

アイデンティティに関するものだった。K教授が考えているコリョ・サラム・アイデンティティは、言語よりは、コリョ・サラムが子どもの時から守ってきた慣習、つまり民族文化や冠婚葬祭などの儀礼に関連づけられており、特に食べ物と食生活が重要な要素になっている。K教授は文化の中で最も変化する速度が遅いのは「味」だろう、つまり、変化に対して「最も保守的なのは口」だと言っていた。そうだとしたら、最初にどんな味覚に慣れるかによって、アイデンティティの一部が形成されるはずである。子どもの時からスターバックスやマクドナルドなど、ファストフードを経験してきた私はそれらに馴染みがある。それらは私の生活の一部になっており、アイデンティティの一部でもあるだろう。このように、アルマトゥ市のような都

市における急速な食文化の変化は、やがてカザフスタンのコリョ・サラム・アイデンティティにも、世代間の大きなギャップを生むかもしれない。

紅茶好きというよりはコーヒー好きの私にとって、不慣れな場所でユニークなカフェを探し、その土地のコーヒーを味わうことは、人生の楽しみのひとつでもある。カフェの増加やグローバル企業の展開など、カフェ巡りを通じて、変わりゆくカザフスタンを経験するのは私にとって実に興味深いことになった。次に訪れる時には、またきっとカフェが私を温かく迎えてくれると思うが、今度はぜひ、コーヒーを飲みながら、カフェとコリョ・サラムについてじっくり観察し、考えてみたいものである。

---

## The Revitalization of *Waqf* (Islamic Endowment) for Social Well-Being in Malaysia

Nur Izzati Binti MOHAMAD NORZILAN\*

### 1. Definition of *Waqf*

The *waqf* which is also spelled as *wakaf* or

*waqaf*<sup>1)</sup> is an institution of donation with a long tradition in Islamic practice that has

---

\* Graduate School of Asian and African Area Studies, Kyoto University

1) The word *waqf* also spelled as *wakaf*, *waqaf* or sometimes *awqaf* (plural) is the variation of spelling usually used depends on the researcher, location or country. In English, *waqf* is usually used. In case of Malaysia, *wakaf* and *waqaf* spelling are commonly used and understood by the society, which *wakaf* spelling translated as according to the Malaysian language. While *waqaf* used to show the understanding of the society on the spelling as according to the Arabic words.

played a dominant role within the social framework of Muslim society. The purpose of *waqf* is to act as charity in the promotion of Islamic views and values. *Waqf* is derived from the Arabic term that means to hold, prevent, or restrain. In practical terms, *waqf* is defined as a permanent submission by a Muslim of a valuable property such as land or building to the ownership of Allah (SWT)<sup>2)</sup>. For example, *waqf* land means that land that have been endowment for the public use. Properties donated as *waqf* are reserved for good objects with the getting close to Allah (SWT) [Othman 2013: 4]. Previously, most *waqf* donors preferred their endowments to be devoted to maintaining religious institutions, such as the construction of mosques or other places of worship that could symbolize the act of getting closer to Allah (SWT), such as education centers and cemeteries [Othman 2013: 93].

*Waqf* is regarded as charitable giving in Islamic tradition. Its main purpose as Islamic endowment is to provide support toward society, especially those in need, and all activities that benefit society, such as education, health, and other public interests [Yaacob 2013: 397]. Under the Islamic system, *waqf* is used to provide a wide range of welfare not only toward Muslims but also non-Muslims.

In modern practice, which began in the

early 2000, the *waqf* framework is used to provide not only properties but also sources of financial development. Hence, *waqf* has played a significant role in contemporary Malaysian economy and improving welfare in Malaysian society. Malaysia continues to seek reform in the development of *waqf* to meet the needs of society. Amid economic challenges in recent years, the Malaysian government has seen *waqf* as a potential solution for the social instability among the Malaysian society. However, many issues need to be resolved with respect to *waqf* practice in Malaysia.

