arshad and Mohd Zain 2017). Therefore, some of the performance assessment viewpoints explored in the study are financial ratios (e.g., programme efficiency, cash availability, return of investment, fundraising efficiency, etc.), input into the organisation (the operation's resources e.g., receiving *waqf* in the form of cash, property, or assets from the donors), and output produced by the organisation using the input and outcome generated from the organisation's operations.

Thus, it has also been found that effectiveness can also improve *waqf* institutions’ reputation in order to be able to secure the trust of donors in maintaining a long term relationship between donors and *waqf* institutions (Anderson and Weitz 1989). For this current study, institutional effectiveness will be considered in relation to *waqf* institutions to assess its influence on cash *waqf* giving behaviour among donors. The institutional effectiveness indicators will look at the views of donors regarding the promotions that have been carried out by *waqf* institutions as well as their views on the role of *waqf* institutions in using the money that has been donated in accordance with Shariah law.

Thus, as an outcome, the following hypothesis will be tested in this research:

**H4:** There is a significant relationship between institutional effectiveness and cash *waqf* giving behaviour.
3.3.6 TRUST

Trust is very important in building a successful organization with an efficient and effective system (Gibb 1978). Not only that, trust is clearly a crucial component in human relationships (Deutch 1958). From a social psychology perspective, Blomqvist (1997) cites Deutch’s (1958) argument that the concept of trust is associated with a person's expectations or dependence on persons that he or she trusts. Behaviour changes in accordance with expectations, with more negative outcomes for those who believe their expectations will not be fulfilled, and with more positive results for those who believe their expectations will be confirmed.

Rotter (1967) developed the notion of interpersonal trust as an expectation held by an individual or a group that the words, promises, verbal or written statements of another individual or group can be depended upon. The results of empirical investigation on interpersonal trust showed that trust is a generalised expectancy that others' words may be trusted, and it ranks as one of the most influential variables in the efficiency of social organisation when people put their faith in each other (Rotter 1967).

Blomqvist (1997) has also cited the definition of trust from another psychologist and clinician, Jack R. Gibb (1978). Gibb (1978) defined trust as a central variable between the processes of interaction. Gibb argues that trust is responsible for maintaining the overall effectiveness of systems. Trust, or the ability to have faith in another person, is an inherent sense which people simply possess without thinking about it (Gibb 1978).

On the other hand, from a philosophical perspective, trust can take on a variety of shapes and is presented in three different manners: it may be felt but never requested and unwanted, or is something to which the person trusts is completely unaware of (Baier
1986). A question may be, is it more likely that a person meets an acquaintance randomly, or do they have a long-term relationship with that person? Additionally, trust may be absolute and unreciprocated, such as faith in God. Hertzberg (1988) says that trusting another means having a trusting attitude towards the other person, but he does not clarify where this trust originates. As it may be concluded after judgement, trust may be based upon on several factors. Trusting someone is never a reasonable option when you do not have grounds on which to base your trust.

At the outset, it might be argued that historically, economists have shown much less attention to the function of trust in market transactions (Lorenz 2000). According to Lorenz (2000), informing or relying on others for assistance when in a position of weakness is trusting behaviour, as it requires opening oneself up without having complete control over the other person's behaviour. In doing so, subjects are exposed to the fear of being deceived if the trust is abused. Meanwhile, in order to explain trust, Sako (1992) suggests that it can be defined as a feeling of expectation that is held by one ally about another. He claims that this feeling of expectation can be distinguished from confidence because it involves a belief that the other party will behave in a predictable and mutually acceptable manner.

Hence, since trust is an act of willingness to rely on an exchange with a partner in whom one has confidence (Moorman et al. 1993), research relating trust as a factor influencing behaviour has been conducted widely in different study areas (Rotter 1967; Lorenz 2000). Meng et al. (2007) undertook research in the use of computers to find out the relationship between trust and behaviour. The empirical results indicated that identification-based trust is significantly affected by knowledge sharing behaviours between the virtual
communities. The identification-based trust had the strongest emotional element between the virtual communities as they have similar interests, goals and objectives, and believed that they will do similar things in a similar situation (Meng et al. 2007). Mukherjee and Nath (2003) also found a significant relationship between trust and behaviour in their online banking study. The results indicated that the lack of trust could have a negative impact on customers' feelings of commitment to banks and their desire to do online transactions.

Sargeant and Woodliffe (2007) used theoretical ideas about trust to test whether trust is a predictor of donor commitment in the charity environment, and the results show that trust indeed has a positive connection with donor commitment. The study indicated that gains in donors' trust in a charity institution led to more donations in the long-term and a rise in the number of donors (Sargeant and Lee 2004). A study from Sargeant et al. (2006) has also indicated that trust seems to be strongly affected by how well the charity performs and how well it communicates, but not by how quickly it responds. In addition, the findings of this study show that emotional utility and familial utility are of equal value to trust in fostering commitment. For a charity organisation, donors have a stronger and deeper connection when contributing makes them feel good about themselves. Moreover, when there is a family connection to the cause, it positively impacts their relationship with the charitable organisations.

All of these studies indicate the importance of trust in having a positive impact on stakeholder commitment. They also reveal that trust is a key factor for the effectiveness and development of an organisation. As a result, this study conducts empirical research on the cash waqf giving behaviour of actual donors to discover whether trust influences
the donors' desire to donate. This study will therefore examine the hypothesis mentioned below.

H5: There is a significant relationship between trust and cash *waqf* giving behaviour.

### 3.3.7 ISLAMIC ALTRUISM

Altruism is commonly referred to as the selflessness principle, which is defined as the degree to which a person always considers the welfare and happiness of others, does not put him or herself first and is more willing to give time or put in effort to help (Kelly and Walsh 2015). This definition is also viewed as a behavioural character which is the willingness to do something without being forced or feeling obligated (Rizal and Amin 2016).

Other scholars interpret altruism as a personal value that concerns the welfare of society and others (Teng et al. 2012). Altruism is therefore, a factor that determines the individual behaviour (Fatoki 2020) and plays a role as a motivational factor that effectively influences an individual to perform a certain behaviour (Teng et al. 2012).

A study on the relationship between altruism and behaviour by Theurer and Wister (2010) measures the predictors of well-being (perceived happiness and life satisfaction) among older Canadians, those predictors being altruistic behaviour (volunteering) and social capital (the sense of belonging to one’s community, trust of their neighbours and group activities). The results, by including the demographic factors and health status, showed that altruistic behaviour has a significant relationship with well-being, and in particular,
that volunteering influences the perceived happiness and life satisfaction of elderly Canadians.

Findings from Ojea and Loureiro (2006) also indicated a significant relationship between altruism and behaviour. The study found that altruism has a significant influence on willingness to pay (WTP) for wildlife. The result points out that the respondents were driven by pro-environmental attitudes and resulted in a willingness to pay for the Common Murre Restoration Program in Galicia. This result is supported by a study from Ojedokun (2011) that revealed there is a significant positive relationship between altruism and responsible environmental behaviour.

Morgan and Miller (2002) has revealed the positive relationship between altruism and the holding of an organ donors’ card. Those who had an organ donors’ card scored higher in altruism than those who did not. The results showed that those who signed the organ donor card tend to have ample knowledge, a more positive attitude, scored higher in altruism and had more support for organ donation.

This research did show, however, that when altruism is the only item studied, it is weakly associated with willingness in organ donation because of biased issues among other items associated with the social desirability response. Similarly, a study was carried out by Purewal and Van den Akker (2006) to investigate if altruism or the willingness to give oocytes was a factor in the decision to donate oocytes in British Asian and Caucasian populations. It ultimately showed that altruism was not the main factor to donate. The most important factor that influences people to donate the oocytes was thought to be family background or ethnicity as most of the Asian subjects who practised religion were
categorized in the non-donor group while Caucasians less likely to practise religion were more likely to be in the donor group.

In this current study, the proposed construct of Islamic altruism works to explain the altruistic value of Islamic teachings because there are similarities in which Islam also teaches its people to always help others who are in distress (Rizal and Amin 2016). Islamic teachings give prominence to the value of compassion to others specifically helpless and needy people. In this respect, in Islam, one of the notions of altruism is the value of *ihsan*\(^\text{18}\). The value of *ihsan* means goodness or kindness to both parents, orphans, the needy, neighbours, and to the unkind as well as kindness in speech (Ab Wahab and Ismail 2019). The effect of *ihsan*\(^\text{18}\) in individual morality is linked with the attribute of *ihsan*\(^\text{18}\) which are the attributes of sincerity in the commitment to the orders of God, attributes of submissiveness to God and attributes of loving for the sake of God (Kadhim et al. 2017). Thus, from this linkage, it means one of the effects of *ihsan*\(^\text{18}\) on individual morality is making the individual show kindness and be good towards others. The connection between *ihsan*\(^\text{18}\) and Islamic altruism delivers evidence to suggest that Islamic altruism is a religious factor that leads an individual to perform behaviours. Several verses in the Quran support the connection between Islamic altruism and one’s sense of religiosity:

> “Hast thou observed him who believeth religion? That is he who repelleth the orphan and urgeth not the feeding of the needy. Ah, woe unto worshippers who are heedless of their prayer, who would be seen (at worship) yet refuse small kindesses!”

\(^{18}\) *Ihsan* is an Arabic word. The Arabic dictionary defines *ihsan* as charity, philanthropy, beneficence, almsgiving, and performance of good works, perfection, and excellence.
“Nay, but ye (for your part) honour not the orphan and urge not on the feeding of the poor and ye devour heritages with devouring greed. And love wealth with abounding love.”

Both of the verses are told revolve around human relations. These verses tell us about the attitude of people who take offense against human beings where the story of person who denies the religion of God, oppresses the weak namely orphans without fear, rejects them violently with anger and oppression, withholds their rights, does not encourage others to help the poor and people who are greedy with wealth. It shows how God reminds us not to be unjust to the weak. Then, it is mentioned about the offense against Allah (about prayer) and finally, back to the offense against human beings. This repetition shows that the offense against human beings and the offense against the God are closely related. Therefore, individuals should be mindful and not distinguish them by choosing which one should be emphasized. This serves as a reminder to always respect others, take care and help the needy with sincerity and not to repeat the attitude as mentioned in the verses that may cause the wrath of Allah.

From these examples, it is proven that Islam encourages and acknowledges the act of benevolence and compassion towards each other as noble and that the person will obtain great rewards from Allah S.W.T in the world and hereafter (Al-Qardawi 1981; Khan 1984). These concepts capture the notion of altruistic behaviour. Furthermore, the act of endowment is the greatest act to get closer to Allah regardless of the type of waqf as it is beneficial to the society especially the poor (Baqutayan et al. 2018).
A study by Nisa and Khotimah (2019) showed positive association between religiousness and altruistic behaviour in an Islamic boarding school in Indonesia called Hidayatul Hikmah. It has also been shown that the component that encourages individuals to assist others is not the strength of religious practice itself, but rather, it is a result of religious teachings on placing priority on assisting the needy (Sarwono 1999).

This study therefore, attempts to discover if Islamic altruism is a relevant factor that will impact the donor's decisions to execute cash *waqf* giving. Based on the above assumptions, the following hypothesis is proposed.

**Hypothesis 6: There is positive relationship between Islamic altruism and cash *waqf* giving behaviour.**

### 3.3.8 ATTITUDE AS A MEDIATOR

Ajzen and Fishben (1980) suggest that in the relationship between attitude and behaviour, the researcher should specify the determinants of specific actions as attitudes towards behaviour and behavioural intention. Ajzen and Fishben (1980) also proposed that the intention towards behaviour is reflected by the attitude towards behaviour. Recent evidence has shown that the intention of cash *waqf* giving behaviour is influenced by attitude (Osman 2016). The evidence of the research reveals that the peoples’ intention towards behaviour is predicted by their attitude towards it (Sapingi et al. 2011; Huda et al. 2012; Md Husin and Ab Rahman 2016; Osman et al. 2016). As an extension to this relationship, in this study, attitude is examined to consider whether it influences cash *waqf* giving behaviour directly by involving study participants who are actual cash *waqf* donors. A positive relationship between attitude and the actual behaviour has been found in other literature (George 2004; Yang et al. 2007).
In addition, in this study, attitude is examined as a mediator in order to extend the understanding of how and why there is a perceived relationship between the attitude of cash *waqf* giving behaviour and the actual behaviour of cash *waqf* donation. It is proposed that mediation will occur when an independent variable triggers a mediator, which then affects a dependent variable (MacKinnon et al. 1995). Previous studies stressed that the attitude towards cash *waqf* giving behaviour is one of the predictors of the intention to donate to a cash *waqf* fund. In this regard, the attitude towards cash *waqf* giving behaviour is anticipated to be a mediator when institutional effectiveness, trust and Islamic altruism affect the actual behaviour of cash *waqf* donation. Integration of attitude as a mediator in the current setting provides a new perspective in this area of research, as well as more thorough interpretation of the TPB model.

There is evidence from previous studies indicating a significant relationship of effectiveness, trust, and Islamic altruism with attitude. A study from Mueller (2011) has found independent variables that represent effectiveness have a significant relationship towards attitude. Another study on customers’ trust in an Internet store by Jarvenpa et al. (2000) revealed that a more favourable attitude towards shopping at a store is generated when customers’ trust toward the Internet store is high. This is supported by Suh and Han (2003), who found that trust has a positive impact on a customer’s attitude in using e-commerce for trade transactions. Also, from an altruism perspective, a study by Ojea and Loureiro (2006) found that altruism has a significant impact on the willingness to pay (WTP) for wildlife, which represented the act of altruism. From an Islamic viewpoint, there is a positive relationship between religiousness and altruism behaviour (Nisa and Khotimah 2019).
Meanwhile, some studies have examined the indirect effect of effectiveness, trust and Islamic altruism on behaviour (Suh and Han 2003; George 2004; Emekci 2018; Sayuti M. and Amin 2019). With respect to effectiveness, a study from Emekci (2018) has provided evidence which revealed that there are strong relationships between how effective people believe their consumption to be and their attitude towards green buying behaviour which in turn influences their green buying behaviour. Consequently, Das et al. (2008) found fund raising messages effective in engendering people to donate to charity funds. In this context, the effect of the characteristics of a message such as evidence and goal attainment increased the perceived value of the charity’s goal. Thus, the message effectively persuaded the receiver to believe that the charity addressed a worthy cause. The result shows that empirically, attitudes toward the charity message, in turn, encouraged behaviour to donate to a charity fund.

With respect to trust, George (2004) argued that when consumers have positive perceptions about the trustworthiness of the Internet, this has a favourable effect towards Internet purchasing. This study found such attitudes mediate the relationship between trust and purchasing behaviour. In addition, Chawla and Joshi (2020) in a study conducted in India found a significant indirect relationship in the mediating effect of attitude between trust and the adoption of mobile wallets.

With respect to altruism, Fatoki (2020) found that altruism has a positive indirect relationship with behaviour regarding staying at environmentally-friendly hotels. The research concluded that to encourage a positive attitude among consumers, hospitality services and hotel management should use various media, including electronic, social, and print, to spread the word about the positive role that ‘green’ hotels play in
environmental protection. It found that if a customer has a good opinion about the hotel's efforts to preserve the environment, this can result in the exhibiting altruistic values and, as a result, they are more likely to choose to stay at a green hotel.

Notably for this research, a recent study by Sayuti and Amin (2019) found that an Islamic altruism paradigm has a positive relationship with cash waqf giving. The results imply that an Islamic altruism paradigm, which is perceived Islamic ihsan and Islamic egalitarianism, has a significant predictive effect on Islamic religiosity and that, in turn, Islamic religiosity has a considerable influence on the consumer cash waqf giving behavioural inclinations (Rizal and Amin 2016).

For all of these reasons, attitude is found to have a mediating role in engaging with a particular behaviour. Having a favourable attitude is as simple as having the relevant mindset, because attitude symbolises a person's belief about whether the circumstance is favourable or not favourable to him or her. Thus, in considering the connection between an independent variable and dependent variable, attitude can be a good mediator. In this present research, the researcher aimed to discover whether attitude has an effect upon the relationship between institutional effectiveness, trust, and Islamic altruism. According to the aforementioned reasoning, the following hypotheses are adopted:

**H7: There is positive relationship between institutional effectiveness and attitude towards cash waqf giving behaviour.**

**H8: There is positive relationship between trust and attitude towards cash waqf giving behaviour.**

**H9: There is positive relationship between Islamic altruism and attitude towards cash waqf giving behaviour.**
H10: Attitude mediates a relationship between institutional effectiveness and cash waqf giving behaviour.

H11: Attitude mediates a relationship between trust and cash waqf giving behaviour.

H12: Attitude mediates a relationship between Islamic altruism and cash waqf giving behaviour.

3.4 CONCLUSION

The Consumer Behaviour Theories that have been employed in prior studies are described at the beginning of the section. Among the theories are the Theory of Reasoned Action (TRA), the Theory of Planned Behaviour (TPB), the Decomposed Theory of Planned Behaviour (DTPB), the Theory of Interpersonal Behaviour (TIB) and the Islamic Theory of Consumer Behaviour. TPB was chosen as the study's model and the justification for this choice is based on the TPB model's competence and flexibility in understanding the factors that influence human behaviour in numerous disciplines of study, as demonstrated by past research.

Subsequently, in section 3.3, the variables of the study were described. The focus of this chapter is on cash waqf giving behaviour and the list of variables that inspire actual donors to make cash waqf contributions. TPB, which was employed to perform the research, explains the variables studied (attitude, subjective norm, PCB, institutional effectiveness, trust, and Islamic altruism) to develop the hypotheses.
Chapter 4: RESEARCH METHODOLOGY

4.1 INTRODUCTION

This chapter discusses the research design and methodology applied to analyse data. The research design describes the research framework, theoretical framework, and hypothesis development. Meanwhile, the research methodology focuses upon population sampled, research instruments, questionnaire design, data collection and data analysis. The approach for variables outlined is quantitative technique, followed by data analysis utilising SPSS software. Therefore, from the analysis, the factors that influence donors to contribute to cash waqf shall be acknowledged to develop an understanding of cash waqf giving behaviour and to make conclusions and suggestions in an attempt to indirectly promote the practise of cash waqf among the population and hence, to increase cash waqf donation.

The following are the research objectives, which are designed on the basis of TPB framework:

1) To examine the effects of attitude, subjective norm, and PBC on behaviour

2) To evaluate the effects of institutional effectiveness, Islamic altruism, and trust on attitude

3) To evaluate the effects of institutional effectiveness, Islamic altruism, and trust on behaviour

4) To examine the mediating role of attitude in the relationships between institutional effectiveness, Islamic altruism, trust, and behaviour
4.2 RESEARCH DESIGN OR STRUCTURE

Research design is the general outline of methods shaping the core of the study. The design incorporates data collection to data analysis so that the research hypotheses and questions in the research can be addressed accordingly (Creswell and Creswell 2018, p.3).

In this study, the researcher is applying hypotheses testing to understand the relationship between variables. Hypothesis testing is a statistical method for determining whether the inferences drawn from the data collected and analysed are valid in answering the research question (Sekaran 2003, p.124).

Moreover, to accomplish the study’s goals, the research strategy for this study was aligned with the research objectives and a comprehensive literature analysis resulted in the formation of the following hypotheses. The hypotheses developed are:

H1: There is positive relationship between attitude and cash waqf giving behaviour.

H2: There is positive relationship between subjective norm and cash waqf giving behaviour.

H3: There is positive relationship between perceived behavioural control and cash waqf giving behaviour.

H4: There is positive relationship between institutional effectiveness and cash waqf giving behaviour.

H5: There is positive relationship between trust and cash waqf giving behaviour.
H6: There is positive relationship between Islamic altruism and cash *waqf* giving behaviour.

H7: There is positive relationship between institutional effectiveness and attitude towards cash *waqf* giving behaviour.

H8: There is positive relationship between trust and attitude towards cash *waqf* giving behaviour.

H9: There is positive relationship between Islamic altruism and attitude towards cash *waqf* giving behaviour.

In addition, the testing of attitude's mediating role is projected, and the following hypotheses have been created to that end.

H10: Attitude mediates a relationship between institutional effectiveness and cash *waqf* giving behaviour.

H11: Attitude mediates a relationship between trust and cash *waqf* giving behaviour.

H12: Attitude mediates a relationship between Islamic altruism and cash *waqf* giving behaviour.

These hypotheses will be tested to assess the plausibility of the relationship that has been developed based on TPB and literature review. The hypotheses will be tested by using sample data from the population survey of cash *waqf* donors.

### 4.2.1 QUANTITATIVE VERSUS QUALITATIVE TECHNIQUES

A quantitative study is whereby numerical data is used to gain information on a subject based on a formal, objective, and systematic process (Creswell and Creswell 2018,
A quantitative design is the most appropriate route to understand and help explain the relationship of cause and effect between variables (Tabachnick and Fidell 2013, p.1). Basically, researchers can test their research hypotheses using this method (Creswell and Creswell 2018, p.3). Moreover, even a large-scale study is easily done through this technique as it holds a lot more information especially in the area of statistics. It is also easier for researchers to translate results into charts or graphs using this research technique (Tabachnick and Fidell 2013, p.5).

Furthermore, using a quantitative method makes it easier to draw an overview of findings for the selected population. Numerous studies, particularly in the field of training, have used this method in the past, demonstrating its validity and suitability for use in this study (Johari et al. 2015; Adeyemi 2016; Mohd Said 2016; Osman 2016; Ab Fatah and Mansor 2017). Hence, quantitative research was chosen as it is the better fit to meet the research objectives.

On the other hand, qualitative research is how a social or human problem is addressed by discovering and understanding the meaning accredited to said problem (Creswell and Creswell 2018, p.4). This approach includes the process of developing questions and procedures, collecting data, which is usually set according to participant’s preference, data analysis which usually ranged from general to specific themes, and how the researcher interprets the meaning of the data (Creswell and Creswell 2018, p.4). For example, by observing or collecting existing information from numerous sources, or through open-ended questions in questionnaires, this would lead to a wide variety of answers though the same question is given. Likewise, there is no clear-cut answer when conducting interviews resulting in far-reaching responses to specific questions (Sekaran and Bougie 2010, p.5).
After a satisfactory number of structured interviews has been conducted, the researcher usually decides to halt the interviews since there were sufficient information to help them understand and describe the important aspects operating in the situation (Sekaran 2003, p.227). The information gathered would then be tabulated for a clearer view, and the data would then be analysed (Sekaran 2003, p.227). The organised information enables the researcher to achieve targeted tasks to be done, for example, by explaining the phenomena, or whether the data should be quantified, or maybe to develop a theory by recognising the specific problem and identifying the factors that affect the problem or simply finding answers true to the research (Sekaran 2003, p.227).

This method has no constrains with regards to the research scope and nature of participants’ responses (Creswell and Creswell 2018) which allows flexibility in reporting through the researcher’s perspective and understanding.

In this current study, quantitative method is applied because the data collected was in the form of a large-scale number. Large scale data is easily interpreted with statistical analysis and the results are scientifically objective and rational (Creswell and Creswell 2018, p.3). Compared to the qualitative method, due to the lengthy time needed and higher costs involved, the sample could not be large scaled (Mcleod 2019).

In addition, the aim of the study, which is to find out the behaviour based on the tested theory and whether to support or reject it, makes this research suitable for quantitative method. In the meantime, the findings from the qualitative method are presented according to its subjective nature, which is easily arguable, while the quantitative study undergoes standard validity and reliability test to validate the research items (Mcleod 2019). Additionally, the result from the hypotheses tested will use numerical data and the
measured value is less vulnerable to uncertain interpretation because it can be reviewed or checked by others (Mcleod 2019).

4.3 RESEARCH INSTRUMENT

In this study, a questionnaire was used as a research instrument and consisted of a series of questions that were used to obtain information from the respondents. Questionnaire distribution can be conducted in person, over the phone, on the computer, or through the mail (McLeod 2018). There are two types of questionnaires namely open ended and closed ended questions (Farrel 2016). Open-ended questions are those that allow the respondents to provide a free-form response while closed-ended questions are provided with a "Yes" or "No" answer or a multiple choice answers (such a: A, B, C, or All of the Above) (Farrel 2016).

In this current study, the questions in the questionnaire were close ended questions and were bilingual (Malay and English) and it used a 5-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. The use of the Malay version improved the comprehension of the questionnaire by the respondents and increased the probability that the instrument would be effective with this target population (Bates and Khasawneh 2005).

A 5-point Likert scale is a psychometric response measure which helps respondents choose a point that best suits their level of agreement to a statement. The 5 points are typically: (1) Strongly disagree; (2) Disagree; (3) Neither agree nor disagree; (4) Agree; (5) Strongly agree (Leung 2011). The scale is used to provide ease and flexibility to respondents and was used in this case. The research focused on Muslims who are working specifically in four states in Malaysia, which are Selangor, Perak, Negeri Sembilan and
Pahang. The survey method used was the online distribution of the questionnaire through a Google Form to working Muslims in Selangor, Perak, Negeri Sembilan and Pahang.

4.3.1 QUESTIONNAIRE DESIGN

According to Churchill Jr (1979), the researcher has been using literature review and expert feedback in the development of items in the questionnaire. In this study, both strategies were employed to reduce repetition from prior studies and to ensure that proper questionnaire items were produced. Appendix A contains the finalised questionnaire that has been administered in this research.

4.3.1.1 LITERATURE REVIEW

The assessment items for the seven aspects of the questionnaire were developed based on existing literature: (1) Attitude (Lada et al. 2009; Goh and Sandhu 2014; Yeo and Gold 2014), (2) Subjective norm (Hansen et al. 2004; Md Husin and Ab Rahman 2016; Osman and Muhammed 2017), (3) Perceived behavioural control (George 2004; Meng et al. 2007; Amin 2017), (4) Institutional effectiveness (Koys 2001; Price 2001; Stead et al., 2007), (5) Trust (Moorman et al., 1993; Mukherjee and Nath, 2003; Sargeant et al., 2006; Meng et al., 2007), (6) Islamic altruism (Theurer and Wister, 2010; Rizal and Amin, 2016; Nisa and Khotimah, 2019) and (7) Cash waqf giving behaviour (Sargeant, 1999; Sargeant et al., 2006; Awaliah Kasri Rahmatina, 2013; Osman and Muhammed, 2017). The literature demonstrated that all seven items are, or are likely to be, significant factors that influence donors' cash waqf giving behaviour. Following that, the researcher created a theoretical framework as well as a methodology for this study. As a result, it is revealed that TPB is capable of providing an in-depth analysis of the link between the variables. Further explanation related to the theory has been discussed in Chapter 3.
4.3.1.2 EXPERT FEEDBACK

An experience survey is based on some ideas and insights into the phenomena that are proposed by experts and those experienced in the subject in question (Churchill, JR. 1979). Two rounds of expert feedback were conducted in this current study. Experts in Islamic finance specifically in *waqf* played a hand by giving their opinions on the direction of this study. They were given a draft of the questionnaire and then contacted for a short interview either face-to-face or via phone to discuss the questions.

Seven experts were approached in total with various yet relevant backgrounds, including experts in Shariah law, academicians, and practitioners in the Islamic finance industry. Details of those consulted and their expertise are set out in Table 4.1. The first expert is MIAH, a senior lecturer in International Centre for Islamic Education in Islamic Finance (INCEIF) who has done extensive research on wealth distribution specifically on cash *waqf* and its potential. She has published journals and articles on cash *waqf* in various countries including Malaysia, which has provided insight on the area of focus in this study.

The second expert is MFAB who is currently a Senior Lecturer at the Faculty of Shariah and Law, Universiti Sains Islam Malaysia. He has conducted various research in Islamic studies and his areas of specialization are Islamic law and Islamic wealth management, specifically, *waqf* (Islamic endowment), zakah (tithes), wasiyyah (wills) and mirath (inheritance).

