

POTENTIAL OF WAQF INSTRUMENT IN TOURISM INDUSTRY IN MALAYSIA

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Abstract

Waqf is one of the essential instruments in developing the economy of the Muslims. The role of waqf is not only limited to intrinsic worship but it also covers all areas of development such as education, health, economic activities, agriculture and so on. Waqf can also play its role in developing the tourism industry which is one of the activities recommended in Islam as tourism is a platform to develop the society in terms of culture, heritage, society and economy. In Malaysia, the tourism industry acts as one of the main sectors contributing to the country's economic growth. The practice of waqf in tourism in Malaysia can be viewed through the efforts made by JAWHAR and other agencies due to the awareness of ensuring waqf properties are developed through a contemporary approach. This paper focuses on the role of waqf in Islamic-based tourism sector in Malaysia.

Key Words: Waqf, Islamic Tourism, Tourism Industry

INTRODUCTION

Waqf is an important instrument which has been widely used since the early beginning of Islamic civilization. Prophet Muhammad SAW and his companions had used this instrument to develop the first Islamic City (Madinah Munawwarah) and Muslims all over the Islamic territory. It can be seen that waqf instrument is very important and it plays a great role in achieving the beneficial objective for the community's socio-economy and socio-culture. This includes the tourism industry. Since tourism is an important activity of the community, then it should be developed healthily considering its role in the development of a human being who is devoted through adventures and observations of the nature created by Allah SWT.

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CONCEPT OF WAQF AND ITS PRACTICE IN MALAYSIA

Waqf in terms of the language is “to stop” or “withhold”. As an example, if someone says “I waqf it” means that “I withhold it from being used”. In Islamic terminology waqf can be defined as to hold certain property and preserve it for the confined benefit of certain philanthropy and prohibit any use or disposition of it outside that specific objective. (Monzer Kahf, n.d).

Waqf shall consist of something that is perpetual and can be taken advantage of. For example, one cannot give waqf a grain of salt because of its nature that is not permanent and not beneficial. Besides that, anything that can give harm (physically and morally) to the beneficiaries of waqf such as unedifying books and dangerous materials cannot be given as waqf because they do not bring any benefits. Waqf is part of worship and is done to gain the blessings and closeness to God.

Islam strongly encourages people to do virtuous and good acts because of Allah SWT. Among them is by helping people in need and in trouble. Thus, the rich are encouraged to help the poor, the haves helping the have-nots, and wealthy people to help those who are not wealthy. As commanded by Allah in the Holy Book which means:

“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love”.

(Surah Ali Imran 3:92)

This verse explains that the donated property and anything though it is small will be rewarded accordingly. However, the fact that the perfect righteousness can only be achieved when we donate our most loved possessions. If someone is willing to part with his favourite possessions, this means that he is able to avoid and undermine the miserliness and stinginess and improve himself to the degree of piety. In a hadith narrated by Anas, he said, when Abu Talhah, a wealthy Ansar philanthropist heard this verse was revealed (Surah Ali Imran 3:92) he went straight away to meet the Prophet SAW and declared his intention to the Prophet SAW to donate the date palm groves called "Bairaha" which was very dear to him for the interests of other Muslims. It was up to the Prophet SAW to assign to whom or for what. After the Prophet SAW knew the purpose and goodwill of Abu Talhah, the Prophet SAW advised him to waqf date palm groves to his family members. The advice and recommendation of the Prophet

Muhammad SAW were followed by Abu Talhah (Rahman, 2009). From this story it is clear that although the waqf and charity are recommended in Islam, it does not mean the family's and heirs' interest and right are forgotten. It is improper when someone donates all of his properties to others and in the same time lets their heirs begging from others.

The practice of dedicating property towards goodness is promised with lasting and prolonged rewards by Allah SWT as long as the property is always utilized. Word of the Prophet SAW stands for:

When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.

(Sahih Muslim)

Based on the above hadith, the scholars interpreted the word alms deeds with waqf because the reward of alms deeds will always continue to flow to the *waqif*. The scholars unanimously accept waqf practice as an alms deed that is prescribed in Islam. Additionally, in terms of management of waqf properties, the Prophet Muhammad SAW in the hadith narrated by Ibn Umar said that the property that is given as waqf cannot be sold, given or granted to others and cannot be inherited by the heirs of the waqf receiver. However, the manager or *nazir* of waqf is allowed to take wages for the property management (Rahman, 2009).