This paper presents a discussion on the development and revitalization of *waqf* practice in Malaysia in recent years. The author conducted a field research to obtain a clear picture on the status of *waqf* and the crucial issues regarding *waqf* practices in Malaysia. Interviews with the Majlis Agama Islam Negeri Perak (MAIPk) and Kumpulan *Waqaf* An-Nur Corporation (WANCorp) officers were conducted to gain insight on the practice of *waqf* in the state religious institution and private institution, as both have distinct ways in managing and operating their institution and in the practice of the *waqf*.

## 2. *Waqf* Revitalization in Malaysia

Voluntary and charitable activities in the form

---

2) SWT: *Subhanahu wa ta'ala*, Arabic for “May He be glorified and exalted.”

of *waqf* have received much attention than in the early 2000, as *waqf* it believed to be a strong hold of the Islamic economy. The government has implemented a variety of incentives to help religious and private institutions in order to ensure the success of *waqf* developments in Malaysia. For example, the federal government has taken the important role of consolidating *waqf* activities at the national level by allocating a fund to finance various *waqf* lands in Malaysia.

Jabatan *wakaf*, *zakat* dan *haji* (JAWHAR) was established in March 2004, under the former Prime Minister of Malaysia, Tun Abdullah Ahmad Badawi. The aimed for the JAWHAR establishment was to have systematic and effective *waqf* administrative throughout the country. The role of JAWHAR is to plan, coordinated, observe the *waqf* administration system and develop a systematical *waqf* institution in Malaysia. In order to revitalize the development of *waqf* in Malaysia, the government provided almost RM 9.1 billion for the development of *waqf* land in Malaysia. In 2011, eight projects were developed under the JAWHAR program established in states of Malaysia. The project development including education center in Pulau Pinang, hemodialysis center in Batu Pahat, Johor and business center in Ulu Kinta, Perak. Few important projects such as the construction of several *waqf* hotels in the Regency Seri Warisan Hotel, Taiping Perak

and Pantai Puteri in Tanjung Kling, Melaka was successful been inaugurated in 2011.

Generally, all *waqf* properties in Malaysia are governed under the state Islamic Religious Council or Majlis Agama Islam Negeri (MAIN). All *waqf* properties need to be registered as endowments to MAIN, which then automatically becomes the trustee of all *waqf* assets. All 14 states in Malaysia have their own MAIN, each with their own management and organizational structure.

The development of *waqf* in Malaysia has transformed the institutional structure within the *waqf* system. One change is seen in private institutions and professional bodies establishing *waqf* entities outside the religious realm. Previously, the most popular and customary forms of *waqf* were related to lands and buildings. Contemporary *waqf* forms, however, are gaining popularity among communities owing to their flexible mechanisms. Cash *waqf* and corporate *waqf* are particularly seeing wide practice in Malaysia. Cash *waqf* was initiated by Yayasan Wakaf Malaysia (YWM) to enhance their liquid assets and derived capital gains that could be utilized to meet the aims under the *waqf* charter.

State *waqf* institutions have reformed existing legislations and regulations to consider options in improving *waqf* management. For example, MAIPk has revised and enacted their laws, from Islamic Religious Administration

Enactment 1992 (Enactment No. 2 of 1992) to Islamic Religious Administration Enactment (Perak) (Enactment No. 4 of 2004). Meanwhile, Johor Corporation (JCorp) has undertaken corporate *waqf* to align and integrate its corporate social responsibility (CSR) activities with Islamic teaching and principles, embedding the same in their corporate vision of “Corporate *waqf* for Business Jihad.” Trends in *waqf* revitalization in Malaysia show how a self-sustaining model for *waqf* could generate and utilize *waqf* income.