The third expert is AFBO, a Senior Lecturer at Universiti Utara Malaysia (UUM). He has completed thesis and research focusing on Islamic Wealth Management (cash *waqf*). He is also an expert in Structural Equation Modelling (SEM), AMOS and Partial Least Square (PLS). Meanwhile, the fourth expert is DBAR. He has tremendous experience in the
banking industry and currently serves as a Senior Lecturer at the International Islamic University Malaysia (IIUM). His expertise lies in economics, business and management, finance and wealth management, which contributes a different view of cash *waqf* development for this study.

The next expert is RR who is a practitioner in Islamic finance. Currently, he is a Senior Managing Adviser for the Shariah Business Advisory in Islamic Banking & Finance Institute Malaysia (IBFIM). His proficiency lies in the transformation of traditional banking operations into Shariah-compliant operations. He is also the mastermind of the Shariah review team that has been assigned to undertake operational and product review in many financial institutions as guided by the Shariah Governance Framework (SGF) by the Central Bank of Malaysia.

The sixth expert is MSBH, a Senior lecturer in Universiti Sains Islam Malaysia. He is an academician in Islamic finance who has conducted research in Islamic financial accounting and practice among conventional and Islamic banks in Malaysia. The last experts is MBMD, a financial manager from Yayasan *Waqf* Malaysia (Malaysian *Waqf* Foundation). He has wide experience in collecting *waqf* fund, developing *waqf* property, implementing welfare and social programs, running an investment program, and publishing various pamphlets to expand and advance the objectives of the establishment of the foundation. The summary of expert feedback is shown in the table below:

<table>
<thead>
<tr>
<th>Experts</th>
<th>Areas</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>MIAH</td>
<td>Wealth management (cash <em>waqf</em> and its potential)</td>
<td>International Centre for Islamic Education in Islamic Finance (INCEIF)</td>
</tr>
<tr>
<td>Experts</td>
<td>Areas</td>
<td>Institution</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------------------------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>MFAB</td>
<td>Islamic law and Islamic wealth management</td>
<td>Universiti Sains Islam Malaysia (USIM)</td>
</tr>
<tr>
<td>AFBO</td>
<td>Islamic wealth management (cash <em>waqf</em>), SEM, AMOS, PLS</td>
<td>Universiti Utara Malaysia (UUM)</td>
</tr>
<tr>
<td>DBAR</td>
<td>Economics, business, management, finance, and wealth management</td>
<td>International Islamic University Malaysia (IIUM)</td>
</tr>
<tr>
<td>RR</td>
<td>Shariah banking operations</td>
<td>Islamic Banking &amp; Finance Institute Malaysia (IBFIM)</td>
</tr>
<tr>
<td>MSBH</td>
<td>Islamic finance</td>
<td>Universiti Sains Islam Malaysia (USIM)</td>
</tr>
<tr>
<td>MBMD</td>
<td><em>Waqf</em> property development</td>
<td>Malaysian <em>Waqf</em> Foundation</td>
</tr>
</tbody>
</table>

The researcher conducted online interviews with experts to obtain their opinions and ideas on the questionnaire and whether the questions were fit enough to portray the variables and were suitable for the respondents by giving sets of questionnaires that represent the battery items. The experts were referred according to their knowledge in the field of Shariah. Each question or item generated were presented to the Shariah experts to assess whether the questions represent the variables to be studied. These questions were also being referred to verify whether the questions were relevant to the research. Therefore, the experts give responds and comments on the questionnaire by selecting the best item to represent the variables accordingly.

Hence, a questionnaires was created using the information gathered from the literature search and experts’ feedback. Sekaran and Bougie’s (2010) recommendations were used as groundwork to rationalise the questionnaire’s items. Firstly, the notions behind the hypotheses are described by defining the research constructs. Second, it is important to
produce items that are appropriate for the hypotheses. Thirdly, we have to determine what
the suitable response format for the hypotheses is.

After the screening process by the experts, final draft of the questionnaire was achieved
and the pilot test to evaluate the reliability and validity of the research questions begun.
The pilot test evaluation is discussed in subsection 4.3.2. the items development for this
study is tabulated in Table 4.2.

Table 4.2

<table>
<thead>
<tr>
<th>Method</th>
<th>Sample</th>
<th>Survey Reasons</th>
<th>Sent</th>
<th>Returned</th>
<th>Usable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expert interview</td>
<td>7 Shariah Scholars</td>
<td>Items identification</td>
<td>7</td>
<td>7</td>
<td>All</td>
</tr>
<tr>
<td>Pilot test</td>
<td>36 cash waqf donors</td>
<td>To examine the reliability and validity of the questionnaire</td>
<td>40</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Actual survey</td>
<td>Actual cash waqf donors</td>
<td>Main study</td>
<td>1,354</td>
<td></td>
<td>1,305</td>
</tr>
</tbody>
</table>

4.3.2 PILOT TEST

One advantage of conducting a pilot study is that it is able to identify areas where
the main research project may underperform, such as when specific procedures are not
followed or if planned methodologies or instruments are unsuitable.

Salamon and Mat Saad (2009) listed the following as the purpose of conducting a pilot
study:

i. To ensure all question items made are valid and reliable in achieving the aims
   of the study.
ii. To ensure the statements in the questionnaire are easy to comprehend and not too complex for the layperson.

iii. To rectify and make clearer statements so that incidences of misunderstanding by respondents is kept minimal.

iv. To estimate an appropriate amount of time before receiving replies from the distributed questionnaire.

Therefore, the researcher opted to conduct a pilot test to analyse whether the questionnaire constructed is reliable enough to proceed with for this study. The questionnaires went through a pilot test prior to proceeding with the actual distribution. Executing a pilot test helps the researcher to identify any shortfalls in the instrument before attempting actual data collection. After assessing the pilot questionnaire for reliability and validity, the questionnaire was distributed to actual donors in the selected states which are Selangor, Perak, Negeri Sembilan and Pahang and taking into consideration actual cash *waqf* contributors were respondents.

When conducting the pilot test, the questionnaires were distributed to 40 selected respondents based on the sampling criteria. The respondents' consent was obtained prior to participation. Respondents were provided with sufficient research information, personal data protection declarations and ample time to make decisions and respond to the questions. Data from the pilot study subsequently underwent a reliability test to measure the reliability of each instrument.

It was ensured that the respondents had experience in donating cash *waqf* as this was the most crucial element in indicating the respondents’ understanding of cash *waqf* donations. The list of respondents’ criteria are listed below:
1. First, a respondent must possess experience in cash *waqf* donation.

2. Second, a respondent must be an actual cash *waqf* donor.

3. Third, a respondent must be at least 20 years of age.

The findings of the pilot test were subjected to a reliability test and a validity test to confirm the questionnaire's reliability. The next sections provide a detailed discussion regarding the reliability assessment and the validity assessment. The main purpose of pilot testing is to test the process of research envisaged such as the various methods for disseminating and collecting surveys.

### 4.3.2.1 RELIABILITY ASSESSMENT

An item is acknowledged to be reliable when the result of measuring a phenomenon are stable and consistent (Carmines and Zeller, 1979, as cited in Taherdoost, 2016). Huck (2008) emphasised the importance of testing for reliability as it relates to the uniformity across the parts of a measuring tool. One of the frequently used measure of internal consistency is Cronbach’s Alpha coefficient which is regarded as the best option of measuring reliability when employing Likert scales (Whitley 2002).

Coefficient alpha or Cronbach’s alpha is used to refine the measures in data collection tools (Churchill Jr., 1979). During the pilot test, all constructs had Cronbach values greater than the threshold value of 0.6 (Hair et al. 2014). The optimistic results from the pilot tests shows that the items have good reliability indicating the appropriateness of the research instrument for this study. The reliability measured on the pilot test data ranged from 0.76 to 0.95 which is satisfactory for research purposes (Nunally, 1978). This means the items can be considered as relatively reliable.
4.3.2.2 VALIDITY ASSESSMENT

Validity shows whether the collected data are comprehensive in covering the actual area of study (Ghauri and Gronhaug 2005). Validity, in simple terms, is defined as measuring what it is supposed to be measured (Field 2005). Ary et al. (2010) describes validity as the length an instrument can accurately measure a variable that it intends to or needs to measure. If the instrument measures what was not meant to be measured, the instrument will be deemed invalid (Sekaran and Bougie 2010). Concrete variables have to go through validity assessment before proceeding with a reliability test (Taherdoost 2016).

Validity in a quantitative research can be achieved when the concept measured at an operational level rightfully represents the concept meant on a conceptual level where they actually need to be different from each other (Piaw 2012). There are several types of validity recognised by Taherdoost (2016) such as external validity, internal validity, face validity, criterion validity, construct validity and also content validity.

For the purpose of this research, the researcher makes use of content validity to measure the validity of the questionnaires. Content validity is subjective in nature. Hence, it is not assessed quantitatively but has to be scrutinised at one’s own discretion (Cooper and Schindler 2014). The instruments established in this study are based on literature studies, past research, as well as insights from industry practitioners. Some steps taken to ensure validity of the research content include enquiries with industry experts as well as looking for candidates that fit the requirements that the respondents have to fulfil.

The reason a validity assessment is conducted is to provide assertion that the instruments to be measured in the real environment are reliable and conform to criteria proposed in preceding studies.
From the analysis of the pilot test, the results indicated that the items have good reliability and validity suggesting the suitability of the research instrument. After passing the reliability and validity tests, the questionnaires were distributed to the respondents by following the suggestions by Krejcie and Morgan (1970) that additional questionnaires exceeding the necessary amount be distributed to overcome low response rates or ruined questionnaires.

Prior to meeting the target respondents for the physical distribution of questionnaires, the University Committee sought an approval. As an encouragement to participate in the study, the researcher had explained the purpose of the study and informed the respondents that their identities would be kept anonymous and confidential and that participation in the research was voluntary. The explanation was not done explicitly in front of the respondents but instead were made through a consent statement which the respondents had to go through before proceeding with the questionnaire. Sekaran and Bougie (2010) found that by explaining and convincing the respondents, they would be more receptive and provide honest answers or opinions as any doubt they had would have been addressed. The researcher also provided a brief statement to the respondents on how the questionnaire should be completed and ample time was given to complete the questions so as to avoid any unnecessary pressure being unintentionally placed on them.

4.3.3 RESEARCH SAMPLING METHOD

Before the data collection, the representatives for each waqf institution in Selangor, Perak, Negeri Sembilan and Pahang informed the researcher that the data were unofficial because information related to donors are private and confidential. Thus, the researcher decided to conduct judgemental sampling whereby each respondent must have experience
in contributing cash waqf. When used correctly, this strategy is relevant and efficient for ensuring that respondents comprehend the distributed questionnaires, which helps to eliminate misconceptions of the questions (Etikan et al. 2016).

Samples in this study were chosen using the judgmental or purposive sampling method, which simply means that the sample is purposely selected based on the needs of the study (Etikan et al. 2016). Judgmental sampling is a non-probability sampling technique whereby the researcher’s judgement plays a vital role in selecting the fundamentals for the samples (Guarte and Barrios 2006). This means that each participant of the research is expected to provide exclusive information valuable to the study as the subjects were streamlined to the study (Etikan et al. 2016).

Next, the researcher employed a data collection method to select the target respondents. In other words, the samples are based on the donors’ experience of performing the cash waqf contribution (Churchill Jr., 1979). This study uses judgmental sampling in order to identify respondents based on the following criteria:

4. First, a respondent must possess experience in cash waqf donation.
5. Second, a respondent must be an actual cash waqf donor.
6. Third, a respondent must be at least 20 years of age.

A respondent was selected when the above-mentioned conditions were fulfilled, demonstrating that he or she appropriately represents an actual donor. This is to narrow down candidates as respondents of the study and should only be recognised based on the three criteria mentioned.
4.3.4 DATA COLLECTION

This subsection discusses data collection. The right strategy and methods of data collection is crucial to warrant reliable and systematic data. This ensures that there are less chances of choosing the wrong respondents when conducting the research. If the researcher made the mistake of choosing the wrong respondent, this may jeopardise the collected data as it will be deemed unreliable since the respondent is not qualified to represent the research sample.

- Ethical approval

Before proceeding with any data collection, the researcher has submitted applications for ethical approval to the Ethics Committee (Appendix B) since this research involved human participants. The implications of this research which may cause any stress or discomfort to the participants were outlined, namely, participants may need a strong Internet connection during the duration of answering the questionnaire as poor connectivity may lead to necessary repetition of the questionnaire or failure in submission. In addition, for data protection or security, participants were informed of the purpose of this study at the beginning of the questionnaire, and their consent was sought to allow their data to be used for this study. The questionnaire also advised that the data collected is strictly for the purpose of this research only and personal information will not be disclosed to any party. Meanwhile, for data storage, responses from the questionnaires were stored securely with password encryption to which only the researcher has access. Data collected will not be stored longer than necessary and will be disposed once this research is published. Fortunately, the application was approved to proceed with the data collection.
• **Data collection methodology**

The researcher had the intention of conducting face-to-face surveys by printing the questionnaire and distributing the questionnaires in four states to respondents from various sectors. Each state had been allocated as much as 250 respondents. However, when the Malaysian government implemented the Enhanced Movement Control Order (EMCO), the researcher was forced to switch the method of data collection to online survey, which was more convenient in the current situation. Therefore, the alternative to distribute the questionnaires to all selected states without the risks of exposure to the COVID-19 disease was via Google Form. Firstly, the researcher contacted some government departments and private agencies in all four states via email for permissions to distribute the online questionnaire among their respective community (Appendix C). Thus, the representative will distribute the link on behalf of the researcher accordingly. Respondents that fulfilled the criteria as mentioned in subsection 4.4.3, set out for confirmation in the first section in the survey were able to fill up the Google Form, and if the respondent did not fulfil the criteria the survey ended without moving to the next section. In addition, the researcher also provided a contact number for any inquiries from the respondent. In order to reach more respondents for this survey, the researcher also circulated the online questionnaire using social media platforms such as Facebook and WhatsApp.

According to Evans and Mathur (2005), when conducting data collection, an online survey method appears to have the possibility to collect massive amounts of data quickly and effectively. In addition, the risks of errors of transporting written data onto computer is non-existent. In addition, Nair and Adams (2009) have listed the advantages of online survey platforms. The advantages are cost savings compared to paper administration, ease
of data processing and the ability to produce reports faster because the amount of human capital required to gather or process data is minimal (Evans and Mathur 2005).

Evans and Mathur (2005) also discovered that an online survey technique is advantageous in various aspects, including flexibility, timeliness and quickness. Online surveys may be performed quickly, cutting down on the time it takes to get a survey out into the field and gather data, and respondents can respond at their convenience. They are free to spend as much time as they need to respond to specific questions. Some online surveys allow respondents to begin a survey and then return to it at a later time. Another point worth mentioning is the convenience of following up. Some researchers are more inclined to send out follow-up reminders. Using an online platform, the costs of follow-ups are low as most of the time, the follow-up reminders are done via email. As such, costs are low, and the method of choice is done with ease.

Step by step data collection procedure is discussed below.

**Step 1: Selecting Perak, Selangor, Negeri Sembilan and Pahang**

As mentioned in previous chapters, Selangor was selected since Selangor is categorized as a well-developed state in Malaysia and there is a separate organization managing waqf properties and funds (please refer to Section 4.4 for a more detailed explanation). Based on Table 4.3, in terms of cash waqf collection, Selangor has the highest collection compared to other states. Negeri Sembilan was chosen since it is moderately developed compared to other states and it has distinct organization similar to Selangor to manage waqf properties and funds. In addition, Negeri Sembilan is near to Kuala Lumpur or Selangor and it receives spill-over benefits from the development of these states. Hence, Negeri Sembilan was selected. Perak was chosen because it is one of the infant states
presently focused on developing cash *waqf* in Malaysia. Nevertheless, the cash *waqf* collection in Perak is significantly high which is quite encouraging among the donors. Meanwhile, Pahang was chosen because it is a less developed state yet has an impressive rate of cash *waqf* collection. Thus, the researcher chose to conduct data collection in these states.

**Table 4.3**

*Development ranking of Malaysian states*

<table>
<thead>
<tr>
<th>State</th>
<th>Selangor</th>
<th>Perak</th>
<th>Negeri Sembilan</th>
<th>Pahang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population*</td>
<td>6.5 million</td>
<td>2.5 million</td>
<td>1.1 million</td>
<td>1.6 million</td>
</tr>
<tr>
<td>Monthly income (RM)**</td>
<td>21,125</td>
<td>10,974</td>
<td>13,160</td>
<td>10,302</td>
</tr>
<tr>
<td>Cash <em>waqf</em> donor***</td>
<td>35,000</td>
<td>15,650</td>
<td>1,936</td>
<td>12,829</td>
</tr>
<tr>
<td>Cash <em>waqf</em> collection (RM)***</td>
<td>9.9 million</td>
<td>608,418.07</td>
<td>196,894</td>
<td>506,383</td>
</tr>
</tbody>
</table>

*Source: *https: or www.statista.com or statistics or 1040670 or Malaysia-population-distribution-by-state or


***Perbadanan *Waqf* Selangor (PWS); *Waqf* Perak; Perbadanan Baitulmal Negeri Sembilan; Majlis Agama Islam Pahang*

**Step 2: Determining the sample size**

In total, 168 donors from Perak, 109 donors from Negeri Sembilan and 100 donors from Pahang answered the survey questions. Thus, a total of 377 responses were received from these three states. Meanwhile, the researcher received 977 responses from Selangor via Google Form. The enormous number of responses from the latter state is due to Selangor having a high number of donors. According to data collected from PWS, Selangor has recorded about 35,000 cash *waqf* donors with RM9,900,000 *waqf* fund collection in 2018. Selangor has the highest amount of *waqf* fund collection and *waqf* donors compared to

### Table 4.4

<table>
<thead>
<tr>
<th>State</th>
<th>Total cash waqf donors</th>
<th>Number of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selangor</td>
<td>35,000</td>
<td>977</td>
</tr>
<tr>
<td>Negeri Sembilan</td>
<td>15,650</td>
<td>109</td>
</tr>
<tr>
<td>Perak</td>
<td>1,936</td>
<td>168</td>
</tr>
<tr>
<td>Pahang</td>
<td>12,829</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65,415</strong></td>
<td><strong>1,354</strong></td>
</tr>
</tbody>
</table>

*Source: Perbadanan Waqf Selangor (PWS); Waqf Perak; Perbadanan Baitulmal Negeri Sembilan; Majlis Agama Islam Pahang*

Overall, the data collection stage took approximately 2 months. It began on the third week of July 2020 and was completed by the second week of September 2020. A total of 1,354 responses were received. However, out of these 1,354 questionnaires, 49 questionnaires were unusable due to incomplete information (i.e., about 3.6% of the survey questions were incomplete). Therefore, the usable questionnaires used in this study amounted to 1,305 (i.e., a valid response rate of 90%). The sample consists of 1,305 respondents who are actual cash waqf donors above 20 years old and have previously participated at least once in cash waqf. The selection of 20 years of age is due to most people of 20 or above in Malaysia having the capacity to contribute to cash waqf through income from employment or student allowances. The participation of actual donors who had experience in the cash waqf donation is essential as it is the foundation of the research framework. The respondents who participated in this survey came from a diverse background such as employees from government agencies, private companies, public and private universities, and other people who had previously contributed to cash waqf.
According to Tabachnick and Fidell (2013), the sample size for analysis should be at least 300 cases for factor analysis (p. 613). In addition, the minimum sample size requirement as recommended by Hair et al. (2014) is 5 times the needed respondents or participants per variable. In this research, there are 42 items and based on the guidelines recommended by Hair et al. (2014), the minimum requirement is to have 5 times 42 variables. That is equal to 210 possible respondents. Moreover, Comrey and Lee (1992) proposed that the sample size of 50 as very poor, 100 as poor, 300 as good, 500 as very good, and 1000 as excellent. Therefore, the current study sample size of 1,305 has fulfilled the sample requirements for factor analysis as recommend by Tabachnick and Fidell (2013), Hair et al. (2014) as well as Comrey and Lee (1992).

### 4.3.5 STATISTICAL ANALYSIS

SPSS is the chosen tool to analyse the data in this study. It is competent to perform all of the necessary analysis and handle huge sets of data even beyond what is covered in the texts. SPSS or Statistical Package for the Social Sciences is user-friendly as it is not difficult to run even for first timers. It is also compatible with most other software tools. Because of these reasons, SPSS has become a popular option in running statistics programs in social sciences, including in healthcare, government policies, market research and surveying (Sekaran and Bougie 2010).

In this study, the following steps were taken to analyse the collected data. In the first step, the demographic background of respondents was collected. Demographics refers to “data relating to the population and different groups within it” (Oxford University Press 2010). In this study, the respondents’ demographics such as their age, working experience and work status were analysed (Tabachnick and Fidell 2013, p.118). Frequency and percentage
distribution is a simple form to demonstrate the relative frequency of survey responses. It is an easy way to understand the data which had specified the percentage of observations that occur for each data point or grouping of data points (Hair et al. 2014, p.12).

4.3.5.1 EXPLORATORY FACTOR ANALYSIS

For the second step, the exploratory factor analysis approach was applied in this study to compile information relating to the interrelationships amid the data variables. The data from the questionnaire survey is gathered and analysed before the hypothesis testing analysis begins. Hence, this method is applied to assemble information about the interrelationships among a group of variables. It condensed information from a large number of original variables (data analysis from respondents) into a smaller number of new composite factors with minimal information loss. In addition, data analysis is conducted in separate rounds between the relationships of independent variables and dependent variable, and data analysis for dependent variable. In general, the exploratory factor analysis enables information held in a number of original variables to be summarised into a smaller set of new, composite factors while loss of information is kept at a minimum. This is to identify and elaborate the core dimensions presumed to underlie the original variables (Hair et al. 2014, p.129).

Hair et al. (2014) suggested a guidance whereby seven assumptions have to be met to ensure the suitability of factor analysis. The assumptions are:

1) The minimum value for Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) is 0.50. (though Tabachnick and Fidell (2013) suggested 0.60 while Neuman (2003) thinks it should be 0.70).
2) The outcome of Bartlett’s test of sphericity should exceed 0.05 to be considered significant.

3) Anti-image correlation matrix of items cannot be less than 0.50.

4) Communalities of the variables should be .50 or more.

5) For sample sizes that is at least 350, the factor loadings for each item must be at least .30 before assumed practical and statistically significant.

6) Factor with eigenvalues bigger than 1 will be deemed significant.

7) The base percentage of variance explained have to be at least 60%.

The first assumption is the value for Kaiser-Meyer-Olkin (KMO) should be at least 0.5 to consider the data suitable for factor analysis (Leech et al. 2015, p.160). The sample measured is deemed adequate if the KMO value exceeds 0.5. In determining the number of components to extract, the researcher observed the total variance described in the respective tables (Hair et al. 2014, p.141; Leech et al. 2015, p.160). Moreover, only factors with eigenvalue of 1.0 and above was focused on in this research while identifying how much of the component explains the total of the variance (Leech et al. 2015, p.161).

The second assumption is Bartlett’s test of sphericity. This test is applied in order to test for redundancy between the variables which are then summarised based on a few aspects. The null hypothesis of this test meant that the variables are not correlated. Leech et al. (2015, p.160) and Hair et al. (2014, p.137) agrees that when Bartlett’s test of sphericity shows statistically significant results, i.e. the significance value is less than 0.05, the data are considered appropriate for factor analysis. The reason for this is the correlation between the variables are significant enough to become a reasonable basis for factor analysis and hence, acceptable for further studying.
The third assumption is the anti-image correlation matrix must be greater than 0.50. Anti-image correlation matrix is a model showing the result of relation severity between the factors. The matrix shows the correlations between the variables which helps the researcher to decide the elimination of variables that are not predictable during factor analysis. The extent of suitable sampling for each variable is displayed diagonally whereas the off-diagonal figures imply the presence of partial correlations among variables (Hair et al. 2014).

For the next assumption, the list of communalities for each variable is another index commonly portrayed in the results of a factor analysis (Leech et al. 2015, p.161). Communalities represent the portion of variability that is explained by the factors of a given variable (Mertler and Reinhart 2017, p.248) whereby value of communalities above 0.4 mean that the factors are reliable (Hair et al. 2014, p.141). Researchers need to choose whether to retain or eliminate items or variables which have a low communality (Hair et al. 2014). In making this decision, it is important to note that it is acceptable to maintain variables that have communality values less than 0.5 when the sample size is more than 500 as Field (2005) and others scholars (MacCallum et al. 1999) have proposed. The researcher should know that it is worth retaining the low communality item if it contributes to a well-defined factor.

In terms of factor loadings, the following criteria were set using real significance for better assessment:

- For the purposes of analysing simple structure, factor loadings less than ± 10 can be likened to zero.
For the benefit of structural interpretation, factor loadings are thought to be sufficient if in the range of ± 30 to ± 40.

Loadings are deemed relatively significant if they exceed ± 50.

Loadings greater than ± 70 indicate a well-defined structure, which is the target of any factor analysis.

Factor loading forms a relation between the variable with its corresponding factor while squared loading is the sum of the variable’s total variance that the factor took into account (Hair et al. 2014). Based on the criteria listed above, we can interpret that .30 loading equals to approximately 10% of the explanation, while 25% of the variance that the factor accounted for is denoted by a .50 loading. For a factor to account for 50% of a variable's variance, the loading must be greater than .70. As concluded by Hair et al. (2014, p.151), as the absolute amount of the factor loading increases, the more relevant it is in interpreting the factor matrix. Hair et al. (2014) also noted that should the sample size be greater than 350, it is acceptable to consider factor loadings of .30 or above for each item to be practical and statistically significant.

The sixth assumption is that factors are seen as significant if the eigenvalues are greater than 1. The value of eigenvalue signifies “the amount of variance accounted for by a factor” (Hair et al. 2014, p.122). The total of the squared loadings of variables on a single factor is the eigenvalue of that factor. The basic rule is that no factors that explain for less variance than a single variable should be kept. As a result, only factors with latent roots or eigenvalues more than 1 are considered relevant; all factors with latent roots less than 1 are deemed insignificant and should be omitted (Hair et al. 2014, p.141).
The final assumption made is the base percentage of variance explained have to be at least 60%. The percentage of variance criterion is a method for extracting a predetermined cumulative percentage of total variance from many components (Hair et al. 2014). The goal is to ensure that the derived factors have practical significance by explaining at least a certain amount of variance. There is no absolute threshold set for all applications. In natural sciences, the factoring procedure should usually be terminated only when the extracted factors account for no less than 95% of the variance, or until the last factor accounts for only a minor percentage (less than 5%). On the other hand, since information is often less accurate in social sciences, it is normal to accept a solution as reasonable though it only accounts for 60%, or even less in certain cases, of the total variance.

A divergent of this criterion entails choosing enough factors to get a predetermined communality for each of the variables (Hair et al., 2014). A researcher will incorporate as many factors as he or she thinks is necessary to adequately reflect each of the original variables if a specific communality for each variable is required for theoretical or practical reasons. This is in contrast to focusing solely on the total amount of variation explained, which may reduce the degree of explanation for individual variables.

4.3.5.2 RELIABILITY ANALYSIS

As for the third step, a reliability analysis should be performed to confirm the stability of the study tools used in order to produce accurate results. It has two components: stability and consistency (Sekaran and Bougie 2010). In this context, stability refers to the ability to produce consistent results over time in a variety of test conditions, such as uncontrolled testing or respondent condition levels. Consistency, on the other hand, refers to the uniformity of instrument items (Sekaran and Bougie 2010).
Reliability is assessed based on the extent to which all items for each construct are related to each other (Churchill, JR. 1979). According to Ghazali and Sufean (2016), reliability is a measure to see the nature of the consistency of an item in the questionnaire. Therefore, this is related to the importance of conducting a pilot study to test the consistency of the instrument to be applied to the actual population is acceptable.

