

Examining the Demographic Factors Influencing Malaysians' Attitudes Toward Cash Waqf

Malezyalıların Küresel Vakıflara Nakit Katılım Konusundaki Tutumlarını Etkileyen Demografik Faktörlerin İncelenmesi

Ana Shakirah MD SAPİR

Dr., University of Malaya

anashakirah.kdu@gmail.com

<https://orcid.org/0000-0001-6974-8672>

Received : 18.05.2022

Revised : 11.01.2023

Accepted : 23.01.2023

Type of Article : Research

Ruviyasmeen NASYWA RUSLAN

Dr., University of Malaya

yasmeenruslan2001@gmail.com

<https://orcid.org/0000-0002-1636-3418>

Siti Atilia Ahmad TARUSAN

Dr., University of Malaya

sitiatilia@gmail.com

<https://orcid.org/0000-0002-3668-4761>

ABSTRACT

Keywords:

Attitude,

Cash,

Cash Waqf,

Waqf,

Malaysia

Jel Codes:

G23 G41 H30

This research paper investigates Malaysians' attitudes toward cash waqf contributions based on Ahmad Tarusan's research. To supplement the scant previous literature in this area of research, a survey questionnaire was administered to Malaysians regardless of gender, age, racial background, or study field. The questionnaires were developed and digitally circulated using convenience sampling techniques. The samples consisted of 107 Malaysians, and the data was analyzed using SPSS. This study was represented by Malay women majoring in Islamic Studies who are under 30 years old. However, mean statistics showed otherwise; Malay males tend to have a positive attitude toward cash waqf. This study implied that anyone could contribute and enjoy the benefits of waqf regardless of gender, age, race, and educational background; therefore, future research in Malaysia is required to expand their study to reach respondents from non-Muslim communities and those who are from secular backgrounds in understanding their attitude toward cash waqf. It is predicted that if Malaysians are convinced of the benefits of cash waqf and have a favorable attitude, the government and regulators will find it much simpler to implement through policy interventions. The research's findings will further enrich the existing literature on attitudes toward cash waqf, especially for the unique waqf development in Malaysia. It is because cash waqf in Malaysia may have been operated differently from the one during the Prophetic era.

ÖZET

Anahtar Kelimeler:

Tutum,

Nakit,

Nakit Katımlı

Vakıf,

Vakıf,

Malezya,

Jel Kodları:

G23 G41 H30

Bu araştırma Ahmad Tarusan'ın araştırmasına dayalı olarak nakit olarak yapılan vakıf katılımlarına Malezyalıların tutumlarını araştırmaktadır. Bu araştırmada alanındaki önceki literatüre de destek olmak için, cinsiyet, yaş, ırksal köken veya çalışma alanından bağımsız olarak Malezyalıları bir anket uygulanmıştır. Anketler kolayda örnekleme teknikleri kullanılarak online olarak uygulanmıştır. Örneklem 107 Malezyalıdan oluşmuştur ve SPSS paket programı kullanılarak analiz yapılmıştır. Bu çalışma 30 yaşın altında ve İslami çalışmalarda uzmanlaşmış Malay kadınlarıyla temsil edilmiştir. Buna rağmen, ortalama istatistikler Malay erkeklerin nakit vakıf katılımlarına pozitif bir yaklaşım sergilediklerini göstermiştir. Bu çalışma, cinsiyet, yaş, ırk ve eğitim geçmişine bakılmaksızın herkesin vakıftan faydalanabileceğini ve bu nedenle, Malezya'da yapılacak olan gelecekteki araştırmaların Müslüman olmayan topluluklara ve seküler geçmişe sahip katılımcılara uygulanarak onların nakit katılıma bakış açılarını ölçerek genişletilmesi gerekliliğini vurgulamaktadır. Malezyalıların nakit olarak vakıfa katılımın faydalarına ikna olması ve bu konuda olumlu bir tutum sergilemelerinin, hükümet ve düzenleyicilerin politik müdahalelerle ortaya koyacağı uygulamaların daha kolay olacağı tahmin edilmektedir. Araştırmanın bulguları, özellikle Malezya'daki benzersiz vakıf gelişimi için Malezya'da peygamberlik döneminde bu konudaki uygulamanın muhtemelen farklı olması nedeniyle de; mevcut literatürü zenginleştirecektir.

1. INTRODUCTION

Unlike zakat, people from all walks of life can voluntarily contribute to waqf in varying amounts according to their income level (Osman & Muhammed, 2017). Mokhtar & Bahari (2017), Thaker & Thaker (2015), and Mohsin (2009) defined cash waqf as a religious dedication in the monetary form to acquire movable or immovable assets for the benefit of society in perpetuity. As Malaysia is at the forefront of conducting research, implementing, and institutionalizing cash waqf, it is aligned with the Malaysia Government's aspiration to uphold Islam as the official religion while taking care of the welfare of the non-Muslim community in the Country (Kling, 1995). Therefore, in Malaysia, the definition of cash waqf is described by Malaysia Waqf Foundation (2019) as a religious endowment utilizing cash collected in a trust fund under the administrator's control entrusted to administer this endowment for the welfare and prosperity of the ummah. This definition signals to the public that the Malaysia Waqf Foundation is managing cash waqf funds through a group of professionals who are knowledgeable and well-versed in Islamic finance. They uphold the professional conduct of integrity, transparency, and objectivity (Malaysia Waqf Foundation, 2019). This assertion is attended to enhance public confidence in the ability of the Malaysia Waqf Foundation to do what is right with the waqf funds.

