

**UNIVERSITI TEKNOLOGI MARA**

**COLLABORATIVE MANAGEMENT  
OF THE WAQF AND ZAKAT  
PROJECTS SYARIAH COMPLIANT  
FRAMEWORK FOR ASNAF**

**SITI NADIAH BINTI MOHD ALI**

Thesis submitted in fulfillment  
of the requirements for the degree of  
**Doctor of Philosophy**  
**(Design and Built Environment)**

**Faculty of Architecture, Planning and Surveying**

**August 2022**

## ABSTRACT

The State Islamic Religious Council (SIRC), the legal trustee of Malaysian *waqf* and *zakat*, is generally in charge of *waqf* and *zakat* project management. SIRC is addressing various issues, including the development of *waqf* land and improving the quality of life of *asnaf*, through high-impact and long-term projects, highlighting the shortcomings of the collaborative management platform of *zakat waqf* projects that are not being addressed. A syariah-compliant *waqf* and *zakat* project collaboration framework to serve as a guide for *waqf* and *zakat* management is lacking. Based on Fiqh methods, non-profit organisation collaboration theory, leadership theory, and a strategic planning framework, this thesis aims to create a syariah-compliant *waqf* and *zakat* project collaboration framework for *asnaf*. This collaborative framework can be used by SIRC and the Department of *Waqf, Zakat, and Hajj* (JAWHAR) to improve collaborative *waqf* and *zakat* projects, resulting in uniform management of *waqf* and *zakat* projects across the country. The research methodology used in this study is qualitative. The first step is to conduct a content analysis of the review of literature to determine the collaborative management strategy of *waqf* and *zakat* projects that will be used as a collaboration tool. The second method is to assess *waqf-zakat* collaboration projects, which employ syariah principles, non-profit collaboration, leadership, and strategic planning to produce a more comprehensive aspect of collaboration. The content analysis results reveal current and innovative strategies for collaborating on *waqf* and *zakat* projects. Meanwhile, research on *waqf-zakat* collaboration reveals key strategies employed by some SIRC's that others should emulate. The two findings are combined to form the basis of a collaborative *waqf* and *zakat* project. The final stage is to use the SWOT Analysis approach to evaluate the collaboration aspects of *waqf* and *zakat* projects. The assessment's findings are a valuable reflection on *waqf* and *zakat* institutions, as religious councils will gain a better understanding of their institutions' strengths and weaknesses, as well as opportunities and threats, as a result of the framework's findings. In addition, the proposed *zakat waqf* project collaboration framework addresses the main issues of collaboration in a syariah-compliant manner. As a result, this collaborative framework is expected to aid in the management of syariah-compliant *waqf* and *zakat* projects, improving *asnaf's* quality of life and making it more sustainable and targeted.

## ACKNOWLEDGEMENT

Alhamdulillah. All praise to Allah, Ar-Rahman, Ar-Rahim for allowing me to complete this thesis. Blessings and peace be upon the great Prophet Muhammad SAW, the Prophet of blessings. I am thankful to be given this opportunity to further my studies until this stage. However, I owed this success to many people around me. I want to thank Prof Sr Dr Md Yusof Hamid, rector of Universiti Teknologi MARA, Campus of Seri Iskandar for approving my study leave application.

Next, I would like to thank my first supervisor, Dr Salbiah Mokhtar who had been so patient in guiding me in completing this thesis. Not to forget my second supervisor, Prof Dr Abdul Halim Mohd Noor who had given a lot of advice along this journey. I am also very thankful to my external examiner, Associate Professor Dr Azila binti Ahmad Sarkawi and my internal examiner, Dr Siti Mazwin binti Kamaruddin for their willingness to examine my thesis and to give constructive comments during the oral exam session. For my colleagues in Estate Management Department who had given tremendous help while I was busy completing my thesis, thank you so much. Furthermore, I want to express my thanks to the State Islamic Religious Councils and the Mufti Offices through out the peninsular of Malaysia for helping collecting the data for my research.

