

FACTORS INFLUENCING INDIVIDUAL'S INTENTION TO  
PARTICIPATE IN CORPORATE CASH WAQF

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Thesis submitted in fulfilment for the degree of  
MASTER OF ECONOMICS AND MUAMALAT ADMINISTRATION

Faculty of Economics and Muamalat  
UNIVERSITI SAINS ISLAM MALAYSIA  
Nilai

May 2016

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## AUTHOR DECLARATION

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I hereby declare that the work in this thesis/dissertation/academic project is my own except for quotations and summaries which have been duly acknowledged.

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## ACKNOWLEDGEMENTS

First of all, grateful to Allah and His Messenger Prophet Muhammad p.b.u.h, for giving me this opportunity to further study and doing this master thesis. Foremost, I would like to express my utmost gratitude to my supervisor Dr. Khairil Faizal bin Khair and my co-supervisor Dr. Muhammad Ridhwan bin Ab. Aziz for their patience, guidance, continuous support, constructive ideas and unsurpassed knowledge in economics and mualamat administration area in completing my study. Furthermore, I would like to thank Prof. Madya Dr. Bhasah bin Abu Bakar for giving me some exposure about the research methodology and Dr. Abdul Rahim bin Zumrah for his great guidance on the data analysis and for the support on the way as well. In terms of the encouragement and spiritual support, I would like to express a million of thanks from the bottom of my heart to my family, especially my husband, Abdul Hakam bin Mohd Yusoff and my parent, Haji Hasbullah bin Awang Ahmad and Hajjah Siti Rana @ Che Razan binti Mat Ali. They are my source of strength and the only reason to all my accomplishments. I am thankful for their understanding and patients of the commitment that I have to endure as a master student. Last but not least, I would also like to dedicate my warm gratitude to all my friends. Each of them can share in this accomplishment, for without their support it would not have been possible. May Allah the Almighty bless all of you and I will be grateful forever for your love.

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## ABSTRAK

Wakaf korporat telah menyumbang perubahan yang besar ke dalam sistem wakaf secara keseluruhan. Namun, penglibatan syarikat-syarikat korporat dalam wakaf korporat masih kurang. Di Malaysia, wakaf korporat ini diterajui oleh Johor Corporation Berhad (JCorp) melalui anak syarikatnya iaitu Waqaf An-Nur Corporation Berhad (WANCorp). Mereka juga telah membuka penyertaan kepada masyarakat yang ingin turut terlibat dalam wakaf korporat ini melalui pengenalan instrumen wakaf tunai korporat. Usaha ini telah membuahkan hasil. Jadi, jika penyertaan lebih ramai samada dari syarikat-syarikat korporat mahupun masyarakat, maka sudah tentu dana wakaf ini dapat dikembangkan. Seterusnya, lebih banyak lagi dana yang dapat disalurkan kepada aktiviti-aktiviti *Fisabilillah*. Tumpuan kajian ini adalah terhadap wakaf tunai korporat. Apa yang membuatkan seseorang bertindak adalah berpunca daripada niat. Tanpa niat, sesuatu perkara tidak dapat dilaksanakan. Begitu juga dengan wakaf tunai korporat, jika seseorang mempunyai niat untuk menyumbang, maka kemungkinan dia akan mengambil bahagian dalam wakaf tunai korporat adalah lebih tinggi. Jadi, kajian ini ingin menyoiasat faktor-faktor yang mempengaruhi niat individu untuk mengambil bahagian dalam wakaf tunai korporat berdasarkan *Theory of Planned Behaviour* (TPB). Antara faktor-faktor TPB yang diambil kira ialah; sikap, norma subjektif dan kawalan tingkah laku dilihat. Berdasarkan kajian lepas, keagamaan juga merupakan salah satu faktor yang mendorong niat seseorang untuk bertindak. Secara terperinci, kajian ini mempunyai tiga objektif iaitu; pertama, untuk meneliti sejauh mana sikap, norma subjektif dan kawalan tingkah laku dilihat dalam meramal niat individu untuk mengambil bahagian dalam wakaf tunai korporat. Kedua, untuk menyoiasat peramal terbaik bagi niat individu untuk mengambil bahagian dalam wakaf tunai korporat. Ketiga, untuk meneliti sejauh mana pembolehubah TPB (sikap, norma subjektif dan kawalan tingkah laku dilihat) dalam meramal niat individu untuk mengambil bahagian dalam wakaf tunai korporat jika faktor keagamaan dikawal. Kajian ini dijalankan di Majlis Agama Islam Wilayah Persekutuan (MAIWP) memandangkan ia salah satu institusi yang melaksanakan wakaf korporat ini. Sesuai dengan objektif kajian, para pekerjaannya merupakan responden kajian ini kerana mereka lebih terdedah terhadap instrumen wakaf korporat. Sampel kajian ini terdiri daripada 285 responden. Borang soal selidik telah diedarkan melalui Unit Korporat MAIWP. Analisis regresi berganda telah digunakan untuk menguji hubungan antara pembolehubah yang digunakan. Hasil kajian ini mendapati bahawa sikap, norma subjektif dan kawalan tingkahlaku dilihat adalah signifikan dengan niat individu untuk mengambil bahagian dalam wakaf tunai korporat. Pada masa yang sama, sikap adalah faktor yang paling kuat dalam meramal pembolehubah bersandar berbanding faktor-faktor lain. Walau bagaimanapun, faktor-faktor tersebut masih mampu untuk meramal pembolehubah bersandar walaupun faktor keagamaan dikawal.

