

**UNIVERSITI TEKNOLOGI MARA**

**AWARENESS AND DISCLOSURE OF WAQF GOLD AMONG  
EMPLOYEES OF BIO TAJMEEL COSMECEUTICAL SDN. BHD :  
POTENTIAL AND BENEFITS FOR UMMAH DEVELOPMENT**

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## ABSTRACT

The metal gold is valuable and valuable. Gold was the primary medium for exchanging silver and acquiring needed goods, as history has shown throughout the early Islamic civilization. This study surveyed the level of awareness and willingness to disclose information about gold waqf among employees of Bio Tajmeel Cosmeceutical Sdn. Bhd., focusing on its potential and benefits for the development of the ummah. Gold waqf, as a form of Islamic waqf, holds significant promise in addressing socio-economic challenges in Islamic societies. A quantitative approach was used by collecting data from 32 employees through a standardized questionnaire, which was analysed using Microsoft Excel and SPSS., this paper investigated employees' awareness of gold waqf, their practical challenges in participating, and the perceived advantages and disadvantages for both personal and communal growth. The findings indicate a moderate level of awareness among employees, with a strong tendency towards supporting gold waqf initiatives when given adequate information and guidance. This research emphasizes the need for structured awareness campaigns and transparent mechanisms to facilitate the use of gold waqf as a sustainable tool to empower the ummah, foster economic stability, and enhance social well-being.

**Keywords:** Gold, Waqf Gold, Knowledge, Awareness, Islamic Civilization, development of the ummah

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# CHAPTER ONE: INTRODUCTION

## 1.0 INTRODUCTION

In this chapter, the overview of the study will be explained. It includes an overview of the research background, followed by the problem statement, research questions, research objectives, research methodology, scope of the study, significance of the study and lastly the conclusion in this study.

## 1.1 RESEARCH BACKGROUND

Waqf's etymology indicates that it comes from the Arabic term waqf, which implies to halt or withhold. Waqf, as defined by Islamic Shari'a, is the practice of donating the profits of property possessed for Islamically approved charitable causes. Put differently, waqf refers to the ownership of property and the donation of its advantages to eligible persons and organizations. Donated goods cannot be utilized for purposes that are against Shari'a law. Additionally, the KBBI defines waqf as a genuine gift, or a gift in the form of movable or immovable goods, utilized for the benefit of Muslims. The interest may manifest itself in religious pursuits or other virtuous endeavors compliant with Sharia law. This kind of commitment is made by a waqif (or "donor"), who employs a mutawalli (or "trustee") to oversee the property in return for a portion of the income it brings in. Waqfs are usufruct state land (or property) from which the state guarantees religious foundations the receipt of state revenues, as specified by Ottoman Turkish law and later by the British Mandate of Palestine (Wikipedia, 2024). The jurists' definition unequivocally identifies the waqf practice as a sort of muamalat contract, involving arguments, rules, pillars, and criteria to assure its validity from an Islamic perspective, particularly with regard to its method and nature.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*“The parable of a person who spends his wealth in the way of Allah is like a seed that grows seven stalks, on each stalk there are a hundred seeds. Allah multiplies for whom He wills, and Allah is All-Wide, All-Knowing.”*

{QS. Al Baqarah 2:261}