Waqf practice is not a new subject in the economic development sector of Islam in Malaysia. This is proven by the establishment of the Department of Waqf, Zakat and Hajj (JAWHAR) under the supervision of the Prime Minister's Department on 27 March 2004 to help the State Islamic Council to carry out the development of waqf property. The State Islamic Council (MAIN) is still acting as the sole trustee of waqf property in every state and is assisted by the Department of Waqf, Zakat and Hajj (JAWHAR). All waqf land development projects must be approved by the State Islamic Council (MAIN) and the Department of Waqf, Zakat and Hajj (JAWHAR) first prior to any construction (Ismail, 2015).

In Malaysia every state has a special unit to manage, develop, maintain and invest the waqf properties, so that it grows and can be used by all Muslims. Specifically, the Waqf Unit created in each state works (Rahman, 2009) to:

- i. Sustain the welfare, position and economy of Muslim communities through the development of waqf lands.

- ii. Ensure the waqf properties are administered well so that the Muslim community can benefit from waqf properties.
- iii. Maintain and administer the waqf properties well according to the Council's function as a trustee of all waqf.
- iv. Gather information and data regarding the waqf assets and general resources.
- v. Identifying the waqf lands that have not been registered.
- vi. Conduct campaigns to encourage the public to practice waqf.
- vii. Coordinate waqf property records.
- viii. Manage the rental of waqf properties.
- ix. Accept and coordinate the proceeds of waqf.
- x. Manage the application to use proceeds of waqf.
- xi. Investigate the *mawquf* who wants to give his property for waqf.
- xii. Arrange the plan to develop waqf properties.
- xiii. Manage the acquisition process in the Council.
- xiv. Control intrusion on waqf properties.
- xv. Provide annual reports and waqf progress.

In general, most of the waqf properties in Malaysia consist of immovable property, such as lands and buildings in a physical form that ensure the conservation and sustainable benefits to the waqf beneficiaries (Sulaiman, 2012). Normally, waqf properties exist in the form of mosques and cemeteries, *musollas*, schools and *pondoks*, agricultural fields, farms, orchards and fields, rental revenue, wastelands, buildings (shops, shop houses, residential buildings), building rental revenue and others. However, contemporary waqf properties are also introduced such as shares waqf and cash waqf as there are in several states, namely Selangor, Pulau Pinang, Melaka, Pahang, Johor and institutions such as the Dakwah Foundation Malaysia (Rahman, 2009). In the Malaysian context it is clear that waqf properties have been developed with a variety of projects that can bring economic benefits to the Muslims directly or indirectly.

In this regard, Malaysia is seen as one of the countries that actively involved in planning and objectify the waqf properties' development agenda for the welfare of the Muslim community through the provision of physical infrastructure and services in religious affairs, education, health, agriculture and commerce as well as the welfare of the less fortunate. One aspect that is given focus by the government through its agencies is a Syariah compliant tourism industry.

THE CONCEPT OF ISLAMIC TOURISM AND TOURISM INDUSTRY IN MALAYSIA

According to *Kamus Dewan*, “tourism” is originated from the word “travel” which means “visiting while sight-seeing (leisurely).” The tourism term according to the United Nation World Tourism Organization (UNWTO) also refers to “Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes.”

According to the Islamic perspective, travelling is expressed in many terms which include *musafir*, *rehlah*, *ziarah*, *siyahah*. *Musafir* is derived from the Arabic word *safara* that means go, walk and wander. According to *Kamus Dewan*, *musafir* means people who are still on the way, people who are traveling and wandering. In the al-Quran it also refers to the term *musafir* that is by using the word *safar*. As the words of Allah say:

But if you are ill or on a journey or one of you come from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it.

