



Proper and Effective of *Waqf* Share Fund Utilization and Management: A Study of Majlis Ugama Islam Pahang's Wakaf Pahang

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ABSTRACT

Waqf is one of the most recognised procedures for Islamic money management. Alongside the charitable practices of sadaqah and zakat, the establishment of *Waqf* serves as a mechanism for the advancement of the financial system and the ummah. It is essential to ascertain the viability of Malaysia's *Waqf* organisation in the context of globalisation. In Malaysia, *Waqf* can solely be utilised for religious or spiritual purposes, including the establishment of mosques, suraus, cemeteries, and other places of worship. The failure to diversify *Waqf* funds for diverse purposes hinders the capacity of *Waqf* to contribute maximally to society. This study aims to investigate the advantages of *Waqf* funds for society, identify the most often utilised forms of *Waqf*, and analyse the effectiveness of *Waqf* funds in contributing to societal welfare. This study seeks to analyse the internal operations of MUIP, the societal benefits of *Waqf* instruments, and the efficacy of MUIP's administration of *Waqf* funds. Primary data will be obtained via interviews, while secondary data will be acquired through content analysis. The *Waqf* system may be enhanced and commercialised via the development of innovative concepts and tools to foster the growth and advancement of the Muslim community. The study concentrated mostly on MUIP's utilisation of *Waqf* money in Pahang. Future investigations examining the spending behaviours of *Waqf* authorities across various states are plausible. These enquiries are essential to bolster initiatives aimed at improving *Waqf* governance in Malaysia.

1. Introduction

Waqf, originating from the Arabic term *Waqafa*, means "to cause something to halt" or "detain," according to Syafi'e teachings (Chowdhury et al., 2011). *Waqf* entails the retention of property while its benefits are employed for charitable objectives, with ownership conferred to Allah SWT. The *Waqf* property is not subject to inheritance, sale, or personal use, thereby ensuring its preservation for the benefit of society (Al-Qurtubi, 1994; Al Arif, 2010). Historically, *Waqf* was restricted to immovable

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assets such as land or buildings, thereby limiting its effectiveness (Ismail et al., 2014). The implementation of cash *Waqf* in Malaysia, sanctioned by the Malaysian Fatwa Council in 2007, facilitated increased flexibility and improved administration (Ibrahim & Ibrahim, 2013).

Waqf, integral to Islamic tradition, serves as a religious and socio-economic instrument. It promotes economic growth and aids Muslim communities by enhancing education, healthcare, and other essential services (Othman, 2015). The Quba' Mosque and Nabawi Mosque serve as early examples of construction based on *Waqf* principles, underscoring their historical importance in the development of the Muslim community (Surah al-Taubah, 9:108). The Quran underscores the importance of charity in attaining righteousness (Surah Ali Imran, 3:92), with *Waqf* identified as Sadaqah Jariyah, a type of perpetual charity that serves the interests of both the donor and the community (Omar & Rahman, 2015).

Waqf institutions in Malaysia have developed over time; however, they encounter obstacles in fully realising their potential. The Majlis Ugama Islam dan Adat Resam Melayu Pahang (MUIP) initiated the Pahang *Waqf* Shares scheme to enhance economic contributions via Sadaqah Jariyah. Despite 15 years of operation, the scheme's growth remains suboptimal, characterised by inadequate documentation and underutilisation of *Waqf* resources (Ahmad, 2012; Zainal Abidin, 2007). Furthermore, prior studies have predominantly concentrated on immovable *Waqf* properties, resulting in a lack of understanding regarding the management of cash *Waqf*, especially in Pahang.

This study seeks to investigate the role of MUIP in socio-economic development via *Waqf* fund utilisation, identify the societal benefits of *Waqf* instruments, and analyse the effectiveness of MUIP's management of *Waqf* funds. This research employs a qualitative methodology, utilising data sourced from books, academic theses, journals, articles, and semi-structured interviews, which are examined using qualitative content analysis.

The findings will offer insights into MUIP's initiatives to fulfil social needs, enhance *Waqf* instruments, and tackle challenges associated with cash *Waqf* implementation. This research examines the various *Waqf* instruments in Pahang and their effectiveness, emphasising *Waqf*'s capacity to address the cultural and economic requirements of the Muslim community. The study's outcomes will provide a reference for other *Waqf* institutions, presenting a model for enhancing service quality and optimising the socio-economic impact of *Waqf*.