Given Government efforts on cash waqf development, the attitude of Malaysians towards cash waqf must also be positive. A positive attitude toward cash waqf may lead to the intention to contribute (Berakon, Aji & Hafizi, 2021; Andam & Osman, 2019; Abd. Shukor et al. 2017; Abd. Jalil, Pitchay & Yahya, 2017; Mokhtar & Bahari, 2017). In this study, we believe that the linkage of attitude and the intention to contribute cash waqf should be based on the characteristics of *Ar-Rushd* in Quranic Surah An-Nisa, ayah 6, and *Ar-Rush* was well-explained by Kamri & Daud (2011). The positive attitude toward cash waqf attitude may also align with the message that the cash waqf should be for all Malaysians, and regardless of background, they can profit from waqf (Mohsin, 2009). Suppose that cash waqf funds are widely accessible and available to all Malaysians; in that case, cash waqf has enormous potential to be innovated and linked to Sukuk (Islamic bond), Islamic -based takaful benefit waqf, and waqf banks. It may attract Muslims and non-Muslim contributors (Sulistiani, 2021) to Malaysia.

The previous research's findings supplied an exciting basis for studying the attitude toward cash waqf. For example, Sadri (2021); Alifiandy & Sukmana (2020); Yusoff et al. (2017) reported that attitude toward cash waqf is positively associated with contributors' behavioral intentions to pay cash waqf. Therefore, it is sensible for many cash waqf researchers to apply the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and the Theory of Planned Behavior (Ajzen, 1985) to understand the linkage between attitude and behavioral intention of cash waqf (Osman & Muhammed, 2017). Universally, based on multiple studies by Ajzen (1985), attitude could predict intention over 50% of the variance. It implies that attitude makes the most vital unique contribution in explaining the intention (Armitage & Conner, 2001) to voluntarily contribute cash waqf in the model when the variance explained by all other variables is controlled for. In this study, we assume that the questions developed by Fathurrahman & Maulana (2018), who adapted from Ajzen (1985), can also be replicated to measure cash waqf attitude in this study.

1.1. The Objective of the Study

This study aimed to capture Malaysians, particularly those who resided in Selangor and Kuala Lumpur, males, and females, below 30 and above 30 years old, Malays and non-Malays, and academic backgrounds (Islamic studies vs. Science) as the respondents of this study. This study fills the gap in the previous research, such as Iman, Santoso & Kurniawan (2021); Osman & Muhammed (2017); Fathurrahman & Maulana (2018) who targeted only Muslims for cash waqf. Thus, this research has a unique contribution compared to previous literature. It is considered that behavioral belief, or the belief on the implications of providing cash waqf, determines attitude (Osman & Muhammed, 2017). This concept is predicated on the likelihood that intended results shape cash waqf behavior and is influenced by demographic characteristics.

The significant demographic characteristic of cash waqf contributors in Malaysia is that most Malaysians have grown up with secular education, with only 4.5% having received formal Islamic education (Md. Sapir & W. Shaffee, 2020). Therefore, their behavioral belief is shaped by the economic exchange theories, considering the benefits contributors may earn from making cash waqf contributions. This means cash waqf contributors may feel positive if they receive more benefits from their cash waqf contributions (Abd Majid, 2016; Mohamed & Ariff, 2015; Hassan, 1987).

1.2. Demographic Profiles of Cash Waqf Contributors in Malaysia

To further understand the demographic profile of cash waqf contributors from Malaysia, we utilized multiple recognizable definitions and frameworks to enhance the study's validity. For example, we consider the meaning

of gender by the World Health Organization (2022) can give a good explanation of gender in this study. Most Malaysian females are currently engaged in industrial and corporate workforces. Because of their university education, modern women have earned substantial incomes from their salaries and investments and can save more than men. As a result, more women are contributing to cash waqf.

We studied the Life-Cycle Hypothesis Theory of Saving (Modigliani & Ando, 1963) to explain the age of cash waqf contributors in Malaysia. This is because many have thought the waqf system only suits those over 30 years old compared to those under 30. Through Modigliani & Ando (1963), we understand that older people have already reached career stability and own assets to contribute lands and facilities, such as building mosques and cemeteries for worship and Islamic purposes (R. Komalasari, 2020). It has caused Malaysian youth, those below 30 years old, to undervalue the role of waqf significantly as a social and financial product in today's world. Most of the younger generation participate less in waqf development because they are still studying or not in the accumulation phase of wealth (Ahmad, 2022).

While there was no absolute description of the Malaysian community, we referred to The Department of Statistics (2020) to learn about Malaysia's racial background. Individual Malaysians are said to be either Malays or non-Malays. Islam is practiced by 61.2% of the Malaysian population (The Department of Statistics (2020), but most non-Malays in Malaysia are Christians, followed by Buddhists, Hindus, and Atheists. From this study, we want to understand why the previous cash waqf analysis concentrated on the Malays group (e.g. Iman, Santoso & Kurniawan, 2021; Osman & Muhammed, 2017; Fathurrahman & Maulana) and why most non-Malays are unaware of the benefits of cash waqf. Suppose non-Malays are not included in cash waqf activities. In that case, it may have led to an absence of proper strategies linking cash waqf to Islamic financial instruments to attract non-Malays cash waqf contributors.

