

UNIVERSITI TEKNOLOGI MARA

**THE DEVELOPMENT OF WAQAF LAND
DATABASE FOR THE DISTRICT OF
MELAKA TENGAH**

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Thesis is submitted in fulfillment
of the requirement for the degree of
Master Of Science
(Built Environment)

College of Built Environment

October 2024

ABSTRACT

History shows that waqaf institutions play an important role in enhancing the economic strength of Muslims. Recently, however, they still need to be seen as institutions that can solve waqaf land management and administration problems. This issue is particularly evident in the State of Malacca, where many waqaf lands are abandoned and underdeveloped. History shows that waqaf institutions play an important role in enhancing the economic strength of Muslims. However, waqaf institutions have faced challenges in solving waqaf land management and administration problems, resulting in many Muslim waqaf lands being abandoned and underdeveloped. This issue is particularly prominent in the State of Malacca. The research aims to suggest a suitable method of waqaf land registration to develop a comprehensive database for waqaf land in Melaka Tengah. Specifically, the research seeks to examine the waqaf land recording system and explore how it can be modernized using the latest technological developments, such as integrating the GIS system with MapInfo software. One of the advantages of this system is that it can display location plans and store land information records simultaneously. Despite the historical significance of waqaf institutions, many waqaf lands in Malacca are abandoned and underdeveloped due to various challenges related to registration and recording. Currently, MAIM still records waqaf land manually without using any GIS system, which results in incomplete and outdated data and documents. These issues prevent MAIM from effectively developing its waqaf land, necessitating exploration of new methods and mechanisms to strengthen the waqaf land database in the District of Melaka Tengah. This research utilizes a mixed-method approach, involving analysing primary and secondary data. Primary data are categorized as 'Confidential' and include original data from the land office. The researcher obtained permission from the Head of Department to access this data. In addition, interviews were conducted with individuals directly involved with waqaf institutions, including MAIM officers, land administrators, local authority officers, and PWS officers. Site visits to waqaf land and buildings were also conducted to gather evidence that could answer the research questions. Secondary data were collected through library research to obtain the views of ulama and Islamic scholars on waqaf law and its development. The research findings indicate that much of the data and documents related to waqaf are incomplete and not updated as they should be, which hinders MAIM's ability to develop waqaf land. Additionally, the research shows that 48.58% of waqaf land still has the status of 'Agriculture' and 66.31% is classified as 'General Waqaf.' However, the 'Conformance With Zoning Plan' percentage is as high as 75%, with 49.29% in 'Housing Zoning.' Based on these findings, the researchers suggest improvements in five key sectors: (1) administrative and management, (2) registration and recording, (3) hardware and software, (4) enforcement, and (5) the legal sector.

ACKNOWLEDGEMENT

Alhamdulillah, I am as grateful as possible to Allah S.W.T. for His abundant grace and award to the writer to complete this thesis to the last point. Indeed, this struggle is meaningless without the support of people who always entrust prayers and hopes when I am faced with various challenges in supporting the mandate that rests on my shoulders.

The first words of love and affection to both my parents for the accompaniment of prayers that never fade away. Also, for my beloved wife, Zaidah Binti Abdullah, who is so faithful to entrust guidance, words of encouragement, and support at a time when my heart is troubled and restless. Not to be forgotten for all my beloved children, namely Muhammad Mu'awiyah, Ainul Mardhiah, Muhammad Mus'ab, and Ummu Mariah, because you are a source of inspiration and strength in completing this task.

The highest appreciation and thanks go to both supervisors, YBhg. Prof Datuk Dr. Mizan bin Hitam and Assoc Prof TPr. Dr. Siti Mazwin Binti Kamaruddin, thank you for the insight, encouragement, and commitment to completing this thesis—thanks to YBhg. Prof Datuk Dr Mizan Bin Hitam, thank you for guiding me from beginning to completing this research. "Jasamu Dikenang". Many thanks are also expressed to the Pejabat Tanah Daerah Melaka Tengah officials and the local government officials, namely the Majlis Bandaraya Melaka Bersejarah, for throwing significant and thoughtful ideas to make this research successful.

Appreciation is also expressed to the senior officers at the Majlis Agama Islam Melaka and Perbadanan Wakaf Selangor for the cooperation, trust, and opportunity given to the writer in completing this thesis research. This dedication and appreciation is given to all the people involved directly and indirectly throughout the writer's struggle to complete this research. Hopefully, all the efforts and sacrifices poured out will be counted as righteous deeds, a knowledge that will be utilized and will receive multiple and noble rewards from the side of Allah S.W.T.

TABLE OF CONTENTS

CONFIRMATION BY PANEL OF EXAMINERS	Page ii
AUTHOR'S DECLARATION	iii
ABSTRACT	iv
ACKNOWLEDGEMENT	v
TABLE OF CONTENTS	vi
LIST OF TABLES	xiv
LIST OF FIGURES	xv
LIST OF ABBREVIATIONS	xix

CHAPTER ONE: INTRODUCTION

1.1	Introduction	1
1.2	Problem Statement	2
	1.2.1 Lack of Integration of Waqaf Land Database	2
	1.2.2 Registration Problem	3
	1.2.3 Lack of Coordination	4
	1.2.4 Legal Issues	4
	1.2.5 Procedure	5
1.3	Research Question	6
1.4	Aim of The Research	6
1.5	Objective of The Research	6
1.6	Scope of The Research	7
1.7	Significance of The Research	8
1.8	Research Methodology	9
	1.8.1 Research Design	9
	1.8.2 Research Framework	10
	1.8.3 Data Collection Method	12
	1.8.3.1 Primary Data Collection	14
	1.8.3.2 Secondary Data Collection	15
	1.8.4 Research Instruments	16

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Waqaf as a way of providing sustainable benefits to the beneficiaries shows the most viable and effective instrument to achieve such purpose. We can conclude that seeking and getting closer to Allah S.W.T, will form a driving force that is part of Islamic ethics, and which is expressed through the use of the terms Qurbah (getting closer to Allah S.W.T) and Thawab (reward). When a property is waqaf, its benefits are distributed for human well-being, making it a trust property that must be maintained by the mutawalli (trustee) for continued use in accordance with the will of the waqif (Laluddin et al, 2021).

The enduring nature of waqaf property reflects its role in ensuring social and economic development sustainability across generations, serving as an instrument to combat poverty (Sadeq, 2002). Although waqaf is not explicitly mentioned in the Qur'an, it holds great significance in Muslim civilization, akin to the concept of sedekah, as it blends economic, humanitarian, and spiritual elements (Kuran, 2001). As such, waqaf is viewed as a superior form of charity compared to other forms of sadaqah, promising continuous and lasting rewards in this world and the hereafter for those who participate in it.

Most Islamic scholars agree that waqaf should be permanent, rejecting the idea of temporary or periodic waqaf to ensure ongoing rewards for the donor (Al-Zuhayli, 2007). This principle is illustrated by the hadith in which Saidina Uthman Bin Affan RA endowed a water well in Mecca, highlighting the importance of productive waqaf properties that generate revenue for distribution to those in need (Hadith narrated by Imam Muslim). This approach has informed the development of waqaf land, emphasizing the sustainability of waqaf contributions to the socio-economic advancement of Muslims throughout history.

Waqaf has played a crucial role in the growth of Muslim civilization, contributing to establishing significant Islamic architectural monuments and institutions, such as Al-Azhar University and Al-Aqsa Mosque (Razali, 2015). Historical evidence shows that waqaf institutions have been vital in financing socio-economic development, providing infrastructure