## ABSTRACT

Corporate *waqf* has contributed great significant changes into the *waqf* system as a whole. But, the involvement of corporate companies in corporate *waqf* still low. In Malaysia, corporate *waqf* has been led by Johor Corporation Berhad (JCorp) through their subsidiary which is Waqaf An-Nur Corporation Berhad (WANCorp). They have also opened participation to the public who wish to get involved in this corporate *waqf* through the introduction of corporate cash *waqf* instrument. This effort is fruitful. So, if more participation either from corporate companies or public, definitely this *waqf* fund can be expanded. Further, more fund will be channelled to *Fisabilillah* activities. The focus of this study is towards corporate cash *waqf*. What makes someone to act is attribution of intention. Without intention, something cannot be implemented. Similarly to corporate cash *waqf*, if someone has intention to contribute, then the possibility he or she will participate in corporate cash *waqf* is higher. So, this study wants to investigate the factors influencing individual's intention to participate in corporate cash *waqf* based on the Theory of Planned Behaviour (TPB). The factors that are taken into consideration for TPB are; attitude, subjective norm and perceived behavioural control. Based on the previous study, religiosity also is one of the factors which influencing intention to act. Specifically, this study has three objectives which are; firstly, to examine the extent of attitude, subjective norm and perceived behavioural control in predicting the individual's intention to participate in corporate cash *waqf*. Secondly, to investigate the best predictor for the individual's intention to participate in corporate cash *waqf*. Thirdly, to examine the extent of variable of TPB (attitude, subjective norm and perceived behavioural control) in predicting individual's intention to participate in corporate cash *waqf* if the religiosity factor is controlled. This study conducted at Majlis Agama Islam Wilayah Persekutuan (MAIWP) since it is one of the institutions that implemented this corporate *waqf*. In line with research objective, their employees are respondents of this study because they are more exposed towards corporate *waqf* instrument. The sample of this study consists of 285 respondents. Questionnaires were distributed through Corporate Unit of MAIWP. Multiple regression analysis was used to test the relationships between variables. The results of this study found that attitude, subjective norm and perceived behavioural control were significantly related to individual's intention to participate in corporate cash *waqf*. Meanwhile, the attitude is the strongest factor in predicting dependent variable compared to other factors. However, those factors are still able to predict the dependent variable even the religiosity factor was controlled.