2. Literature Review

Waqf is an integral part of the Islamic way of life due to the constant service rendered to God and the ubiquitous generosity that characterizes the Muslim community (Khan, 2013). *Waqf*, which is performed for the advantage of society, includes access to various communal amenities (Ahmed, 2015). Cash *Waqf* is only one of the numerous categories of *Waqf*. There will be an accumulation and administration of *Waqf* (trust fund) funds. The supervisor (mutawalli) acquires capital from the *Waqf* management groups and invests it elsewhere to support the beneficiaries of *Waqf* (Mauquf Alayh). The funds will be reinvested in various religious and charitable organizations selected by the administrator (Chowdhury et al., 2011). Osman (2012) states that cash *Waqf* must be accepted and applied without any restriction. A monetary *Waqf* is founded on perpetuity, irrevocability and inalienability. Donors will continue to receive God's infinite reward as long as the *Waqf* remains operational. Once donated funds have been provided, they are deemed irrevocable. Due to the inalienable nature of *Waqf*, a supervisor (mutawalli) will oversee the funds and put them to good use for the interest of beneficiaries.

Pahang *Waqf* Shares is the fourth *Waqf* share established in Malaysia. It is managed by the *Waqf*

Unit under the Majlis Ugama Islam dan Adat Resam Melayu Pahang (MUIP) and was launched on 12 December 1998. However, it officially operated on 1st August 1999 at the Sultan Ahmad Shah State Mosque, Kuantan. Its establishment is intended to encourage and facilitate Muslims to practice Sadaqah Jariah through the practice of *Waqf*. Apart from that, the establishment of the Pahang *Waqf* Shares will further expand trade and sources of economic funds for Muslims, especially in the state of Pahang. Although after 15 years of operating, the Pahang *Waqf* Shares are still not seen to grow optimally and generate encouraging fundraising (Ahmad, 2012).

The Majlis Ugama Islam dan Adat Resam Melayu Pahang (MUIP) was formed in 1926 and ultimately became the Majlis Ugama Islam dan Adat Resam Melayu Pahang, which is its current designation (Portal Diraja Pahang, 2016). The formation of MUIP is stipulated in the Constitution of the Pahang State Government under Clause (1) of Article 24, Part One, which states: "The Head of State Religion shall be the Ruler, who may periodically issue orders for the enactment of additional laws at his discretion to regulate religious affairs and to establish an Islamic and Customary Religious Council." Resam Melayu, referred to in English as the "Council of Religion and Malay Custom," is established to assist and advise the Ruler on all subjects pertaining to the State religion and Malay traditions. All aspects of governing, supervising, and regulating the growth of Islamic teachings inside the state are governed by the stipulations of the 1991 law. This legislation serves as the primary policy and framework for the Council's administration, detailing its existence, authority, functions, and membership. The Council formed the Wakaf Committee of the Pahang Islamic Religious Council and Malay Customs to execute its responsibilities and authorities (MUIP, 2021) that includes:

- i. Oversee the progress of the Pahang Endowment Fund Scheme.
- ii. Periodically assess the administration of *Waqf* to enhance its organisation and functionality, including strategic planning and development for the benefit of the Muslim community.
- iii. Endeavour to promote the Muslim community's engagement in *Waqf* practices.
- iv. Oversee the progress of the Council's endowment properties.
- v. Evaluate the progression of initiatives on the Council's endowment land for submission to the Council's administration.

The Pahang *Waqf* Fund, previously referred to as the Pahang *Waqf* Shares, was initiated by the Pahang Islamic Religious and Malay Customs Council in December 1998. The Council established the Pahang *Waqf* Fund, discontinuing the usage of the *Waqf* Share Certificate from June 2015, in accordance with the Pahang *Waqf* Fund Rules 2015. The minimum contribution for the Pahang *Waqf* Fund is RM 5.00, and the issuing of Wakaf Fund Coupons is permitted under the Pahang *Waqf* Fund Rules 2015 (Jabatan Kehakiman Syariah Pahang, 2015). As the exclusive trustee of the *Waqf* holdings in Pahang, MUIP has cultivated *Waqf* assets to provide their advantages to the local community. The MUIP has lately initiated many development initiatives to enhance *Waqf* land, including a collaborative effort to establish Malaysia's inaugural *Waqf* city project.