In the previous Pilot Test section, the researcher has explained the importance of pilot studies, as well as how reliability and validity tests are being used to validate the questionnaire designed for the pilot study.

Cronbach's alpha value is used to measure whether each variable involved is reliable (Hair et al. 2014). Cronbach's alpha value approximates the reliability of a survey instrument by identifying the internal consistency or average correlation of relevant items (Hair et al. 2014, p.161). The range of Cronbach's Alpha value is between 0 to 1, whereby higher score indicates better reliability of the generated scale. A value beyond 0.70 is determined to be an acceptable reliability value as suggested by Nunnaly (1978). The list is tabulated in table below.

<table>
<thead>
<tr>
<th>Value</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 0.5</td>
<td>Too low and not significant</td>
</tr>
<tr>
<td>0.5 to 0.6</td>
<td>Low</td>
</tr>
<tr>
<td>0.6 to 0.7</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>0.7 to 0.9</td>
<td>High and satisfactory</td>
</tr>
<tr>
<td>More than 0.9</td>
<td>The items might be overlap</td>
</tr>
</tbody>
</table>

*Source: Hair et al., 2014*
4.3.5.3 DESCRIPTIVE STATISTICS

The fourth step involves performing a descriptive statistics analysis with the purpose of calculating and checking the mean and the standard deviation of each variable. Mean represents the average value of a set of data which has the central propensity from a finite set of numbers (Mertler and Reinhart, 2017). Mean is simply calculated by dividing sum of the values with the number of values. Mean is a common favourite form of measurement because the actual value of all scores in a distribution are taken into account (Mertler and Reinhart 2017, p.8).

Standard deviation is a method of calculating the spread or dispersion of a set of data from its mean. Standard deviation is amongst the most constant measures because every score in the distribution is examined to measure the inconsistency of variables (Mertler and Reinhart 2017, p.8). A low standard deviation is derived when the calculated scores are accumulated closer around the mean while a vast spread of scores away from the mean shows that the set of data has a high standard deviation (Mertler and Reinhart 2017, p. 8).

For this study, the descriptive analysis will indicate the value of mean and standard deviation for each item. The mean and standard deviation of the study variables (i.e., attitude, subjective norms, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism) are derived from the data collected. Mertler and Reinhart (2017, p.7) emphasised that as a part of descriptive analysis, mean and standard deviation is important in helping to express or summarise the data collected from respondents that complement their interest. In another words, the mean obtained from each item is the average level of data observed, whereas the standard deviation describes how the distribution of the data set in that variable is around its mean.
Mean is an average value used to represent a set of observed values (Piaw 2012). To determine the level of understanding of the respondents, the scores for each variable were categorized into five levels, namely absolutely disagree, disagree, slightly disagree, agree, and absolutely agree. This determination is based on the mean deposit score for each variable. For this purpose, the lowest and highest mean scores were determined from the measurement scales used. The lowest mean score is 1 and the highest mean score is 5. The next range value is obtained by subtracting the lowest mean score from the highest mean score. The value of this range is then divided by five (Pallant 2001) to produce the range value between the five level categories above. The respondents' views and knowledge were measured on the basis that a mean score of 2 or less is considered low, 2.1 to 4 is considered medium, and more than 4 is considered high (Yasin 2004).

4.3.5.4 CORRELATION ANALYSIS

The purpose of correlation analysis in this study is to achieve the objective 1 and 2 where the researcher attempts to measure the relationships between the variables tested: attitude, subjective norms, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism, towards cash *waqf* giving behaviour. In this fifth step, Pearson correlation analysis observes the relationship among the variables in this study (Mertler and Reinhart 2017, p.173). It measures how strong a linear relationship between two variables is. In this current study, this analysis measures the strength of relationship between independent variables and dependent variables.

The results are evaluated according to the criteria such as value of loadings ranges from –1.00 through 0 to +1.00. A perfectly negative relation with the factor is formed when loadings value is –1.00 while +1.00 indicates a perfect positive association. According to
Tabachnick and Fidell, (2013), the issue of multicollinearity should not arise if the correlations among all the variables does not exceed 0.90.

4.3.5.5 MULTIPLE REGRESSION ANALYSIS

The proposed research hypotheses are then tested in the sixth step using multiple regression analysis. The relationship between one dependent variable (DV) and several independent variables (IVs) are assessed through a set of statistical techniques i.e. regression analyses (Tabachnick and Fidell 2013, p.117). Regression analysis is also helpful in establishing the direction of the relationship, whether positive or negative. The significance levels of each relationship between variables are also identified through the produced analysis results (Hair et al. 2014) as presented in Table 4.6.

Table 4.6
List of hypotheses using multiple regression analysis

<table>
<thead>
<tr>
<th>Hypotheses</th>
<th>Data analysis technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is a significant relationship between attitude and cash <em>waqf</em> giving behaviour</td>
<td>H1</td>
</tr>
<tr>
<td>There is a significant relationship between subjective norm and cash <em>waqf</em> giving behaviour</td>
<td>H2</td>
</tr>
<tr>
<td>There is a significant relationship between perceived behavioural control and cash <em>waqf</em> giving behaviour</td>
<td>H3</td>
</tr>
<tr>
<td>There is a significant relationship between institutional effectiveness and cash <em>waqf</em> giving behaviour</td>
<td>H4</td>
</tr>
<tr>
<td>There is a significant relationship between trust and cash <em>waqf</em> giving behaviour</td>
<td>H5</td>
</tr>
<tr>
<td>There is a significant relationship between Islamic altruism and cash <em>waqf</em> giving behaviour</td>
<td>H6</td>
</tr>
</tbody>
</table>
Several key issues and assumptions were considered and examined prior to conducting the multiple regression analysis in order to ensure that the analysis is suitable (Tabachnick and Fidell 2013, pp.123–128; Hair et al. 2014, p.332). These were: (1) outliers, (2) normality linearity and homoscedasticity, and (3) multicollinearity. The results are attached in Appendix D.

For this analysis, the first step is to check for any potential outliers remaining in the analysis (Tabachnick and Fidell 2013, p.124). Even one or two outliers would unfavourably affect the interpretation of the regression analysis results as multiple regression can be very sensitive in extreme cases (Mertler and Reinhart 2017, p.176). Therefore, Tabachnick and Fidell (2013, p.124) recommended outliers be recognised and correctly dealt with before running the regression analysis. There are a few statistical approaches known to have the ability to detect multivariate outliers such as case wise diagnostics, Mahalanobis distance, Cook’s distance and COVRATIO (Tabachnick and Fidell 2013; Hair et al. 2014). Mahalanobis distance was the chosen method for this study to identify any effect of outliers among the independent variables upon the dependent variables. As indicated by Mertler and Reinhart (2017, p.176), Mahalanobis distance is a statistical procedure with better precision in identifying outliers compared to other methods, making it the right choice for this study.

The next step is to examine the normal distribution of data by observing the normal plot of residuals (Tabachnick and Fidell 2013, p.127). Visual inspection was executed on the residual plots to examine the linearity of the relationship between dependent and independent variables (Hair et al., 2014, p. 342). The linear relationship between the dependents variable and independent variable, as Hair et al. (2014, p. 288) describe, is
when “the degree to which change in the dependent variable is associated by the independent variable.”

Thereafter, the data was finally checked for any chance of collinearity (Mertler and Reinhart 2017) so that it can be addressed accordingly. Multicollinearity occurs when there are multiple intercorrelations among at least two independent variables or “when any single independent variable is highly correlated with a set of other independent variables” (Hair et al. 2014, p.312). Lower multicollinearity is better for research because the presence of multicollinearity may understate the statistical significance of an independent variable in the study, making the effect less reliable.

4.3.6 SPSS PROCESS MACRO FOR MEDIATION EFFECT

4.3.6.1 ATTITUDE AS A MEDIATOR

According to Chawla and Joshi (2020), mediation is a concept that occurs when a third variable mediates or intervenes between any two related constructs. For example, X influences M, which in turn influences Y, while X directly influences Y. Thus, M mediates the relationship between the exogenous construct X and the endogenous construct Y. A change in the exogenous construct causes a change in the mediator variable, which in turn, results in a change in the endogenous construct in the model.

According to Hair et al. (2014), a mediator is an intervening variable that attempts to explain “why” a treatment to an outcome occurs. The mediator is assumed to be “caused” by the treatment and the mediator then “causes” the outcome in a causal chain. In this manner, it becomes an alternative representation of the main effect. The effect in mediation that “transmits” the main effect through the mediating variable is formed by two interrelated relationships: (a) treatment to mediator, and (b) mediator to outcome.
According to Ajzen and Fishbein (1980), attitude is an indication of an individual's level of liking or disliking, with an individual's attitude to behaviour defined as the set of salient beliefs in executing the behaviour.

Andrew Hayes (2018) has developed a PROCESS macro model that can be used with either IBM SPSS or SAS to offer the researcher a template-driven series of models to assess mediation, moderation, and an extensive range of combined effects. In this study, regression analysis by using SPSS PROCESS Macro as suggested by Hayes (2018) was carried out in order to test attitude as a mediating variable for hypotheses 7, 8, 9, 10, 11 and 12. PROCESS Macro is based on Ordinary Least Squares (OLS) regression (Hayes 2018). When one or more independent variables and one dependent variable are considered, it is possible to estimate the relationship between the two types of variables using regression. It estimates the relationship by minimising the squares difference between the observed and predicted values of the dependent variable configured as a straight line (Encyclopedia.com 2021). Thus, SPSS PROCESS Macro is a part of a multiple regression analysis offered in the SPSS software to analyse mediation and moderation relationship.

Mediation analysis is used when conducting studies to test hypotheses about how some causal antecedent variable (dependent variable) transmits its effect on another subsequent variable (Hayes 2018). The mediation relationship divides the original main effect into two components: the mediated main effect and the indirect (mediation) effect (Hair et al. 2014, p.419) as shown in Figure 4.5.
The most fundamental mediation model is the simple mediation model (Hayes 2018), as depicted in conceptual diagram form in Figure 4.6.

Hayes (2018) also notes that a simple mediation model is any causal process in which at least one causal antecedent X variable is postulated as having an effect on an outcome Y through a single mediating variable M. In a simple mediation model, as can be seen in Figure 4.6, there are two consequent variables (M) and (Y), and two antecedent variables (X) and (M), with X exerting a causal influence on both Y and M, and with M exerting a causal influence on Y (Hayes 2018).
Figure 4.7 displays the independent variable and dependent variable relationship which contains three bivariate relationships (Hair et al. 2014, p.408). It depicts the difference between the direct relationship (Part A) and the indirect relationship (Part B) where Part B has a mediator effect between both variables. Part A describes ‘c’ as the original main, or unmediated, effect. As seen in Part B, two additional relationships are created when the mediation effect is added whereby the relationship of the treatment and the mediator (M) is labelled ‘a’ and the relationship of the mediator and the outcome is labelled ‘b’. Upon the addition of these two relationships, the mediated main effect is subsequently termed ‘c’ to distinguish it from the relationship with no mediation (Part A).

![Figure 4.7 Mediation relationship](image)

4.3.6.2 SIGNIFICANCE OF INDIRECT MEDIATION EFFECT

The first point to consider in a mediating effect is the significance of the indirect effect and, if it is significant, how it contributes to the research question. In PROCESS macro, the bootstrapping method is used to assess confidence levels and the significance of the effect (Hair et al. 2014).
By using this mediation method, the researcher is attempting to determine whether the indirect effect gives a significant “why” explanation for the original main effect (Hair et al. 2014, p.419).

It is important to emphasise that, besides statistical requirements, it is ultimately the conceptual support that gives the justification for a mediation effect (Mayer et al. 2014).

4.3.6.3 SIGNIFICANCE OF MEDIATED MAIN EFFECT

Additionally, when the mediated effect is significant, it gives a way of detecting whether the original main effect is completely explained or replaced by the indirect effect (i.e., complete mediation) or a significant portion still remains (i.e., partial mediation) (Hair et al. 2014). It is empirically supported that when complete mediation occurs and that the indirect impact is capable of providing a "why" alternative explanation for the main effect, the main effect is insignificant (Hair et al. 2014). While complete mediation occurs when the main effect is insignificant, in partial mediation, both the indirect and mediated main effects are obtaining statistical significance.

4.3.6.4 RELATIVE STRENGTH OF INDIRECT EFFECT

By using PROCESS macro application, it provides three measures of relative effect: the ratio of the indirect to total effect, the ratio of the indirect to direct effect, and a measure of the size of the indirect effect (Hayes 2018). All these effects can be important, especially in measuring the partial mediation. In the partial mediation analysis, the concern is the relative strength of the indirect effect versus either the total effect or the remaining mediated main effect (Hair et al. 2014).
To summarise, in a mediation relationship, there are two causal paths that result from the indirect effect interaction: treatment as a mediator and treatment as an outcome. The indirect effect explains a process where the mediator reflects the causal treatment behind the main effect to generate effect in the outcome. Hence, as a result of the mediation assessment, two forms of the mediating effect are identified: complete mediation and partial mediation.

- It is known as complete mediation when the mediation effect (also known as the indirect effect) completely compensates for the original main effect.
- Partially mediated effect occurs when the indirect effect is statistically significant, but the main effect remains statistically significant after accounting for the indirect effect.

In this current study, mediation is estimated by entering the mediator as an additional effect to the main effect (Hair et al. 2014). Because of this, it is necessary to compute and evaluate the indirect effects using the Sobel Test or bootstrapping methods. According to Hair et al. (2014), bootstrapping is recommended as a more accurate assessment of the indirect effect compared to the Sobel Test (MacKinnon et al. 1995). Furthermore, the PROCESS Macro provides a means of bootstrapping and computing indirect effects across a wide range of multiple regression mediation models, which is very useful for this study (Hayes 2018).

Hence, in this study, the regression analysis by using SPSS PROCESS Macro suggested by Hayes (2018) was carried out in order to test the attitude as a mediating variable for hypotheses 7, 8, 9, 10, 11 and 12 as shown in Table 4.7. This study used simple mediation as there is only one mediator being studied in this research.
### Table 4.7

*Indirect effect pathway by using SPSS PROCESS Macro*

<table>
<thead>
<tr>
<th>Pathway</th>
<th>Hypotheses</th>
<th>Data analysis technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) institutional effectiveness -&gt; attitude -&gt; cash waqf giving behaviour</td>
<td>H7, H10</td>
<td>SPSS PROCESS Macro</td>
</tr>
<tr>
<td>(a) trust -&gt; attitude -&gt; cash waqf giving behaviour</td>
<td>H8, H11</td>
<td>SPSS PROCESS Macro</td>
</tr>
<tr>
<td>(a) Islamic altruism -&gt; attitude -&gt; cash waqf giving behaviour</td>
<td>H9, H12</td>
<td>SPSS PROCESS Macro</td>
</tr>
</tbody>
</table>

It is hypothesised that each independent variable of institutional effectiveness (H7), trust (H8), and Islamic altruism (H9) will be influenced by attitude (a), which in turn will impact the cash *waqf* giving behaviour of actual donors (b) (H10, H11, H12). In the other words, institutional effectiveness, trust, and Islamic altruism have an indirect effect (ab) on cash *waqf* giving behaviour through attitude (see **Figure 4.8**).

The mediating effect by using PROCESS Macro comprises the relationship for total effect (c), indirect effect (ab) and direct effect (c’). As Hayes (2018) described, the indirect effect is the outcome of multiplying a and b (a x b), which are stimuli that are pertinent to the investigation. On the other hand, direct effect (c’) is how institutional effectiveness, trust and Islamic altruism impact cash *waqf* giving behaviour when levels of attitude are kept constant (Rucker et al. 2011). Other than that, total effect (c) is acquired by combining both direct and indirect effects (c = (a x b) + c’), which can also be obtained by simply regressing cash *waqf* giving behaviour on institutional effectiveness, trust, and Islamic altruism (Rucker et al. 2011; Hayes 2018). All these relationships are shown in **Figure 4.8**.
4.4 POPULATION BY STATE, PERFORMANCE AND SAMPLING METHOD

The population in this research is Malaysian Muslims who have performed cash waqf previously; specifically, Muslims in Selangor, Perak, Negeri Sembilan and Pahang (Sekaran and Bougie 2010). As mentioned in page 162, following paragraph provide a better explanation.

Economic development is one of the primary considerations in selecting these four states (Sondoh Jr 2009) as well as the geography of each state. According to Sidin et al. (2004), these respective states are distributed throughout Malaysia in various regions. In this study, Selangor and Negeri Sembilan represented West Peninsular Malaysia. Meanwhile,
Pahang represented East Coast Peninsular Malaysia and Perak represented North Peninsular Malaysia.

By referring to the Population and Housing Census 2010 Report (Department of Statistics, Malaysia, 2011), Selangor is ranked in the top three for the list of the highest urbanization rate. Meanwhile, Perak and Negeri Sembilan are ranked #8 and #9 among the states in Malaysia, indicating moderate urbanization rate in both states. From the report, Pahang is ranked #15. Thus, in this study, Selangor represents the highest urbanization rate compared to the other states, followed by Perak, Negeri Sembilan and lastly, Pahang.

Economic development was considered in selecting the states because it displays urbanization progressions where social processes and economic activities are shifting the economic, social and political environment of an area within community (Saleh et al. 2021). In Malaysia, the urbanization rate has increased from 71% in 2009 (Department of Statistics, Malaysia, 2011) to 76.61% in 2019 (O’Neill 2021). Hence, the urban population has also increased. According to Aaron O’Neill (2021), the growth of urban population is parallel with the urbanisation rate in Malaysia. It is proven that the urban population percentage has enlarged from 66% (2014) to 74% (2019). The growth of population size is due to the present preference for urban locations over rural ones because people have greater accessibility to employment and the economic and social spaces that urban areas offer compared to rural areas (Saleh et al. 2021).

The trend of cash waqf donors’ participation among Muslim workers in each state depicts the corresponding relationship with the above ranking. According to data collected from Perbadanan Waqf Selangor (PWS), there are more than 30,000 donors participating in cash waqf in Selangor. Furthermore, Perak has about 15,650 donors and Pahang has 12,829
donors that have contributed to the cash waqf fund. Most of them are contributing through monthly salary deductions. Negeri Sembilan has the lowest participation rate, with only 1,936 people contributing to cash waqf. As a result, the ranking pattern between urbanisation expansion and cash waqf donor involvement differs slightly from the expected outcome. Pahang is ahead of Negeri Sembilan since Pahang's waqf institution has more donors.

### 4.4.1 SOCIO-ECONOMIC PERFORMANCE BY STATE

Based on the report by the Department of Statistics Malaysia (2020), the growth rate of the Malaysian economy in 2019 was moderate at a rate of 4.3% as compared to 4.8% in the preceding year. Positive growth was reported in all sectors with the exclusion of mining and quarrying. Nonetheless, at a glimpse, these two sectors along with the agriculture sector recorded a better growth while other sectors recorded slower growth than the previous year.

At the state level, economic development in seven states outpaced the national growth rate of 4.3%. Among the states, Selangor surpassed the national growth rate at 6.7%, which was the highest percentage of growth recorded whilst Negeri Sembilan ranked fifth at 5.1% economic growth. Perak and Pahang were listed in eighth and tenth respectively out of fifteen states. Perak experienced a growth of 4% while Pahang was at 3.7%.

The performance of the national Gross Domestic Product (GDP) influences the total charitable donation of a country. This is supported by a study by Sheth and Singhal (2011) who indicated that the amount of money donated in India increased from 2004 to 2008 since online platforms for donation were introduced in the country. This is evidenced by the increase of an estimated 0.3% to 0.4% GDP between 2004 and 2008. Shier and Handy
(2012) researched the influence of online donations from the developed *GiveIndia* website. The model they used indicated that one of the factors that influenced online donations is employment; the level of which in turn is influenced by increases in the GDP.

The performance of the economy at the state level has a significant impact on the country's economic growth. Diversity in the convergence of production between states has different impacts on the performance of economic growth for the overall GDP in Malaysia. The improvement in the performance of the agriculture sector was the result of the expansion of oil palm, rubber, and vegetable crop activities, as well as the improved growth of the utilities subsector in the services sector. These have collectively contributed to the acceleration of growth in several states in Malaysia.

### 4.4.1.1 SELANGOR

According to the Department of Statistics Malaysia (2020), six main states contributed a total of 72.3% to Malaysia's total GDP. Selangor maintained its position as a key contributor to Malaysia's economy, accounting for 24.2% of the total output. It was followed by the Federal Territory of Kuala Lumpur (16.4%), Sarawak (9.6%), Johor (9.4%), Penang (6.7%), and Sabah (6.0%).

As of 2019, Selangor maintained its lead over the other states in Malaysia, with a GDP value of RM344.5 billion which was an increase from RM322.8 billion in 2018. (Figure 4.1). The value rose by 6.7% and exceeded the national growth rate at 4.3%.
4.4.1.2 NEGERI SEMBILAN

There was an increase in growth recorded by Negeri Sembilan at 5.1% in 2019 as compared to 2018 which was 4.2% due to the support by the services and manufacturing sectors (Department of Statistics Malaysia, 2020). Negeri Sembilan's GDP records are shown in Figure 4.2.
4.4.1.3 PERAK

Perak, on the other hand, recorded a modest economic performance in 2019 with an increase of 4.0% compared to 5.3% in 2018.

![GDP value and growth rate of Perak from 2015 to 2019](image.png)

**Figure 4.3**

*GDP value and growth rate of Perak from 2015 to 2019*

4.4.1.4 PAHANG

Meanwhile, Pahang's economy grew by 3.7% in 2019 compared to 3.0% in the previous year. The agriculture sector have at improved growth at 3.5% compared to 1.3% in 2018. This growth was driven by the oil palm subsector which recorded an impressive growth of 9.9% (2018: -5.2%). The services sector grew 6.2% (2018: 6.5%) as it was supported by the wholesale and retail trade, other services, and government services subsector. The manufacturing sector recorded a growth of 4.7% (2018: 5.8%) which was driven by the chemicals and chemical products subsector and the motor vehicles subsector. In 2019, Pahang recorded a GDP value of RM58.3 billion compared to RM56.2 billion in the previous year as shown in **Figure 4.4**. A better growth rate was recorded at 3.7% compared to 3.0% in 2018.
Figure 4.4

*GDP value and growth rate of Pahang from 2015 to 2019*

Overall, Selangor is considered to have the fastest economic growth rate in 2019. Negeri Sembilan and Pahang were among the seven states that recorded better economic growth than the previous year, with Negeri Sembilan at 5.1% (2018: 4.2%) and Pahang at 3.7% (2018: 3.0%). Simultaneously, Perak experienced a modest economic performance with a 4.0% growth in 2019 compared to 5.3% in 2018.

The increase in economic growth in each state has affected the rate of GDP and in turn, increased the rate of people giving alms or donating. The most encouraging economic growth is Selangor. Based on the collection of cash *waqf* from PWS, there is an increase in the collection of cash *waqf* in Selangor, especially when the platform to donate online was introduced. An increase in GDP indicates an increase in employment opportunities in a state in Malaysia. Thus, it is safe to assume that the higher the employment rate in a state, the more people are able to donate. In other states such as Perak, Negeri Sembilan and Pahang, the moderate economic growth rate has affected cash *waqf* collection in those states.
4.5 SUMMARY

This chapter has described the methodological aspects of this study including the research design, the sampled population of this study, the data collection method and procedure, the measure used in this study and finally, the data procedure and method of analysing data.

The four states were chosen to reflect their economic growth and geography in Malaysia, with Selangor and Negeri Sembilan representing West Malaysia, Pahang representing Malaysia's East Coast, and Perak representing the north of Malaysia. While surveying the donors' determinants of cash waqf contribution, each state's waqf institution and waqf collection were compared.

For the data collection procedure, this study has met all the ethical requirements and was approved by the School and University’s Ethics Committee to conduct data collection activities which involve human participants.

However, due to the COVID-19 pandemic, data collection was limited to digital platforms. To limit the risk of a COVID-19 infection, experts’ interviews and questionnaire distribution was conducted online. The first component of the questionnaire included a consent approval section to ensure that the participants consented and were aware of the questions before participating.

The researcher examined the relationship between independent and dependent variables using SPSS software for data analysis. The next analysis, which is a mediation effect to address research objectives 3 and 4, was likewise conducted using SPSS software, that utilized the SPSS Macro by Hayes.
Chapter 5: RESULTS AND ANALYSIS

5.1 PROFILE OF RESPONDENTS

The details of the method of questionnaire distribution has been discussed in section 4.5.3. The questionnaire was distributed to Muslims respondents in different sectors and positions with various educational backgrounds and monthly income ranges from selected states namely Selangor, Perak, Negeri Sembilan and Pahang in order to generate variations in the responses obtained. A total of 1,325 questionnaires were distributed. After a thorough screening process to eliminate anomalies, 1,305 questionnaires were usable for the next stage of data analysis which effectively made the sample size for this study 1,305. In 2019, PWS stated that there are more than 30,000 donors that have participated in cash waqf in Selangor. Furthermore, Perak has about 15,650 donors and Pahang has 12,829 donors that have contributed to the cash waqf fund. Most of them have contributed through monthly salary deductions. Meanwhile, the least participation recorded was from Negeri Sembilan where there were an estimated 1,936 cash waqf donors. Hence, according to Krejcie and Morgan (1970), the sample sizes are large enough to investigate the behaviour of cash waqf contributors in the chosen states.

Table 5.1 illustrates the overall breakdown of the sampled respondents. The sampled respondents were made up of 44.1% males and the remaining 55.9% were females. 84.5% of the respondents are married, 10.7% single while 4.8% are in the ‘others’ category. As far as education level is concerned, most respondents are graduates, whereby 38.2% are first degree holders, 30.7% have a Masters’ Degree, followed by 15.4% PhD doctorates. STPM or diploma graduates were at 11.5%, SPM (high school graduates) and below made
up 3.3%, while 1.0% chose ‘others’ as their level of education. In terms of racial background, a majority of the respondents were Malay (97.8%), followed by Indigenous (0.7%), Bumiputera Sabah (0.6%) with Indian and other races having the same percentage of 0.3%, while Bumiputera Sarawak and Chinese made up 0.2% and 0.1% respectively. Table 5.1 demonstrates the records of demographic data in this study.