## ملخص البحث

وقد ساهم وقف الشركات تغيرا كبيرا في نظام الوقف على وجه شامل. ولكن، فإن مشاركة الشركات في وقف الشركات لا تزال منخفضة. في ماليزيا، أدت (JCorp) Johor Corporation Berhad هذا النوع من الوقف من خلال الشركات التابعة، وهي (WANCorp) Waqaf An-Nur Corporation Berhad. وفتحوا أيضا المشاركة للمجتمع الذين يرغبون في وقف الشركات عن طريق التعرف بوقف الشركات النقدية. وقد أثمرت هذه الجهود حيث تكون المشاركة أكثر إما من الشركات أو المجتمع في هذا الوقف. وهذه الحال يؤدي إلى توسيع الأموال التي تم جمعها ويمكن أيضا أن توجيها في سبيل الله. وتركز هذه الدراسة على الوقف النقدية. وفي الواقع، ما يفعل المؤمن شيئا إلا بالنية، بهونها لا يكون العمل كاملا، وكذلك وقف الشركات النقدية. إذا كان الشخص لديه النية للوقف، الاحتمال أن يوقف في الوقف النقدية يكون أعلى وأكثر. فلهذا الغرض، فإن هذه الدراسة (البحث) تهدف إلى دراسة العوامل التي تؤثر قصد الشخص للمشاركة في وقف الشركات النقدية بواسطة النظرية السلوكية المخطط (TPB). ومن العوامل لهذه النظرية هي المواقف أو السلوك، والمعايير الشخصية والضوابط السلوكية المحسوسة. وبناء على الدراسات السابقة، يبدو أن الدين من العوامل التي تؤثر على نية الشخص في العمل. وبالتفصيل، فلدى هذه الدراسة على ثلاثة أهداف رئيسية، أولا: تقييم المواقف أو السلوك، والمعايير الشخصية، والضوابط السلوكية المحسوسة في معرفة قصد الشخص للمشاركة في هذا وقف الشركات النقدية. وثانيا: اكتشاف العامل المناسب الذي يؤثر قصد الشخص للمشاركة فيه. وثالثا: تقدير النظرية السلوكية المخطط (TPB) في معرفة هذا القصد للمشاركة بمحافظه العوامل الدينية. وقد أجريت هذه الدراسة في مجلس الدين الإسلامي بولاية برسكتوان (MAIWP)، لأنها واحدة من المؤسسات التي تطبق هذا الوقف. وفقا للهدف في هذه الدراسة، أن العاملين في مجلس الدين الإسلامي بولاية برسكتوان (MAIWP) هم يتعرضون بهذا الوقف، أي وقف الشركات. وتكونت هذه الدراسة من 285 مجيبين. قد تم توزيع الاستبيانات من خلال وحدة الشركات ل MAIWP. تم استخدام تحليل الأختار المتعدد لدراسة العلاقة بين المتغيرات المستخدمة. وأظهرت النتائج أن المواقف أو السلوك، والمعايير الشخصية، والضوابط السلوكية المحسوسة لها علاقة إيجابية مع القصد للمشاركة في أوقاف الشركات. والسلوك هي أقوى العوامل في التنبؤ المتغيرات التابعة بالمقارنة مع غيرها من العوامل. وبالرغم ذلك، فإن هذه العوامل لا تزال قادرة على التنبؤ المتغير التابع يتم التحكم ولو بمحافظه العوامل الدينية.

## CONTENT PAGE

Contents	Page
DECLARATION OF THESIS AND COPYRIGHT.....	i
AUTHOR DECLARATION.....	ii
BIODATA OF AUTHOR.....	iii
ACKNOWLEDGEMENTS.....	iv
ABSTRAK.....	v
ABSTRACT.....	vi
MULAKHKHAS AL-BAHTH.....	vii
CONTENT PAGE.....	viii
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xiii
LIST OF STATUTES.....	xiv
LIST OF APPENDICES.....	xv
GLOSSARY.....	xviii
ABBREVIATION.....	xviii
 CHAPTER I: INTRODUCTION.....	 1
1.1 Introduction.....	1
1.2 Background of Research.....	2
1.3 Problem Statement.....	5
1.4 Research Questions.....	12
1.5 Research Objectives.....	12
1.6 Significance of Research.....	13
1.7 Scope and Limitations of Research.....	15
1.8 Thesis Organisation.....	16
 CHAPTER II: LITERATURE REVIEW.....	 18
2.1 Introduction.....	18
2.2 Importance of Wealth Distribution.....	18
2.3 Concept of <i>Waqf</i> .....	20
2.3.1 Definition of <i>Waqf</i> .....	20
2.3.2 Foundation of <i>Waqf</i> .....	22
2.3.3 History of <i>Waqf</i> Implementation.....	24
2.3.4 Pillars of <i>Waqf</i> .....	26
2.3.5 Types of <i>Waqf</i> .....	29
2.3.6 Wisdoms of <i>Waqf</i> .....	31
2.4 Concept of Cash <i>Waqf</i> .....	32
2.4.1 Definition of Cash <i>Waqf</i> .....	32