This study is structured as follows. Section 2 reviews the pertinent literature on cash waqf attitudes and the demographic factors used in this study. Section 3 explains the methodology and data analysis, Section 4 illustrates the findings, and Section 5 concludes the study.

2. LITERATURE REVIEW

2.1. The Concept of Cash Waqf

Waqf is an Arabic word that means restriction. It means when someone contributes a building, a piece of land, or other assets for a charity community improvement cause, such investments are owned by Allah and no longer belong to him (Mokhtar & Bahari, 2017). Cash can be defined as money in the form of notes and coins, rather than checks or credit cards, that can be used instantly to execute economic operations such as purchasing, selling, or paying off debts, as well as addressing immediate needs (Ahmad, 2022). Therefore, previous researchers have defined cash waqf as a religious contribution in cash to acquire movable or immovable assets whose usufruct benefits society in perpetuity (Mokhtar & Bahari, 2017; Thaker & Thaker, 2015; Mohsin, 2009).

The legitimacy of waqf is not mentioned in the Quran. However, charitable giving is advocated, as mentioned in Surah al-Hadid: 18. All four fiqh schools (i.e., Hanafi, Maliki, Shafi, and Hanbali) approved cash waqf as charitable giving. For example, Imam Zufar from the Hanafi school accepted dinar as a waqf contribution. However, Shafi and Hanbali put three specific legal conditions for cash waqf contributions. First, it cannot be revoked once the contributors pay a cash waqf. On the other hand, the contributors can also benefit from the usufruct of its underlying asset. Second, the revenue generated by cash waqf, whether immovable or moveable, must be used to sustain society's welfare. Third, the cash waqf cannot be transferred, inherited, or alienated, and it needs to be locked for charity cause once established as a waqf (Abu Zuhrah, 1972; Qureshi, 1990; Al-Zuhaili, 2004).

The cash waqf and its importance is to reduce poverty. The usufruct of the cash waqf underlying assets, such as computers and dialysis machines, can be utilized by waqf beneficiaries to improve life quality, thus reducing poverty. The income generated by cash waqf assets can be invested in socioeconomic projects such as schools and hospitals. Cash waqf allows for fundraising and investment flexibility (Osman & Muhammed, 2017). As cash is a liquid asset, it is convenient for institutions or individuals to plan and prepare a budget for the project financed by cash waqf (Baldeh, 2021; Khuwarazi, S. Mulyani & Insani, 2021; Ahmad, 2015; Khan, 2010).

Next, we reviewed the cash waqf in Malaysia in Section 2.2. It is because cash waqf in Malaysia may have been operated differently from the one during the Prophetic era. The fact that in the modern days, the subject of waqf has been largely overlooked in Malaysia's mainstream education system, as it appears to be the domain of the

country's traditional Islamic system. It is predicted that if Malaysians are convinced of the benefits of cash waqf and have a favorable attitude, the government will find it much simpler to implement through policy interventions.

2.2. Cash Waqf in Malaysia

After National Fatwa Committee endorsed and recognized cash as the waqf instrument in 2007, the Malaysia Waqf Foundation was officially established on July 23, 2008, under the Trustee Act [Incorporation] 1952 by the Department of Awqaf, Zakat, and Hajj (JAWHAR). Malaysia Waqf Foundation (2019) has uniquely defined cash waqf as a religious endowment by using cash collected in a trust fund under the administrator's management entrusted to manage this endowment for the welfare and benefit of the ummah. This organization plays a vital role in integrating the cash waqf model with the projects under State Religious Councils (SIRCs) in developing many waqf hotels and resorts in Malaysia (Malaysia Waqf Foundation, 2022). The popularity of cash waqf is also concurrently aligned with the advanced development of Islamic Banking and Finance in Malaysia (MIFC, 2015). Mokhtar, Mad Sidin, Abd. Razak (2015) claimed that one of the Islamic Financial institutions in Malaysia, Bank Muamalat Malaysia Berhad (BMMB), is leading in formalizing cash waqf collection. The Bank has collaborated with Perbadanan Wakaf Selangor (waqf management for Selangor state in Malaysia) to encourage all bank depositors to participate in cash waqf (MIFC, 2015).

The more excellent capability of Information Technology (IT), the more likely cash waqf is to be performed. The study of Hj Fauzi et al. (2019) conjectured that digital cash waqf transactions could simultaneously improve the collection, distribution, and management of waqf funds. The bank depositors can automatically allocate monthly waqf funds as low as RM 10 (or USD 2.50) to Bank Muamalat Malaysia Berhad (BMMB). When waqf is corporatized, the number of contributing cash waqf becomes greater (MIFC, 2015). In Malaysia, Johor Corporation or JCorp, a responsible Johor-state-institution in driving economic growth in the southern region of Malaysia peninsular, via its subsidiaries, the Waqf An-Nur Corporation Berhad, establishes hospitals and clinics for the poor and needy by utilizing waqf funds (Thaker & Thaker, 2015).

Institutions of higher education in Malaysia have recently begun managing cash waqf funds within the Board of Directors and the University's finance section (Abdullah, 2017). Several regulations, including the Universities and University Colleges Act 1971, Local Legislation (Trust Act 1949), and English Law, regulate these universities' endowment funds (Hasbullah & Ab. Rahman, 2021). SIRCs must approve the University as the trustee of the waqf properties and as a body capable of collecting and disbursing waqf funds. Cash waqf's role is to fund the University's projects, including providing tuition waivers to underprivileged and needy undergraduates (Niswah, Mutmainah, Hadyanti, N. Wahidin & N. Huda Fazullah, 2019; Ahmad & Farley, 2014). All students can benefit from the endowment money at this University, regardless of their religion or racial heritage (Chang, Sirat & Abd. Razak, 2018). According to the Higher Education Ministry, the University of Malaya held the most significant part of endowments to public universities in Malaysia, with RM1.6 billion as of August 2017, followed by Universiti Kebangsaan Malaysia with RM71 million (S. Jaafar, 2017).