Table 5.1
Profile of respondents

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>576</td>
<td>44.1</td>
</tr>
<tr>
<td>Female</td>
<td>729</td>
<td>55.9</td>
</tr>
<tr>
<td><strong>Residing State</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selangor</td>
<td>946</td>
<td>72.5</td>
</tr>
<tr>
<td>Perak</td>
<td>157</td>
<td>12.0</td>
</tr>
<tr>
<td>Negeri Sembilan</td>
<td>104</td>
<td>8.0</td>
</tr>
<tr>
<td>Pahang</td>
<td>98</td>
<td>7.5</td>
</tr>
<tr>
<td><strong>Education Level</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SPM and below</td>
<td>43</td>
<td>3.3</td>
</tr>
<tr>
<td>STPM or STAM or DIPLOMA</td>
<td>150</td>
<td>11.5</td>
</tr>
<tr>
<td>Bachelor and equivalent</td>
<td>497</td>
<td>38.1</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>401</td>
<td>30.7</td>
</tr>
<tr>
<td>PhD</td>
<td>201</td>
<td>15.4</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>1.0</td>
</tr>
<tr>
<td><strong>Marital status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>140</td>
<td>10.7</td>
</tr>
<tr>
<td>Married</td>
<td>1,102</td>
<td>84.5</td>
</tr>
<tr>
<td>Others</td>
<td>63</td>
<td>4.8</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government sector</td>
<td>512</td>
<td>39.2</td>
</tr>
<tr>
<td>Private sector</td>
<td>365</td>
<td>28.0</td>
</tr>
<tr>
<td>Self-employed</td>
<td>163</td>
<td>12.5</td>
</tr>
<tr>
<td>Student</td>
<td>17</td>
<td>1.3</td>
</tr>
<tr>
<td>Others</td>
<td>248</td>
<td>19.0</td>
</tr>
<tr>
<td><strong>Ethnicity</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malay</td>
<td>1,276</td>
<td>97.8</td>
</tr>
<tr>
<td>Item</td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>Orang Asli</td>
<td>9</td>
<td>0.7</td>
</tr>
<tr>
<td>Bumiputera Sabah</td>
<td>8</td>
<td>0.6</td>
</tr>
<tr>
<td>Bumiputera Sarawak</td>
<td>3</td>
<td>0.2</td>
</tr>
<tr>
<td>Chinese</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>Indian</td>
<td>4</td>
<td>0.3</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>0.3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Monthly income</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than RM1,000</td>
<td>90</td>
<td>6.9</td>
</tr>
<tr>
<td>RM1,001 – RM2,000</td>
<td>71</td>
<td>5.4</td>
</tr>
<tr>
<td>RM2,001 – RM 3,000</td>
<td>76</td>
<td>5.8</td>
</tr>
<tr>
<td>RM3,001 – RM 4,000</td>
<td>104</td>
<td>8.0</td>
</tr>
<tr>
<td>RM4,001 – RM5,000</td>
<td>125</td>
<td>9.6</td>
</tr>
<tr>
<td>RM5,001 and above</td>
<td>839</td>
<td>64.3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20-24</td>
<td>22</td>
<td>1.7</td>
</tr>
<tr>
<td>25-29</td>
<td>52</td>
<td>4.0</td>
</tr>
<tr>
<td>30-34</td>
<td>60</td>
<td>4.6</td>
</tr>
<tr>
<td>35-39</td>
<td>102</td>
<td>7.8</td>
</tr>
<tr>
<td>40-44</td>
<td>103</td>
<td>7.9</td>
</tr>
<tr>
<td>45-49</td>
<td>179</td>
<td>13.7</td>
</tr>
<tr>
<td>50 and above</td>
<td>787</td>
<td>60.3</td>
</tr>
</tbody>
</table>

### 5.2 EXPLORATORY FACTOR ANALYSIS

This section will discuss the exploratory factor analysis procedure, which was adopted in this study.

First of all, subsection 5.3.1 will explain the assumption required to be complied with in order to conduct an exploratory factor analysis. If part of the data from the variables contradicts the assumptions, the incompatible data is eliminated, and the data analysis procedure is repeated until all of the variables meet all of the assumptions. Next, the data analysis for this current study is discussed further in subsection 5.3.2 and subsection 5.3.3.
Both subsections elaborate findings on the relationship between independent variables and dependent variables, and the outcome from dependent variable, respectively.

5.2.1 ASSUMPTIONS TO BE ADHERED TO

Reduction of data can be done through a technique called factor analysis whereby data is summarised according to their forms of correlation among data variables (Tabachnick and Fidell 2013, p.614). Factors arising from this summarized data analysis depict the fundamental structure based on the correlation between the variables observed (Tabachnick and Fidell 2013).

As suggested and recommended by Hair et al. (2014, p.620), few assumptions must be fulfilled to ensure the correctness of the factor analysis. First, the value of sampling called the Kaiser-Meyer-Olkin or KMO measure should be greater than 0.50. Second, when assessed for Bartlett’s sphericity test, the outcome should be no less than 0.50. Similarly, the benchmark for an anti-image correlation matrix of items as well as communalities of variables are also 0.5. Next, when the sample size is at least 350, factor loadings of 0.30 or more for respective items are considered practical and statistically significant. The final assumption is, in order to be considered significant, factors with eigenvalues must be greater than 1.

Where communalities are concerned, few scholars such as Field (2005) and MacCallum, Widaman, Zhang and Hong (1999) proposed that if the sample size exceeds 500, items with communality values less than 0.5 can be retained and considered significant. Even so, Hair et al. (2014, p.117) mentioned that the decision to retain or eliminate items with low communality falls in the hands of the researcher. The researcher may consider retaining the low communality item if it enhances a well-defined factor.
Exploratory factor analysis was done distinctly on each variable researched: Islamic altruism (7 items), institutional effectiveness (4 items), trust (7 items), attitude (7 items), subjective norm (7 items), perceived behavioural control (7 items) and cash waqf giving behaviour (8 items). The next sub-section provides a discussion on the factor analysis of these researched variables.

5.2.2 FACTOR ANALYSIS OF INDEPENDENT VARIABLES: DETERMINANTS OF CASH WAQF GIVING BEHAVIOUR

In constructing the independent variables (factors), 42 items were used as determinants of cash waqf giving behaviour with 7 individual items for each variable: Islamic altruism, institutional effectiveness, trust, attitude, subjective norm, and perceived behavioural control. As seen in Table 5.2, Factor 1 is labelled “Islamic Altruism”, Factor 2 is labelled “Institutional Effectiveness”, Factor 3 is labelled “Trust”, Factor 4 is labelled “Attitude”, Factor 5 is labelled “Subjective Norm” and Factor 6 is labelled “Perceived Behavioural Control”.

In order to reduce the number of items to a small number of factors, a primary component method with a varimax rotation was applied. The factor analysis for this study was done in two stages. In the first stage, cross-loaded items were found in Factor 2 (institutional effectiveness). In the second stage, all items were found to be classed into their groups accordingly and no cross-loaded items were present. From this analysis, 39 items remained out of the initial 42 tested variable items. The 39 items were then further employed to perform a reliability test, bivariate correlation, and multiple regression analysis.

In conducting the first run of factor analysis, 7 out of 42 items were found to have eigenvalues of more than 1. The KMO measure produced results of 0.922 while Bartlett’s
test of sphericity was significant at 0.00. Even with these results, some items were cross-loaded with other factors to ensure accuracy of data. As such, the first, second and seventh items of institutional effectiveness were removed due to cross-loading on other factors (Appendix D). Another run of factor analysis was conducted again upon removing the three items aforementioned.

As a result of the final run of factor analysis, there were 6 items with eigenvalues more than 1, explaining 70.63% of the total variance (see Table 5.2). The KMO measure and Bartlett’s test of sphericity remained at 0.92 and 0.00, respectively. From the remaining 39 items of determinants of cash waqf giving behaviour, the anti-image correlation value exceeded 0.50. The communalities of the 39 variables ranged from 0.52 to 0.85.

In short, the exploratory factor analysis exercise for independent variables were summarised into 6 factors which are: 1) Islamic Altruism, 2) Institutional Effectiveness, 3) Trust, 4) Attitude, 5) Subjective Norm, and 6) Perceived Behavioural Control. As expected, these 6 factors were suitable and valid.

**Table 5.2**

*Factor loading for independent variables*

<table>
<thead>
<tr>
<th>Item</th>
<th>F1</th>
<th>F2</th>
<th>F3</th>
<th>F4</th>
<th>F5</th>
<th>F6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Factor 1: Islamic altruism</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allah would personally reward those who participate in cash waqf.</td>
<td>.829</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>By donating the cash waqf I could help others.</td>
<td>.820</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have to give cash waqf since Islam teaches to help each other.</td>
<td>.808</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I give back to the community by giving cash waqf.</td>
<td>.712</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Giving cash waqf is the right thing to do.</td>
<td>.705</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>F1</td>
<td>F2</td>
<td>F3</td>
<td>F4</td>
<td>F5</td>
<td>F6</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>I agree with the old saying, “It is better to give than to receive.”</td>
<td>.672</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is my responsibility as a Muslim to help the Muslim community.</td>
<td>.666</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Factor 2: Institutional effectiveness</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evaluating the effectiveness of <em>waqf</em> institutions is a natural extension of inquiring their management.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.889</td>
</tr>
<tr>
<td>The lack of promotion on cash <em>waqf</em> practice may hinder the socio-economic potential of cash <em>waqf</em> as an option for society welfare.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.884</td>
</tr>
<tr>
<td>Level of awareness on cash <em>waqf</em> among Malaysians is low but increasing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.854</td>
</tr>
<tr>
<td><em>Waqf</em> institutions would distribute the fund towards any occasion as long as it is not against Shariah Law.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.838</td>
</tr>
<tr>
<td><strong>Factor 3: Trust</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The <em>waqf</em> institutions in Malaysia are trustworthy, honest and fulfil their responsibility.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.892</td>
</tr>
<tr>
<td>I am confident the <em>waqf</em> institution uses cash <em>waqf</em> funds wisely.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.891</td>
</tr>
<tr>
<td>I believe in the information provided by the <em>waqf</em> institution.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.877</td>
</tr>
<tr>
<td>I have trust in <em>waqf</em> institutions for cash <em>waqf</em> collection.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.863</td>
</tr>
<tr>
<td>I believe the <em>waqf</em> institutions do not exploit their <em>waqif</em>’s (donors’) fund.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.863</td>
</tr>
<tr>
<td>I trust the <em>waqf</em> institution.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.848</td>
</tr>
<tr>
<td>I am confident the <em>waqf</em> institution have the ability to manage the cash <em>waqf</em> fund.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.843</td>
</tr>
<tr>
<td><strong>Factor 4: Attitude</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I believe that participating in cash <em>waqf</em> is very rewarding.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.852</td>
</tr>
<tr>
<td>Giving cash <em>waqf</em> can help improve the Muslim socio-economic situation.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.816</td>
</tr>
<tr>
<td>Item</td>
<td>F1</td>
<td>F2</td>
<td>F3</td>
<td>F4</td>
<td>F5</td>
<td>F6</td>
</tr>
<tr>
<td>------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>I believe that by participating in cash <em>waqf</em> is also considered as ‘<em>sadaqah</em>.’</td>
<td></td>
<td></td>
<td></td>
<td>.801</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I like giving cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td>.784</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Giving cash <em>waqf</em> is a noble practice.</td>
<td></td>
<td></td>
<td></td>
<td>.699</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have a positive perception of cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td>.688</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel contributing to cash <em>waqf</em> is a wise idea.</td>
<td></td>
<td></td>
<td></td>
<td>.676</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Factor 5: Subjective norm</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Many people who are close to me think I should give cash <em>waqf</em> donation.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.862</td>
<td></td>
</tr>
<tr>
<td>My family is happy if I contribute to cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.808</td>
<td></td>
</tr>
<tr>
<td>People around me support my actions of contributing to cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.781</td>
<td></td>
</tr>
<tr>
<td>My family who are important to me would think that contributing to cash <em>waqf</em> is a wise idea.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.781</td>
<td></td>
</tr>
<tr>
<td>My colleagues will influence me to contribute to cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.747</td>
<td></td>
</tr>
<tr>
<td>I think people who are important to me contribute to cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.689</td>
<td></td>
</tr>
<tr>
<td>Most people who are important to me will regard donating cash <em>waqf</em> as a noble practice.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.626</td>
<td></td>
</tr>
<tr>
<td><strong>Factor 6: Perceived behavioural control</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am able to contribute to cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.842</td>
</tr>
<tr>
<td>I have the ability to donate to cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.810</td>
</tr>
<tr>
<td>Performing cash <em>waqf</em> is within my control.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.802</td>
</tr>
<tr>
<td>If I want, I can contribute cash <em>waqf</em> at any time.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.705</td>
</tr>
<tr>
<td>I have knowledge about cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.690</td>
</tr>
<tr>
<td>I possess the knowledge, resource, and capability to perform cash <em>waqf</em>.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.672</td>
</tr>
<tr>
<td>The decision to give cash <em>waqf</em> is entirely up to me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.665</td>
</tr>
</tbody>
</table>

Eigenvalue | 12.86 | 4.26 | 3.21 | 2.8 | 2.38 | 2.04 |
5.2.3 FACTOR ANALYSIS OF DEPENDENT VARIABLES: CASH WAQF GIVING BEHAVIOUR

Meanwhile for the dependent variables, the analysis was conducted only once all 8 items relating to this variable were retained. Based on the factor analysis of cash *waqf* giving behaviour, 59.83% of the total variance is produced by this single factor which had an eigenvalue of 4.79 (Mertler and Reinhart 2017, p.248). The KMO was measured at 0.88 (Hair et al. 2014) while Bartlett’s test of sphericity was significant at 0.00 (Hair et al. 2014, p.137), indicating that the items were correlated and suitable for factor analysis (see Table 5.3) (Hair et al. 2014, p.103). The communalities of the 8 items ranged from 0.52 to 0.71 and factor loadings of the items ranged from 0.72 to 0.84 (Stevens, 2001). Table 5.3 below displays the factor loadings of items measuring cash *waqf* giving behaviour.

### Table 5.3

*Factor analysis for dependent variables*

<table>
<thead>
<tr>
<th>Item</th>
<th>F1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Factor: Cash Waqf Giving Behaviour</strong></td>
<td></td>
</tr>
<tr>
<td>I give priority to cash <em>waqf</em>.</td>
<td>.841</td>
</tr>
<tr>
<td>I often make cash <em>waqf</em> contributions.</td>
<td>.829</td>
</tr>
<tr>
<td>I made various effort for cash <em>waqf</em> contributions.</td>
<td>.828</td>
</tr>
<tr>
<td>I will continue with same method of cash <em>waqf</em> contributions.</td>
<td>.815</td>
</tr>
<tr>
<td>I made cash <em>waqf</em> contributions through <em>waqf</em> institutions.</td>
<td>.772</td>
</tr>
<tr>
<td>I have contributed to <em>waqf</em> through online banking.</td>
<td>.718</td>
</tr>
<tr>
<td>I have made a cash <em>waqf</em> contribution.</td>
<td>.685</td>
</tr>
<tr>
<td>I have contacted a <em>waqf</em> officer to make cash <em>waqf</em> contributions.</td>
<td>.680</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Eigenvalue</td>
<td>4.79</td>
</tr>
<tr>
<td>Total variance explained</td>
<td>59.83</td>
</tr>
<tr>
<td>Measure of sampling adequacy</td>
<td>0.88</td>
</tr>
<tr>
<td>Bartlett’s test of sphericity</td>
<td>6048.76</td>
</tr>
<tr>
<td>Significance</td>
<td>0.00</td>
</tr>
</tbody>
</table>

### 5.3 RELIABILITY ANALYSIS

Hair et al. (2014, p.140) explained reliability as the “measure of the degree of consistency between multiple measurements of a variable.” Reliable variables should produce consistent results when tested, portraying their consistency. Variables are tested through internal consistency which measures and provides the consistencies in a summated scale. A quantified measure is needed to understand the relation and portray the reliability between the 6 groups of data. Measures of data validity is further strengthened when the reliability of factors are determined (Nunnally 1978).

Cronbach’s alpha was chosen to calculate the internal consistency of the factors obtained in this study. The alpha value calculated indicates the measure of reliability, with 1.0 being high while alpha values less than 0.6 indicates poor internal consistency reliability. Values exceeding 0.8 are deemed good while values of 0.7 are considered acceptable (Sekaran and Bougie 2010).

The Cronbach’s alpha for each of the six variables (i.e., Islamic altruism, institutional effectiveness, trust, attitude, subjective norm, and perceived behavioural control) of cash *waqf* giving behaviour are presented in **Table 5.4**.

In this study, all items employed have values ranging from 0.898 to 0.960 indicating their reliability. To explain further, the results for the tested items were as follows: attitude
0.933 (7), subjective norm 0.911 (7), perceived behavioural control 0.902 (7), institutional effectiveness 0.914 (4), trust 0.960 (7), Islamic altruism 0.898 (7) and cash waqf giving behaviour 0.899 (8). Thus, all items were deemed reliable (Ramayah et al. 2003).

<table>
<thead>
<tr>
<th>Variables</th>
<th>No. of item</th>
<th>Cronbach’s alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>7</td>
<td>0.933</td>
</tr>
<tr>
<td>Subjective norm</td>
<td>7</td>
<td>0.911</td>
</tr>
<tr>
<td>Perceived behavioural control</td>
<td>7</td>
<td>0.902</td>
</tr>
<tr>
<td>Institutional effectiveness</td>
<td>4</td>
<td>0.914</td>
</tr>
<tr>
<td>Trust</td>
<td>7</td>
<td>0.960</td>
</tr>
<tr>
<td>Islamic altruism</td>
<td>7</td>
<td>0.898</td>
</tr>
<tr>
<td>Cash waqf giving behaviour</td>
<td>8</td>
<td>0.899</td>
</tr>
</tbody>
</table>

5.4 INTRODUCTION

The aim of this chapter is to demonstrate the results of the research based on the theoretical model constructed in Chapter 3 and the method applied in Chapter 4. The model in this study aimed to ascertain the determinants of cash waqf giving behaviour among Muslims’ donors in selected states in Malaysia. Thus, the research objectives have been proposed to answer the following sub-research questions, which were established from a review of related literature in Chapters 2 and 3 as follows:

1) To examine the effects of attitude, subjective norm, and perceived behavioural control on behaviour.

2) To evaluate the effects of institutional effectiveness, trust, and Islamic altruism on behaviour.

3) To evaluate the effects of institutional effectiveness, trust, and Islamic altruism on attitude.
4) To examine the mediating role of attitude for the relationships between institutional effectiveness, trust, and behaviour.

The basis of the structure of variables applied in this research is from the TPB structure which is attitude, subjective norm, and perceived behavioural control. As mentioned in previous chapters, three further variables were included after reviewing the literature available. The added variables are institutional effectiveness, trust, and Islamic altruism.

This chapter uses quantitative methods to provide the results from the data collected. It starts with an outline of the profile of the data collection respondents. The second part of this chapter presents the results from an exploratory factor analysis. The next section reports the reliability test and descriptive statistic results. The last section reports and discusses the correlation analysis and hypothesis testing through multiple regression analysis.

5.5 DESCRIPTIVE ANALYSIS

To ease respondents’ experience of taking the survey, a 5-point Likert scale was used to measure the variables or items in this study. The Likert scale employed ranged between 1 (indicating strongly disagree or very unlikely) and 5 (indicating strongly agree or very likely). Mean and standard deviation is important as part of the descriptive analysis to describe or summarise the data collected from respondents that constitute their interest (Mertler and Reinhart 2017, p.7). The mean and standard deviation values for this study were derived from the data collected. Since this research used a scale of 1 to 5 as indicators of respondents’ thoughts and knowledge, a mean score of 2 or less is rated as low, 2.1 to 4 is rated as average, and a mean score greater than 4 is rated as high (Yasin, 2004). A large standard deviation shows that the scores in the distribution are spread out away from
the mean, and a small standard deviation indicates that the scores are assembled closer around the mean (Mertler and Reinhart, 2017, p.8).

In this study, the standard deviation ranges from 0.45 to 0.72. This shows that the data are clustered around the mean score which indicates the data has less outliers. The mean and standard deviation values for the 7 variables of cash *waqf* giving behaviour among actual donors are presented in Table 5.5. The mean score for this study varied between 4.11 to 4.75 indicating that respondents have positive views and knowledge of the issues raised in this research, are able to provide insights on those issues. Furthermore, the standard deviation results indicated that the distribution of data is consistent, and the data gathered from the respondents is relevant to this study.

### Table 5.5

*Mean and standard deviation for variables in the study*

<table>
<thead>
<tr>
<th>Variables</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>4.75</td>
<td>.45</td>
</tr>
<tr>
<td>Subjective norm</td>
<td>4.20</td>
<td>.69</td>
</tr>
<tr>
<td>Perceived behavioural control</td>
<td>4.52</td>
<td>.53</td>
</tr>
<tr>
<td>Institutional effectiveness</td>
<td>4.38</td>
<td>.52</td>
</tr>
<tr>
<td>Trust</td>
<td>4.11</td>
<td>.72</td>
</tr>
<tr>
<td>Islamic altruism</td>
<td>4.74</td>
<td>.45</td>
</tr>
<tr>
<td>Cash <em>waqf</em> giving behaviour</td>
<td>4.16</td>
<td>.72</td>
</tr>
</tbody>
</table>

**5.6 CORRELATION ANALYSIS**

Pearson correlation coefficients (r) is adopted as a measure of the strength and direction of the relationship between items in this study. The calculated coefficient correlation value based on the Pearson correlation should fall between -1.00 to +1.00
whereby -1.00 represents a perfect negative correlation while +1.00 indicates a perfect positive correlation. There is no linear relationship between the X and Y variables or between two variables when the Pearson correlation calculated is 0.00 (Tabachnick & Fidell, 2007).

The results as tabulated in Table 5.6 shows that the variables evaluated as determinants of cash waqf giving behaviour are positively correlated with cash waqf giving behaviour. Elaborating upon this, both attitude and subjective norm variables were moderately positive to cash waqf giving behaviour with \( r \)-values of 0.419 and 0.444, respectively. Variables with similar moderately positive correlation are trust and Islamic altruism which have \( r \)-values of 0.354 and 0.311, respectively. Institutional effectiveness is also positively correlated with cash waqf giving behaviour but with \( r = 0.272 \), indicating that the relationship was slightly weaker compared to others. On the other hand, with \( r = 0.643 \), perceived behavioural control was found to have a strong significant or positive correlation with cash waqf giving behaviour.

Also shown in Table 5.6, institutional effectiveness had a moderately significant correlation with attitude \( (r = 0.309, p < 0.01) \). Likewise, with \( r = 0.345 \), trust was found to have a moderately positive correlation to attitude. Islamic altruism had the strongest positive correlation with attitude among all variables \( (r = 0.514, p < 0.01) \).

In short, there were significant and positive correlations between the independent variables, mediating variable, and dependent variable. As seen from the results of the correlation coefficient analysis, the values between these three variables were in the range of 0.272 to 0.643 \( (p < 0.01) \). It is therefore inferred that multicollinearity is non-existent in this study since there were no correlation coefficient values above 0.8 among these
variables (Hair et al., 2014). In brief, this study has variables that are distinct on their own, implying all variables are suitable for further analysis.

Table 5.6
Pearson correlations matrix of study variables (N = 1,305)

<table>
<thead>
<tr>
<th>Variables</th>
<th>Attitude</th>
<th>Subjective norm</th>
<th>Perceived behavioural control</th>
<th>Institutional effectiveness</th>
<th>Trust</th>
<th>Islamic altruism</th>
<th>Cash waqf giving behaviour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjective norm</td>
<td>0.422**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perceived behavioural control</td>
<td>0.534**</td>
<td>0.420**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Institutional effectiveness</td>
<td>0.309**</td>
<td>0.362**</td>
<td>0.329**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trust</td>
<td>0.345**</td>
<td>0.374**</td>
<td>0.323**</td>
<td>0.275**</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Islamic altruism</td>
<td>0.514**</td>
<td>0.326**</td>
<td>0.398**</td>
<td>0.342**</td>
<td>0.253**</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Cash waqf giving behaviour</td>
<td>0.419**</td>
<td>0.444**</td>
<td>0.643**</td>
<td>0.272**</td>
<td>0.354**</td>
<td>0.311**</td>
<td>1</td>
</tr>
</tbody>
</table>

**Correlation is significant at the 0.01 level (2-tailed)
*Correlation is significant at the 0.05 level (2-tailed)

5.7 MULTIPLE REGRESSION ANALYSIS

Multiple regression analysis was used to estimate the outcome of a dependent variable with a set of independent variables (Hair et al. 2014, p.275). According to TPB, each factor for the determinants of cash waqf giving behaviour (independent variable) would influence the cash waqf giving behaviour (dependent variable) respectively.

The mediating effect between institutional effectiveness, trust and Islamic altruism (independent variable) with attitude (mediating variable) were examined in this research using SPSS PROCESS Macro developed by Andrew Hayes (Hayes 2018). The mediating
effect indicated whether the mediator intervenes in the relationship between the independent and dependent variable or likewise (Hayes 2018). This also known as an indirect relationship (Hayes 2018).

5.7.1 THE RELATIONSHIP BETWEEN DETERMINANTS OF CASH WAQF GIVING BEHAVIOUR AND CASH WAQF GIVING BEHAVIOUR.

The relationship between the determinants of cash waqf giving behaviour (i.e., attitude, subjective Norm, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism) with cash waqf giving behaviour were studied through testing the first (H1) to sixth hypothesis (H6) stated in this study. The results in Table 5.7 indicate that 47.1% of variances in cash waqf giving behaviour can be explained by attitude, subjective norm, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism (R² = 47.1, p < 0.01). The following subsections are the detailed discussion of regression analysis for the aforementioned hypotheses.

Table 5.7

<table>
<thead>
<tr>
<th>Dependent variable</th>
<th>Independent variable</th>
<th>Std. coefficient beta (β)</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash waqf giving behaviour</td>
<td>Attitude</td>
<td>0.188**</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>Subjective norm</td>
<td>0.280**</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>Perceived behavioural control</td>
<td>0.538**</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>Institutional effectiveness</td>
<td>0.076**</td>
<td>.002</td>
</tr>
<tr>
<td></td>
<td>Trust</td>
<td>0.214**</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>Islamic altruism</td>
<td>0.135**</td>
<td>.000</td>
</tr>
<tr>
<td>R²</td>
<td></td>
<td>0.471</td>
<td></td>
</tr>
<tr>
<td>Adjusted R²</td>
<td></td>
<td>0.469</td>
<td></td>
</tr>
</tbody>
</table>
### 5.7.1.1 ATTITUDE, SUBJECTIVE NORM, AND PERCEIVED BEHAVIOURAL CONTROL INFLUENCE BEHAVIOUR

**Attitude.** In the first hypothesis (H1), a positive relationship between attitude and cash *waqf* giving behaviour is expected. The results for this hypothesis (H1) as portrayed in Table 5.7 (β = 0.188, *p* < 0.01), meant that attitude was found to have a significant effect on cash *waqf* giving behaviour. It is concluded that donors are inclined to donate to cash *waqf* as positive attitude increases. The null hypothesis for H1 is confirmed.

**Subjective norm.** A direct positive relationship is anticipated between subjective norm and cash *waqf* giving behaviour as suggested in the second hypothesis (H2). As demonstrated in Table 5.7, subjective norm was also found to have a significant effect on cash *waqf* giving behaviour (β = 0.280, *p* < 0.01). This simply means that donors with a greater understanding of the subjective norm are more likely to donate cash *waqf*. Hypothesis (H2) is therefore proven.

**Perceived behavioural control.** It is proposed in the third hypothesis (H3) that a direct positive relationship will be present between perceived behavioural control and cash *waqf* giving behaviour. Based on the results shown in Table 5.7, perceived behavioural control was found to have a significant effect on cash *waqf* giving behaviour (β = 0.538, *p* < 0.01). This illustrates that those with better perceived behavioural control are highly likely to participate in donating to cash *waqf*. Hypothesis (H3) is thus supported.
5.7.1.2 INSTITUTIONAL EFFECTIVENESS, TRUST, AND ISLAMIC ALTRUISM INFLUENCE BEHAVIOUR

**Institutional effectiveness.** The fourth hypothesis (H4) expected a direct positive relationship to be present between institutional effectiveness and cash *waqf* giving behaviour. Results displayed in Table 5.7 shows that institutional effectiveness was found to have a significant effect on cash *waqf* giving behaviour ($\beta = 0.076, p < 0.01$). This means that people are more encouraged to contribute to cash *waqf* as institutional effectiveness grows. Hypothesis (H4) is hence proven.

**Trust.** The fifth hypothesis (H5) proposed that it is also likely for trust in *waqf* institutions and cash *waqf* giving behaviour to have a direct positive relationship. Table 5.7 indicates trust in *waqf* institutions was found to have a significant effect on cash *waqf* giving behaviour ($\beta = 0.214, p < 0.01$). This suggests that the number of people contributing cash *waqf* will increase as greater trust is established. Hypothesis (H5) is therefore confirmed.