2.4.2	Legal Conditions for the Creation of Cash <i>Waqf</i> .....	33
2.4.3	Model of Cash <i>Waqf</i> .....	34
2.5	Concept of Corporate <i>Waqf</i> .....	37
2.5.1	Definition of Corporate <i>Waqf</i> .....	37
2.5.2	Corporate <i>Waqf</i> Ruling.....	37
2.5.3	Development of Corporate <i>Waqf</i> .....	38
2.5.4	Legal Conditions for the Creation of Corporate <i>Waqf</i> .....	39
2.5.5	Model of Corporate <i>Waqf</i> .....	40
2.5.6	Significance of Corporate <i>Waqf</i> .....	47
2.6	Concept of Corporate Cash <i>Waqf</i> .....	49
2.6.1	Definition of Corporate Cash <i>Waqf</i> .....	49
2.6.2	Model of Corporate Cash <i>Waqf</i> .....	49
2.7	Majlis Agama Islam Wilayah Persekutuan (MAIWP).....	51
2.8	Empirical Researches and Hypotheses Development.....	53
2.8.1	Intention.....	54
2.8.2	Attitude, Subjective Norm and Perceived Behavioural Control.....	55
2.8.3	Religiosity.....	57
2.9	Theoretical Framework.....	58
2.10	Summary.....	58
CHAPTER III: RESEARCH METHODOLOGY.....		60
3.1	Introduction.....	60
3.2	Research Design.....	60
3.3	Data Collection Methods.....	61
3.3.1	Library Research.....	61
3.3.2	Survey Questionnaire.....	62
3.4	Data Analysis Methods.....	73
3.4.1	Descriptive Analysis of Response.....	73
3.4.2	Exploratory Factor Analysis.....	75
3.4.3	Reliability Analysis.....	75
3.4.4	Multiple Regression Analysis.....	76
3.5	Summary.....	79
CHAPTER IV: DATA ANALYSIS.....		80
4.1	Introduction.....	80
4.2	Demographic Profile.....	80
4.2.1	Gender.....	81
4.2.2	Age.....	81
4.2.3	Education Level.....	82
4.2.4	Salary.....	83
4.3	Descriptive Analysis of Response.....	84
4.3.1	Attitude.....	85
4.3.2	Subjective Norm.....	85

4.3.3 Perceived Behavioural Control.....	86
4.3.4 Religiosity.....	87
4.3.5 Intention to Participate.....	87
4.4 Exploratory Factor Analysis.....	89
4.4.1 Attitude.....	89
4.4.2 Subjective Norm.....	90
4.4.3 Perceived Behavioural Control.....	91
4.4.4 Religiosity.....	92
4.5 Reliability Analysis.....	94
4.5.1 Cronbach's Alpha.....	95
4.5.2 Corrected Item-Total Correlation.....	96
4.5.3 Cronbach's Alpha if an Item is Deleted.....	96
4.6 Multiple Regression Analysis.....	96
4.6.1 Standard Multiple Regression.....	97
4.6.2 Hierarchical Multiple Regression.....	100
4.7 Summary.....	103
 CHAPTER V: CONCLUSIONS AND RECOMMENDATIONS.....	 105
5.1 Introduction.....	105
5.2 Summary of Research.....	105
5.3 Discussion of Findings.....	106
5.4 Contribution of Research.....	110
5.4.1 Contribution to Literature.....	110
5.4.2 Contribution to Practitioners.....	111
5.5 Recommendations for Future Research.....	113
5.6 Conclusion.....	113
 REFERENCES.....	 115
 APPENDICES.....	 125
Appendix A.....	125
Appendix B.....	126
Appendix C.....	131
Appendix D.....	135

## LIST OF TABLES

	Page
Table 1.1: Types of <i>Waqf</i> Land and Their Total Area in Malaysia	6
Table 1.2: Statistics of <i>Waqf</i> Land by State	6
Table 1.3: Level of Awareness among the Public on Corporate <i>Waqf</i>	8
Table 1.4: Level of Awareness among the Public on Cash <i>Waqf</i>	8
Table 1.5: Incidence of Poverty by Ethnic Groups in 2014	10
Table 2.1: Views of <i>Fiqh</i> Scholars' about <i>Waqf</i>	21
Table 3.1: Measures	65
Table 3.2 : Results of GPower 3.1	72
Table 3.3: Guideline to Assess the Strength of the Relationship	74
Table 3.4: Value Range of Cronbach's Alpha	76
Table 3.5: The Summary of Analysis Methods	79
Table 4.1: Descriptive Analysis for Attitude	85
Table 4.2: Descriptive Analysis for Subjective Norm	86
Table 4.3: Descriptive Analysis for Perceived Behavioural Control	86
Table 4.4: Descriptive Analysis for Religiosity	87
Table 4.5: Descriptive Analysis for Intention to Participate	88
Table 4.6: Summary of Descriptive Analysis and Correlation of All Variables	89
Table 4.7: Factor Analysis Results of Attitude Construct	90
Table 4.8: Factor Analysis Results of Subjective Norm Construct	91
Table 4.9: Factor Analysis Results of Perceived Behavioural Control Construct	92