Yayasan Pahang (YP), a subsidiary of the Malaysian state of Pahang, has inaugurated Madinah Mawaddah *Waqf* City (MMWC) by dedicating 187 acres of land to the Pahang Islamic Religious and Malay Customs Council as a *Waqf* (MUIP, 2021). The establishment of MMWC is considered one of Malaysia's most significant *Waqf* land development projects (Ramli et al., 2021).

2.1. *Waqf* Management

The uniqueness of Wakaf Pahang is that the *Waqf* in the form of cash is collected in various funds. The fund is divided into three, namely a) the general fund, b) the district fund and c) the project fund. The general fund is a cash *Waqf* that is put into the state (general) fund and created for general use in the state of Pahang. The district fund is a cash *Waqf* that is entered according to the districts

provided and created to give the *Waqf* an opportunity to channel the *Waqf* according to the selected district. Wakaf projects are projects created by Wakaf Pahang based on the needs or projects requested by the local community. Wakaf projects can also be created on the basis of community requests, organizations or local authorities. All *Waqf* funds will be used for five central cores: economy, religion, health, education and social use. *Waqf*, an Islamic endowment rooted in Shariah, holds significant socio-economic potential. Its efficient management is crucial for achieving its objectives of poverty alleviation, education, and community development. Despite its long-standing importance, *Waqf* institutions often face challenges such as mismanagement, lack of transparency, and legal constraints. This review highlights the main themes and findings in recent studies on *Waqf* management, with a focus on governance, innovation, and sustainability.

2.2. Governance of *Waqf* Institutions

Governance is a critical component of effective *Waqf* management. Transparency, accountability, and compliance with Shariah principles are fundamental. Studies show that weak governance often leads to mismanagement and underutilization of *Waqf* assets (Yaacob et al., 2015). Clear policies and legal frameworks, coupled with competent leadership, are essential.

Examples of successful governance include Malaysia's centralized *Waqf* management under State Islamic Religious Councils (SIRCs), which has enhanced efficiency and compliance. However, countries like Indonesia, with decentralized systems, struggle with inconsistent practices and lack of coordination (Hassan & Shahid, 2010).

2.3. Challenges in Governance

Key challenges include inadequate human resources, lack of strategic planning, and insufficient funding for operations. Corruption and political interference further undermine trust in *Waqf* institutions. Additionally, there is often limited public awareness about *Waqf*'s potential, reducing community engagement (Mohsin, 2013). Wan Ariffin et al. (2008) asserts that *Waqf* has also enhanced the well-being of the Muslim community. *Waqf* actively solicits donations to construct and equip medical facilities such as hospitals and clinics. A modest *Waqf* hospital may offer free or low-cost services, including dialysis facilities for renal patients. With the aid of these organizations, society's healthcare demands could be reduced.

For example, since 1990, MUIP healthcare services have included a specialist hospital, an outpatient clinic, and a dialysis centre. The MUIP Specialist Hospital, or Pahang Medical Center as it is now named (Majlis Ugama Islam Dan Adat Resam Melayu Pahang, 2016), was founded as a maternity hospital before being transformed into a specialized hospital. It is clear that the establishment of this MUIP-supervised healthcare facility is not solely for charitable purposes, but also serves as a source of revenue for Muslims in general. As previously stated, the Religious Council's role in economic activities is critical in ensuring the organization's longevity by continuing to channel support for people experiencing poverty rather than relying entirely on *Waqf*, and contributions.

The Religious Council's earnings from its subsidiaries' economic operations not only act as a social and welfare fund, but they also have the potential to influence the local economy by offering employment and business opportunities in the form of more extensive economic functions. Furthermore, because of MUIP subsidiaries, it provides lower-cost treatment compared to other private health providers with high-quality services, allowing people from all walks of life, particularly low-income people, to access more high-quality healthcare (Atan, 2022).