**Islamic Altruism.** The sixth hypothesis (H6) predicted Islamic altruism and cash *waqf* giving behaviour will have a direct positive relationship. Results in Table 5.7 demonstrated that Islamic altruism was found to have a significant effect on cash *waqf* giving behaviour ($\beta = 0.214, p < 0.01$). This indicates that Muslims with high Islamic altruism are more likely to participate in cash *waqf* donations. Hypothesis (H6) is hence supported.

5.7.2 SPSS PROCESS MACRO

Model 4 of the Hayes (2018) PROCESS Macro for SPSS was used as the model to conduct mediation analysis. Ifeagwazi et al. (2017) and Kane and Ashbaugh (2017) identified the PROCESS module as a common technique for testing mediation hypotheses.
The mediator model estimates the path coefficients through a regression-based, path-analytical framework. The model also estimates the pathway for attitude as a dependent variable for institutional effectiveness, trust, and Islamic altruism, and the indirect relationship of institutional effectiveness, trust, and Islamic altruism on cash waqf giving behaviour through attitude. These pathways were generated by a bias-corrected bootstrapped confidence intervals (CI) method. As shown in Table 5.8, this addresses hypotheses 7, 8, 9, 10, 11 and 12.

### Table 5.8

*Role of attitude as a dependent variable and a mediator*

<table>
<thead>
<tr>
<th>Pathway</th>
<th>Hypotheses</th>
<th>Data analysis technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) institutional effectiveness -&gt; attitude -&gt; cash waqf giving behaviour</td>
<td>H7, H10</td>
<td>SPSS PROCESS Macro</td>
</tr>
<tr>
<td>(b) trust -&gt; attitude -&gt; cash waqf giving behaviour</td>
<td>H8, H11</td>
<td>SPSS PROCESS Macro</td>
</tr>
<tr>
<td>(a) Islamic altruism -&gt; attitude -&gt; cash waqf giving behaviour</td>
<td>H9, H12</td>
<td>SPSS PROCESS Macro</td>
</tr>
</tbody>
</table>

The pathways in Table 5.8 refer to the relationship for attitude (a) as an independent variable which is expected to be influenced by institutional Effectiveness, trust, and Islamic altruism, which then impacts cash waqf giving behaviour among actual donors (b).
Subsequently, the final pathways indicating institutional effectiveness, trust and Islamic altruism have an indirect effect (ab) on cash *waqf* giving behaviour through attitude.

As Hayes (2018) described, an indirect effect is the result of multiplying a and b, which are stimuli connected to the research. On the other hand, the direct effect (c’) is how institutional effectiveness, trust and Islamic altruism impact cash *waqf* giving behaviour when the levels of attitude is kept constant (Rucker et al. 2011). Total effect (c) happens when both direct and indirect effects are combined, which may also be obtained by simply regressing cash *waqf* giving behaviour on institutional effectiveness, trust and Islamic altruism (Rucker et al. 2011; Hayes 2018). For better understanding, the relationship is illustrated below.

Several studies applying the SPSS PROCESS Macro by Hayes (2018) to test the analysis of mediating roles have been conducted since its introduction. The SPSS PROCESS Macro by Hayes is already established in Malaysia and has been applied in different kind of studies. Hanudin Amin (2015) has utilized the SPSS PROCESS Macro for mediation analysis and the finding indicated that attitude mediates the relationships between product
range, financial benefit, service quality, Islamic bankers’ knowledge, Islamicity of debt policy with the Islamic home financing preference.

Additionally, Ramli et al. (2018) has conducted a study on the mediation model of mindfulness on the relationship between academic stress and self-regulation among undergraduate students in Malaysia. The results from the mediation analysis showed that there was no mediating effect from mindfulness on academic stress and self-regulation. This finding is in contrast with previous research that stated mindfulness partially mediates the relation between perceived stress and self-regulated learning (Trevisani 2014). Although this study has concluded that mindfulness does not mediate the role on academic stress and self-regulation, mindfulness somehow has a significant relationship with academic stress and self-regulation, based on the correllational analysis.

Shin Ling Wu and Yaacob (2016) did a similar study using the same method to examine the mediation relationship whether self-efficacy explains the association between parental closeness and suicidal ideation among school-going adolescents in Malaysia. The hypothesis results indicated that self-efficacy was a full mediator of the close relationship between father and child with adolescents’ suicidal ideation. This proved that self-efficacy is an essential element for adolescents’ development.

Abdullah et al. (2019) conducted statistical analysis using the SPSS PROCESS Macro by Hayes (2018) to study the moderating effect of electronic strategy (e-strategy) on the relationship between perceived usefulness and the intention to adopt online banking in Malaysia. From the conducted analysis, it was found that e-strategy had a positively significant moderating effect on the perceived usefulness of adopting online banking by the consumer. The study found that e-strategy had a stronger effect on perceived
usefulness when applied effectively by banks. The study therefore confirms the hypothesis that the element of strategy influences online banking adoption rates in Malaysia.

5.7.3 ATTITUDE AS DEPENDENT AND MEDIATOR VARIABLE

5.7.3.1 INSTITUTIONAL EFFECTIVENESS

The result for attitude as a dependent and mediator variable to answer hypotheses 7 and 10 is shown in Figure 5.2. Based on the analysis conducted, Attitude is a significant dependent variable to institutional effectiveness and also becomes an indirect mediator in the relationship between institutional effectiveness and cash waqf giving behaviour (Chuka Mike Ifeagwazi, Helen Eleh Egberi, and John Bosco Chika Chukwuorji, 2017; Ramli et al., 2018).

As illustrated in Figure 5.2, in Step 1 of the mediation model, the regression of institutional effectiveness on cash waqf giving behaviour, ignoring the mediator, was significant, $B = 0.076, t (1,305) = 3.086, p < 0.00$. Step 2 showed that the regression of institutional effectiveness on the mediator, attitude, was also significant, $B = 0.266, t$
(1,305) = 11.743, p < 0.00. Step 3 showed that the regression of attitude on cash waqf giving behaviour, controlling institutional effectiveness, was significant, B = 0.593, t (1,305) = 0.593, p < 0.00. Lastly, Step 4 revealed that institutional effectiveness was a significant determinant of cash waqf giving behaviour while including the mediator, attitude, B = 0.216, t (1,305) = 6.036, p > 0.00. In light of the importance of all relationships, the results reveal that attitude partially mediates the relationship between institutional effectiveness and cash waqf giving behaviour.

Due to the statistical significance of the indirect effect, it is important to note that a 95% bias-corrected confidence interval based on 5,000 bootstrap samples indicated that the indirect effect (ab = 0.158) was entirely above zero (0.118 to 0.201) (Hayes 2018, pp.101–102). The results are displayed in the following Table 5.9.

**Table 5.9**

<table>
<thead>
<tr>
<th>Variables</th>
<th>B</th>
<th>SE</th>
<th>t</th>
<th>P</th>
<th>95% Ci</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>0.266</td>
<td>0.023</td>
<td>11.743</td>
<td>0.000</td>
<td>[0.221, 0.310]</td>
</tr>
<tr>
<td>b</td>
<td>0.593</td>
<td>0.042</td>
<td>14.206</td>
<td>0.000</td>
<td>[0.511, 0.675]</td>
</tr>
<tr>
<td>c’</td>
<td>0.216</td>
<td>0.036</td>
<td>6.035</td>
<td>0.000</td>
<td>[0.146, 0.287]</td>
</tr>
</tbody>
</table>

*Note: B = Regression coefficients; SE = Standard Error; t = population t value; p = Probability level; Ci = lower and upper-level Confidence Interval.*

The results above explained that greater institutional effectiveness will positively influence donors’ attitude to donate to cash waqf, and a more positive attitude was subsequently related to the increases in cash waqf giving behaviour. Both of the results are positive and significant, indicating that the person scoring higher institutional effectiveness is more likely to have a positive attitude to donate to cash waqf. This is supported by Mueller (2011) whereby the positive result of a variable gives positive impact on the research factor. A person with a higher attitude score is also more interested
in donating to a cash *waqf*. There is enormous evidence for the relationship between attitude and behavioural intention (Huda et al. 2012; Hasbullah et al. 2016; Md Husin and Ab Rahman 2016; Osman 2016; Abdul Shukor et al. 2017). Therefore, this study has made a worthwhile contribution by extending such findings to actual behaviour.

In addition, the strength of the mediator variable shows that the relationship between institutional effectiveness and cash *waqf* giving behaviour is partially mediated by attitude. The term "partial mediation" refers to the mediator's dual effect, as a result of which cash *waqf* giving behaviour is influenced directly by institutional effectiveness, and also indirectly by institutional effectiveness through attitude. This indicates that stronger effectiveness of the *waqf* institutions is associated with higher cash *waqf* donations among donors. This also demonstrates that the effectiveness of the *waqf* institutions will have an impact on donors’ attitude, which in turn positively influences their cash *waqf* giving behaviour.

5.7.3.2 TRUST

Meanwhile, the result from relationship of trust to attitude (H8) as a dependent variable and the mediating effect of attitude between trust (H11) towards cash *waqf* giving behaviour are shown in Figure 5.3.
Figure 5.3

Attitude as a dependent variable and mediating role of attitude on relationship between trust and cash waqf giving behaviour using the Hayes PROCESS model.

In Step 1 of the mediation model, the regression of trust on cash waqf giving behaviour, ignoring the mediator, was significant, $B = 0.214, t (1,305) = 10.606, p < 0.00$. Step 2 showed that the regression of trust on the mediator, attitude, was also significant, $B = 0.214, t (1,305) = 13.271, p < 0.00$. Step 3 showed that the regression of attitude on cash waqf giving behaviour, controlling for trust, was significant, $B = 0.540, t (1,305) = 12.984, p < 0.00$. Lastly, Step 4 revealed that trust was a significant determinant of cash waqf giving behaviour while including the mediator, attitude, $B = 0.237, t (1,305) = 9.153, p > 0.00$. Considering the significance of all relationships, it can be concluded that attitude partially mediates the relationship between trust and cash waqf giving behaviour.

Concurrently, the significance of the indirect effect is explained by 95% bias-corrected confidence interval based on 5,000 bootstrap samples, where it indicated that the indirect effect ($ab = 0.116$) was entirely above zero (0.091 to 0.143). The result of the test of the mediating role of attitude on the relationship between trust and cash waqf giving behaviour is tabulated in the following Table 5.10.
Table 5.10

Test of mediating role of attitude on relationship between trust and cash waqf giving behaviour using the Hayes PROCESS model

<table>
<thead>
<tr>
<th>Variables</th>
<th>B</th>
<th>SE</th>
<th>t</th>
<th>P</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>0.214</td>
<td>0.017</td>
<td>13.271</td>
<td>0.000</td>
<td>[0.183, 0.246]</td>
</tr>
<tr>
<td>b</td>
<td>0.540</td>
<td>0.042</td>
<td>12.984</td>
<td>0.000</td>
<td>[0.458, 0.622]</td>
</tr>
<tr>
<td>c’</td>
<td>0.237</td>
<td>0.026</td>
<td>9.153</td>
<td>0.000</td>
<td>[0.186, 0.287]</td>
</tr>
</tbody>
</table>

Note: B = Regression coefficients; SE = Standard Error; t = population t value; p = Probability level; Ci = Upper and lower Confidence Interval.

As a result, as can be seen in Figure 5.3, high levels of trust will influence the attitude to donate to a cash waqf and a more positive attitude subsequently increases cash waqf giving behaviour. Both results are positive and significant indicating that those scoring higher on trust have a more positive attitude to donate to cash waqf (Järvenpää, Tractinsky and Vitale, 2000; Suh and Han, 2003; Abdul Shukor et al., 2017). Further, a person scoring higher on attitude is more likely to have a high score in cash waqf giving behaviour (Osman 2016).

The results revealed that the attitude partially mediated the relationship between trust and cash waqf giving behaviour, an indirect effect that is statistically significant, but that the direct effect of trust on cash waqf giving behaviour also remains statistically significant after accounting for the indirect effect.

As a result, it may also be stated that cash waqf giving behaviour is influenced directly by trust, and also indirectly by trust through attitude. This means that higher levels of trust are correlated to more cash waqf giving. This also showed that high levels of donors’ trust increased the attitude to donate to cash waqf, which in turn increased donors’ contributions to the cash waqf fund.
5.7.3.3 ISLAMIC ALTRUISM

In addition, the results also indicated the significance of the relationship of attitude as a dependent variable to Islamic altruism (H9) and of the mediating effect of attitude between Islamic Altruism towards (H12) cash waqf giving behaviour. This is shown in Figure 5.4.

![Figure 5.4](image_url)

*Figure 5.4*

Attitude as a dependent variable and mediating role of attitude on relationship between Islamic altruism towards cash waqf giving behaviour using the Hayes PROCESS model

In Step 1 of the mediation model, the regression of Islamic altruism on cash waqf giving behaviour, ignoring the mediator, was significant, $B = 0.135$, $t (1,305) = 6.668$, $p < 0.00$. Step 2 showed that the regression of the Islamic altruism on the mediator, attitude, was also significant, $B = 0.514$, $t (1,305) = 21.626$, $p < 0.00$. Step 3 showed that the regression of attitude on cash waqf giving behaviour, control for Islamic altruism, was significant, $B = 0.564$, $t (1,305) = 12.112$, $p < 0.00$. Lastly, Step 4 revealed that Islamic altruism was a significant determinant of cash waqf giving behaviour while including the mediator, attitude, $B = 0.208$, $t (1,305) = 4.471$, $p > 0.00$. Hence, it can be concluded that attitude partially mediated the relationship between Islamic altruism and cash waqf giving behaviour.
It is important to note, given the statistical significance of the indirect effect, that a 95% bias-corrected confidence interval based on 5,000 bootstrap samples indicated that the indirect effect (ab = 0.290) was entirely above zero (0.230 to 0.354) (Hayes 2018, pp.100–102). The result for test of attitude as a mediator is as displayed in Table 5.11.

Table 5.11
Test of mediating role of attitude on relationship between Islamic altruism towards cash waqf giving behaviour using the Hayes PROCESS model

<table>
<thead>
<tr>
<th>Variables</th>
<th>B</th>
<th>SE</th>
<th>t</th>
<th>P</th>
<th>95% Ci</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>0.514</td>
<td>0.024</td>
<td>21.626</td>
<td>0.000</td>
<td>[0.468, 0.561]</td>
</tr>
<tr>
<td>b</td>
<td>0.564</td>
<td>0.047</td>
<td>12.112</td>
<td>0.000</td>
<td>[0.473, 0.656]</td>
</tr>
<tr>
<td>c'</td>
<td>0.208</td>
<td>0.047</td>
<td>4.471</td>
<td>0.000</td>
<td>[0.117, 0.299]</td>
</tr>
</tbody>
</table>

Note: B = Regression coefficients; SE = Standard Error; t = population t value; p = Probability level; CI = Upper and lower Confidence Interval

According to the findings of the mediation analysis for Hypothesis 12, Islamic altruism is indirectly related to cash waqf giving behaviour through its relationship with attitude (Ojea and Loureiro 2006; Nisa and Khotimah 2019). First, as can be seen in Figure 5.4, the positive and noteworthy results indicate that those scoring higher on Islamic altruism are likely to have a more positive attitude towards donating cash waqf. Meanwhile, persons scoring higher on attitude are more likely to have a high score in cash waqf giving behaviour (Ojea and Loureiro 2006; De Groot and Steg 2007).

Concerning the role of attitude as a mediating factor as hypothesised, the results showed that the relationship between Islamic altruism and cash waqf giving behaviour is partially mediated by attitude. They also illustrate the mediator's double function, which involves Islamic altruism being influenced directly by attitude, and also cash waqf giving behaviour being indirectly influenced by Islamic altruism through attitude. This indicated that the higher the Islamic altruism among donors, the higher the cash waqf donations. This also
showed that a higher level of Islamic altruism boosts donors' attitude to contribute cash waqf, which leads to an increase in cash waqf giving.

5.8 SUMMARY

This chapter attempts to answer the four research questions set out in Chapter 1. In the first section, it detailed the demographic information of respondents namely gender, residing state, education level, marital status, occupation, ethnic group, age, and monthly salary. The second section then provides results for the analysis to support the objectives of the study. As mentioned above, there are six proposed construct factors namely attitude, subjective norm, perceived behaviour control, institutional effectiveness, trust, and Islamic altruism, which are shown to be predictors of cash waqf giving behaviour for cash waqf donors in Malaysia. This research also identifies attitude as a dependent variable in relation to institutional effectiveness, trust and Islamic altruism and the mediating role of attitude in the relationships between institutional effectiveness, trust and Islamic altruism, and cash waqf giving behaviour. In terms of the proposed hypotheses, all hypotheses (H1, H2, H3, H4, H5, H6, H7, H8, H9, H10, H11 and H12) showed significant results.

The research model was validated using an exploratory factor analysis, the purpose of which is to check the suitability of the data. In addition, a reliability test was used to assess the reliability for each variable based on Cronbach's alpha value. The results showed that the factor analysis and reliability test values were within an acceptable range. Thereafter, descriptive statistics for the variables were used to check the validity of the mean and the standard deviation of each variable, with the correlation analysis being used to check the issue of multicollinearity. Thus, the values for mean, standard deviation and correlation were acceptable.
The hypothesised relationships between the variables were established using multiple regression analysis and the SPSS PROCESS Macro by Hayes for testing attitude as a dependent and mediation variable. The present model of the study signified a strong evaluation of the hypothesised relationships between all included factors.

The mediation analysis looked at the strength of the indirect and the direct effects of attitude. Mediation was deemed successful when attitude was significant as a dependent variable and the indirect effect was also significant (MacKinnon et al. 2007). In this study, it is worth noting that the attitude partially mediated the relationship between institutional effectiveness, trust, and Islamic altruism towards the cash waqf giving behaviour where cash waqf giving behaviour is influenced directly by institutional effectiveness, trust, and Islamic altruism, and also indirectly by institutional effectiveness, trust, and Islamic altruism through attitude.

Given the above, this study has found that TPB is a valid model in explaining consumer behaviour of actual cash waqf donors in Malaysia. In terms of TPB, attitude, subjective norm and perceived behaviour control are instrumental to determine the actual behaviour. Attitude, subjective norm, perceived behaviour control, institutional effectiveness, trust, and Islamic altruism were found to have a direct effect towards actual behaviour. Moreover, attitude was found to be a strong dependent variable and a mediator for the effect of institutional effectiveness, trust, and Islamic altruism on actual behaviour.
Chapter 6: DISCUSSION

6.1 INTRODUCTION

The main purpose of this chapter is to outline and discuss the study's main findings. This chapter begins with a brief overview of the study's objectives and results, followed by a discussion of the hypothesis testing outcomes and a comparison of the findings to those of earlier studies.

6.2 RECAPITULATION OF THE STUDY FINDINGS

This study has investigated the associations between the determinants of cash waqf giving behaviour and cash waqf giving behaviour among cash waqf donors in Malaysia. This study therefore extends the work of research focusing only on the intentions of cash waqf giving in general.

To summarise the preceding chapter's findings, the factors included in this study are according to the framework from TPB namely attitude, subjective norm, and perceived behavioural control. In addition, the researcher also has added institutional effectiveness, trust, and Islamic altruism into the framework to enhance research findings. Based on the results addressed in Chapter 5, TPB serves as a useful foundation for understanding cash waqf giving behaviour, even though the model used here departs from TPB traditions by replacing intentions with the cash waqf giving behaviour examined in this research.

Furthermore, the researcher is using SPSS software to conduct data analysis. The dimensionality of dependent and independent variables was determined by using factor analysis with varimax rotation: attitude, subjective norm, perceived behavioural control,
institutional effectiveness, trust, and Islamic altruism. A factor analysis of independent variables: attitude, subjective norm, perceived behavioural control, trust and Islamic altruism indicated 7 items respectively, while institutional effectiveness indicated 4 items. Thus, there were 39 items of determinants of cash waqf giving behaviour which were finalised from a factor analysis complemented by the two-stage analysis. Meanwhile, factor analysis for the dependent variable, cash waqf giving behaviour, had been conducted once and 8 items remained.

Next, to satisfy the research objectives, the relationship between independent and dependent variables were analysed by using multiple regression. The results indicated 47.1% variances of cash waqf giving behaviour were explained by determinants of cash waqf giving. The determinants of cash waqf giving: attitude (β = .188, p < 0.01), subjective norm (β = .280, p < 0.01), perceived behavioural control (β = .538, p < 0.01), institutional effectiveness (β = .076, p < 0.01), trust (β = .214, p < 0.01) and Islamic altruism (β = .135, p < 0.01) had significant influence on cash waqf giving behaviour.

In term of mediation analysis, attitude was a significantly dependent (B = 0.266, t (1,305) = 11.743, p < 0.00) variable to institutional effectiveness and also became a mediator (B = 0.216, t (1,305) = 6.036, p < 0.00), indirectly influencing the relationship between institutional effectiveness and cash waqf giving behaviour. In addition, the relevance of trust to attitude (B = 0.214, t (1,305) = 13.271, p < 0.00) and the mediating effects of attitude between trust and cash waqf giving behaviour (B = 0.237, t (1,305) = 9.153, p > 0.00) were also significant. Meanwhile, the research results also indicated the significance of the relationship between attitude (as a dependent variable) and Islamic altruism (B = 0.514, t (1,305) = 21.626, p < 0.00) and the significant mediating effect of attitude between Islamic
altruism ($B = 0.208$, $t (1,305) = 4.471$, $p > 0.00$) and cash *waqf* giving behaviour. Hence, in terms of the role of attitude as a mediating factor, the findings revealed that attitude partially mediated the association between institutional effectiveness, trust, and Islamic altruism toward cash *waqf* giving behaviour. In the next section, these results will be discussed in more detail.

6.3 DISCUSSION OF FINDINGS

The discussion focuses on the findings of the following research questions:

1) To what extent do attitude, subjective norm, and perceived behavioural control influence behaviour?

2) To what extent do institutional effectiveness, trust, and Islamic altruism influence behaviour?

3) To what extent do institutional effectiveness, Islamic altruism, and trust influence attitude?

4) Does attitude serve as the mediating role for the relationships between institutional effectiveness, trust, and behaviour?

Section 6.3.1 to 6.3.6 discuss the findings from the direct relationship between the determinants of cash *waqf* giving behaviour and cash *waqf* giving behaviour, effectively addressing research questions 1 and 2. Meanwhile, section 6.3.7 covers the mediating relationships with a different level of analysis. These relationships are the subject of research questions 3 and 4.
6.3.1 ATTITUDE TOWARDS CASH *WAQF* GIVING BEHAVIOUR

In this study, attitude is treated as an independent variable that can impact cash *waqf* giving behaviour among respondents who have previously donated to a *waqf* institution. Based on the results, this study is aligned with TPB which suggests that attitude guides behaviour; that is, in the context of this study, that Muslim donors’ favourable attitudes towards cash *waqf* influences their giving decisions.

According to the findings of this study, the positive relationship between attitude and the cash *waqf* giving behaviour is statistically significant. The result indicates that a positive attitude towards cash *waqf* is likely to directly increase the giving behaviour of donors to cash *waqf*. This finding is in line with a previous study by Kazaure et al. (2020) in the context of TPB. That study indicated that attitude directly influences SME behavioural intention to adopt crowdfunding services. Similarly, from the context of TPB, a study by Mohammad Iranmanesh et al (2019), attitude is positively related to the willingness to pay for halal food that has received a halal certification. This suggests that if Muslims believed that eating halal food is important and beneficial, their positive attitude will encourage them to pay a higher price to buy foods that have received the halal certification.

Meanwhile, from a view of giving behaviour, a study by Goh and Sandhu (2014), it was found that in Malaysia, one’s behaviour to donate knowledge to other academicians rely heavily on the positive attitude towards Malaysian universities. The influence of attitude is higher in knowledge donating (25% > 14%) than knowledge collecting. Hence, it is vividly portraying that positive attitude does influence knowledge donation among the academician in Malaysian universities.
In this study, the donors agreed that giving cash *waqf* is a noble practice and they feel contributing to cash *waqf* is a wise idea. The donors’ perceptions about contributing to cash *waqf* are positive and can be attributed to their beliefs that donating cash *waqf* is extremely rewarding. This approach is consistent with a study from Mohd Said (2016) that found a significant relationship between attitude and actual behaviour when contributing to *hibah*\(^1\). In that study, individuals who had a positive attitude towards *hibah*\(^1\) tended to have a strong intention to perform *hibah*\(^1\) compared to those who had a negative attitude towards *hibah*\(^1\). This was related to the respondents' perceptions that contributing to *hibah* is incredibly valuable, useful and provides them with satisfaction. The study also found that a negative attitude would lead to low levels of performing *hibah*\(^1\).

The significant relationship between attitude and cash *waqf* giving behaviour in this study also indicates that the donors believe that giving cash *waqf* can help improve the Muslim socio-economic situation. This finding is similar with the findings from Osman (2016) that found the respondents’ positive attitude on cash *waqf* giving behaviour indicated that they believe giving cash *waqf* can assist in improving the socio-economic circumstances of Muslims. This is also supported by evidence in Islamic countries such as Bangladesh, Indonesia and Egypt that have implemented cash *waqf* as a tool to support education and to create sustainable ways of alleviating poverty (Masyita and Febrian 2004; Shahimi et al. 2013; Thoarlin et al. 2017).

Nonetheless, Ajzen and Driver (1992) found that the relationship between attitude to behaviour in leisure choices is non-significant. Their results contradict the results of the

\(^{19}\) *Hibah* is an Arabic word meaning gift. *Hibah* is granting ownership of property from one party to another without any consideration (*iwad*) that occurs during the life of a *hibah* provider, made voluntarily, not meant to glorify anybody and given by reciting an *ijab* and *qabul* (offer and acceptance) or any such expressions.
present study, although this may be due to the vastly different context of the behaviour being examined in this research.

Overall, it is clear that the empirical evidence presented in this thesis shows attitude plays a crucial role in determining the actual behaviour in cash waqf giving behaviour in Malaysia.

6.3.2 SUBJECTIVE NORM AND ACTUAL BEHAVIOUR

In this study, subjective norm is found to have a significant relationship towards cash waqf giving behaviour among Muslim donors in Malaysia. Bandura's (1977) and Ajzen and Fishbein's (1980) recommendations are likewise in line with the findings of this current study where subjective norms of a particular group become a reference point for a person in performing a behaviour. This is consistent with a previous study by Kasri and Ramli (2019). The study finding demonstrates the value of social referents, or significant others, to Muslims generally and Muslims in Depok City when giving money donation to the mosque.

In addition to the roles of parents, spouses, and religious teachers, the opinions of peers also contribute to shaping normative beliefs. A study from Ag. Damit et al (2019) also implies that non-Muslim customers are more inclined to be motivated by other people, such as having Muslim friends, family members, or the general public, when making decisions to repurchase halal food products. Meanwhile, a study from Said et al (2020) showed positive significant relationship between subjective norms and intention for hibah giving. It indicated if social member groups viewed the hibah giving favourably, it suggested that they would be more likely to give to the hibah. The work of Smith and Mcsweeney (2007) indicates that parents, family members and friends are important people that donors listen
to deciding to contribute to cash *waqf*. It demonstrates the importance to individuals of other people's expectations of those individuals contributing to cash *waqf*.

Similarly, the results of the current study are supported by a study from Mohd Said (2016) about performing virtuous acts while managing finance. According to that study, the subjective norm construct has a positive and significant relationship with the intention to give *hibah*, and it found that an individual’s perception of the surrounding community’s perception of *hibah* influenced his or her intention to give *hibah* in a positive and significant manner. This matches with the culture of collectivism, i.e. one tends to see oneself as interdependent with society (Bonne et al. 2007). When doing something, a person considers not only his or her own aims, but also how the rest of society will perceive those goals (Bonne et al. 2007). This suggests that the construct of a subjective norm is important in influencing behaviour, especially in a country with a collectivist culture such as Malaysia (Shah Alam and Mohamed Sayuti 2011).