The cash waqf in Malaysia has been discussed in the literature. The following discussion was about attitude definition and its linkage to the intention of performing cash waqf. For faith-based instruments such as cash waqf, the attitude definition refutes the exclusiveness of the sincere sense of an action to contribute cash waqf (Mokhtar & Bahari, 2017; Osman, Mohammed & Fadzil, 2016).

2.3. Defining Attitude Toward Cash Waqf

Fishbein & Ajzen (1975) defined attitude as a person's favorable or unfavorable evaluation of certain entities. In Islam, a good attitude refers to someone who can perform a good judgment toward certain entities, which has been equated to the characteristics of *Ar-Rushd* in *Surah An-Nisa*, ayah 6, "*And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them.*"

Ar - Rushd refers to the criteria of "sound judgment" in this verse. A person or *Ar - Rushd* who has credibility, experience, and capabilities in making a sound judgment would cautiously handle and manage his wealth more than those who have otherwise (Kamri & Daud, 2011). *Ar-Rushd* aligns with Atkinson & Messy (2012) when they compared attitudes toward short-term gratification and attitude toward long-term (delay of gratification) and found that the latter is associated with a high financial literacy score. The higher an individual's financial literacy score, the more likely the money will be saved (Kim, Cho & A. DeVaney, 2021). Those good Muslims with higher savings tend to channel cash to charities, including contributing waqf (Yusoff et al. 2019; Hatmawan & Sarungu, 2016; Mahdzan & Tabiani, 2013). It is deemed aligned with the behavioral intention of Fishbein & Ajzen (1975). The Prophet said,

“Verily actions are by intentions, and for every person is what he intended “

(Sahih al-Bukhari 54 & Muslim 1907).

When cash waqf contributors feel positive, beneficial, and rewarded for doing so, the intention to perform cash waqf increases by more than 50% (Al-Daihani, 2021; Iman, Santoso & Kurniawan, 2021). Al-Harethi (2019) explained the rationale of interlinkage between attitude and intention of cash waqf contribution; if one has a firm intention of making a cash contribution, the propensity to execute the actual payment of cash to waqf institution will also be increased. A positive attitude predicts one's sincere intention of contributing money to waqf institutions.

2.4. Measuring Attitude Toward Cash Waqf

In the study of Osman & Muhammed (2017), all sub-dimensions of attitude toward cash waqf adopted from the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and Theory of Planned Behavior (Ajzen, 1985) were detected to be uni-dimensional and highly reliable. Reliabilities ranged from 0.85 to 0.92, indicating that all were comfortably above the threshold level of 0.70 suggested by Nunnally (1978). It can be viewed in Table 1 below.

Table 1. Cash Waqf Constructs by adopting the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and Theory of Planned Behavior (Ajzen, 1985)

Elements of cash waqf	Questions
Attitude	I have a positive perception of cash waqf. Giving cash waqf will be rewarded. Giving cash waqf can help improve the Muslim socio-economy. I like giving cash waqf. Giving cash waqf is a noble practice.

Source: Osman & Muhammed, (2017).

In Iman et al. (2021) and Fathurrahman & Maulana (2018), the sub-dimensions of attitude toward cash waqf were also majorly customized and downsized to consider that the respondents were not all from religious or educational backgrounds. Thus, the emphasis was on simple cash waqf questions rather than sophisticated concepts of Islamic jurisprudence. It can be seen in Table 2 and Table 3 below.

Table 2. Cash Waqf Constructs by adopting the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and the Theory of Planned Behavior (Ajzen, 1985)

Elements of cash waqf	Questions
Attitude	Implementing cash waqf is perceived as easier to use for social welfare. Waqf money provides satisfaction for wakif. Wakif has a positive perception of the development of cash waqf. Implementing cash waqf is considered a wise idea.

Source: Iman, Santoso & Kurniawan (2021).

Table 3. Cash Waqf Constructs by adopting the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and the Theory of Planned Behavior (Ajzen, 1985)

Elements of cash waqf	Questions
Attitude	Contributing to waqf is beneficial. Contributing to waqf is rewarding. I have a positive perception of waqf. Contributing to waqf is a good idea. I like waqf.

Source: Fathurrahman & Maulana, (2018).

Based on the preceding discussion about attitude definition and measuring attitude toward cash waqf in Sections 2.3 and 2.4, this study adopted attitude questions from Fathurrahman & Maulana (2018). We adopted their questions because they were very close to the items proposed by Fishbein & Ajzen (1975) and Ajzen (1985), which undoubtedly can provide high representative reliability. Next, we discussed the relationship between demographic factors and attitude toward cash waqf in Section 2.5. In this way, we can compare the past results with our findings in the Section 5.

2.5. Relationship Between Demographic Factors and Attitude Toward Cash Waqf

For recent decades, considerable research has established a link between demographic factors and attitudes toward cash waqf. For example, Al-Harethi (2019) tested cash waqf on the sample in Kedah, Malaysia. The study was represented by females aged 21-30 majoring in Islamic studies. The beta coefficient of Al-Harethi's (2019) attitude was 0.332. It concludes that changes in the respondents' attitudes were associated with the cash waqf contribution. It implied that attitude alone could make the most vital unique contribution in explaining the cash waqf contribution when the variance explained by all other variables in the model is controlled for.