(Al-Maidah: 6)

Rehlah means gathering at one place or area either at the seashore, amenity forests, and waterfalls and so on while enjoying the natural beauty to eliminate fatigue of working or to be entertained with family or friends (Asmak Haji Ali, 152). *Rehlah* comes from the Arabic word *Rahala* which means travel. This means that *rehlah* refers to the activity of human that comes out of their homes to somewhere else with a specific goal (Salleh, 2010). As the words of Allah say:

(Namely) familiarity peaceful and quiet on their way (to do business) in winter (to Yemen), and in summer (to Syam)

(Quraish: 2)

Ziarah also means tours, visits and a visit to a friend’s house or to some place and many others. *Ziarah* is also derived from the Arabic word, *Zara* which means visit. *Ziarah* also means other than visiting that is the entrance and also inclined or tends to (Hasan Bahrom, 2010). As the word of Allah says:

Until you visit the grave

(Al-Takathur: 2)

Siyahah comes from the Arabic word *Saha* which means wandering on earth. *Siyahah* means travel and tourism, or go out to worship and *taqarrub*. While *sa'ih* in Arabic means tourists (Al-Mua'jam al-Wasit, 1889).

The Islamic view of tourism is clearly stated in the al-Quran and al-Sunnah. There are several verses from the al-Quran that indirectly encourage Muslims to travel. Among them:

As the words of Allah SWT say:

Say (O Muhammad): Travel in the earth and see how bad consequences (destruction) of those who rejected (the messengers)

(Yusuf: 101)

As other words of Allah SWT say:

Say (O Muhammad): Travel in the land, then see how was the end of those guilty.

(Al-Naml: 69)

Among the other texts is, the words of Allah SWT which mean:

Have they not travelled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.

(Muhammad: 10)

It is clear from the verses above, Allah SWT asks people to travel all over the world. The goal is not simply to travel but people can make reflections and take lessons or morals from what has been found or seen. In addition, there is also a number of hadiths that reflect the encouragement to travel. Among them is the hadith narrated by Abu Umamah which means:

A man came to Prophet Muhammad SAW and asked for permission to travel. Indeed, the Prophet Muhammad SAW Tourism among my Ummah is jihad in the path of Allah SWT.

(H.R Abu Daud)

*According to al-Zuhaili (1991) Allah's call to travel shows that the travel and tourism activity is one branch of *al-ilm al-Fikr* resulted from the activity of thinking. This is because in his view people who travel must wander along his mind and open up his mind to contemplate the sceneries and creations of Allah SWT. In other words, tourism does not only involve

physical strength but also mental and spiritual strength so that the activities carried out are actually beneficial and blessed by Allah SWT (Salleh, 2010).

Travel and tourism in Islam are an activity that has the purpose and ultimate goal to be achieved in terms of physical, social and spiritual goals. It is far different from the concept of tourism, according to the Western perspective that makes hedonism as the basis for success in achieving the goal of tourism through 4 Ss (sun, sea, sand and sex). On the contrary, Islam sees tourism as a form of appreciation and thinking in seeking the blessings of Allah SWT therefore the consumption of alcohol, prostitution, promiscuity between men and women, gambling and other similar activities while travelling are prohibited in Islam (Jabil Mapjabil, 2015).

According to Imam al-Ghazali in his book 'Ihya Ulumuddin, he divides the goal or purpose of travelling to four which are to pursuit the knowledge, to worship, because of disruption in the religion and traveling because of the threat of epidemics. The intention or purpose as well as planning to travel must be thought about first before traveling. According to some scholars, the following are the traveling purposes required by Islam which are to:

- i. Perform *ibadah* (Mahaiyadin).
- ii. Look for knowledge and obtain education (Ali, 1997).
- iii. Trade (Hashim, 1992).
- iv. Have diplomatic relations (Salleh, 2010).
- v. Strengthen the bond (Salleh, 2010).
- vi. Witness the beauty of nature created by Allah SWT

In the Malaysian context, tourism is the main industry which is growing rapidly. In 2013, statistics of the number of tourists coming to Malaysia stood at 14.7 million (<http://www.motac.gov.my/myfest.n.d>). The presence of tourists in the country is due to the beauty of Malaysia which it becomes a favourite tropical destination among tourists in Asia – local and foreign tourists. The tourism industry in Malaysia includes various sectors; among them are agro-tourism, historical tourism, health tourism and sports tourism.