This current study’s findings are also consistent with a study by Sayuti and Amin (2019) which found subjective norms are important to the decision making process. In more individualistic cultures such as Western cultures, people perceive themselves as autonomous and independent of the group and prioritize personal goals over collective goals, which leads to a higher influence of personal attitude over social norms in behavioural decisions. On the other hand, in collectivistic cultures such as the Muslim culture, people tend to perceive themselves as interdependent with their group and tend to strive for in-group, rather than personal, goals (Bonne et al. 2007). This is matched with the findings of this study that the subjective norm is important in influencing donor’s cash *waqf* giving behaviour in Malaysia, a collectivistic country.
Likewise, in terms of money donation, a study conducted by Kashif et al. (2015) indicated that norms influenced people to contribute to charity. Past behaviour and injunctive norms were found to significantly contribute to intentions of donating money. The impact of past behaviour and injunctive norms on intentions to donate money has also been well highlighted by other studies (Rivis and Sheeran 2003). This supports the findings in the current study, in which the respondents past behaviour included contributions to cash waqf.

The results of this study also support the notion of norms influencing intentions to donate money in collectivist cultures (Yee-kwong Chan and Lau 1998). Malaysians live in a collectivist society, where people enjoy being a part of a social circle and take accountability for the acts and behaviours of their peers (Hofstede 2003). This helps explain why “norms” are stressed and influence people to donate money. People in collectivist societies want to be a member of a community, and their goals influence one another's behaviour. The past behaviour of Malaysians is found to predict the act to donate money which can be attributed to a function of reference group members (Bidin and Md. Idris 2009).

This result contradicts research from Mohammad Iranmanesh (2019). They indicated that other people’s influence or opinion did not Muslim consumers when deciding whether to pay for halal certified foods because the halal label contains sufficient information about the ingredients and manufacturing process. Muslim consumers don't consider other people's approval when deciding whether to buy halal products because they are more concerned with having to follow Islamic law than caring what other people, even those close to them, think.
6.3.3 PERCEIVED BEHAVIOURAL CONTROL TOWARDS ACTUAL BEHAVIOUR

This study found a direct significant relationship between perceived behavioural control and cash *waqf* giving behaviour among actual donors in Malaysia. The results of this study are similar to George (2004), Goh and Sandhu (2014) and Dahiya and Gayatri (2017) with respect to the relationship between perceived behavioural control and actual behaviour. They show that perceived behavioural control is a positive and significant predictor. This relationship suggested that people successfully perform the behaviour when they possess knowledge, resource, time, money and capability (Ajzen 1991). In the case of this study on cash *waqf* giving behaviour, it has been shown that people contribute to cash *waqf* when they find themselves capable of doing so.

This is consistent with a study from Kasri and Ramli (2019) indicated perceived behavioural control has a positive relationship with money donation through mosque in Indonesia. Ajzen and Driver (1992) explained that the accomplishment of someone in performing a behaviour does not only depend on that person’s intention or desire to do it, but that non-motivational factors like the existence of opportunities and resources (such as time, money, and knowledge) also play a role.

Slew and Park (2022) in their study indicated that the percentage of donors who give to religious institutions varies according to their resource such as income. The respondents from older age groups for at least 75 years tend to give more compared to younger generation as the older group with higher income and savings contribute more amount of money to charity. This finding is similar to the current study whereas older people have contributed more to the cash *waqf* fund because they earned more than younger people did.
Said et al. (2020) also support this finding. Their study showed that the behavioural control variable was also expected to play an important part in influencing the behavioural intentions to pay for *hibah*. Ajzen (1991) stated that this variable is associated with the ability or capability that a person has to perform a behaviour. Said et al. (2020) have clearly demonstrated that Muslims behave in ways that they strongly believe they are capable of, such as believing they have the resources and ability to engage in hibah-giving behaviour, and they tend to commit to pay hibah.

Research from Warsame and Ireri (2016) also supports the argument that perceived behavioural control has a significant relationship with actual behaviour. In that study, perceived behavioural control contributed to predicting the intention to use, and the actual usage of, *Sukuk*\(^{20}\). It found that religiosity alone does not influence the use of *Sukuk*\(^{20}\), but perceived behavioural factors were far more important in this respect. This is similar with the findings of this study, where the respondents’ control over, or ability and capability to perform, cash *waqf* wherever and whenever they wanted positively affected their giving behaviour.

Notably, confidence in the effectiveness of *waqf* institutions, can increase perceived behavioural control towards contributing cash *waqf*. In addition, in this present study where the majority of respondents was aged 50 and above, they had a more stable financial income and were therefore more inclined to contribute to the *waqf* institutions. Older people also tend to donate more because they want to follow and improve their religiosity (Chambre 1987; Smith 1992). In this study, the results revealed that majority of the respondents

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\(^{20}\) *Sukuk* is an Islamic bond that is structured in a way to generate returns to investors and similar to an asset-backed security. They are issued and traded in compliance with the *Shariah* (Islamic principles), which prohibit *riba* (interest).
understood and wanted to follow the Islamic way as stated in the Holy Quran’s verses that encourage mankind to practice good deeds for the welfare of society by practicing donating to get perpetual rewards (Hashim Omar and Ab Rahman 2015, p.6).

In contrast, it is worth noting the alternative argument by Mohammad Iranmanesh et al (2019) who provided an alternative explanation for a lack of a relation between perceived behavioural control and behaviour. According to Ajzen (1991) PBC is not a predictor of behaviour when there is very high volitional control. Therefore, the perception of having a lot of control over buying halal food in their study may cause Muslim consumers to give this factor less weight when making decision (Mohammad Iranmanesh et al. 2019). In addition, the significant result of religious commitment indicated that the Muslim consumers prefer to commit to religious law even though they have control and resource to choose halal food or not (Mohammad Iranmanesh et al. 2019).

6.3.4 INSTITUTIONAL EFFECTIVENESS TOWARDS ACTUAL BEHAVIOUR

This study found that institutional effectiveness has a significant effect on actual behaviour. From the result, it shows that the significant value of relationship between institutional effectiveness to actual behaviour is the lowest which is $\beta = 0.076$, $p < 0.01$, compared to trust to actual behaviour, $\beta = 0.214$, $p < 0.01$ and Islamic altruism, $\beta = 0.135$, $p < 0.01$. It indicated that although the donors believed the waqf institutions need to put more effort to improve their effectiveness, the donors put their trust first to the waqf institutions as these donors believed that it is their responsibility to help the Muslim community in need.
Donors agreed institutional effectiveness plays a key role in improving donations to *waqf* institutions in Malaysia. This finding appears to be one of the primary motivations for the implementation of institutional effectiveness activities to improve the institutions’ programmes and services (Welsh and Metcalf 2003). The results indicated that the donors are more likely to donate to cash *waqf* when the *waqf* institutions improve their effectiveness.

Moraga et al. (2010) argued that positive donor perception of effectiveness in communication established between a donor and a charity organization would contribute to better organization reputation. A positive reputation will contribute to a long-term relationship (Anderson and Weitz 1989), generating and or attracting new donors (Bennett and Gabriel 2001) and stimulating donors to grow in their participation. Long-term relationships between institutions and contributors indicate the efficacy of the institution, which makes donors feel secure and trustworthy.

In this study, the donors also agreed that any enquiry regarding institution management is a practical or natural extension of evaluating the effectiveness of *waqf* institutions. These findings are supported by a study from Sargeant et al. (2007) which found that online fundraising effectiveness is important in convincing donors to donate. The online fundraising effectiveness factors of accessibility, accountability, education, interaction, and empowerment were significant and positively correlated with both the number of new donors a site can attract as well as with the total value of online donations. The results indicated the importance of information communication technologies and website design for the future of charitable giving (Sargeant et al. 2007). This included the growing importance of social media tools, such as Facebook, Twitter, YouTube, and Instagram to promote giving as well as exploring donations by text message.
In this study, the donors believed that the *waqf* institution would not distribute funds against *Shariah* Law (Ab. Aziz et al. 2015). The donors also agreed the lack of promotion of cash *waqf* practice may hinder the socio-economic potential of cash *waqf* as an option for society welfare (Ibrahim, Amir and Masron, 2013; Osman, 2016). These results indicate that the donors have trust in *waqf* institutional effectiveness in distributing the fund according to *Shariah* law, but that donors felt the *waqf* institutions could improve their promotion to increase their effectiveness in encouraging people to donate. A study from Das et al. (2008) also indicated the most effective way in motivating the public to contribute to charity donation is to include information regarding the likelihood of goal attainment in fund raising messages i.e., that donations are being spent wisely.

### 6.3.5 TRUST TOWARDS ACTUAL BEHAVIOUR

Trust is one of the most important factors in building relationships and it is related to a person's expectation or reliance on the people he or she trusts (Deutch 1958). In this study, the relationship between trust and actual *waqf* giving behaviour is positively significant. This result is similar to the study from Osman (2016) which indicated that donors trusted the *waqf* institutions to have the ability to manage the cash *waqf* fund wisely without exploiting the funds. The *waqif* (donor) is inclined to give cash *waqf* to the *waqf* institution they trust (Abdul Shukor et al. 2017). Based on this, it is important for the *waqf* institutions in Malaysia to develop a sense of trustworthiness among Muslim donors, including through better management of the *waqf* fund (Osman 2016). Refer to section 6.3.4.

From the result in section 5.7.1, it shows that the significant value of inter-relationship between institutional effectiveness to actual behaviour is the lowest which is $\beta = 0.076$, p
< 0.01, compared to trust to actual behaviour, \( \beta = 0.214, p < 0.01 \). This indicates that although the donors believed waqf institutions need to put more effort to improve their effectiveness, donor trust in the waqf institutions to utilize and distribute the funds according to Shariah Law is more important. This result is similar to a study from Hou et al (2021) where the donors trust in the platform was an important issue. This result also emphasises the importance of the spiritual significance of cash waqf giving, and the need for institutions to reflect that.

Subsequently, the positive relationship between donors’ trust in waqf institutions and their behaviour revealed the value of waqf institutions developing trust as a means of reassuring donors about their involvement in cash waqf (Abdul Shukor et al. 2017). It is important that donors believe in the information that has been delivered and trust in the waqf institution as an official institution to collect cash waqf.

In addition, for non profit organisations, Kuchler et al (2020) implies that trust towards the organisations has significant impact on the decision to donate through online platform. In this regard, donors' trust grows when the website designed with informative and useful content. According to a study from Ab Shatar et al (2021) gaining trust is fundamental for raising cash waqf collections. Gaining trust requires the waqf institutions that collect the funds to be transparent about how the money is spent and the social advantages it brings (Ab Shatar et al. 2021). They anticipate that cash waqf collections will help the beneficiaries, such as those in need and low-income families, as well as the general public to have better live from the cash waqf fund. Again this emphasises the spiritual altruism at the heart of cash waqf giving.
The main factor influencing public goodwill is trust (Sargeant and Lee 2004). Focussing on this, the *waqf* institution should actively promote *waqf* development (Osman 2016), the creation of new *waqf* activities and provide professional support for the management of individual *waqf* properties (Saleem 2010) to ensure donors are aware of the effectiveness of the institution’s management. In this case, the donors’ familiarity with institutional activities significantly inspired the trust needed to commit in their support of the *waqf* institution.

Similarly, other literature indicates that factors of perceived quality of the service provided by the organization to donors (Sargeant and Lee 2004) are significant in fostering trust among donors. Examples of factors such as communications with donors, and the degree to which the organisation is perceived as having the necessary skills, abilities, and knowledge for effective task performance have all been shown to develop trust (McFall 1987; Morgan and Hunt 1994; Kennedy et al. 2001). Such factors provide donors with confidence that the *waqf* institution has the ability to manage the cash *waqf* fund. Hence, it can be concluded that by enhancing trust would directly improves the actual giving behavior then led to the increasing of donations. The expanding amount donation could create more opportunity and activities to help the society for instance health care, education and socio-economic and attract even more religious and engender more trust.

However, the results from this study is contradict with results from Khaled Nour Aldeen et al (2021) whereas the millennials in Indonesia and the *Waqf* Board Indonesia (BWI) are still have doubts with the *waqf* trustee practice when managing the cash *waqf* and are dissatisfied with the current advertising initiatives. Additionally, the experts believe that BWI should have very strong regulations about *Nazir*’s practises to increase the trust among millennials and win over the population at large.
6.3.6 ISLAMIC ALTRUISM TOWARDS ACTUAL BEHAVIOUR

The relationship between Islamic altruism and cash waqf giving behaviour suggests that Muslim donors perceived giving cash waqf as the virtuous thing to do. In this study, the influence of altruistic personality was found to be a motivating factor in making donations. From a theoretical perspective, this finding is supported by a study from Andorfer and Otte (2012) which revealed that altruism is a significant factor in donors donating to charities. Indeed, the more respondents think that they are empathic people, the greater their willingness to donate. This supports the results of the current study, which indicate that the altruistic value embedded in donors’ faith through Islamic values has influenced them to help the needy by contributing to cash waqf.

It shows that Islamic altruism is a principal factor in influencing donors’ contributions to cash waqf funds. It is aligned with the hadith, according to the narration in Sahih Al-Bukhari:

“*The Prophet Muhammad (peace be upon him) said: “Every Muslim has to give in charity.” The people then asked: “(But what) if someone has nothing to give, what should he do?” The Prophet replied: “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked: “If he cannot find even that?” He replied: “He should help the needy who appeal for help.” Then the people asked: “If he cannot do (even) that?” The Prophet said finally: “Then he should perform good deeds and keep away from evil deeds, and that will be regarded as charitable deeds.”*

(Sahih Al-Bukhari, Volume 2, Hadith 524)

This finding from the current study is consistent with prior studies (Mokhlis 2009; Amin et al. 2014b; Rizal and Amin 2016). In these studies, the religious factor is able to help predict
and explain consumer behaviour. Similarly, this current study revealed that the Muslim donors who have higher Islamic altruism are more likely to contribute to cash *waqf*. This evidence shows that the donors’ sense of compassion towards others, especially needy people, correlates with their contribution to cash *waqf* funds as promoted by Islam (Rizal and Amin 2016; Kasri and Ramli 2019).

As highlighted in Surah Al-i’- ‘Imran (3:92), the creation of *waqf* is a way for people to attain righteousness:

“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.”

(Ali’- ‘Imran 3:92)

In addition, the religious factor when giving for donation fund is not only practiced by the Malaysian but also among the western community in Canada (Slew and Park 2022). The study showed significant relationship between religious factor and giving behaviour to charities. It indicated that religious factor imply that a person's faith is one of the main factors influencing their decision to donate money to charity.

This finding is also supported by Khan (1984) who suggests the act of helping others through the act of giving is considered as *ibadah* (worship) that would create a balance to one’s satisfaction between spending for this world and spending for the hereafter. In this current study, Islamic altruism is one element of Islamic teachings that is clearly an influential factor in shaping donors’ cash *waqf* giving behaviour to help other people. The spending for the hereafter through giving (Amin et al. 2014b) provides a means to purify one’s wealth and, at the same time, a means to reach the bounty of Allah the Almighty. This is connected with the hadith:
Prophet Muhammad PBUH said:

“The believer's shade on the Day of Resurrection will be his charity.”

(Al-Tirmidhi, Hadith 604)

“Give charity without delay, for it stands in the way of calamity.”

(Al-Tirmidhi, Hadith 589)

Similarly, in the present study, the donors believe altruistic deeds is one of the alternatives to strengthen their commitment to Allah S.W.T (Amin et al. 2014b). The donors also believe Allah S.W.T will personally reward those who participate in helping other people. One of the verses in the Quran supports altruistic deeds:

“They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.’”

(Al-Baqarah 2:215)

The faith in giving behaviour is elaborated in a study (Abdul Jalil 2020) mentioned that the factors that influenced Muslims to donate are owing to the Islamic teaching of Ihsan (altruism). Ihsan, according to Islam, is the pinnacle of sincerity (Abdul Jalil 2020). When they become Muhsin (those who attain Ihsan), they practice giving behaviour out of love and devotion to Allah. Abdul Jalil (2020) has indicated that when people understand about the fulfilment and reward that God has offered, they will be motivated to engage in charitable activities. As a result, their faith become more solid, and the altruistic attitude will become stronger. This is related to the current study where Islamic altruism has
significant relationship to the cash *waqf* giving behaviour among the actual donors in Malaysia.

### 6.3.7 ATTITUDE AS A DEPENDENT VARIABLE AND MEDIATOR BETWEEN INSTITUTIONAL EFFECTIVENESS AND ACTUAL BEHAVIOUR

The results of the mediation analysis demonstrate that attitude serves as a dependent variable to institutional effectiveness and also as a mediator in the relationship between institutional effectiveness and cash *waqf* giving behaviour. More specifically, the findings suggest that donors’ perceptions of cash *waqf* giving are influenced by their views about the effectiveness of *waqf* institutions and in turn, motivate them to contribute to cash *waqf*. Donors’ positive perception about cash *waqf* lead them to believe in the effectiveness of *waqf* institution in distributing the fund towards any occasion as long as it is not against *Shariah* Law (Ab. Aziz et al. 2015).

The current study shows that institutional effectiveness affects donors’ attitude towards cash *waqf* giving behaviour. This result is supported by the work of Imekci (2019), who found a significant relationship between consumer perceptions about the effectiveness of green buying behaviour and their own green buying behaviour. This current study found that the more people believe in the institutional effectiveness of *waqf* institutions, the more they are likely to make cash *waqf* donations.

Likewise, the result is supported by findings from Htay and Salman (2014). Their findings pointed out that the trust or confidence of the *zakah* payers in the process of *zakah* collection and distribution performed by the *zakah* institutions is important in order to increase the collection of *zakah*. When the institutions perform well, they build trust among the public,
but if the performance is poor, it will create distrust and scepticism among the public (Wahid and Ahmad 2014).

However, in this current study institutional effectiveness had the weakest relationship with actual behaviour among all the variables. This reflects the survey findings that most of the respondents agreed that the lack of promotion on cash _waqf_ practice may hinder the socio-economic potential of cash _waqf_ as an option for social welfare. Thus, Das et al. (2008) found that effective fund raising messages may influence donors’ perception towards the charity needs. From the study, the type of message is important. Abstract information is more effective when combined with a negatively framed message, whereas anecdote information is more effective when combined with a positively framed message. In addition, donating intentions were higher for messages that addressed charity goal attainment issues. Hence, using such lessons to enhance the promotion of cash _waqf_ practice may improve the effectiveness of _waqf_ institutions, which can impress donors when it comes to cash _waqf_ institutions, and in turn, increase cash _waqf_ contributions.

**6.3.7.1 ATTITUDE AS A DEPENDENT VARIABLE AND MEDIATOR BETWEEN TRUST AND ACTUAL BEHAVIOUR**

The findings from present research indicated that attitude is a dependent variable in relation to trust and mediates the relationship between trust and cash _waqf_ giving behaviour. This finding suggests that, in the context of cash _waqf_ giving, attitude can be viewed as the extent to which donors believe the information provided by the _waqf_ institutions, and that such belief would engender the donors to contribute cash _waqf_.

The result of this research suggests that donors’ trust can influence positive perceptions of cash _waqf_ among donors and that, in turn, a positive attitude towards cash _waqf_ giving
would impact donor’s decision to donate to a cash *waqf* fund. Ab Shatar et al (2021) found that Muslims’ readiness to make cash *waqf* donations depends on their level of trust. Therefore, *waqf* institutions should have a good image and win the public's trust in order to attract significant contributors from Malaysia's Muslim communities.

In addition, as indicated by Kasri and Ramli (2019), the current study also supports the idea that trust to mosque organisations has a favourable impact on people's willingness to contribute donation through mosques. The study highlights the effort of mosque committee in developing people trust by demonstrating a dedication to their communities in order to raise donations. The people's decision to donate money to the mosque is more favourable when they are more confident.

Besides, this study reveals that donors’ positive perceptions mediate the relationship between trust and cash *waqf* giving. In this context, donors believe that participating in cash *waqf* is very rewarding and can help improve the Muslim socio-economic situation (Abdul Shukor et al. 2017). This is in line with the findings of Awaliah Kasri Rahmatina (2013)’s survey that found the general causes for charitable giving in Indonesia are helping the poor or needy or alleviate poverty (37.1%) and supporting religious activities (29.9%). Awaliah Kasri Rahmatina (2013) also explained that these patterns are intuitive in the context of a developing country such as Indonesia, where poverty is widespread. Around 31 million (13.3%) of the Indonesian population are poor (Biro Pusat Statistik 2011) and as cited by Awaliah Kasri Rahmatina (2013), almost half of them live with a daily income of less than USD 2. Religious concerns could also be explained from the fact that around 85% of Indonesia’s population are Muslims, making it the largest Muslim country in the world, and most of them adhere to the Islamic principles encouraging charitable giving to help unfortunate members of society (Bamualim and Abubakar 2005).
As indicated by Abdul Shukor et al. (2017), in Islam, contributing to *waqf* is encouraged and a religious person would develop a positive attitude towards participation in cash *waqf* as he or she would believe that this will help the development of Muslims community and it will also fulfil his or her obligation as well as help him or her receive rewards from Allah.

### 6.3.7.2 ATTITUDE AS A DEPENDENT VARIABLE AND MEDIATOR BETWEEN ISLAMIC ALTRUISM AND ACTUAL BEHAVIOUR

Based on the results of this study, attitude is a significant dependent variable in relation to Islamic altruism and it also mediates the relationship between Islamic altruism and cash *waqf* giving behaviour. The findings imply that donors' perspectives of cash *waqf* giving are influenced by their beliefs in the value of compassion to others, particularly helpless and needy people, which motivates them to contribute to *waqf* institution.

Studies from Bouteraa and Al-Aidaros (2020) and Ojedakun (2011) confirm the mediating effect of attitude in the relationship between religiosity and altruism towards behaviour. Such studies suggest that existing knowledge, spiritual system, and personal characteristics all have important roles in prescribing the level of a person’s inclination which would lead to behaviour. These findings support the findings from this current study, which indicate that attitude has a mediating effect between Islamic altruism and cash *waqf* giving. Islamic altruism is connected with religiosity, and it becomes one of the motivating factors for the willingness of Muslim donors to contribute to a cash *waqf* fund. The willingness to help people in need is an encouragement suggested by Islam. Based on this, Amin et al. (2011) found that religious commitment was significantly related to individuals’ decisions and deeds. By the same token, individuals’ level of religiosity has been confirmed to be important in predicting their preferences and behaviour (Wan Ahmad et al. 2008), and
individuals with higher levels of religiosity maintain behavioural patterns that are expected to be guided by sanctions derived from religion.

The results is also in line with a study from Mohammad Iranmanesh et al (2019) where religious commitment influenced people’s willingness to pay for halal food. Religious people frequently follow religious rules and practices without hesitation. As a result, they have a good attitude toward eating halal food, have a high willingness to spend more for halal food certification in order to be certain that the food they consume is halal.

The result from current study also related to a study by Kasri and Ramli (2019), indicated that religious beliefs has positive impact on attitude to donate in mosques. The mosque congregations that have a strong commitment to Islamic principles will see giving money to the mosque favourably. The findings also demonstrated that an individual religious commitment affects how they behave in regard to the Islamic teachings (Abdul Shukor et al. 2017).

A study from Sayuti M. and Amin (2019) provides contradictory evidence, suggesting attitude does not mediate the relationship between Islamic altruism and the Islamic home financing acceptance. However, they suggest this is because of the role of profit orientation embedded in the offered Islamic home financing product at the expense of social orientation.

The positive significant influence of attitude as a mediator confirms that attitude is a reliable mediator. This shows that the effect of institutional effectiveness, trust and Islamic altruism can be mediated by donors’ attitude, and that this attitude can influence the donors’ behaviour to make a cash waqf donation. Thus, this study reveals that waqf institutions need
to pay more attention to the attitude of potential donors, ensuring they have high confidence levels and faith in the *waqf* institutions.

### 6.4 CONCLUSION

To summarise, the current study was conducted to gain better understanding of the relationships between attitude, subjective norm, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism toward cash *waqf* giving behaviour. In addition, the study also complements its use of the theoretical framework of TPB by exploring the mediation effect of attitude on the relationship between institutional effectiveness, trust, and Islamic altruism toward cash *waqf* giving behaviour.

As this study focuses on actual cash *waqf* donors as respondents who already contribute to a cash *waqf* fund, its findings do not overlap with previous studies concerning cash *waqf* giving. The results are therefore valuable and make a significant contribution in explaining donors’ perception with regard to their experience of cash *waqf* giving.

The model developed in this study found all proposed hypotheses or pathways to be significant. This finding suggests that the model is valid for predicting determinants of cash *waqf* giving behaviour and that it may be used to help *waqf* institutions improve their performance and establish a formidable reputation.

Of the 12 significant hypotheses, the most prominent factor is perceived behavioural control. This study suggests that perceived behavioural control is the most important determinant for the donors to contribute to a cash *waqf* fund. Individuals' perceived behavioural control is influenced by their access to the opportunity and resources required
to engage in the behaviour. It denotes a person's ability to choose whether or not to engage in the behaviour.

In this study, the results indicated most of the donors feel confident about having access to opportunity and resources to contribute to cash \textit{waqf} funds. Moreover, with deep understanding and knowledge on obtaining perpetual rewards, the donors are motivated to follow the Islamic path as outlined in the Holy Quran's teachings that encourage humanity to practice good deeds for the welfare of society. Furthermore, because the majority of the respondents are over the age of 50, they have more consistent financial income, which is one of the factors that drove the donors to contribute money to the \textit{waqf} organisations.

In addition, the results of this study demonstrate that subjective norms have a direct relationship to cash \textit{waqf} giving behaviour. The findings suggest the surrounding people and environment can inspire the act of giving. Understanding this situation allows the \textit{waqf} institutions to create efficient promotional materials to attract donors and others to support and contribute to the cash \textit{waqf} funds on a continuous basis.

In addition, the findings have added new components to the cash \textit{waqf} studies, which are institutional effectiveness, trust, and Islamic altruism. Previous studies stressed that attitude towards cash \textit{waqf} giving behaviour is one of the predictors of intention to donate to cash \textit{waqf} funds. In this study, attitude is proven to influence the cash \textit{waqf} giving behaviour and is also recognized as a mediator between institutional effectiveness, trust and Islamic altruism and cash \textit{waqf} giving behaviour. The components have a significant relationship with cash \textit{waqf} giving behaviour when mediated by attitude. The results support the finding that attitude has a significant and positive effect on cash \textit{waqf} giving behaviour and also mediates the relationship between institutional effectiveness, trust, and Islamic altruism. It
also significantly becomes the dependent variable for institutional effectiveness, trust, and Islamic altruism. The findings of the current study suggest it is crucial for *waqf* institutions to measure donors’ perception in order to examine whether the institutions’ performance meet or does not meet the donors’ insight.

The results indicated that donors have a favourable perception of cash *waqf* giving behaviour. Based on the discussion conducted in previous sections, all the aforementioned factors have connection with Islamic teachings. The donors believe that participating in cash *waqf* is rewarding and supports religious activities to improve Muslim’s socio-economic situation. Thus, the findings showed that donors would really want to put their faith in the *waqf* institutions to channel cash *waqf* donations to the needy and helpless. The willingness to help people is encouraged by Islamic teachings, hence participation in cash *waqf* giving behaviour revealed that the importance of altruistic values and religiosity, and their close connection.