Table 1. List of Wakaf Pahang Projects for 2020

NO	<i>Waqf</i> Project	Focus Types	Amount (RM)
1	Upgrading the Al-Mustaqim Surau Building of SMK Abdul Rahman Talib, Kuantan	Religious, Social	RM10,000.00
2	Construction of Muslim Prayer Room Surau Al-Amin Tas Ria, Kuantan	Religious, Social	RM5,000.00
3	Construction of the Permatang Pauah Village Cemetery Fence, Pekan	Religious	RM30,000.00
4	The 3 rd Endowment Contribution of Wisma Pahang Student Dormitory Endowment Project in Cairo, Egypt	Education, Social	RM430,630.00
5	Upgrading Facilities at Kuipsas Mosque Kuantan	Religious, Social	RM100,000.00
6	MUIP-PSDC Student Dormitory Water Filter Machine at BIM Point, Bandar Indera Mahkota, Kuantan	Social	RM4,500.00
7	Total Amount		RM580,130.00

Source: Wakaf Pahang (2021)

Table 2. List of Wakaf Pahang Projects for 2021

NO	<i>Waqf</i> Project	Focus Types	Amount (RM)
1	Felda Bukit Puchong Mosque, Triang Subdistrict, Bera	Religious, Social	RM740,644.13
2	Repair the Fence of the Cemetery Kg. Cherok Paloh, Kuantan	Religious	RM70,000.00
3	Improvement of Islamic Cemetery Infrastructure Kg. Aur Gading, Kuala Lipis.	Religious	RM18,000.00
4	Installing a Fence Around the Tanjung Jambu Village Cemetery, Kuala Lipis.	Religious	RM60,200.00
5	Taman Impianku Masjid Kafa Class, Jalan Sg. Lembing, Kuantan	Education	RM350,000.00
6	Restoration of Islamic Cemetery Sites in Telok Chempedak, Kuantan	Religious	RM55,000.00
7	Total Amount		RM1,293,844.13

Source: Wakaf Pahang (2021)

Successful strategies include developing commercial properties, such as *Waqf* shopping complexes and hotels, which generate sustainable income for social programs. However, these initiatives require careful planning and professional expertise. The mismanagement of resources and an inability to combine organizational components contributed to the *Waqf* structure's demise. The founders' and mutawallis' reputational intentions were legally ambiguous, contributing to excessive rents from *Waqf* activities. Another aspect that contributed to the relaxation of the *Waqf* institution was the government's supply of public amenities (Mahmood, 2017).

3. Research Methodology

This study employed qualitative research method whereby semi-structured interviews were conducted with the officers working in MUIP who specifically handle the *Waqf* matter. The table below lists the details of the informants.

Table 3. Informant Data and Interview Information

<i>Waqf</i> Institutions	Job Position	Service Period	Date of Interview	Interview Duration
	General Manager	more than 10 years	22 September 2022	1 hour
MUIP (Wakaf Pahang)	Information Technology Officer	more than 5 years	4 November 2022	38 minutes
	Financial Management Officer	more than 1 years	4 November 2022	28 minutes

4. Results and Discussion

The study evaluates how MUIP utilizes *Waqf* funds for Pahang's social and economic development. Informants highlighted the extensive education and experience of MUIP officers, enabling them to establish *Waqf* assets. Challenges include developing shared land or land lacking readiness for development. MUIP emphasizes sustainable use, like investing cash *Waqf* in fixed deposits for dividends. According to Informant A, infrastructure development includes mosques, suraus, student dormitories, and colleges, benefiting both Muslims and non-Muslims. He further confirmed that *Waqf* complements zakat and creating synergy by serving asnaf communities.

4.1. Contribution of Pahang *Waqf* Fund

The paper analyses the influence of *Waqf* funds on the social and economic development of Pahang and the use of these funds by the MUIP. The initial purpose was accomplished by formulating four enquiries, each pertaining to: the education and experience of MUIP officials, problems in *Waqf* asset development, the demographics of the population most likely to benefit from *Waqf*, and the methodology employed by MUIP to identify this community.