i. Agricultural Tourism

Agro-tourism is a rapidly growing tourism concept as Malaysia offers a variety of activities related to agriculture and farming sectors to the tourists. Among the activities are

visiting the fruit orchards and livestock farms, research activities related to agriculture, recreation and leisure. Tourists also have the opportunity to stay in chalets or homestays and perform daily activities with rural communities. Malaysia is a country that is rich in agricultural crops and has lush and varied natural resource. This gives benefits to Malaysia in boosting up the number of tourists ([Http://www.motour.gov.my/bm/program/pelancongan/agro-pelancongan,2014](http://www.motour.gov.my/bm/program/pelancongan/agro-pelancongan,2014)). Along with the other developing countries, the government of Malaysia does not miss making the agro-tourism industry as an opportunity to open the eyes of local people and tourists to explore and experience the uniqueness of the special rural activities and delicious local fruits. In Malaysia, Agro-tourism has a potential in attracting tourists to the country. According to the sources from the Ministry of Agriculture and Agro-based Industry, the number of tourists to the agro-tourism centre is projected to increase from 1.5 million in 2010 to 6 million tourists in 2020. In addition, agro-tourism can alleviate poverty and increase the rural community's income. Moreover, agro-tourism also has positive benefits in addressing the problem of unemployment and the rural exodus, because the younger generation has the opportunity to generate revenue without having to migrate to larger cities.

ii. Historical Tourism

The development of the tourism industry in a country is partly due to attracting factor contained in the respective countries. In this context, the remains of history are also one of the tourist attractions. Mac Cannel (1992:1) in his writing says *“is not just an aggregate of merely commercial activities; it is also an ideological framing of history, nature and tradition; a framing that has the power to reshape culture and nature to its own needs”*. Thus the historical heritage based tourism activities are increasingly becoming important. For example, in Egypt, the historical remains of the Ancient Egypt's civilization offer attractiveness to foreign visitors to come to the country.

Hence, Malaysia is also developing historic areas as tourist attractions. Melaka is one of the tourism heritage cities that have been recognized by UNESCO as the historic heritage city, the result of the government's efforts in maintaining the historical monuments of the Portuguese and Dutch era (d'A Famosa) as the main attraction for tourists coming to Malaysia. Similarly, the city of Georgetown in Penang is also recognized by UNESCO as a historical city in Malaysia. Some buildings in the colonial era of the 18th century, still maintain their art heritage.

Among the historic buildings that are maintained in their original forms are Kapitan Keling Mosque, Jalan Aceh Mosque, Church of St. George and Cheong Fatt Tze's castle. Preservation of these monuments has attracted tourists to come to Melaka and Penang (Mohamad, 2013).

iii. Health Tourism

Health tourism refers to individuals or patients traveling to other countries for treatments or health services. These services typically include elective procedures as well as complex procedures and specialists such as cardiovascular surgery, dental surgery, and cosmetic surgery. The Government has identified the industry as an industry that will contribute to the national income and is working actively to promote Malaysia as a centre for health tourism industry at regional level.

Health tourism in Malaysia is divided into two categories: medical tourism and health programs. A patient can choose to receive treatment in any hospital known at the international level and stay in Malaysia until they have recovered or they can travel to Malaysia to visit hospitals to see the infrastructure available and appropriate for them before they undergo medical procedures (Administrator, 2010).

According to news sources (Astro Awani) the number of medical tourists to this country has increased almost two-fold in the last 4 years. In 2014, it reached 770,000 patient arrivals with the generated revenue of about RM700 million. This shows the medical specialties in Malaysia is comparable or sometimes better than Western countries (Lin, 2015).

iv. Sports Tourism

According to Hudson (2003), tourist arrivals worldwide are estimated to rise to 4.3% annually and by 2020 tourist arrivals are expected to reach up to 1.6 billion and one of the factors leading to the increase is sports tourism. The meaning of sports tourism is an industry that involves firms and organizations that provide services and tourist attractions features for tourists (Hudson, 2003).

Sports tourism sector in Malaysia has become one of the government's initiatives in terms of revenue generation through this sector. The presence of many spectators as well as domestic and international participation in each sporting event that takes place has contributed to the national income. The country's success in hosting the 1998 Commonwealth Games in Kuala

Lumpur became the starting point of the organization of international sports events. Before that, Malaysia had been hosting international sporting events, namely the *Le Tour de Langkawi*, but it was not yet been able to attract more tourists to come to Malaysia (Mapjabil, 2010).

