

**FACTOR WILLINGNESS TO CONTRIBUTE CASH WAQF AMONG JOHOR
GOVERNMENT STAFF IN KOTA ISKANDAR.**

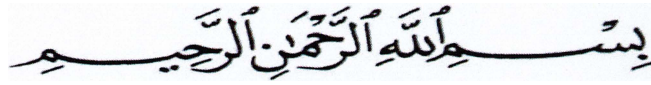
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ABTRACT

Cash Waqf is form of worship in Islam and it is also a financial instrument to help local or state communities to make a living and benefit from it based on the economic concept of welfare. Considering the importance of waqf in the socio-economic field in Malaysia, the government expanded the scope of waqf which was originally only in the form of fixed assets and then added with movable assets such as money. As a country with the majority Muslim population, Malaysia has a huge cash waqf potential. But this potential has not been able to be optimized by the government or the private sector. Waqf is also regarded as one of the public funds to assist the socioeconomic development of Islam from direct dependence to full government assistance. This study will look factor willingness of Johor State Public Servants in Kota Iskandar to contribute on cash waqf. The methodology of this paper is a quantitative research based on 327 respondents of Johor State Public Servant in Kota Iskandar. There are four factors that influence willingness to contribute on cash waqf, namely knowledge, religiosity, financial capability, and promotion. To determine the influence of these factors, the data obtained from respondents from the survey instrument adopted were subjected to descriptive analysis statistical analysis. The findings show that these four factors are significant with factors influencing Johor State Public Servant willingness to contribute to the Cash Waqf.

CHAPTER 1

INTRODUCTION

1.1 Background of the study

Waqf is an effective Islamic financial instrument to help the local community to do charity for others (Kementerian PendidikanTinggi, 2016). For Muslim, the role of waqf is very important especially in Islam community (Mahamood & Ab Rahman, 2015). It has grown since the beginning of the Islamic history and has benefited the community in helping to generate public spending. (Mahamood & Ab Rahman, 2015).

The word *waqf* comes from the Arabic root verb “*waqafa*” that means “causing something to stop and standstill”. It also defines as holding or keeping. In the view of Shari’ah, *waqf* is defined as “holding a *maal* (property) and prevent the usage for the purpose of issuing benefits continuously to represent truth objective or the good of charity(Aziz, Johari, & Yusof, 2013). In other opinion, literally *waqf* means “religious endowment”, which is accepted by Islamic law as religious and donation of charity. This fund has been used to build mosque, *madrasah* (school), educational institutions, libraries, and travellers’ lodges (Haji Mohammad & Hj Mar Iman, 2006). Waqf serves as a means of redistribution of wealth as well as for increasing the capabilities of a person and society in need for help such as capital loan, hospital treatment, nutritious