Wakaf Pahang, operating under MUIP, requires a doubling of its personnel to effectively manage its extensive *Waqf* holdings and budget. Wakaf Pahang Employees at MUIP utilised their expertise and education to establish *Waqf* assets and funds for social and economic advancement. Two MUIP employees, one had over ten years of *Waqf* expertise, were reassigned. Their working committee oversees the *Waqf* fund manager, Wakaf Pahang.

Wakaf Pahang has enhanced medical, religious, commercial, and educational sectors via various initiatives and infrastructural developments. Projects encompass the maintenance and renovation of mosque and surau facilities, the construction of a student dormitory in Egypt, and the establishment of a residential college at Universiti Malaysia Pahang. Informant A (2022a) asserts that *Waqf* must be developed, perpetual, and inalienable. *Waqf* complements zakat. Zakat and *Waqf* collaborate when Wakaf Pahang is developed and zakat asnaf facilitates its operation. Upon receiving cash *Waqf*, Wakaf Pahang allocates it to a fixed deposit to safeguard the principal and utilises the generated

income for developmental purposes. Informant B3 and Informant C3 assert that the *Waqf* should be augmented to ensure that Allah compensates contributors long after the waqif's demise.

Informant A (2022a) asserts that Wakaf Pahang has had difficulties in expanding *Waqf* property, which impacts its finances and assets. Financial resources are required for the development of *Waqf* land. Wakaf Pahang permits undeveloped property and communal land with several proprietors, but exclusively one *Waqf*. Wakaf Pahang will conduct a regional assessment prior to development to identify necessary facilities for the benefit of both Muslims and non-Muslims (Informant A, 2022a).

4.2. Wakaf Pahang and Societal Benefits

This study also illustrate how *Waqf* funds benefit the society of Pahang. To attain the secondary objective, the researcher formulated four search queries: MUIP's current *Waqf* instrument, its digital transformation, its growth financing techniques, and the development stage of its *Waqf* fund. Cash and *Waqf* shares constituted the primary sources of *Waqf* for MUIP. Cash *Waqf* has the potential to enhance an economy; yet, the development of *Waqf* assets necessitates substantial governmental funding. Pahang acquires monetary *Waqf* via payroll deductions, bank terminal contributions, and online services, as stated by Informant A (2022b). Wakaf Pahang employs Duit Now to facilitate *Waqf* donations, enhancing convenience and flexibility in the digital era. Wakaf Pahang further provides the digital zakat and *Waqf* application e-Zid (Informant A & B, 2022b).

The Wakaf Pahang portal provides *Waqf* information and services. This facilitates the execution of all *Waqf* transactions online rather than at the office. Online land endowment forms may be completed, and company representatives will meet the endowment at any location in Malaysia. Funding will be allocated for social support services in health, education, and real estate, including assistance for financially disadvantaged individuals to meet their monthly creditor obligations (Baharudin et al., 2015).

Wakaf Pahang establishes *Waqf* shares with donations of RM 5. Wakaf Pahang constructed a dormitory for Egyptian students utilising *Waqf* shares. Wisma Pahang is an apartment complex that offers pleasant and secure accommodation for Egyptian students. Students are required to pay only 50 Egyptian pounds for accommodation. Wakaf Pahang generates funds for regional economic and social advancement through many methods. *Waqf* is disseminated to society via lectures, seminars, Friday sermons, and various activities. Pahang *Waqf* collaborates with PKNP, LKPP, and YP. A dialysis, nursery, and wellness facility was established as a result of this agreement (Informant A, 2022b).

The implementation of the act enables the government to assist Wakaf Pahang. The task team of Wakaf Pahang is responsible for implementing *Waqf* for the state. An unauthorised structure built on *Waqf* property will result in temporal and compensatory complications for the proprietor. This legislation addresses trespassing on *Waqf* property, encompassing illicit land. Wakaf Pahang permits non-owners to reside on *Waqf* land contingent upon rental payment. Rental income will finance project development. Even RM1 should encompass taxes and maintenance. Researchers collect data on societal concerns, tastes, and governmental requirements prior to formulating a marketing strategy for the *Waqf* fund. It is therefore imperative to evaluate the *Waqf*'s growth, considering the site's suitability and the presence of potential impediments, such as low-lying areas susceptible to storm floods. Subsequently, produce money utilising mechanisms developed by Wakaf Pahang, such as cash and share *Waqf*, to meet the demands of an expanding community. The planning division will record and strategise for the development of suitable land in collaboration with external partners or independently through MUIP. The fulfilment of *Waqf* transpires when society reaps advantages. Continuous monitoring of all assets and rent collection is

required due to the inability of certain tenants to fulfil their rental obligations. Numerous obstacles must be addressed before the *Waqf* may realise its full potential, and any new framework must be meticulously maintained to prevent it from becoming an exorbitant white elephant (Informant A, 2022b).