Therefore, various efforts and approaches have been used to attract tourists to come to Malaysia. Malaysia has world-class sports facilities such as Bukit Jalil Sports Complex, which houses the headquarters of the National Sports Council (MSN) and even has a High-Performance Training Centre, also known HPTC (High Performance Training Centre). Among the international sports events that were conducted are the Formula 1 Race Series; Moto GP Race Series; Monsoon Cup; *Le Tour de Langkawi*; Langkawi Ironman Triathlon and Royal Langkawi International Regatta.

WAQAF PRACTICE AND THE DEVELOPMENT OF TOURISM INDUSTRY IN MALAYSIA

Tourism is one of the important sectors that generate the national economy. Thus, some efforts and strategies have been and will be implemented by the government in ensuring the country's economic development to continue to grow. One of these initiatives is to develop the tourism sector through the waqf fund. Tourism industry development through waqf fund donations can be seen in several states as follows:

i. Melaka

Malaysian Government through the Department of Waqf, Zakat and Hajj (JAWHAR), Prime Minister's Department has allocated RM25.6 million under the Waqf Property Development Program, the Ninth Malaysian Plan to build a three-star hotel called Hotel Pantai Puteri (JAWHAR-MAIM) on a piece of waqf land held by the Melaka Islamic Religious Council (MAIM) under the lot number 2166 and 2167, Mukim Tanjung Kling, Melaka. The construction of Hotel Pantai Puteri (JAWHAR-MAIM) began on 15 January 2009 with the development of RM25.6 million and was officially handed over by the Public Works Department (JKR) to JAWHAR and MAIM on 29 October 2011 in a Handing Over Ceremony that have been officiated by YB. Datuk Yaakob bin Md. Amin, Exco Melaka Islamic Religious Affairs and Deputy Chairman of MAIM. (<http://www.jawhar.gov.my>)

On 11 November 2011 equivalent to 15 Muharram 1432H, Seri Paduka Baginda Yang di-Pertuan Agong, Al-Wathiqu Billah Tuanku Mizan Zainal Abidin Ibni Sultan Mahmud Al-

Muktafi Billahi Shah graced to officiate Malaysia's first waqf hotel which is the Pantai Puteri Hotel, Melaka. The opening ceremony took place gloriously which was also attended by the Yang di-Pertuan Negeri Melaka, His Excellency Tun Datuk Seri Utama Mohd Khalil bin Yaakob, Chief Minister, YAB Datuk Seri Haji Mohd Ali bin Mohd Rustam, Deputy Minister of Home Affairs, YB Datuk Wira Abu Seman Yusof, Melaka State Dignitaries, Heads of Departments, Officials of the Federal and State Governments. (<http://www.jawhar.gov.my>)

The hotel covers a 6,304 square meter containing 80 regular room, five executive rooms, two group leader's room, three male dormitory (one room: 20 people), three female dormitory (one room: 20 people), a multi-purpose hall (350 people), a conference room (60 people), a banquet room (200 people), a meeting room (20 people), a swimming pool and a cafeteria (180 people). (<http://www.jawhar.gov.my/>). The existence of Hotel Pantai Puteri plays a visible role in boosting tourism in Melaka.

ii. Perak

There is a three-star hotel in Perak namely Hotel Seri Warisan (JAWHAR-MAIPk) that was built on a piece of waqf land held by the Council of Islamic Religion and Perak Malay Customs (MAIPk) under the lot number 2436, Freehold 44772, Mukim Bandar Taiping, Larut and Matang, Perak. To celebrate the success, a Key Handing Ceremony of the hotel was held on the 10 May 2012 and officiated by Y.Bhg Datuk Othman Mahmood Senior Deputy Secretary (TKSUK) Prime Minister. JAWHAR had allocated RM19 million to develop the property. This collaboration is a smart partnership which has been showing great results and it also gives the impression that the Government is serious to develop waqf land through the development of waqf properties transformation programme (<http://www.jawhar.gov.my>). Seri Warisan Hotel building (JAWHAR-MAIPk) is divided into 4 levels which have 45 rooms including single rooms, twin and family rooms on the concept of heritage, one banquet hall, three seminar rooms, a cafeteria and other management facilities. Apart from the purpose of staying in the hotel, the banquet hall can also be used for a variety of occasions and conferences by the Government or the private sector. The hotel was expected to start operating starting in June 2012. Taiping, Perak is a heritage town which has its own uniqueness and is able to draw local tourists and foreign tourists to enjoy it. (<Http://www.jawhar.gov.my>)