### 3. Scope of Fieldwork

The research covered Majlis Agama Islam Negeri Perak (MAIPk) and Kumpulan *Waqaf* An-Nur Corporation (WANCorp), which is a JCorp subsidiary that appoints a representative for company *waqf* shares. Both institutions eagerly promote *waqf* to receive donations from the public, such as through



Photo 1. Cash *Waqf* Promotion Banner by Majlis Agama Islam Negeri Perak (MAIPk)

radio ads and road shows in such public areas as bus terminals and mosques.

#### 3.1 *Waqf* Perak Ar-Ridzuan (WPAR) under the Majlis Agama Islam Negeri Perak (MAIPk)

*Waqf* Perak Ar-Ridzuan (WPAR) is a *waqf* department under MAIPk established on February 12, 2006. WPAR aims to empower the *waqf* institution for the sake of *waqf* assets preservation as well as the well-being and advancement of society. WPAR promotes cash *waqf*. Donations are used according to the donor intention; donors can select their intended *waqf* projects according to WPAR's four project areas of education, health, religious activities, and economy.

Recently, WPAR launched a *waqf* business center in Mukim Hulu Bernam Timur, Muallim District, Perak (State). It is located next to Masjid Al-Hidayah Bandar Behrang 2020, Slim River. It includes six units of business premises. The development of this business center aimed to offer opportunities for small start-up entrepreneurs. WPAR plans



Photo 2. Clinic *Waqaf* An-Nur by Johor Corporation in Masjid Besar Bukit Tiram, Johor



Photo 3. The *Waqaf* An-Nur Dialysis Centre in Masjid Besar Bukit Tiram, Johor

to expand this *waqf* business center project to the whole of Perak.

### 3.2 *Kumpulan Waqaf An-Nur Corporation (WANCorp)*

Corporate *waqf* was initiated by the private sector in Malaysia. The first private body to initiate corporate *waqf* in Malaysia successfully was Johor Corporation (JCorp). Most of the *waqf* funds of JCorp are allocated to healthcare and for charity purposes through their subsidiary, WANCorp. In terms of funds distribution, JCorp's *waqf* steering committee agreed that entrepreneurship is the central theme of its CSR. To promote the culture of entrepreneurship, WANCorp has established three business clubs to help Malay entrepreneurs in particular establishing business networks with Muslims. This goal was implemented through the Tunas Bistari and Siswa Bistari Programmes which sought to train the community with respect to the necessary business skills and mindset of entrepreneurship. Another most outstanding community program of JCorp is the *waqf*



Photo 4. Field Visit in Majlis Agama Islam Negeri Perak (MAIPK)

clinic charity that targets the poor and needy. The clinics run across Malaysia, serving various ethnic groups from different backgrounds and religious affiliations.

## 4. Conclusion

In the interviews conducted during the fieldwork, the officers from the representative institutions highlighted the importance of *waqf* revitalization in Malaysia, particularly the transformation in *waqf* practice, to ensure that assets could be accumulated for engendering societal good. Although there has been criticism on the *waqf* revitalization in Malaysia, with a number of foreign researchers noting its money-oriented nature, the practitioner and researcher in Malaysia consider that the current approaches are necessary to encourage the development of *waqf* so its potential could be fully realized.

Indeed, most of the MAIN councils are faced with fund shortage in developing *waqf* property assets.

Lastly, the fieldwork has given the author the opportunity to gather data on the *waqf* fund distribution by both MAIPk and WANCorp. The interviews shed light on the institutional practice of *waqf* revitalization in Malaysia, enabling the author to identify variables for future analysis. The author intends to explore the perceptions, experiences, and opinions of *waqf* experts in Malaysia.

It is our hope to help encourage a proactive attitude toward *waqf* as a means for uplifting society by meeting the needs and resolving long-standing problems in society.

#### References

- Othman, R. 2013. *Institusi Wakaf Sejarah dan Amalan Masa Kini*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Yaacob, H. 2013. *Waqf History and Legislation in Malaysia: A Contemporary Perspective*, *Journal of Islamic and Human Advanced Research* 3(6): 87-402.