Berakon et al. (2021) and Niswah et al. (2019) studied the attitude of young people toward online cash waqf payments. This research indicates that the better the online payment system provided by Islamic banks, the greater the respondents' attitude toward cash waqf. Osman & Muhammed (2017) examined the attitude of young government officers, who earned monthly incomes between RM 1,000 – RM 2,000 (USD 200 – USD 400), have a high intention to opt for salary deduction, and it was heavily dependent on their positive attitude toward cash waqf. Dennis et al. (2018) investigated cash waqf for a group of religious people. Their paper included 54% women and 46% men, 77% of whom were between the ages of 20 and 25, and 60% had a low income and held Islamic studies qualifications. The paper indicated that when respondents' satisfaction increased with waqf institutions, the cash waqf contribution also increased by 0.446, even though they are low-income earners.

As the attitude toward cash waqf becomes significant in most of the above studies, past research has also failed to detect the linkage between demographic factors and cash waqf's attitude. For example, N. Syafira, Ratnasari & Ismail (2020) did not find any evidence to show that the sample was positively associated with cash waqf attitude without the presence of trust toward digital payment.

2.6. Demographic Factors and Attitude Toward Cash Waqf

According to Mothersbaugh & Hawkins (2016), demographic influence consumption behaviors. Cash waqf involves contributors' financial consumption. Notably, a person's attitude toward cash waqf is intimately linked to religious expenses.

Gender is defined by the World Health Organization (2022) as the socially constructed traits of women and men. This definition covers the attitude and roles of being a woman and a man and their interpersonal interactions. According to W. Ahmad & Md Sapir (2019), women's participation in household duties is rising. Modern women have become essential income earners and can save due to their university education. As a result, more women have become cash waqf contributors.

Age refers to how long someone has lived or how long something has endured (Ismail et al. 2021). In medical and health research, Cubi-Molla et al. (2018) categorized age into six groups; 18-27 years old, 28-37 years old, 38-47 years old, 48 -57 years old, 58-67 years old, and more than 68 years old. Meanwhile, Sekaran & Bougie (2016) categorized age into five categories; Under 20, 20-35 years old, 36-50 years old, 51-65 years old, and over 65. In examining the attitude toward cash waqf based on the contributors' age, it is found that the contribution amount of cash waqf depends on the relationship of age-saving behavior. According to the Life-Cycle Hypothesis Theory of Saving (Modigliani & Ando, 1963), as people get older, their desire to save increases as they prepare for retirement. Those Muslims who had more money tended to waqf their property (Yusoff et al. 2017; Sharif & Wahid, 2019; Hatmawan & Sarungu, 2016; Mahdzan & Tabiani, 2013). Younger generations prefer to spend their earnings to pay off debts and accumulate assets by investing, leaving only small cash in their bank accounts. Ahmad (2022) also stated that property waqf is not as popular as cash waqf in today's youth-oriented society. Because most conventional waqf properties are in the form of land and structures, many people, particularly young adults, find traditional waqf contributions incredibly expensive. Cash waqf has arisen as a feasible option for people of various economic backgrounds to participate in waqf regardless of their financial situation (Aldeen, Ratih & Pertiwi, 2021; Osman & Muhammed, 2017).

Non-Malays make up a minority in Malaysia, consisting of Chinese, Indians, and indigenous people. Regarding religion, most non-Malays in Malaysia are Christians, followed by Buddhists, Hindus, and Atheists. Only a minority of non-Malays are Muslim. Sarawak has the largest population of non-Malays, followed by Sabah and Peninsular Malaysia. Statistically, most non-Malays in Malaysia also receive a sound formal education. Out of 7 million educated young adults, 1.6 million Chinese, 476,000 Indians, and 966,000 Indigenous People (The Department of Statistics, 2020).

According to A. Rosli (2021) and Malaysiakini (2016), 62.3% of non-Malay Indigenous Peoples in Malaysia are classified as impoverished and should be considered waqf beneficiaries. Meanwhile, another prior research in Islamic finance reported that 72% of Chinese and Indians in Malaysia are involved in businesses, corporate

finance, and financial services rather than social finance (Abdullah & Asharaf, 2014). Therefore, the Chinese and Indian communities increasingly welcome Islamic Business Finance, such as Islamic banking, *Sukuk*, and *takaful*. This is because the Islamic corporate sector delivers more attractive returns in dividends and is more steady than relying on cash waqf benefits (Muhmad & Muhmad, 2018; W. Ahmad, Hanifa & Kang, 2019; Thaker et al. 2020).

Individuals with a formal Islamic educational background may believe cash waqf is beneficial and rewarding for socioeconomic advancement. However, in Malaysia, only 4.5% of the total population has a formal experience in Islamic education (Md. Sapir & W. Shaffee, 2020). In Md Sapir et al. (2020), Islamic knowledge is defined by the study field. Muslim with Islamic backgrounds such as Tawhidic and Islamic Thought, Al-Quran and Al-Hadith, Da'wah and Human Development, Islamic History and Civilization, Islamic Education, Islamic Political Science, and Shariah are more likely to value Islamic charity of zakat, waqf and sadaqah as beneficial for religious purposes.