Table 4.10: Factor Analysis Results of Religiosity Construct	93
Table 4.11: Summary of Exploratory Factor Analysis Results	93
Table 4.12: Summary Results of Reliability	94
Table 4.13: Model Summary of Question 1	97
Table 4.14: ANOVA of Question 1	98
Table 4.15: Coefficient of Question 2	99
Table 4.16: Model Summary of Question 3	101
Table 4.17: ANOVA of Question 3	102
Table 4.18: Coefficients of Question 3	103
Table 5.1: Summary of First Hypothesis	107
Table 5.2: Summary of Second Hypothesis	108
Table 5.3: Model Summary	109
Table 5.4: Coefficients	109
Table 5.5: Summary of Hypothesis Results	110

## LIST OF FIGURES

	Page
Figure 1.1: The Place of <i>Waqf</i> Institution Based on Principles of <i>Tauhid, Shariah</i> and <i>Akhlak</i>	3
Figure 2.1: Type of <i>waqf</i>	30
Figure 2.2: Direct Cash <i>Waqf</i>	35
Figure 2.3: Indirect Cash <i>Waqf</i>	36
Figure 2.4: JCorp Corporate <i>Waqf</i> Model	41
Figure 2.5: MAIWP General <i>Waqf</i> Model	42
Figure 2.6: MAIWP Special <i>Waqf</i> Model	43
Figure 2.7: Sabanci Corporate <i>Waqf</i> Model	45
Figure 2.8: Hamdard Corporate <i>Waqf</i> Model	47
Figure 2.9: JCorp Corporate Cash <i>Waqf</i> Model	51
Figure 2.10: Theoretical Framework	58
Figure 3.1: Process of Collecting Primary Data	62
Figure 3.2: Procedure for Developing Survey Questionnaire	63
Figure 3.3: Steps of Developing a Sampling Plan	69
Figure 4.1: Gender of the Respondents	81
Figure 4.2: Age of the Respondents	82
Figure 4.3: Education Level among the Respondents	83
Figure 4.4: Monthly Salary Earned by the Respondents	84

LIST OF STATUTES

	Page
Administration Act of Islamic Law (Federal Territories) 1993 (Act 505)	52

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## LIST OF APPENDICES

	Page
Appendix A: WANCorp's Member Application Form	125
Appendix B: Summary of Empirical Researches	126
Appendix C: Sample of Questionnaire	131
Appendix D: Table for Determining Sample Size from a Given Population	135