iii. Terengganu

In Terengganu, Hotel Grand Puteri was built on Jalan Masjid Abidin which is a three-star hotel on a piece of waqf land held by the Council of Islamic Religion and Terengganu Malay Customs (MAIDAM) under a piece of waqf land held under Lot number PT 3981, ownership number HSD 9469, the City of Kuala Terengganu, Kuala Terengganu, Terengganu. This hotel is the first waqf hotel in Terengganu that features the concept of Islam. JAWHAR had allocated RM41.69 million to develop Hotel Grand Puteri on the land owned by MAIDAM. The Key Handing Ceremony of the hotel building was held on 8 April 2013 equivalent to 27 Jamadil Awal 1434 executed by Y.Bhg Datuk Hajah Hasnah binti Haji Salleh, Deputy Chief Secretary (TKSU) Prime Minister's Department in Putrajaya. (<http://www.jawhar.gov.my>)

In the ceremony the letter of attorney submission of the hotel operations by MAIDAM to Yayasan Wakaf Malaysia (YWM) was also performed. The hotel began its operation perfectly in May 2013. The seven-storey hotel worth RM37.4 million and is near the Abidin Mosque in the city centre and is a three-star hotel with 180 rooms which is expected to accommodate the needs of the tourism industry. Other facilities in the hotel include office space, a seminar hall, a swimming pool, a prayer room and a restaurant. This hotel is also within a walking distance of shops and the historical Masjid Abidin. (<http://www.jawhar.gov.my>)

iv. Negeri Sembilan

In Negeri Sembilan a three-star hotel building named Klana Beach Resort was built. The hotel building is part of Baitul Hilal Complex and is the first hotel in the state that offers the concept of sharia compliance in its operations. Klana Beach Resort has 82 rooms divided into 43 superior rooms, 39 deluxe rooms and three apartment units (<http://www.jawhar.gov.my>). Its strategic location in Teluk Kemang, Port Dickson, Negeri Sembilan becomes an attraction and interest for tourists. In addition, the building was built along Baitul Hilal Complex which is the region's best astronomy centre.

THE POTENTIAL FOR DEVELOPING TOURISM INDUSTRY THROUGH THE PRACTICE OF WAQF

The role of waqf in developing the tourism industry can be seen in several aspects namely accommodation centre, the historical centre and shopping centres. Accommodation is a requirement for individuals or groups who travel to any destination. According to Abdul

Kadir (1989) the mosque is a building that is easily found in many locations throughout the country. If the mosques are able to offer accommodation, the problem of lack of accommodation is unlikely to arise because the mosque usually exists along the travel route. Even so, the appropriateness of the mosque depends on many factors. Based on studies that have been done, a suitable mosque must have sufficient ability in financial terms. The main requirement is the willingness to manage the mosque with sincerity in many things (Mohd Nizam Ahmad Badri, 2010). In addition, the suitability also involves the location and the side attractions which encourage the travel. Suitability of the price and location attracts users to choose to stay. Reasonable prices provide an opportunity for all to enjoy tourism as demanded by the religion (Abdullah, 2013).

Therefore, the effort to develop Islamic tourism sector through the waqf fund is seen appropriate in developing the national economy and to provide more convenience to the society. The idea of a *musafir* home established in Sultanah Bahiyah Mosque and Perlis Osmaniah Mosque can serve as examples where the waqf fund can be generated for the purposes of the Mosque tourism for instance. Although both *musafir* houses are not from the waqf fund, this idea is very suitable to develop the tourism sector through the waqf fund. Operating musafir homes which exist in Kedah and Perlis are as follows:

i. Musafir Home

a) Sultanah Bahiyah Mosque, Kedah

The existence of the inn is named as a *musafir's* home that attracts people mainly from outside the area to stay. The *musafir's* home was originally a residential house serving officers of the mosque but not occupied. The Mosque Committee Member's meeting had decided to make use of the buildings involved by serving as rooms that can be rented out to those in need of temporary accommodation. At the ground floor there are a living room with chairs, a dining table and a television as well as a kitchen. Occupants can choose to rent the entire house or specific rooms (Abdullah, 2013).