Therefore, a *waqf* institution should establish appropriate measures to demonstrate that it is trustworthy, honest, fulfils its responsibilities, does not violate Shariah Law, and has the competence to manage cash *waqf* funds appropriately. Donors viewed the effectiveness of the *waqf* institutions from the information provided and will be more likely to pursue their donations to the *waqf* institutions and also build a long-term relationship if the institutions can provide evidence of a good reputation. Based on the results of this research, *waqf* institutions should focus on developing a solid reputation that is understood and appreciated by donors. By understanding donors' concerns and perceptions, *waqf* institutions can plan their communication strategy effectively to enhance awareness regarding the benefits of cash *waqf* for community welfare and also provide more understanding regarding the regulations and requirements when contributing cash *waqf*. 
Chapter 7: SUMMARY, RECOMMENDATIONS AND LIMITATIONS

7.1 INTRODUCTION

The previous chapter presented discussions from the data analysis for all the research questions. Hence, in response to the answers from the research questions, this chapter will discuss contributions of the research, set out its limitations as well as recommendations for further research and the overall conclusion for this study.

Initially, this chapter starts with Section 7.1, which sets out the contribution of this research in three primary areas namely theoretical contributions, methodological contributions, and practical contributions. It also demonstrates the limitations faced in the study and followed by the recommendations from the study for future works based on the evidence presented in Chapters 5 and 6.

Next, Section 7.2 presents the limitations of this study. It is vital to recognise research limitations since they are the conditions or effects that the researcher cannot control, and they impose restrictions on the methodology and conclusions. Thereafter, in section 7.3, recommendations for further studies are given to address the limitations discussed.

7.1.1 VARIABLES EMPLOYED

Following Churchill Jr. (1979), the process mentioned above resulted in the finalized measurement items used in the questionnaire, relating to all variables included in the conceptual framework of this study.

The questions can be split into two sections as below:
Section 1: Demographic Information - This study uses the respondents’ background such as their gender, age group, ethnicity, residing state, marital status, educational level, occupation sector, and monthly income. The questions related to demographic information can be seen in Appendix A.

Section 2: Dependent and Independent Variables – The remaining portion in the questionnaire are questions pertaining the dependent and independent variables relevant to cash waqf giving behaviour and determinant of cash waqf giving behaviour. Details on these variables are further discussed in sub-sections below.

The variables of the current study are of three types namely the dependent variable (also known as the criterion variable), the independent variables (also known as the predictor variables or antecedents or critical success factors) and the mediating variable (Sekaran and Bougie 2010).

In the current study, the cash waqf giving behaviour is the dependent variable. Attitude, subjective norms, perceived behavioural control, institutional effectiveness, trust, and Islamic altruism are the independent variables. Attitude also plays a role as a dependent variable and a mediating variable. These variables and the questions in the questionnaire used to measure them are discussed below.

7.1.1.1 ATTITUDE

The measurement for attitude is determined using seven items adapted from previous studies as shown in Table 7.1. Items generated from these past studies are modified for adaptation to the cash waqf giving behaviour context. Items are focused on the respondents’ view and awareness of the concept as well as their behaviour and belief about cash waqf. Respondents evaluated each statement and chose from a 5-point Likert
scale which ranged between (1) “strongly disagree” to (5) “strongly agree”. The minimum score an individual could produce is 7 as there are seven items for this variable (1 point x 7 items), while the maximum score would be 35 (5 points x 7 items). This was the scoring system adopted in relation to the measurement of all seven dependent variables.

Table 7.1
Measurement item for attitude

<table>
<thead>
<tr>
<th>No.</th>
<th>Attitude</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>I feel contributing to cash <em>waqf</em> is a wise idea.</td>
<td>Ramayah et al., 2009</td>
</tr>
<tr>
<td>4.</td>
<td>I believe that by participating in cash <em>waqf</em> is also</td>
<td>Abdul Shukor et al., 2017</td>
</tr>
<tr>
<td></td>
<td>considered as ‘<em>sadaqah</em>.’</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>I believe that participating in cash <em>waqf</em> is very rewarding.</td>
<td>Osman, Mohammed, and Amin, 2014a; Abdul Shukor et al., 2017</td>
</tr>
<tr>
<td>6.</td>
<td>Giving cash <em>waqf</em> can help improve the Muslim socio-economic situation.</td>
<td>Hasbullah et al., 2016; Osman 2016</td>
</tr>
<tr>
<td>7.</td>
<td>I have a positive perception of cash <em>waqf</em>.</td>
<td>Osman, Mohammed, and Amin, 2014a; Hasbullah, Khairi, and Ab. Aziz, 2016; Osman, 2016</td>
</tr>
</tbody>
</table>

7.1.1.2 SUBJECTIVE NORM

The measurement for subjective norm is determined using seven items adapted from previous studies as shown in Table 7.2. Items generated from these past studies are modified for the adaptation to the cash *waqf* giving behaviour context. Items measuring the subjective norm are centred around the respondents’ social circle to assess the significance of one person’s opinion in the action of another. In this case, does the opinion of friends and family members influence the decision to contribute to cash *waqf*?
Table 7.2

*Measurement item for subjective norm*

<table>
<thead>
<tr>
<th>No.</th>
<th>Subjective Norm</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>My family who are important to me would think that contributing to cash <em>waqf</em> is a wise idea.</td>
<td>Ramayah et al., 2009</td>
</tr>
<tr>
<td>2.</td>
<td>My colleagues will influence me to contribute to cash <em>waqf</em>.</td>
<td>Tsai, Wei, and Tsai, 2014</td>
</tr>
<tr>
<td>3.</td>
<td>Many people who are close to me think I should give cash <em>waqf</em> donation.</td>
<td>Ramayah et al., 2009; Osman, 2016</td>
</tr>
<tr>
<td>4.</td>
<td>People around me support my actions of contributing to cash <em>waqf</em>.</td>
<td>Gopi and Ramayah, 2007</td>
</tr>
<tr>
<td>5.</td>
<td>Most people who are important to me will regard donating cash <em>waqf</em> as a noble practice.</td>
<td>Gopi and Ramayah, 2007</td>
</tr>
<tr>
<td>6.</td>
<td>My family is happy if I contribute to cash <em>waqf</em>.</td>
<td>Osman, 2016</td>
</tr>
<tr>
<td>7.</td>
<td>I think people who are important to me contribute to cash <em>waqf</em>.</td>
<td>Mishra, Akman, and Mishra, 2014</td>
</tr>
</tbody>
</table>

7.1.1.3 PERCEIVED BEHAVIOURAL CONTROL

The measurement for perceived behavioural control is determined using seven items adapted from previous studies as shown in Table 7.3. Items generated from these past studies are modified for adaptation to the cash *waqf* giving behaviour context. To measure this variable, respondents were given seven items to gauge their control behaviour towards cash *waqf* giving. The items focused on respondents’ knowledge, ability, and resources to participate in cash *waqf* contribution.

Table 7.3

*Measurement item for perceived behavioural control*

<table>
<thead>
<tr>
<th>No.</th>
<th>Perceived Behavioural Control</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I possess the knowledge, resource, and capability to perform cash <em>waqf</em>.</td>
<td>Tsai et al., 2014; Hasbullah et al., 2016</td>
</tr>
<tr>
<td>2.</td>
<td>I have the ability to donate to cash <em>waqf</em>.</td>
<td>Shih and Fang, 2004; Osman, Mohammed, and Amin, 2014a;</td>
</tr>
</tbody>
</table>
### 7.1.1.4 INSTITUTIONAL EFFECTIVENESS

The measurement for institutional effectiveness is determined using seven items adapted from previous studies as shown in Table 7.4. Items generated from these studies are modified for adaptation to the cash *waqf* giving behaviour context. The items composed concentrated on the respondents’ opinion on how much they know and their perception of the effectiveness of *waqf* institutions in Malaysia.

<table>
<thead>
<tr>
<th>No.</th>
<th>Institutional Effectiveness</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Institutional effectiveness plays an important role in improving the <em>waqf</em> institution.</td>
<td>Welsh and Metcalf, 2003</td>
</tr>
<tr>
<td>2.</td>
<td>Institutional effectiveness is important for organisation accreditation in the long term.</td>
<td>Welsh and Metcalf, 2003</td>
</tr>
</tbody>
</table>
No. | Institutional Effectiveness | Source |
---|---|---|
4. | Evaluating the effectiveness of *waqf* institution is a natural extension of inquiring their management. | Welsh and Metcalf, 2003 |
5. | The lack of promotion on cash *waqf* practice may hinder the socio-economic potential of cash *waqf* as an option for society welfare. | Ibrahim, Amir, and Masron, 2013; Osman, 2016 |
6. | *Waqf* institutions would distribute the funds towards any occasion as long as it is not against Shariah Law. | Ab. Aziz, Johari and Yusof, 2015 |
7. | *Waqf* institutions are committed to allocating resources to improve areas of weakness through their research. | Welsh and Metcalf, 2003 |

### 7.1.1.5 TRUST

The measurement for trust is determined using seven items adapted from previous studies as shown in Table 7.5. Items generated from these studies are modified for adaptation to the cash *waqf* giving behaviour context. The items composed addressed the level of trust respondents had trust toward the *mutawallis* and whether they have belief and confidence in the *mutawallis* to manage the donors’ (cash *waqf*) fund.

<table>
<thead>
<tr>
<th>No.</th>
<th>Trust</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I trust the <em>waqf</em> institution.</td>
<td>Abdul Shukor et al., 2017</td>
</tr>
<tr>
<td>2.</td>
<td>The <em>waqf</em> institution in Malaysia is trustworthy, honest and fulfils its responsibility.</td>
<td>Chen et al., 2017</td>
</tr>
<tr>
<td>3.</td>
<td>I believe in the information provided by the <em>waqf</em> institution.</td>
<td>Abdul Shukor et al., 2017</td>
</tr>
<tr>
<td>4.</td>
<td>I have trust in <em>waqf</em> institutions for cash <em>waqf</em> collection.</td>
<td>Abdul Shukor et al., 2017</td>
</tr>
<tr>
<td>5.</td>
<td>I am confident the <em>waqf</em> institution uses cash <em>waqf</em> funds wisely.</td>
<td>Osman, 2016</td>
</tr>
</tbody>
</table>
6. I believe the *waqf* institutions do not exploit their *waqif*’s (donors’) fund.  
Sargeant, Ford and West, 2006

7. I am confident the *waqf* institutions have the ability to manage cash *waqf* fund.  
Sargeant, Ford and West, 2006

### 7.1.1.6 ISLAMIC ALTRUISM

The measurement for Islamic altruism is determined using seven items adapted from previous studies as shown in Table 7.6. Items generated from these studies are modified for the adaptation to the cash *waqf* giving behaviour context. One of the main conditions to make a *waqf* donation is one must be a Muslim. As a result, the items dealt with the motive behind respondents’ willingness to contribute to cash *waqf* fund as altruism or unselfishness is a trait encouraged by Islamic teachings.

#### Table 7.6

*Measurement item for Islamic altruism*

<table>
<thead>
<tr>
<th>No.</th>
<th>Islamic Altruism</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I agree with the old saying, &quot;It is better to give than to receive.&quot;</td>
<td>Morgan and Miller, 2002</td>
</tr>
<tr>
<td>2.</td>
<td>By donating the cash <em>waqf</em>, I could help others.</td>
<td>Evans and Ferguson, 2014</td>
</tr>
<tr>
<td>3.</td>
<td>Giving cash <em>waqf</em> is the right thing to do.</td>
<td>Evans and Ferguson, 2014</td>
</tr>
<tr>
<td>4.</td>
<td>I have to give cash <em>waqf</em> since Islam teaches us to help each other.</td>
<td>Evans and Ferguson, 2014</td>
</tr>
<tr>
<td>5.</td>
<td>Allah would personally reward those who participate in cash <em>waqf</em>.</td>
<td>Evans and Ferguson, 2014</td>
</tr>
<tr>
<td>6.</td>
<td>It is my responsibility as a Muslim to help the Muslim community.</td>
<td>Evans and Ferguson, 2014</td>
</tr>
<tr>
<td>No.</td>
<td>Islamic Altruism</td>
<td>Source</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>7</td>
<td>I give back to the community by giving cash <em>waqf</em>.</td>
<td>Evans and Ferguson, 2014</td>
</tr>
</tbody>
</table>

### 7.1.1.7 CASH *WAQF* GIVING BEHAVIOUR

The measurement for cash *waqf* giving behaviour is adapted from previous studies as shown in Table 7.7. Items generated from these studies are modified for adaptation to the cash *waqf* giving behaviour context. For this variable, respondents were given a list of eight items to assess the extent of their involvement in cash *waqf* giving behaviour.

**Table 7.7**

*Measurement item for cash waqf giving behaviour*

<table>
<thead>
<tr>
<th>No.</th>
<th>Cash <em>waqf</em> Giving Behaviour</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I have made a cash <em>waqf</em> contribution.</td>
<td>Pavlou and Fygenson, 2006</td>
</tr>
<tr>
<td>2.</td>
<td>I made a cash <em>waqf</em> contribution through <em>waqf</em> institution.</td>
<td>Mohd Said, 2016</td>
</tr>
<tr>
<td>3.</td>
<td>I have contacted a <em>waqf</em> officer to make cash <em>waqf</em>.</td>
<td>Mohd Said, 2016</td>
</tr>
<tr>
<td>4.</td>
<td>I often make cash <em>waqf</em> contributions.</td>
<td>Pavlou and Fygenson, 2006</td>
</tr>
<tr>
<td>5.</td>
<td>I have contributed to <em>waqf</em> through online banking.</td>
<td>Saad et al., 2010</td>
</tr>
<tr>
<td>6.</td>
<td>I give priority to cash <em>waqf</em>.</td>
<td>Saad, 2010</td>
</tr>
<tr>
<td>7.</td>
<td>I made various efforts for cash <em>waqf</em> contributions.</td>
<td>Saad, 2010</td>
</tr>
<tr>
<td>8.</td>
<td>I will continue with same method of cash <em>waqf</em> contribution.</td>
<td>Saad et al., 2010</td>
</tr>
</tbody>
</table>

### 7.2 CONTRIBUTIONS OF RESEARCH

The results and discussions presented in Chapter 5 and 6 disclose interesting results and discussions that have positive impacts to the outcome of this study. Hence, these
findings and discussions undoubtedly have enhanced the theoretical framework, as well as the managerial and practical implications to the *waqf* institution management. To this point, the recommendations in the following sections are intended to address the issues and implications observed.

### 7.2.1 THEORETICAL CONTRIBUTIONS

This study provides a unique perspective to the application of TPB compared to other research that has employed TPB as a theoretical framework to explain intentions toward the behaviour. In this study, the researcher extend the utilization of TPB as a framework to help understand the actual cash *waqf* giving behaviour. Whilst the model adopted here deviated from TPB traditions by not adding intentions to explain the behaviour, the results nevertheless illustrate TPB's resilience in explaining cash *waqf* giving behaviour.

Hence, this study provides empirical evidence for the relationships between attitude, subjective norms and perceive behavioural control with cash *waqf* giving behaviour. The findings also demonstrated volitional control evidence, which verifies the factors that influence donors to make cash *waqf* donations. Thus, the study framework, which is to identify the relationship of the antecedents directly to individual’s behaviour without going through intentions, is proved to be relevant in this study.

Furthermore, in order to enhance the predictability of the theory’s framework in this research area, the researcher also provided empirical support for additional antecedent’s namely institutional effectiveness, trust, and Islamic altruism. The results show that all of the antecedents have positive and significant relationships with behaviour. This research
reveals the respondents' views regarding *waqf* institutions and provides suggestions for how the institutions may enhance their reputation with donors.

This present research also adds a significant contribution to the literature by offering a better understanding of the determinants of cash *waqf* giving behaviour in the context of institutional effectiveness, trust, and Islamic altruism. Hence, this study establishes new relationships and understanding in relation to cash *waqf* and these tested variables, which are significantly related to cash *waqf* giving behaviour. On this account, the current study empirically determines further dimensions that have an essential role in influencing donors' perceptions while donating to a cash *waqf* fund.

Another theoretical contribution of the current study is providing empirical support for the mediating role of attitude in the relationship between institutional effectiveness, trust, and Islamic altruism (independent variables) and cash *waqf* giving behaviour (dependent variable). The results demonstrate that donors' attitudes can mediate the effects of institutional effectiveness, trust, and Islamic altruism, and that donors' attitudes can be used to gauge donors' behaviour in undertaking cash *waqf* contributions.

### 7.2.2 METHODOLOGICAL CONTRIBUTIONS

In terms of its methodological contributions, this study provides a different insight by focusing on respondents where sampling was conducted in relation to actual donors (who have experienced in cash *waqf* donations). Unlike the traditional TPB framework, as previously stated, it was modified by excluding intentions and establishing a straight path to the behaviour. Based on the findings of this study, the modification of the model for measurement items appeared to have excellent reliability. As a result, the current study
has added to the literature, based on the incorporation of the actual donor’s point of view regarding their experience with cash *waqf* donations.

Since the addition of institutional effectiveness as one of the determinants of cash *waqf* giving behaviour contributes to new literature, prior research on incorporating such feature into cash *waqf* giving studies has been limited. Hence, the researcher had to consult Shariah experts as well as consider previous studies to develop the best items for this factor. The items for this variable developed as part of this study are an important contribution in this area of research.

As for the data analysis, the researcher applied the SPSS Macro by Hayes to analyse the mediating relationships. This approach was used to improve the study quality when analysing the mediation linkage in cash *waqf* giving behaviour and the results have shown the effectiveness of the SPSS Macro assessment in studies of this nature.

### 7.2.3 PRACTICAL CONTRIBUTIONS

This study identified the need for *waqf* institutions to take a systematic approach in order to become a more credible and trusted institution in channelling donations to the needy. Chapters 5 and 6 noted that the donors agreed institutional effectiveness is one of the most essential factors in improving *waqf* institutions in Malaysia. When institutions perform well, they gain public confidence and, as this study shows, if institutions can improve their performance, it will in turn influence the donors' perceptions of the *waqf* institution which can result in increasing cash *waqf* contributions. Therefore, when considering their marketing and services, it is important for *waqf* institutions to understand the needs and expectations of donors.
In addition, this study suggests that the *waqf* institutions should provide and advertise more information and knowledge about cash *waqf* to younger generations to attract their interest to donate and indirectly increase their awareness on the matter. According to the demographic factors highlighted in this research, the majority of cash *waqf* donors are 50 and above with higher income and represented 60.3% of the respondents of the study. Whilst older Muslims with financial stability and knowledge about cash *waqf* have more income to donate compared to younger individuals, this study also indicated factors that explained that the phenomena of low awareness about cash *waqf* in Malaysia is due to a lack of understanding among the public and a lack of promotion by the *waqf* institutions (Adeyemi 2016). Thus, it is suggested that *waqf* institutions should promote cash *waqf* requirements and regulations effectively to help improve the knowledge of younger age groups. For example, it should be made known that there are many ways to donate to cash *waqf*. Instead of donating directly at the mosques or *waqf* institutions, people can contribute to cash *waqf* through online platforms at the *waqf* institutions’ websites or by using apps. At the same time, Islamic altruism is linked to religiosity, and it serves as one of the motivators for Muslim donors to donate to a cash *waqf* fund. Hence, the management of *waqf* institutions should capture this key issue in its promotions since it is natural for Muslims wanting to gain rewards from the God during this life and hereafter.

Furthermore, the findings also provide support for *waqf* organisations to extend efforts in building long-term relationships with donors and thus, encouraging donors to boost their participation. In order to build such relationships, the institutions should build trust with donors by being transparent, fulfilling the responsibility effectively and use cash *waqf* funds wisely. Information on how the donations are being utilized should be continuously
updated and made available to ensure parties involved are notified and are able to understand the process of *waqf* giving.

The implications of these findings in terms of the practical recommendations and key policy changes *waqf* institutions should undertake are as follows;

- Conduct an online campaign of cash *waqf* through mainstream digital platforms such as TikTok, Facebook, and Instagram to promote and attract more younger generations to participate in cash *waqf* giving behaviour.
- Undertake more face-to-face awareness campaign about the benefit of cash *waqf* donation in public facilities such as School, University, Mosques and other public areas to educate and provide more information about cash *waqf* donation to the public.
- Improve the official website of *waqf* institutions by providing current data and latest information with interactive facilities where the donors could interact directly with the officers. This will help building the trust among the donors with the *waqf* institution.

### 7.3 LIMITATIONS OF THE STUDY

In this study, there are a few limitations that have been identified. The first limitation is that while the respondents of the study are actual donors of cash *waqf*, the findings showcase the views of predominantly older people and therefore, the study lacks of evidence of the attitudes of the younger generation of donors.
The second limitation is related to the representation of urban respondents and rural respondents. Since the research was conducted via online questionnaires, the respondents in rural areas were at a disadvantage due to poor internet coverage and some of the respondents were not able to complete the whole survey. Thus, decreasing participation from the rural area. Nair and Adams (2009) have explored and found that the downside of using an online platform in research is the technological concerns such as low levels of computer literacy among specific participant groups, especially in the rural areas. Therefore, the results of the study represented the urban respondents’ perspectives. However, using a different research design in the future would assist to overcome this issue.

The third limitation is that the respondents of the study were only from four selected states in Malaysia, namely Perak, Pahang, Selangor and Negeri Sembilan. The study also found that the majority of the respondents were from Selangor compared to the other states. However, this is reasonable as Selangor has the highest donors for cash waqf in Malaysia and is ranked as one of the richer states in Malaysia.

Last but not least, this research adapted quantitative methods which have their own disadvantages, which includes comprehension and the understanding of questions. Respondents may misinterpret or could have understood the question differently compared to the intention of the researcher. This could have resulted in different opinions as compared to respondents who are given explanations and assistance by the researcher on the same questions beforehand. The researcher provided contact information such as her mobile number and email address as an avenue should the respondents need any clarifications. Even so, there is still some likelihood that the data collected contains
responses that were misinterpreted compared to what was originally intended despite the steps taken to overcome this issue.

7.4 **NOVELTY OF THE STUDY**

There are several novelties in this study. The framework developed study provides new theoretical perspectives on consumer behaviour in the context of cash waqf giving behaviour. The model developed is different from the previous research for three main reasons:

First, concerning the respondents in this research, the model developed in this study includes actual cash waqf donors in Malaysia to examine factors that can influence the cash waqf giving using the TPB by Ajzen (1991). Even though many researchers worked on the cash waqf by using TPB, most of them consider development of cash waqf giving behavioural intentions among the potential donors only. This study extends TPB’s application into the context of cash waqf giving behaviour by the actual donors itself. The study’s data are very helpful in revealing actual donors’ behaviour when contributing to cash waqf and their perspectives on waqf institutions.

Second, the current study offers a new understanding of donors’ motivation when contributing to cash waqf institution. The model developed includes factors not previously examined, namely institutional effectiveness, trust and Islamic altruism on cash waqf giving behaviour. By exploring the factors that are found dominant in influencing cash waqf giving behaviour, this current study finds that the new factors are important predictors that influence cash waqf giving behaviour among the actual donors. The empirical results also confirm attitude as a mediating factor for the relationship between institutional effectiveness, trust, and Islamic altruism and Muslim donors in terms of cash
waaqf funds. The introduction of these variables into TPB provides fresh perspectives which create improvement to TPB studies concerning cash waqf.

7.5 RECOMMENDATIONS FOR FUTURE RESEARCH

In line with the limitations of the research above, the researcher suggests the main target respondents to be divided into two focus groups representing the younger generation of Muslims and the older generation of Muslims for future research. This is because the result of the research indicated that the elders tend to donate more cash waqf than the young Muslims. By doing so, it is ensured that the study would capture more youngster’s experiences and opinions which would provide a better understanding of cash waqf giving behaviour in Malaysia. Hence, a larger scale of empirical studies will be needed to see the differences between the generations and whether the same factors will influence both generations to donate cash waqf or vice versa. It is remarkably interesting to extend the research into these two focus groups as it creates more variety in the responses to the study.

Nevertheless, the researcher recommends extending the research with more variables or new potential variables to influence the donor’s behaviour to broaden the context and obtain the vast perspectives that represent the actual donor’s behaviour.

Another recommendation for future studies in regard to the population of the research. The researcher suggests that the population be equally distributed since as the result shows that Selangor represented the majority of participants compared to the other states. In addition, including East Malaysia i.e., Sabah and Sarawak could make the research more valuable since both states have different cultures and variety of races exists in these Muslim communities.
The fourth recommendation is as the participants that lived in the rural areas were at a disadvantage in completing the survey because of internet coverage, future studies could be conducted on a face-to-face basis in rural areas to enhance participation of respondents in rural areas. Furthermore, conducting face-to-face surveys would reduce the fifth limitation in the research which was the difficulty of participants in providing answers or misinterpreting the questions.

7.6 CONCLUSION

This study suggests that perceived behavioural control and attitude are the most crucial factors that motivate the donors in performing cash *waqf* contributions in Malaysia. By paying more attention to the younger generation, and to public perceptions about cash *waqf* giving, the *waqf* institutions can launch strategies to focus on more effective advertisements and promotions. Instead of showing statistical data, *waqf* institutions should focus on the purpose of the cash *waqf* collection and explain the requirements and regulations for cash *waqf* donations. By understanding those factors, *waqf* institutional effectiveness could be improved and become more efficient in enhancing the knowledge of donors and potential donor regarding cash *waqf*.

Maintaining relationships between the donors and *waqf* institutions is valuable to build more trust from donors, in particular by showing that the money donated is used for Shariah compliant purposes and social development. Hence, it is recommended that *waqf* institutions explain their main programmes of giving and invite donors to participate in these programmes. Such a relationship can provide more understanding and transparency on the purpose of donations collected and strengthen donor’s connections with *waqf* institutions.
This study shows how important it is to understand the donor behaviour to enhance cash waqf contributions and the level of awareness of the potential donors. The empirical results provide the information to the waqf institutions to improve the effectiveness of their marketing strategy. In turn, this can reinforce cash waqf as one of the most significant economic tools to develop social economy in Malaysia.

In establishing specific measures, this study provides new insights into factors determining the behaviour of donors of cash waqf in Malaysia. This study adds to the growing knowledge on the actual donors’ perspective and their experience in donating to cash waqf in Malaysia. It is hoped that in providing a new perspective to existing research, this study can enhance the undoubted socio-economic potential of cash waqf giving in Malaysia.
Dear respected respondent,

My name is Nor Syakina Jam, a PhD candidate from the Glasgow School for Business and Society at Glasgow Caledonian University. I would like to invite you to participate in my research on the determinants of cash *waqf* giving behaviour from an actual donor’s perspective based on the states of Selangor, Perak, Negeri Sembilan and Pahang.

This study is conducted to fulfil the requirement of my Doctoral Degree. The research examines the determinants of cash *waqf* giving behaviour from actual donors in Malaysia.

I request that you read the instructions provided carefully and to respond as accurately as possible. You qualify as a respondent of this study if you fulfil the following criteria:

1. You are aged 20 years and above
2. You are an actual donor
3. You have previously participated in cash *waqf* once or more.

Examples of cash *waqf* include contributing using online banking platform, cash *waqf* through monthly salary deduction, *waqf* Quran or cash *waqf* directly through a physical branch of *waqf* institutions or private organisations.

All the information extracted will be treated confidential and only to use for the completion of my PhD study. In addition, the data obtained, and analyses are at an aggregate level.

If you have any doubts, questions or in need of clarification, please do not hesitate to contact the main researcher, Nor Syakina Jam. I truly appreciate your time for participating in this survey. Thank you for your kind cooperation.

Yours sincerely,

Nor Syakina Binti Jam  
PhD Candidate  
Glasgow Caledonian University  
Matriculation number: redacted  
Phone No.: redacted  
Email: redacted

Dr Emmanuel Maganaris  
Director of Studies  
Glasgow Caledonian University  
Phone No.: +4401413313517  
e.maganaris@gcu.ac.uk

Name redacted  
Second Supervisor  
Universiti Malaysia Sabah  
Phone No.: redacted  
Email: redacted
Consent Form for Participation in this Research

1. I confirm that I have read and understand the subject information for the above study.
   
   [ ] Yes  [ ] No

2. I understand that my participation in this survey is voluntary, and I am free to withdraw anytime without giving any reason.
   