In contrast, the Sciences field is defined by Ambo & Md Sapir (2020) as secular education. The concept of secular education refers to an education not based on religious doctrine and is usually governed by the State. The primary function of secular education is to match knowledge and possibilities without discriminating against children and youth by creed or religious belief. Ruslan & Md. Sapir (2021) differentiates Islamic and secular education by categorizing the study field into IT vs. non-IT courses, Islamic vs. non-Islamic studies, and finance vs. non-finance. Respondents with a scientific background, primarily encompassed by secular regulations, may view cash waqf as a voluntary donation that can provide them with personal benefits such as tax benefits and recognitions (Abd Majid, 2016; Mohamed & Ariff, 2015; Hassan, 1987).

3. METHODOLOGY

The data were analyzed using SPSS v. 26 (Ahmad Tarusan, 2020). The following analyzing techniques were only employed in this study and not be performed in Ahmad Tarusan (2020). Ahmad Tarusan (2020) employed T-Test and ANOVA as the analysis technique, which this study thought would be inappropriate to use parametric tests since the normality test has indicated otherwise.

We referred to Roscoe (1975), who recommended sample sizes larger than 30 are appropriate for most research. Unfortunately, the categories of age above 30 (12 respondents), non-Malays (5 respondents), and Sciences study field (26 respondents) did not even reach 30 respondents (see Table 6). Thus, it was expected the assumptions for inferential statistics could be violated. Therefore, we could not perform hypothesis testing (e.g., T-Test or Mann-Whitney U) for this data. To compare the mean ranks between the two categories, the total ranged from 5 (minimum percentage = 20%) to 25 marks (maximum rate = 100%), and individuals who scored a minimum of 75% had a positive attitude on cash waqf.

3.1. The Participants

Before taking the questionnaire, every Malaysian who volunteered to participate in the survey had to disclose their citizenship status, and Malaysians under 21 in 2020 were deemed unable to participate. The unit of analysis is the individual subjects. Thus, the quiz respondents were limited to Malaysian adults who were solely born and residing in Malaysia to gain meaningful results.

3.2. The Measurement

This study extracted Ahmad Tarusan's (2020) research to determine the attitude toward cash waqf based on demographic factors. This study was exploratory research that used cross-sectional studies with a convenience sampling method. The study used survey questionnaires to gain data. The respondents' attitude toward cash waqf used 5-Likert scale responses varying from strongly disagree (1) to agree (5) strongly. We opt for the 5-Likert scale to facilitate the midpoint on the scale. In this way, our respondents were free to express their neutral attitude to the presented statements.

3.3. Collapsing The Number of Categories of the Variables

Initially, the age scale suggested by Sekaran & Bougie (2016) was adopted. However, we found a small number of respondents in the sample that fall into a particular category. For example, it was found that only eight respondents represented those aged 31-40 years old, and four respondents represented those aged 40 years old and above after running Descriptive Statistics. Therefore, aged 31-40 and above 40 were recorded and combined with being relabeled as a new category (above 30 years old). Similarly, we adopted the scale from Department of Statistics (2020) for racial background. Still, it also showed a very minimal number of participants from non-Malays when only one respondent represented Chinese and four represented Indians. Therefore, Chinese and

Indians were recorded and reassigned to the non-Malay category. In addition, the study field scale was initially adapted from Md Sapir et al. (2020), but it was also reassigned into two categories; Islamic Studies and Sciences. Table 4 outlined the SPSS Coding Responses after the number of classes was collapsed into two.

Table 4. SPSS Coding Responses

	Demographics	SPSS Coding Responses
Gender	Males	1
	Females	2
Age	Below 30 years old	1
	Above 30 years old	2
Racial Background	Malays	1
	Non-Malays	2
Study Field	Islamic Studies	1
	Sciences	2

3.4. The Constructs of Attitude Toward Cash Waqf

Table 5. The constructs of attitude toward cash waqf

Elements of cash waqf	Questions
Attitude	Contributing to waqf is beneficial. Contributing to waqf is rewarding. I have a positive perception of waqf. Contributing to waqf is a good idea. I like waqf.

4. RESULTS

4.1. Demographics' Profiles

The demographic profiles of the cash waqf respondents are presented in Table 6. More than 60% of the respondents were Malay women majoring in Islamic Studies and under 30 years old, similar to Al-Harethi (2019) and Dennis et al. (2018). These demographic profiles were also represented by young adults below 30, signalling that most young adults were still unmarried in their twenties, pursuing higher education, or had just started their careers as junior executives. The Department of Statistics Malaysia (2020) reported that about 80% out of 8.8 million Malaysians aged 18 to 23 are enrolled in colleges and universities, identical to the sample characteristics. In line with Modigliani & Ando's Life-Cycle Hypothesis Theory of Saving, it was expected that most young people favour cash waqf over traditional waqf.

Regarding racial background, Malays dominated 95.3% of this study. Given that 61.3% of Malaysians are Muslims (Department of Statistics, 2020), it is assumed that most Malays in Malaysia acknowledge cash waqf over non-Malays. It was disappointing that this study could not attract non-Malays to the response survey, making us fail to understand non-Malays' attitude toward cash waqf. It reflected that non-Malays are still uninformed of the Malaysian government's initiatives to alleviate poverty through waqf instruments (Ahmad, 2022). Non-Malay youngsters may be unaware that waqf instruments are available to everyone, regardless of race.

