

**UNIVERSITI TEKNOLOGI MARA**

**FACTORS AFFECTING THE  
CONTRIBUTION OF CASH WAQF  
IN STUDENTS AT UITM MACHANG**

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## **ABSTRACT**

In an era marked by rising education costs and growing infrastructure challenges, this study embarks on an in-depth exploration of the factors shaping cash waqf contributions among students at UiTM Machang. Employing quantitative and descriptive analysis through SPSS, the research illuminates students' levels of understanding and awareness of cash waqf, while also dissecting the underlying motivations that influence their philanthropic behavior. The comprehensive findings not only affirm the achievement of the study's objectives but also underscore the pressing need for substantial government funding to ensure the continuity of educational operations. Moreover, the results provide a nuanced perspective on the intricate interplay of factors driving student contributions, offering valuable insights into the broader landscape of educational philanthropy.

**Keywords:** Cash Waqf, Contributions, University Teknologi Mara (UiTM) Machang.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Research Background

There is clear historical evidence that the waqf had a major impact on Islamic history. It is a tried-and-true idea that was used by Prophet Muhammad S.A.W. The custom has persisted over time and waqf has made a substantial contribution to the advancement of Islamic civilization. Waqf is now recognised by Muslims as one of the tools used to meet essential requirements in a number of sectors, including infrastructure, education, health care and agriculture, in addition to religious goals like constructing mosques, cemeteries and Islamic schools. Without a question, waqf is still relevant today and can contribute significantly to the growth of a more inclusive, progressive and dynamic economy while also achieving its socioeconomic goals.

Furthermore, financial waqf was just as significant under the Othman Empire (1299–1922) as it was during the periods of the Prophet Muhammad S.A.W. and his companions. The Othman court authorised cash endowments between the 15th and 16th centuries, and cash waqf is said to have been channelled to microfinance programmes. Around that period, a few resource-rich individuals established benevolent monetary endowments, which they lent to different borrowers. Once a predetermined period of time, usually a year, has passed, the waqf principle will return the extra money, known as *istiqlal*, to the fund (Ali, 2020).

In addition to management-related problems with the monetary waqf, there is a knowledge gap among Malays, which is being addressed by the religious councils through a variety of communication channels. These marketing strategies, though are dispersed rather than concentrated. The team's inability to raise money as a result of this problem eventually results in low collections and budget cuts. Therefore, it's critical that these organisations find possible funders. A limited number of studies have examined Malaysians' attitudes and intentions regarding cash waqf, specifically focusing on their perceptions of it. However, a number of studies examine the theoretical aspects of