   [ ] Yes  [ ] No

3. I understand that the information for this survey will only be used for research purposes only.
   
   [ ] Yes  [ ] No

4. I agree to take part in the above study.
   
   [ ] Yes  [ ] No
DEMOGRAPHIC SECTION
Listed below are items about the DEMOGRAPHIC OF RESPONDENTS. Please CIRCLE only ONE of the alternatives available.

1. Gender.
   a. Male
   b. Female

2. Residing State.
   a. Selangor
   b. Perak
   c. Negeri Sembilan
   d. Pahang

3. Education level.
   a. SPM and below
   b. STPM or STAM or Diploma
   c. Bachelor
   d. Master
   e. PhD
   f. Others (please state): __________

3. Marital status.
   a. Single
   b. Married
   c. Others

5. Occupation.
   a. Government Sector
   b. Private Sector
   c. Self-employed
   d. Student
   e. Others (please state): __________

   a. Malay
   b. Orang Asli
   c. Bumiputera Sabah
   d. Bumiputera Sarawak
   e. Chinese
   f. Indian
   g. Others (please state): __________

7. Monthly income.
   a. Less than RM1,000
   b. RM1,001 – RM2,000
   c. RM 2,001 – RM 3,000
   d. RM 3,001 – RM 4,000
   e. RM 4,001 – RM 5,000
   f. More than RM 5,001

8. Age.
   a. 20 – 24
   b. 25 – 29
   c. 30 – 34
   d. 35 – 39
   e. 40 – 44
   f. 45 – 49
   g. 50 and above
SECTION A: ISLAMIC ALTRUISM

*Altruism is being selfless or the willingness to help others and concern of their well-being.

Instruction: Please consider whether the following PROPOSED ITEMS are appropriate to characterize “Islamic Altruism” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only ONE of the five alternatives after each statement.

<table>
<thead>
<tr>
<th>Absolutely disagree</th>
<th>Disagree</th>
<th>Slightly disagree</th>
<th>Agree</th>
<th>Absolutely agree</th>
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<tbody>
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<td>1</td>
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<table>
<thead>
<tr>
<th>No.</th>
<th>Islamic Altruism</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I agree with the old saying, &quot;It is better to give than to receive.&quot;</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>2.</td>
<td>By donating the cash waqf, I could help others.</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>3.</td>
<td>Giving cash waqf is the right thing to do.</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>4.</td>
<td>I have to give cash waqf since Islam teaches to help each other.</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>5.</td>
<td>Allah would personally reward those who participate in cash waqf.</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>6.</td>
<td>It is my responsibility as a Muslim to help the Muslim community.</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>7.</td>
<td>I give back to the community by giving cash waqf.</td>
<td>1-2-3-4-5</td>
</tr>
</tbody>
</table>

SECTION B: INSTITUTIONAL EFFECTIVENESS (IE)

Instruction: Please consider whether the following PROPOSED ITEMS are appropriate to characterize “Institutional Effectiveness” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only ONE of the five alternatives after each statement.

<table>
<thead>
<tr>
<th>Absolutely Disagree</th>
<th>Disagree</th>
<th>Slightly disagree</th>
<th>Agree</th>
<th>Absolutely Agree</th>
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<td>5</td>
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</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Institutional Effectiveness</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Institutional Effectiveness plays an important role in improving the waqf institution.</td>
<td>1-2-3-4-5</td>
</tr>
<tr>
<td>No.</td>
<td>Institutional Effectiveness</td>
<td>Scale</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>2.</td>
<td>Institutional Effectiveness is important for organisation accreditation in the long term.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3.</td>
<td>The level of awareness on cash <em>waqf</em> among Malaysians is low but increasing.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>4.</td>
<td>Evaluating the effectiveness of a <em>waqf</em> institution is a natural extension of inquiring about their management.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>5.</td>
<td>The lack of promotion on cash <em>waqf</em> practice may hinder the socio-economic potential of cash <em>waqf</em> as an option for society welfare.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>6.</td>
<td><em>Waqf</em> institutions would distribute the fund towards any occasion as long as it is not against Shariah Law.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>7.</td>
<td><em>Waqf</em> institutions are committed to allocating resources to improve areas of weakness through their research.</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

**SECTION C: TRUST (T)**

*Instruction:* Please consider whether the following PROPOSED ITEMS are appropriate characterize “Trust” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only **ONE** of the five alternatives after each statement.

<table>
<thead>
<tr>
<th>Absolutely Disagree</th>
<th>Disagree</th>
<th>Slightly disagree</th>
<th>Agree</th>
<th>Absolutely Agree</th>
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<table>
<thead>
<tr>
<th>No.</th>
<th>Trust</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I trust the <em>waqf</em> institutions.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>2.</td>
<td>The <em>waqf</em> institutions in Malaysia are trustworthy, honest and fulfil their responsibility.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3.</td>
<td>I believe in the information provided by the <em>waqf</em> institutions.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>4.</td>
<td>I have trust in the <em>waqf</em> institutions for cash <em>waqf</em> collection.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>5.</td>
<td>I am confident the <em>waqf</em> institutions uses cash <em>waqf</em> funds wisely.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>6.</td>
<td>I believe the <em>waqf</em> institutions do not exploit their <em>waqif’s</em> (donors’) fund.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>7.</td>
<td>I am confident the <em>waqf</em> institutions have the ability to manage cash <em>waqf</em> funds.</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>
SECTION D: ATTITUDE (A)
Instruction: Please consider whether the following PROPOSED ITEMS are appropriate to characterize “Attitude” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only ONE of the five alternatives after each statement.

<table>
<thead>
<tr>
<th>Absolutely Disagree</th>
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<table>
<thead>
<tr>
<th>No.</th>
<th>Attitude</th>
<th>Scale</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Giving cash <em>waqf</em> is a noble practice.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>2</td>
<td>I like giving cash <em>waqf</em>.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3</td>
<td>I feel contributing to cash <em>waqf</em> is a wise idea.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>4</td>
<td>I believe that by participating in cash <em>waqf</em> is also considered as ‘<em>sadaqah</em>’.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>5</td>
<td>I believe that participating in cash <em>waqf</em> is very rewarding.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>6</td>
<td>Giving cash <em>waqf</em> can help improve the Muslim socio-economic situation.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>7</td>
<td>I have a positive perception of cash <em>waqf</em>.</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

SECTION E: SUBJECTIVE NORM (SN)
Instruction: Please consider whether the following PROPOSED ITEMS are appropriate to characterize “Subjective Norm” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only ONE of the five alternatives after each statement.

<table>
<thead>
<tr>
<th>Absolutely Disagree</th>
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<thead>
<tr>
<th>No.</th>
<th>Subjective Norm</th>
<th>Scale</th>
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<tbody>
<tr>
<td>1</td>
<td>My family who are important to me would think that contributing to cash <em>waqf</em> is a wise idea.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>2</td>
<td>My colleagues will influence me to contribute to cash <em>waqf</em>.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3</td>
<td>Many people who are close to me think I should give cash <em>waqf</em> donation.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>4</td>
<td>People around me support my actions of contributing to cash <em>waqf</em>.</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>
5. Most people who are important to me will regard donating cash waqf as a noble practice.  
6. My family is happy if I contribute to cash waqf.  
7. I think people who are important to me contribute to cash waqf.

SECTION F: PERCEIVED BEHAVIOURAL CONTROL (PBC)  
Instruction: Please consider whether the following PROPOSED ITEMS are appropriate to characterize “Perceived Behavioural Control” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only ONE of the five alternatives after each statement.

<table>
<thead>
<tr>
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<td>4</td>
<td>5</td>
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<tr>
<th>No.</th>
<th>Perceived Behavioural Control</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I possess the knowledge, resource, and capability to perform cash waqf.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>2.</td>
<td>I have the ability to donate to cash waqf.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3.</td>
<td>Performing cash waqf is within my control.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>4.</td>
<td>I am able to contribute to cash waqf.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>5.</td>
<td>I have knowledge about cash waqf.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>6.</td>
<td>The decision to give cash waqf is entirely up to me.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>7.</td>
<td>If I want, I can contribute cash waqf at any time.</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

SECTION G: ACTUAL BEHAVIOUR  
Instruction: Please consider whether the following PROPOSED ITEMS are appropriate to characterize “Actual Behaviour” using a 5-Likert scale as follows. Please indicate the degree of your agreement or disagreement with each statement by circling only ONE of the five alternatives after each statement.

<table>
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<tr>
<th>Absolutely Disagree</th>
<th>Disagree</th>
<th>Slightly disagree</th>
<th>Agree</th>
<th>Absolutely Agree</th>
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<td>3</td>
<td>4</td>
<td>5</td>
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<table>
<thead>
<tr>
<th>No.</th>
<th>Actual Behaviour</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I have made cash waqf contribution.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>2.</td>
<td>I made cash waqf contribution through a waqf institution.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3.</td>
<td>I have contacted a waqf officer to make cash waqf.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>No.</td>
<td>Actual Behaviour</td>
<td>Scale</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------------------------------</td>
<td>-------</td>
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<tr>
<td>4.</td>
<td>I often make cash <em>waqf</em> contribution.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>5.</td>
<td>I have contributed to <em>waqf</em> through online banking.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>6.</td>
<td>I give priority for cash <em>waqf</em>.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>7.</td>
<td>I made various effort for cash <em>waqf</em> contribution.</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>8.</td>
<td>I will continue with same method of cash <em>waqf</em> contribution.</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

Thank you for your careful review of this information sheet.
<table>
<thead>
<tr>
<th>1. <strong>Reason for submission to Committee (tick as many as appropriate)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>a) minor method or procedure</td>
</tr>
<tr>
<td>b) minor extended method or procedure</td>
</tr>
<tr>
<td>c) major invasive research method or procedure involved</td>
</tr>
<tr>
<td>d) submission to School Committee</td>
</tr>
<tr>
<td>e) to place an appeal before the University Committee subsequent to School refusal</td>
</tr>
<tr>
<td>f) failure to reach agreement at School level</td>
</tr>
<tr>
<td>g) School seeks advice and or guidance</td>
</tr>
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</table>

| 2. **School:** The Glasgow School for Business and Society |

<table>
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<tr>
<th>3. <strong>Category of Researcher</strong></th>
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<tr>
<td>Staff</td>
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<tr>
<td>Postgraduate</td>
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<tr>
<td>Post-Doctoral</td>
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<tr>
<td>Contract</td>
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<tr>
<td>Other</td>
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</tbody>
</table>

| 4. **If contract staff, please give date of termination of contract:** - |

| 5. **Researcher’s Name:** Nor Syakina Jam |

Dean of School: **Professor John Lennon**

Director of Studies (where appropriate): **Dr Patrick Ring** |

| 6. **Title of Study:** DETERMINANTS OF CASH WAQF GIVING BEHAVIOUR IN MALAYSIA: A STUDY OF ACTUAL DONORS |
7. Outline the aims and objectives of the study:

Aim:
This study is aimed at evaluating the determinant of cash *waqf* giving behaviour in a study of actual donors in Malaysia and to determine the extent the factors can influence the cash *waqf* giving behaviour.

Objectives:
1) To examine the effects of attitude, subjective norm, and perceived behavioural control on behaviour  
2) To evaluate the effects of institutional effectiveness and trust on behaviour  
3) To evaluate the effects of institutional effectiveness, Islamic altruism, and trust on attitude  
4) To evaluate the effect of behaviour on Islamic religious satisfaction  
5) To examine the mediating role of attitude for the relationships between institutional effectiveness, trust, and behaviour

8. Research Participants:

i) Approximate numbers: **1,300**  
Inclusion criteria: **Respondents must be aged 20 years and above, respondents must be an actual donor in selected states in Malaysia, and respondents must have previously participated at least once in cash *waqf***.  
Recruitment method: **Online distribution of questionnaires via Google Form to residents in selected states**.

9 (a). Methods or Procedures to be used – non-invasive procedures  
*For definition see guidelines paragraph 2.3.2(a)*

i) Non-invasive Procedure: **voluntary participation which takes less than 20 minutes for the whole survey**  
ii) Non-invasive Procedure: **respondents are not rushed to answer but instead may do so at their own pace during their free time**

9 (b). Name of Approved Supervisor (if the researcher is a student): Dr Hanudin Amin

10 (a). Methods or Procedures to be Used – Minor invasive research method  
*For definition see guidelines paragraph 2.3.2 (b))

i) Minor Invasive Method: -  
ii) Minor Invasive Method: -

10 (b). Name of Approved Supervisor (if the researcher is a student)  
-
11. Implications of any of the above non-invasive or minor invasive procedure(s):
(Outline any stress or discomfort to research participants which may be involved in any of the above minor or extended minor procedures which have not been approved)

Participants may need strong Internet connection during the duration of answering the questionnaires as poor connectivity may lead to repeat or failure in submission.

12. Major invasive research methods and procedure(s): *(for definition see guidelines paragraph 2.3.2(c))
(Please describe each procedure and state number of times it is to be performed on each subject and over what time period)

- 

13. Potential hazards of major invasive research methods and procedures, and precautions taken to meet them:

- 

14. Please state the name of a qualified and suitably experienced person who will be available during the conduct of the major invasive research methods and procedures.

- 

15. Will the participants be paid?
(For research involving major invasive procedure only)

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
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<tbody>
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</tbody>
</table>

If yes, please state amount: £ - 

16. Start Date: 12 or 8 or 2020
   Estimated Completion Date: 12 or 9 or 2020
17. **Location(s) in which study or project will be undertaken:**

In Malaysia, within four states which are Selangor, Perak, Negeri Sembilan and Pahang.

18. **Ethical principles incorporated into the study:**

   (i) **Explanation of the aims and benefits of the study for research participants:**

   (i) Written explanation (please enclose copy for major procedures) **Yes ✓ No □**

   (ii) Oral explanation **Yes □ No □**

   (iii) If the procedure involves justifiable deception will explanation be offered following participation? * **Yes □ No ✓**

   (iv) Consent form (please enclose a copy for major procedures) **Yes ✓ No □**

   (v) Oral consent **Yes ✓ No ✓**

*For example, of justifiable deception please see guidelines page xxx

(ii) **Safeguarding the rights of subject in respect of participation:**

   (i) Subject offered opportunity to decline to take part **Yes ✓ No □**

   (ii) Subject offered opportunity to withdraw at any stage **Yes ✓ No □**

   (iii) Expert advice available if required **Yes ✓ No □**

   (iv) Participants informed there may be no benefit to them **Yes ✓ No □**

(iii) **Safeguarding the rights of subject in respect of participation:**

   (i) Subject guaranteed confidentiality **Yes ✓ No □**

   (ii) Subject guaranteed anonymity **Yes ✓ No □**

   (iii) Provisions of the Data Protection Act met

   [https: or www.gov.uk or data-protection](https://www.gov.uk/data-protection)

   (iv) Safe data storage secured **Yes ✓ No □**

19. **Has this application been considered by a School Ethics Committee?**

   **Yes □ No ✓**
### 20. Protection for the researcher:
Will the researcher be at any risk of sustaining either physical or psychological harm as a result of the research?

| Yes | No ✓ |

If yes, please specify and give details of precautions which will be taken to protect the researcher:

---

### 21. Academic scrutiny of the research proposal:

Will the research proposal be submitted to the Research Degrees Committee?  
Yes ✓  No

If no, will the research proposal be subject to peer review within the School?  
Yes  No ✓

---

### 22. Data Storage & Data Protection or Privacy:

How will you ensure that participants are informed about how their personal data will be used or processed? How will you ensure that information collected is limited to what is adequate, relevant, and necessary for your project?

**Participants are informed at the beginning of the questionnaire on the purpose of this study. Data collected is strictly for the purpose of this research. Personal information will not be disclosed to any party. Questions in the survey are necessary to the research and no irrelevant questions were included.**

Please provide a short statement on data storage. This should include your steps to securely store your data, control access to the data, the length of time you expect to retain data, and your plans for its eventual destruction.

**Responses from the questionnaires are stored in Dropbox (cloud storage) and secured with a password to which only I (researcher) have access to. Data collected will not be stored longer than necessary and will be disposed once the research is published.**
23. **Declaration:**

I declare that the proposed investigation described in this application will be carried out as detailed and that if any changes to the procedures are planned, written permission will be sought from the School Ethics Committee or Glasgow Caledonian University Ethics Committee. *(Delete as appropriate).*

Signature of Applicant: **syakina**

Date: 23 or 4 or 2021

---

23. **School Approval:**

This study was considered by the School Ethics Committee on (Date):

Signed: ____________________________

Position:

---

25. **University Ethics Committee Approval:**

This study was approved by the University Ethics Committee on (date):

Signed: ____________________________

Position:
APPENDIX C – PERMISSION LETTER TO DISTRIBUTE QUESTIONNAIRE

Glasgow 18 or 7 or 2019

To whom it may concern

Nor Syakina Jam

This is to confirm that, Nor Syakina Jam is a PhD candidate at Glasgow Caledonian University. The title of her research is: DETERMINANTS OF CASH WAQF GIVING BEHAVIOUR: A STUDY OF ACTUAL DONORS IN MALAYSIA.

I would be grateful if you were kind enough to provide the necessary assistance to the above mentioned as regards information that may be required in the context of her research.

Kind regards

Dr. Emmanuel Maganaris

Director of Studies

Senior Lecturer in Law

Glasgow Caledonian University

Email: e.maganaris@gcu.ac.uk
TO WHO IT MAY CONCERN

Dear Sir/Madam,

DATA COLLECTION FOR RESEARCH WORK
PhD RESEARCHER [SIST. NOR SYAKINA JAM]
STUDENT ID: 51623213

This is to certify that the above mentioned is currently a PhD candidate at GLASGOW CALEDONIAN UNIVERSITY for the research titled DETERMINANTS OF CASH WAQF GIVING BEHAVIOUR: A STUDY OF ACTUAL DONORS IN MALAYSIA.

Sister Syakina intends to conduct a series of interviews with Shariah scholars for validating research instruments and later actual data collection. The interview process and other data collection processes require more than 60 days for data collection owing to the following reasons but are not limited to:

1. INTERVIEW GOAL – This study intends to interview at least THREE (3) SHARIAH SCHOLARS who are well-versed in Islamic banking and finance to validate research instruments. Validating research instruments take time and typically great things take time;
2. THE CONDUCT OF PILOT TEST – Once the interviews are successfully conducted, the next stage of data collection will be a pilot test that requires at least a month to complete to collect at least THIRTY (30) RESPONDENTS for ambiguity and error checking;
3. PRE-TEST VALIDATION – Of the THIRTY (30) approached respondents, the researcher will consider at least TWO (2) RESPONDENTS for pre-test;
4. ACTUAL DATA COLLECTION – This stage requires more time to collect data using judgmental sampling method and such a method requires a researcher to identify the respondents. RESPONDENTS’ IDENTIFICATION, indeed, requires time deliberation; and
5. PRELIMINARY DATA ANALYSIS — After the abovementioned take place, the researcher is expected to run a PRELIMINARY DATA ANALYSIS FOR RELIABILITY AND VALIDITY, and after all a comprehensive running of data and the writing of the research report will be taken place subsequently.

Keeping in mind, I request you to kindly grant her permission to return to Malaysia for data collection for MORE THAN 60 DAYS (i.e. ESTIMATION TIMES FOR EXTENSION). Only your kind co-operation can make her research work a success.

Accordingly, I shall be most grateful if you could render the necessary assistance to the above mentioned.

Thank you.

Yours Sincerely

ASSOC. PROF DR HANUDIN AMIN
Supervisor
Labuan Faculty of International Finance

cc: File
APPENDIX D – MULTIPLE REGRESSION ASSUMPTIONS RESULT
(SPSS ANALYSIS)

SPSS ANALYSIS RESULT

➢ First run

• FACTOR ANALYSIS FOR INDEPENDENT VARIABLES

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<td>Bartlett's Test of Sphericity</td>
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Extraction Method: Principal Component Analysis.

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Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 7 iterations.
Final run

- **FACTOR ANALYSIS FOR INDEPENDENT VARIABLES**

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Extraction Method: Principal Component Analysis.
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Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.
• **FACTOR ANALYSIS FOR DEPENDENT VARIABLE**

### KMO and Bartlett's Test

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### Communalities

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Extraction Method: Principal Component Analysis.

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Extraction Method: Principal Component Analysis.

a. 1 components extracted.
**RELIABILITY ANALYSIS**

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3. **PERCEIVED BEHAVIOURAL CONTROL**

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- DESCRIPTIVE ANALYSIS

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**Correlation is significant at the 0.01 level (2-tailed).
MULTIPLE REGRESSION

Normal P-P Plot of Regression Standardized Residual
Dependent Variable: DV

Scatterplot
Dependent Variable: DV

Regression Standardized Residual
Regression Standardized Predicted Value
• **SPSS PROCESS MACRO BY HAYES**

1. **ATTITUDE MEDIATES INSTITUTIONAL EFFECTIVENESS AND ACTUAL BEHAVIOUR**

Run MATRIX procedure:

************** PROCESS Procedure for SPSS Version 3.5.2 **************

Written by Andrew F. Hayes, Ph.D.  www.afhayes.com
Documentation available in Hayes (2018).  www.guilford.com or p or hayes3

**************************************************************************

Model: 4
Y: MAB
X: MIE
M: MATT

Sample
Size: 1305

**************************************************************************

OUTCOME VARIABLE: MATT

Model Summary

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<th>df2</th>
<th>p</th>
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Model

coeff  se  t   p  LLCI  ULCI
constant 3.5845 .0999 35.8887 .0000 3.3885 3.7804
MIE .2656 .0226 11.7425 .0000 .2212 .3100

**************************************************************************

OUTCOME VARIABLE: MAB

Model Summary

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<th>MSE</th>
<th>F</th>
<th>df1</th>
<th>df2</th>
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Model

coeff  se  t   p  LLCI  ULCI
constant .3910 .2124 1.8413 .0658 -.0256 .8076
MIE .2164 .0359 6.0353 .0000 .1461 .2868
MATT .5934 .0418 14.2056 .0000 .5114 .6753

**************************************************************************

DIRECT AND INDIRECT EFFECTS OF X ON Y **************

Direct effect of X on Y
Effect  se  t  p  LLCI  ULCI
.2164  .0359  6.0353  .0000  .1461  .2868

Indirect effect(s) of X on Y:
Effect  BootSE  BootLLCI  BootULCI
MATT  .1576  .0208  .1182  .2011

************************ ANALYSIS NOTES AND ERRORS ************************

Level of confidence for all confidence intervals in output:
95.0000

Number of bootstrap samples for percentile bootstrap confidence intervals:
5000

------ END MATRIX ------

2. ATTITUDE MEDIATES TRUST AND ACTUAL BEHAVIOUR

Run MATRIX procedure:

*************** PROCESS Procedure for SPSS Version 3.5.2 ***************

Written by Andrew F. Hayes, Ph.D.  www.afhayes.com
Documentation available in Hayes (2018). www.guilford.com or p or hayes3

*************************************************

OUTCOME VARIABLE: MATT

Model Summary
\[ R \quad R^2 \quad MSE \quad F \quad df_1 \quad df_2 \quad p \]
\[ .3451 \quad .1191 \quad 1.767 \quad 176.1077 \]

Model
\[ \text{coeff} \quad \text{se} \quad t \quad p \quad \text{LLCI} \quad \text{ULCI} \]
constant 3.8676  .0674  57.3484  .0000  3.7353  3.9999
MT .2144  .0162  13.2706  .0000  .1827  .2461

OUTCOME VARIABLE: MAB

Model Summary
\[ R \quad R^2 \quad MSE \quad F \quad df_1 \quad df_2 \quad p \]
\[ .4751 \quad .2257 \quad 1.3983 \quad 189.7723 \]

Model
\[ \text{coeff} \quad \text{se} \quad t \quad p \quad \text{LLCI} \quad \text{ULCI} \]
constant 3.7867  .0674  57.3484  .0000  3.7353  3.9999
MT .2144  .0162  13.2706  .0000  .1827  .2461
Model

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<tr>
<td>constant</td>
<td>.6210</td>
<td>.1901</td>
<td>3.2672</td>
<td>.0011</td>
<td>.2481</td>
<td>.9939</td>
</tr>
<tr>
<td>MT</td>
<td>.2365</td>
<td>.0258</td>
<td>9.1528</td>
<td>.0000</td>
<td>.1858</td>
<td>.2872</td>
</tr>
<tr>
<td>MATT</td>
<td>.5400</td>
<td>.0416</td>
<td>12.9835</td>
<td>.0000</td>
<td>.4584</td>
<td>.6216</td>
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</table>

*************** DIRECT AND INDIRECT EFFECTS OF X ON Y ***************

Direct effect of X on Y

<table>
<thead>
<tr>
<th>Effect</th>
<th>se</th>
<th>t</th>
<th>p</th>
<th>LLCI</th>
<th>ULCI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>.2365</td>
<td>.0258</td>
<td>9.1528</td>
<td>.0000</td>
<td>.1858</td>
</tr>
</tbody>
</table>

Indirect effect(s) of X on Y:

<table>
<thead>
<tr>
<th>Effect</th>
<th>BootSE</th>
<th>BootLLCI</th>
<th>BootULCI</th>
</tr>
</thead>
<tbody>
<tr>
<td>MATT</td>
<td>.1158</td>
<td>.0134</td>
<td>.0908</td>
</tr>
</tbody>
</table>

*************** ANALYSIS NOTES AND ERRORS ***************

Level of confidence for all confidence intervals in output:
95.0000

Number of bootstrap samples for percentile bootstrap confidence intervals:
5000

------ END MATRIX ------

3. ATTITUDE MEDIATES ISLAMIC ALTRUISM AND ACTUAL BEHAVIOUR

Run MATRIX procedure:

*************** PROCESS Procedure for SPSS Version 3.5.2 ***************

Written by Andrew F. Hayes, Ph.D. www.afhayes.com
Documentation available in Hayes (2018). www.guilford.com or p or hayes3

Model: 4
Y: MAB
X: MIA
M: MATT

Sample
Size: 1305

OUTCOME VARIABLE:
MATT

Model Summary

<table>
<thead>
<tr>
<th>R</th>
<th>R-sq</th>
<th>MSE</th>
<th>F</th>
<th>df1</th>
<th>df2</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>.5139</td>
<td>.2641</td>
<td>.1476</td>
<td>467.6999</td>
<td>1.0000</td>
<td>1303.0000</td>
<td>.0000</td>
</tr>
</tbody>
</table>

Model

<table>
<thead>
<tr>
<th>coef</th>
<th>se</th>
<th>t</th>
<th>p</th>
<th>LLCI</th>
<th>ULCI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
constant     2.3097      .1133    20.3857     .0000     2.0874     2.5319
MIA           .5141      .0238    21.6264     .0000     .4675     .5608

**************************************************************************
OUTCOME VARIABLE:
MAB

Model Summary
R       R-sq        MSE        F        df1        df2          p
.4340      .1884      .4175   151.0713 2.0000 1302.0000     .0000

Model
coeff         se          t          p       LLCI       ULCI
constant      .4894      .2188     2.2366      .0255     .0601      .9188
MIA           .2084      .0466     4.4706      .0000     .1169      .2998
MATT          .5643      .0466    12.1117      .0000     .4729      .6557

****************** DIRECT AND INDIRECT EFFECTS OF X ON Y ******************

Direct effect of X on Y
Effect         se          t          p       LLCI       ULCI
.2084      .0466     4.4706      .0000     .1169      .2998

Indirect effect(s) of X on Y:
Effect     BootSE   BootLLCI   BootULCI
MATT      .2901      .0313      .2297      .3540

*********************** ANALYSIS NOTES AND ERRORS *************************

Level of confidence for all confidence intervals in output: 95.0000

Number of bootstrap samples for percentile bootstrap confidence intervals: 5000

------ END MATRIX -----
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