Table 6. Demographics' Profiles

	Demographics	N=107	%
Gender	Males	34	31.8%
	Females	73	68.2%
Age	Below 30 years old	95	88.8%
	Above 30 years old	12	11.2%
Racial Background	Malays	102	95.3%
	Non-Malays	5	4.7%
Study Field	Islamic Studies	81	75.7%
	Sciences	26	24.3%

4.2. Reliability Tests

This study employed internal consistency to evaluate the reliability in Table 7. This test explained the average correlation among all the items contributing to the scale. Values range from 0 to 1, with greater values near 1 (0.70 and above) indicating higher reliability (Pallant, 2005). The Cronbach's alpha coefficient value for attitude toward cash waqf in this study was above 0.70, so the scale can be considered reliable with our sample. The outcome of the descriptive statistics is shown in Table 8.

Table 7. Reliability Tests

Elements of Cash Waqf	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
Attitude toward cash waqf	0.868	0.870	5

4.3. Mean Statistics

The overall mean statistics results in Table 8 indicated that respondents in this study had neither positive nor negative attitudes toward cash waqf. The mean statistics results did not achieve 75% marks (demonstrating a positive attitude toward cash waqf). Respondents with the highest score were from Islamic studies background (Mean Rank = 63.14%, Sum of Ranks = 649.50). In contrast, the lowest score of cash waqf attitude was obtained by non-Malays (Mean Rank = 40.30%, Sum of Ranks = 201.50).

Specifically, Table 8 shows that Malay males under 30 who majored in Islamic studies had a favorable attitude toward cash waqf. This result confirmed that Muslim males would have more exposure to cash waqf than Muslim sisters, which shapes positive attitudes toward cash waqf. Young adults under 30 have a different approach to participating in waqf. Most people under the age of 30 are not qualified as zakat payers; thus, the feasible option for young adults participating in Islamic charities is through cash waqf transactions (Ahmad, 2022; Aldeen et al. 2021). Malaysia is inhabited by majority Malay-Muslim communities, and therefore, Malays are more likely to have a favorable attitude toward cash waqf. This study indicated that respondents with Islamic studies scored higher than those with sciences for their cash waqf attitude in Malaysia. Ahmed (2020) and Shahwan & Salleh (2010) also reinforce this idea. They believe Islamic studies can shape Muslim believers' positive attitudes toward cash waqf because they learn more formally than their secular Muslim counterparts.

Table 8. The Relationship Between Demographics and Attitude Toward Cash Waqf

	Demographics	N=107	%	Mean Statistics	
				Mean Rank	Sum of Ranks
Gender	Males	34	31.8%	56.93	1935.50
	Females	73	68.2%	52.64	3842.50
Age	Below 30 years old	95	88.8%	54.36	5164.00
	Above 30 years old	12	11.2%	51.17	614.00
Racial Background	Malays	102	95.3%	54.67	186.500
	Non-Malays	5	4.7%	40.30	201.50
Study Field	Islamic studies	81	75.7%	63.14	694.50
	Sciences	26	24.3%	52.95	5083.50

5. CONCLUSION

Anyone can contribute waqf regardless of gender, age, racial and educational background (Ambrose, Aslam & Hanafi, 2015). Since the previous literature focuses on the attitude of Muslims' cash waqf contributors, this research was based on the research done by Ahmad Tarusan (2020), who primarily aimed to discover Malaysians' attitudes (regardless of gender, age, race, and educational backgrounds) toward cash waqf. Ahmad Tarusan (2020) distributed the questionnaires conveniently in Kuala Lumpur and Selangor (the most urbanite cities in Malaysia), intending to capture the group of Malaysians with a high tendency to contribute cash waqf. Unfortunately, this study has a high percentage of refusal rate among males, older respondents, non-Malays, and Science fields Malaysians. Many categories in the variables cannot be analyzed, especially when the researchers intend to use multivariate analysis. Thus, this research cannot predict the effect of determinant factors on attitude toward cash waqf, as previously done by Al-Harethi (2019), Dennis et al. (2018), and Osman, Mohammed & Fadzil (2016).

Due to the COVID-19 pandemic, the questionnaire was turned from paper to digital (Ahmad Tarusan, 2020). The study conjectured that male respondents are not approachable as their female counterparts in survey participation, supporting Smith's (2008) opinion. The online survey questionnaire was unreachable to the older respondents, significantly above 30 years old, probably due to the statistical evidence showing that 60% of online users in Malaysia were below 30 years old (Nik Jaafar et al. 2021). The study of Nik Jaafar et al. (2021) also revealed that the young generation in Malaysia was born during the digital era. They heavily use the internet to complete almost all tasks. Meanwhile, the older generation was taken before the computer era, in which they do not spend considerable time online and prefer the conventional paper survey.

We performed the mean statistics results and found that the overall attitude score did not achieve 75% marks, which means they have a neutral view on cash waqf. We suspected that most respondents did not participate in cash waqf, either as cash waqf contributors or as cash waqf beneficiaries. Since there were no further investigations made by Ahmad Tarusan (2020), we could not have an absolute conclusion regarding this matter. Although the cash waqf attitude was not positive, respondents with the highest score of the cash waqf attitude were from Islamic studies. In contrast, the lowest score of cash waqf attitude was obtained by non-Malays. According to the Department of Statistics (2020), non-Malay Chinese and Indians account for almost 30% of Malaysia's population of 33 million people. Surprisingly, the study failed to attract Chinese and Indian respondents. A review by Nik Jaafar et al. (2021) showed that Malaysian Chinese are the most internet users in Malaysia. It was not enjoyable that almost none of them participated in Ahmad Tarusan's (2020) online survey. A probable explanation could be that the study of cash waqf did not attract their attention because they thought it was only for Muslims' welfare.