The journey to complete this PhD research had been long and challenging and I would not have done it without the support of my family. Many thanks to my beloved husband Mohd Saifol Amri Sharif for his understanding and patience. To my children, Maryam Ruhi, Nuha Nuwairi and Qowwiyyul Amin, thank you for your love and support. Not to forget my parents, Mohd Ali Maarof and Noresah Mohd Noor for always being there for me throughout this journey. Plus, my in-laws, Sharif Arsat and Siti Zaleha Sulaiman, thank you. I also would like to thank my sisters, Siti Fatihah and Siti Farhani for their insightful comments. My brothers, Mohd Hakim and Mohd Afiq, thank you for your help. Besides that, I would also like to thank my companions in this journey, CIPSF, Prof DIBO, Dr Ridzwan, Prof Norzaidi, Dr Nurul Fadly, Dr Hayrol, Dr Zuli, Dr Zack, Dr Atika Atan, Dr Marina, Dr Lesya, Dr Huraizah, Dr Jiha, Dr Ocid, Anis, Nur Azlin, Dr Aqidah, Dr Yati, Marziana, Dr Jemi, Dr Fizah, Dr W. Norizan, Dr Zana, Dr Farhan, Dr AR Jamal, Dr Lizawati, Dr Shazrin, Aida Afina, Dr Siti Sara, Dr Nurul Fadzila, Wan Anira, Hanim, Dr Izana, Dr Ijan, Dr Syikin, Dr Amin, Dr Eeda, Dr Kush, Dr Asmak, Dr Mashitoh, Dr Magda, Ustazah Mazlah, Ustazah Maths, Dr Akmaliah, Dr Nur Sofurah, Prof Irwan, Prof Syukri ISDEV, Dr Afif, Saida Farhanah, Dr Norinah, Dr Salleh, Dr Farah, Dr Mursyid, Dr Sakinah, Dr Zatil, Dr Hasyeilla, Ustaz Nazri, Dr Azian, Dr Mohd Khairul Nizam, Dr Mar, Dr Jawahir, Dr Suwai, Dr Rohaya, Dr Zaki, Pn NJ, Fadzli, Dr Yanto, Dr Hilmi, Dr Juna, Dr Bob, Farid, Baizura, Najma, Dr Betty, Dr Mazidah Rejab, Dr Ashrof, Dr Thu, Mr Ridzuan, PM Kam, PM Zakhal, Asma, Huda, Fairuz, Azlina, Datin Mudi, Dr Asmma, Haizam, Dr Hairul, Dr Mas Hamidon and many more. May Allah bless you for all your help.

Finally, I want to dedicate this thesis to everyone who loves and appreciates waqf, zakat and asnaf. May this research be an inspiration for future collaboration projects between waqf and zakat in Malaysia.

# TABLE OF CONTENTS

	<b>Page</b>
<b>CONFIRMATION BY PANEL OF EXAMINERS</b>	<b>ii</b>
<b>AUTHOR'S DECLARATION</b>	<b>iii</b>
<b>ABSTRACT</b>	<b>iv</b>
<b>ACKNOWLEDGEMENT</b>	<b>v</b>
<b>TABLE OF CONTENTS</b>	<b>vi</b>
<b>LIST OF TABLES</b>	<b>xiii</b>
<b>LIST OF FIGURES</b>	<b>xvi</b>
<b>LIST OF ABBREVIATIONS</b>	<b>xviii</b>
<b>CHAPTER ONE: INTRODUCTION</b>	<b>1</b>
1.1 Introduction	1
1.2 Background of the Study	2
1.3 Statements of the Problem	6
1.4 Research Aim, Questions and Objectives	9
1.4.1 Aim of the Research	9
1.4.2 Main Research Questions	9
1.4.3 The Subresearch Questions and the Objectives	9
1.5 Justification of the Research	10
1.6 Contribution of the Research	11
1.6.1 Theoretical Contribution	12
1.6.2 Stakeholder Contribution	13
1.6.3 Government Policy	14
1.7 Scope of the Research	15
1.8 Research Approach	16
<b>CHAPTER TWO: REVIEW OF THE LITERATURE ON WAQF AND ZAKAT COLLABORATION</b>	<b>19</b>
2.1 Introduction	19

# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

The collaborative practice of *waqf* and *zakat* projects provides an opportunity for development to improve the quality of life of *asnaf*. As a matter of fact, the similarities between *waqf* and *zakat* in resolving Muslim economic problems are viewed as one of the efforts that require support and effective action. However, the question remains as to what extent the collaboration of *waqf* and *zakat* projects can be developed within the framework of *syariah*. Exactly, as explained in *Surah At-Taubah* verse 60 (Yusuf Ali, 2013).

*"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise."*

Consequently, the best form of collaboration for a *waqf-zakat* project that can be established to ensure it meets the requirements of *syariah*, as explained in *Surah At-Taubah* verse 60, is needed. The question is whether collaboration between *waqf* and *zakat* projects can be facilitated. Those who achieve positive outcomes and contribute to long-term socioeconomic development are also commended. The use of well-managed *waqf* and *zakat* resources in successful projects is the result of well-managed *waqf* and *zakat* resources. However, how should the management of *waqf* and *zakat* manage the collaboration of projects involving these two sources when the collaboration of *waqf* and *zakat* does not have a specific *nas* and *dalil* from a *syariah* perspective? In this regard, this thesis aims to investigate how the collaboration of *waqf* and *zakat* projects can be improved, particularly to empower *asnaf*.

Since there is no specific evidence from the *Qur'an* or *hadith* that discusses the regulation of collaboration in the *waqf-zakat* project, this thesis also discusses how a decision or a regulation is made through the method of *fiqh* from the perspective of scholar *ijtihad*. The introduction of the *fiqh* method in this thesis is a significant