4.3. MUIP and Management of *Waqf* Fund

The primary aim of the study was to ascertain how MUIP allocates its *Waqf* funding. The initial component of the study analysed MUIP's role in facilitating *Waqf* money inside Pahang's economy. The personnel at MUIP shown considerable administrative expertise. The authorities' success in augmenting the *Waqf*'s funds aligns with their knowledge and skills. Given their capacity to recognise and execute the suitable *Waqf* model within the specified time limits. This aligns with the Mawaddah Residential College *Waqf* program, created to facilitate safety actions for students classified as Asnaf or minors. This *Waqf* initiative is a partnership between MUIP administration and the senior leadership of Universiti Malaysia Pahang (UMP, 2016). This study focusses on the requirements of MUIP, although the growth of *Waqf* assets in Wakaf Pahang faced analogous issues. Wakaf Pahang has accumulated substantial expertise through its several transformations, during which it has addressed the diverse needs of society. The upkeep and enhancement of mosque and surau structures by Wakaf Pahang, together with its ongoing involvement in launching new programs akin to those of JAWHAR, are essential tactics. Notwithstanding the challenges associated with *Waqf* lands, the JAWHAR persisted in its engagement with *Waqf* properties and money to enhance and advance the Muslim Ummah (Jabatan Wakaf, Zakat dan Haji, 2008).

Wakaf Pahang aims to target a certain population to get the advantages of the *Waqf*. The establishment of the *Waqf* should optimise its advantages to meet the needs of the local community. Ramli & Sulaiman (2006) asserts that the advantages are not exclusive to Muslims or any one population. These advantages include support for victims of natural catastrophes, assistance with medical costs, childcare, and educational possibilities. The objective of Wakaf Pahang is to guarantee that all citizens of Pahang reap the benefits of the state's advancement, irrespective of race, religion, or socioeconomic status.

4.4. Efficiency in Managing *Waqf* Fund

The third purpose of the study is to evaluate the efficacy of MUIP in managing *Waqf* monies. The objectives were achieved by six enquiries into the MUIP's staff, *Waqf* division, the total assets possessed, the anticipated *Waqf* assets generated, budgetary oversight, and administrative improvements. Wakaf Pahang, governed by MUIP, comprises a total of 10 personnel, headed by a General Manager and a Deputy General Manager. The management is further split into four departments: a) Corporate, including 2 staff members; b) Management Services, comprising 2 staff members; c) Development, comprising 2 staff members; and d) Operations, comprising 2 staff members (Informant A, 2022c). In 2021, Wakaf Pahang ceased to be an entity inside MUIP. The Zakat Division will function as a subsidiary of MUIP, whereas Wakaf Pahang will operate as an independent business (Informant A, 2022c).

Wakaf Pahang possesses 352 properties and land, together with 13 prospective assets. Two condominium complexes on Pulau Tioman, each necessitating around RM600 in monthly maintenance payments, are among the current assets kept but yield little potential return. (Informant A, 2022c).

Wakaf Pahang formulates and manages a yearly budget to project the anticipated *Waqf* expenditures for the forthcoming year, informed on the performance of prior *Waqf* budgets. Aside from *Waqf* development, only operational management does not utilise *Waqf* monies. While funds for management and administration may be projected, development budgets remain uncertain due to Wakaf Pahang's collaboration with many entities, and *Waqf* projects may arise unexpectedly (Informant A, 2022c).