Ahmad Tarusan's (2020) survey also did not reach non-Malay Indigenous Peoples in Malaysia. Orang Asli is the collective name for Peninsula's Indigenous People. Approximately 18 Orang Asli subgroups comprise 0.7 percent of Malaysia's population (The Department of Statistics, 2020). Sarawak's indigenous peoples are called natives together, Dayak and Orang Ulu. Iban, Bidayuh, Kenyah, Kayan, Kedayan, Lunbawang, Punan, Bisayah, Kelabit, Berawan, Kejaman, Ukit, Sekapan, Melanau, and Penan are only a few of them. They account for almost 71% of Sarawak's total population of 2,707,600 people. Meanwhile, Natives or Anak Negeri refer to the 39 indigenous ethnic groups that comprise 60 percent of Sabah's population of 3,813,200 people (The Department of Statistics, 2020). The Dusun, Murut, Paitan, and Bajau groups are the most critical ethnics. Because they live in a remote area of Malaysia, online communication is impossible. According to A. Rosli (2021) and Malaysiakini (2016), most of Malaysia's non-Malay Indigenous Peoples are poor and should be considered waqf beneficiaries rather than waqf contributors.

Although Malaysia is at the forefront of conducting research, implementing, and institutionalizing cash waqf, it is still concentrated on reducing poverty among Malay Muslims only. The only reason that can justify this statement is; Malay-Muslims have long practiced the waqf charitable giving to preserve assets for Islamic purposes. The waqf prevents anyone from acquiring it because Allah owns it. Our findings indicate that we cannot conclude the attitude of non-Malays toward cash waqf because we believe that they have not realized that they could also enjoy the benefits from waqf assets such as hospitals and schools. However, we can report that young Malay men from Islamic backgrounds in Malaysia have a favorable attitude toward cash waqf as compared to their female, secular, and non-Malays counterparts, although we cannot prove our assumption by using hypothesis testing.

Based on the previous studies that seem to neglect the role of secular Malaysians and non-Malays in cash waqf, the country misses the opportunities for leveraging cash waqf to maximize potential investments that can assist in modernizing Malaysia. Since most of the non-Malays, mainly Malaysian Chinese, are dominant in the economic aspect and Indians in the service sectors, their participation in cash waqf may enhance the cash waqf system in Malaysia to be more efficient and effective. What is crucial is the *mutawallis*; that is Malaysia Waqf Foundation needs to have a robust plan and execute the cash waqf for concerted efforts to encourage secular and non-Malays in Malaysia to participate in cash waqf. They need to be explained that the benefits of cash waqf not only benefit themselves but also reduce poverty and increase the quality of living.

This research has limitations, just like any other empirical study. Due to time and environmental limits, the respondents were confined to Malaysians only. On January 25, 2019, the first Covid-19 incidents were reported in Malaysia, and the Covid-19 outbreak in February 2020 prompted the Malaysian government to respond by imposing the Movement Control Order in March 2020. The Movement Control Order had several implications for Ahmad Tarusan's (2020) data collection, including changing from judgment and quota sampling approaches to convenience sampling techniques.

As expected, convenience sampling as a sampling design from members of the conveniently available population has not brought meaningful research outcomes. Although it is considered the quickest, most relevant, and most inexpensive sampling design during the Movement Control Order period, it significantly impacted the study's generalizability. A larger geographical area would have been desirable for generalizing the research findings to the entire population of Southeast Asia. The response rate for this study was not encouraging and cannot be used as a foundation for future research.

This study may be also limited by sample bias. The researchers admitted that they could not gather a truly representative sample and that non-Malays in Malaysia were underrepresented. It is also worth noting that although our study included a broad group of cash waqf contributors, our analysis applied convenience sampling. Consequently, this study was dominated by single Malay-Muslim women who were still under their parental control and guidance, who were still studying, and who did not earn monthly incomes; This demographic did not reflect the core demographic profiles of cash waqf contributors in Malaysia. Thus, generalizing the findings of this study to the general population should be avoided.

Another consideration; cash waqf is intimately linked to religious expenses, and spending for religious causes is also part of a household consumption model under the unique dimension of afterlife consumption (Stark & Finke, 2000). Therefore, the evaluation of contributors' attitudes toward cash waqf would be more meaningful if the respondents' earning incomes were included in the research of Ahmad Tarusan (2020). In investigating demographics and attitudes toward cash waqf, the level of contributors' income could explain the favorableness of one's attitude based on their commitment to participate in cash waqf, the number of their regular contributions, and the amount of the cash waqf contribution.

More empirical cross-cultural and cross-country studies could be done to corroborate the findings of this exploratory investigation. A cross-cultural examination of variations in Muslims' and non-Muslims' views toward cash waqf could provide further information about cash waqf's attitude. It may be possible to use regression analysis to estimate the contribution of independent variables on cash waqf attitude.

AUTHORS' DECLARATION

This paper complies with Research and Publication Ethics, has no conflict of interest to declare, and has received no financial support.

AUTHORS' CONTRIBUTIONS

Conceptualization, writing-original draft, editing – ASS and RNR, data collection, methodology, formal analysis SAAT– RNR, Final Approval and Accountability – ASS and SAAT

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