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## GLOSSARY

<i>'Aqil</i>	fully responsible
<i>Akhlak</i>	act/ behave
<i>Al-Birr</i>	heaven
<i>Al-habs</i>	restrain/ bequeath
<i>Al-man'</i>	Prevent
<i>Al-mawquf</i>	wealth/ possession designated for <i>waqf</i>
<i>Al-mawquf' alaih</i>	recipient/ beneficiaries of <i>waqf</i>
<i>Al-waqif</i>	<i>waqf</i> founder
<i>Auqaafun</i>	plural of word <i>waqf</i>
<i>Baligh</i>	adult
<i>Bi'r Ruma</i>	Ruma well
<i>Bid'ah</i>	heresy/ opinion contrary to accepted beliefs
<i>Da'wah</i>	propagation of a belief
<i>Fatwa</i>	ruling on a point of Islamic law given by a recognized authority
<i>Fiqh</i>	jurisprudence
<i>Fisabilillah</i>	in Allah's cause
<i>Fuqaha</i>	plural of word <i>faqih</i> (Jurist)
<i>Hibah</i>	gift
<i>Hurr</i>	a free man/ woman
<i>Ibadah</i>	religious worship
<i>Ibn sabil</i>	the wayfarer
<i>Ijma'</i>	consensus
<i>Ijtihad</i>	diligence
<i>Infaq</i>	charitable donation for public use
<i>Istihbab</i>	preferred
<i>Jumhur fuqaha</i>	majority of <i>fiqh</i> experts
<i>Jumhur ulama'</i>	majority of Muslim scholars
<i>Khalifah</i>	human being
<i>Kifarat</i>	Fines imposed if violates the <i>Shariah</i> rules
<i>Kinayah</i>	symbolic
<i>Majlis zikir</i>	ceremony of uttering Allah's name
<i>Marhaban</i>	songs of praise for Prophet Muhammad (p.b.u.h.) during thanksgiving and religious occasions
<i>Maslahah</i>	public interest
<i>Muallafs</i>	people who has officially converted to Islam
<i>Muamalat</i>	the rules regarding the social interactions between human
<i>Mutawalli</i>	trustee
<i>Mutawwif</i>	Hajj and Umrah pilgrims guide
<i>Nazr'am</i>	a vow to dedicate property intended wholly or in part for the benefit of the Muslim community generally part thereof, as opposed to an individual or individuals
<i>Pondok</i>	small house for religious study

<i>Qardhul Hassan</i>	interest free loan
<i>Qiyamullail</i>	night prayer
<i>Qorban</i>	slaughter of a victim/ presenting of a gift to win a God's favour
<i>Rizq</i>	livelihood
<i>Sadaqah jariyah</i>	<i>continuous alms/ charity</i>
<i>Sadaqah</i>	<i>charity</i>
<i>Shariah</i>	the Muslim code of religious law
<i>Sighah</i>	offer and acceptance
<i>Sorih</i>	clear
<i>Surau</i>	place of worship for Muslims
<i>Tabi'in</i>	followers/ the generation of Muslims that came after <i>Sahaba</i> (companions)
<i>Tafaqquh</i>	profound understanding
<i>Tarannum</i>	intone
<i>Tauhid</i>	the belief that there is only one God
<i>Ulama'</i>	body of Muslim scholars/ theologians
<i>Waqafa</i>	root of word <i>waqf</i>
<i>Waqfiah</i>	<i>waqf</i> deed
<i>Waqf khairi</i>	<i>waqf for general welfare</i>
<i>Waqf zurri</i>	<i>waqf for family purpose</i>
<i>Waqf</i>	Islamic endowment
<i>Wuquufun</i>	plural of word <i>waqf</i>
<i>Zakat</i>	obligatory alms made annually under Muslim law
<i>Zanji</i>	a way of reading the holy book on the life of the Prophet Muhammad (p.b.u.h.)

## ABBREVIATION

AMSB	Akademi Mutawwif Sdn Bhd
BIMB	Bank Islam Malaysia Berhad
BMMB	Bank Muamalat Malaysia Berhad
CSR	Corporate Social Responsibility
df	degree of freedom
ed.	edition
EFA	Exploratory Factor Analysis
FA	Factor Analysis
INCEIF	International Centre for Education in Islamic Finance
JAWHAR	Jabatan Wakaf, Zakat dan Haji
JCorp	Johor Corporation Berhad
JPB	Jawatankuasa Pengurusan Bersama
KMO	Kaiser-Meyer-Olkin
MAIJ	Majlis Agama Islam Johor
MAIN (s)	Majlis Agama Islam Negeri (-Negeri)
MAIWP	Majlis Agama Islam Wilayah Persekutuan
MISB	Muamalat Invest Sdn. Bhd
MOU	Memorandum of Understanding
n.a.	no author
n.d.	no date
pp.	pages
p.b.u.h.	peace be upon him
PCA	Principal Components Analysis
PWS	Perbadanan Wakaf Selangor
r.a.	radiya Allāh 'anhu
SAW	Salla Allāh 'alayh Wa sallam
SEM	Structural Equation Modelling
SPSS	Statistical Package for Social Science
SWT	Subhanahu Wa Ta'ālā
TPB	theory of planned behaviour
UAE	United Arab Emirates
VIF	Variance-Inflation Factor
vol.	volume
WANCorp	Waqaf An-Nur Corporation Berhad
WIEF	World Islamic Economic Forum
WSM	Wakaf Selangor Muamalat
YWM	Yayasan Wakaf Malaysia
#	hadith number
$\beta$	beta