Wakaf Pahang improved government efficacy by executing whitewashing through enforcement. All assessments, file management, research, and external collaboration will be conducted by an officer possessing qualifications in property management (Informant A, 2022c). Pahang *Waqf*'s distinctiveness lies in its acceptance of all forms of *Waqf* without assessing the land's capacity to fulfil the intentions of those wishing to establish *Waqf*. Wakaf Pahang employs the Istibdal process for minor *Waqf* properties and seeks a purchaser to substitute it with another viable parcel, since the *Waqf* land must be exchanged for one of equivalent value or more, or of similar dimensions. Notwithstanding their considerable expertise, *Waqf* officers lack much formal or rigorous training. Nonetheless, the importance of these specialised courses in cultivating proficient and trained *Waqf* personnel is undeniable.

4.5. MUIP *Waqf* Administration Management

In its role as sole trustee, Wakaf Pahang *Waqf* administration management has encountered several problems. Especially Wakaf Pahang has just 10 workers to administer and supervise *Waqf* growth in Pahang. The end of 2021 separation of Wakaf Pahang from MUIP caused this personnel shortage. Manat's (2007) report noted that many *Waqf* lands in Pahang have not been registered under SIRC due to a lack of staff to gather data, identify the land's location, and manage registration issues, let alone develop it.

Wakaf Pahang's *Waqf* assets are abundant, but social development is needed to realise their potential. Rohayu and Rosli (2014) noted that *Waqf* assets, such as *Waqf* land at Kampung Chemperoh and two condominium hotels at Pulau Tioman that Wakaf Pahang has yet to use or rent, have management and procedural issues and legal issues for SIRC. Mahmood (2017) found that many *Waqf* assets are not used for development.

In terms of records and paperwork, Zainal Abidin (2007) found deficiencies in *Waqf* property administration in Pahang, which wastes resources. *Waqf* property usage has been delayed due to record and verification issues. However, Informant A (2022c) reports more organised *Waqf* property development money. *Waqf* land will be developed once completed and registered under section 416C of the National Land Code. Informant C (2022c) states that when Wakaf Pahang is no longer a unit of MUIP, it will administer all cash *Waqfs* and *Waqf* land. *Waqf* development finance projection is complicated by MUIP's third-party involvement, but its financial management is competent. According to Farah Nadia and Fauziah (2018), SIRC is struggling to raise cash for *Waqf* property development. The non-strategic position, which is undeveloped, and *Waqf* property encroachment all contribute to this situation.

According to Yusof et al. (1999), a lack of skilled staff and *Waqf* fund growing skills might cause administration management issues. The need for qualified people has slowed *Waqf* fund growth. Effective *Waqf* management requires experience and talents as information alone is insufficient for creation. Wakaf Pahang's requirement to train *Waqf* department staff shows that the government is doing well.

The good news is that *Waqf* advertising and marketing is rapid and extensive, but the bad news is that there is a lot of work to do, which is not sustainable since there are departments. Information

technology workers excel at concentrated work and cannot multitask. Informant A (2022c) said Wakaf Pahang's *Waqf* fund allocations demonstrate governance. Wakaf Pahang was previously a subsidiary of MUIP, therefore it is more efficient in management and has less bureaucracy in assessing *Waqf* fund applications.

5. Conclusion

The growth of *Waqf* assets implies a developing *Waqf* portfolio in Pahang. This *Waqf* money possesses significant value and may contribute to societal growth if managed effectively and judiciously. MUIP has presented several impediments and hurdles to the continuation of *Waqf* activities in Pahang. MUIP may facilitate social development by innovation, a comprehensive legal framework, effective administration by skilled and motivated personnel, and streamlined access to financial sources for utilising *Waqf* monies. To sustain its competitiveness in Pahang's social development for societal benefit, MUIP must execute *Waqf* administration and governance with efficiency and integrity.

The *Waqf* institution has been essential to the advancement of Islamic states in contemporary times. Instances of this growth encompass the acknowledgement of Islamic nations and initiatives to utilise *Waqf* monies for the economic advancement of the ummah. The money employed by MUIP would be little. MUIP must evaluate and enhance the strategy to establish itself as a model *Waqf* organisation, capable of favourably impacting the social welfare of society, especially in Pahang. This study concentrated exclusively on MUIP's utilisation of *Waqf* money in Pahang. Future studies may examine the utilisation of *Waqf* monies by administrators in other states. This research is necessary to bolster initiatives aimed at improving *Waqf* administration in Malaysia.

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