The houses are spacious and comfortable, especially for the visitors who come in groups. It is also suitable for the purpose of the meetings for small groups of 10 to 20 people. The mosque is ready to manage the preparation of breakfast, lunch or dinner if there is demand from tenants. The price offered is around RM70 per room and RM300 per house. The decisions

to put a price assumed to be reasonable are agreed upon by the committee members to think about the difficulty of travellers who require accommodation. Charity is the basis for providing the accommodation (Abdullah, 2013).

b) Osmaniah Mosque, Perlis

Osmaniah Mosque was built in 1973. The mosque was built on government land reserve with an area of approximately two acres. The location of the mosque which is located in Padang Besar, Perlis is not far from the border that separates Perlis to Thailand. The mosque was officially opened on Friday, 24 Desember 1975. The *musafir*'s home is provided at the mosque's compounds as an option for travellers who need those services. The inn has two rooms equipped with ceiling fans. There is also a spacious living room and a kitchen in the house. The determination to provide accommodation for travellers is quite encouraging despite the meagre income. The mosque committee started to provide this facility when they discovered the difficulty in getting accommodation in Padang Besar. Charity is also fundamental to the provision of accommodation for tourists (Abdullah, 2013).

The rooms provided here are preferably for families. The price offered for the traveller who wants a one-room accommodation facility is only about RM30. While if travellers intend to take a house it is only for a fee of RM50. Although it is only a house, it has a spacious living room. The inn can accommodate almost 40 people in one time. A group of tourists that come by bus will be charged only RM100. Charges are only intended to accommodate the use of utilities (Abdullah, 2013).

ii. Development of historical places through the waqf instrument

Waqf mechanism can also serve to build and preserve historic places. For example, welfare complex of Sultan Haskei Jerussalam founded in 1552 by the wife of Caliph Sulaiman of the Uthmaniyyah government in Palestine and Lebanon were financed through a waqf fund (Nour, 2012). This waqf mechanism also plays a dynamic role in the restoration of the entire area of abandoned and damaged buildings and the replacement of old and obsolete to the new buildings. For example in Egypt, *waqif* plays a role as the developer in developing the regions which were dilapidated and destroyed. They will buy the buildings and develop the area with the construction of new buildings (Nour, 2012).

In addition, the waqf fund can also be used to develop the areas of history which become tourist attractions or recreational areas that have potential to be developed as a focal point. For example creating an Islamic-themed park in strategic locations through the waqf fund obtained from the surrounding communities. Responsible developers can build and develop the theme parks by offering waqf shares to the public who are keen to join in developing the theme park. Through the construction of the Islamic theme park, it will indirectly attract tourists thus this can improve the economy of local communities.

iii. Construction of shopping centres based on waqf

Shopping is often associated with tourism activities. There are many places of tourist attractions that focus on shopping. For example, Pulau Langkawi - which is known as the duty-free island, Kelantan, Terengganu, Sabah, Sarawak and so on. These areas are often filled with tourists who like to do recreational activities while shopping. Given this situation, the authorities and individuals can work together to develop waqf land in the potential areas by building a complex or a shopping centre that meets the needs of the community and tourists. Sultan Al-Mansour Qalawun of Egypt had used waqf funds to build a complex in 1285 consisting of hospital, madrasah, *sabil kuttab* (public drinking place) and his tomb. Furthermore, income-based property also built around the complex such as lots of shops, warehouses, homes as well as agricultural lands. Revenue earned from waqf properties is used to fund various economic activities which provide a return of one million dirhams per year (Nour, 2012). This proves that developed waqf properties can bring substantial revenue and change the socio-economic landscape of the local community.

CONCLUSION

As a result, from the above discussion, it can be concluded that the waqf instrument plays an important role in developing the tourism industry and contributing towards increasing the national income. Efforts should be made to boost the country's tourism industry. Empowerment of waqf mechanism is seen very important in order to intensify the industry as well as to enhance its benefits holistically.

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