

Waqf instrument for development of abandoned agricultural land in rural areas in Malaysia

Azima Abdul Manaf^{1*}, Ahmad Dahlan Salleh², Zaimah Ramli³, Abdul Jalil Omar¹, Suraiya Ishak¹, Nurul Amira Abdul Wahab¹

¹ Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia, Bangi 43600, Selangor, Malaysia;

² Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Bangi 43600, Selangor, Malaysia;

³ Faculty of Technology Management & Business, Universiti Tun Hussein Onn Malaysia, Parit Raja 86400, Johor, Malaysia;

* **Corresponding author:** Azima Abdul Manaf, azima@ukm.edu.my

CITATION

Manaf A A, Salleh A D, Ramli Z, et al. (2026). Waqf Instrument for Development of Abandoned Agricultural Land in Rural Areas in Malaysia. *Journal of Infrastructure Policy and Development*. 10(1): 11381.
<https://doi.org/10.24294/jipd11381>

ARTICLE INFO

Received: 20 January 2025

Accepted: 10 April 2026

Available online: 15 May 2026

COPYRIGHT



Copyright © 2026 by author(s).

Journal of Infrastructure Policy and Development is published by EnPress

Publisher, LLC. This work is

licensed under the Creative Commons Attribution (CC BY)

license.

<https://creativecommons.org/licenses/by/4.0/>

by/4.0/

Abstract: Abandoned agricultural land has become an important issue in Malaysia because it affects economic productivity, food security, social well-being, and environmental sustainability. This study explores how waqf, an Islamic charitable approach, can be used as a mechanism to manage and redevelop abandoned agricultural land. The research applies a mixed-method approach, combining document analysis and a questionnaire survey. The qualitative stage reviews academic publications, reports, and policy documents to identify key elements of the waqf framework, while the quantitative survey gathers responses from 400 small landowners across Malaysia to assess their willingness to participate in waqf-based land development. The document analysis shows that an effective waqf framework depends on three main components, namely legislation, management, and funding mechanisms. These elements can support the sustainable use of abandoned agricultural land. Survey results indicate that only 5% of landowners are willing to dedicate their land as waqf. In contrast, 74% of landowners are willing to develop their land through a waqf-based system. Based on these findings, the study proposes a waqf-based framework that focuses on land development rather than permanent land transfer. Improving public awareness and strengthening institutional management are recommended to encourage participation and support the sustainable redevelopment of abandoned agricultural land in Malaysia.

Keywords: waqf; abandoned agricultural land; legislation; management; funding

1. Introduction

Safeguarding food availability has become a major global priority (The World Bank, 2022). In Malaysia, the government emphasizes agriculture-based food security to ensure stable food production and a sufficient domestic supply. The Ministry of Agriculture and Agro-Based Industry 2019-2020 policy direction highlights several priorities in the agro-food sector, including rural economic development, food security, and the promotion of domestic investment and international trade (Bernama, 2019). These priorities are guided by five core directions: modernizing agriculture and improving productivity, encouraging private investment, strengthening agriculture as a sustainable source of income for farmers, improving the agricultural industry ecosystem, and strengthening institutional arrangements within the ministry and its agencies (Bernama, 2019). Overall, four of these directions emphasize the importance of ensuring a sufficient and high-quality food supply.

However, Malaysia's food security goals appear inconsistent with the country's growing dependence on imported agricultural commodities to meet domestic

demands. In 2023, Malaysia imported RM 11.883 billion of vegetables and fruits, an increase of 5.15% from 2022 and 19.22% from 2021 (Department of Statistics Malaysia, 2024). Imports of coffee, tea, cocoa, and spices also rose to RM 12.443 billion in 2023, compared with RM 10.112 billion in 2022 and RM 9.718 billion in 2021 (Department of Statistics Malaysia, 2024). The situation is further reflected in Malaysia's Self-Sufficient Ratio (SSR), where only 26 out of 50 agricultural commodities recorded an SSR above 100%. This indicates that nearly half of the commodities are not self-sufficient and rely on imports to meet national demand. Malaysia's food security is vulnerable due to its dependence on imported food, especially during crises such as the COVID-19 pandemic. During the pandemic, for example, Vietnam, one of Malaysia's major rice suppliers, suspended rice exports to prioritize domestic needs (Vu, 2020). This situation highlights the risks of relying heavily on imports, as it can also lead to higher food prices and reduce food accessibility. Hence, expanding local agricultural production is essential to strengthen Malaysia's long-term food security.

Land is a vital resource for economic development, especially for agriculture, which requires large areas of land. However, Malaysia still faces the problem of abandoned agricultural land. In 2019, about 103,563 hectares of land were abandoned (Department of Agriculture Malaysia, 2022). At the same time, less than 10% of Malaysia's 8 million hectares of agricultural land is used for the agro-food sector, as most of the land is allocated to rubber and oil palm plantations (Kiandee, 2020). Earlier data also show that 119,237 hectares of potentially productive agricultural land were abandoned in 2014 (Kamarudin, 2019). This situation represents a loss of economic potential and inefficient use of resources. From an Islamic perspective, such waste is discouraged. If properly developed, abandoned land can be used for productive agricultural activities. For instance, since 2007, the Malaysian Department of Agriculture has successfully developed 9,115 hectares of abandoned land, generating about 1.8 million metric tonnes of agricultural output worth RM109 million (The Malaysian Reserve, 2017). This demonstrates that effective management of abandoned land could strengthen Malaysia's food security while contributing to economic growth.

Numerous measures have been introduced through Malaysia's National Agricultural Policies to address the issue of non-productive farmland. However, abandoned land remains a persistent problem that affects agricultural productivity. Many studies have examined the factors that lead to agricultural land abandonment (Azima and Ismail, 2009; Buang, 2001; Sulong and Taha, 2016; Hussin, 2022), yet practical solutions for transforming abandoned agricultural land into productive use remain limited (Manaf and Omar, 2017). Although Section 15 of the National Land Code 1965 allows for the government to confiscate land that is not cultivated by its registered owner, this measure is rarely enforced to maintain good relations between the government and the community (Manaf and Omar, 2017).

Abandoned land often occurs due to the absence of a suitable ownership structure that allows land to be managed effectively within the legal system. One major issue is multiple land ownership (Hussin, 2022; Sulong and Taha, 2016). When land is owned by several individuals, each owner may have different interests and goals. This makes it difficult for them to agree on how the land should be used or managed (Snyder and

Kilgore, 2017). As a result, conflicts and delays in decision-making can occur, which may lead to poor land management. Multiple ownership also creates practical and legal challenges, especially for agricultural land. If co-owners cannot agree on land use, the land is often left idle (Deaton, 2012). In addition, land passed down through generations can create further management problems due to disagreements and the lack of clear decision-making (Eyvindson et al., 2011). Another challenge is limited access to financial support (Mohd Shafiai and Moi, 2015). Land owned by many parties may face difficulties in obtaining loans or financial assistance because financial institutions find it difficult to coordinate with multiple owners (Gordon et al., 2013). This situation can reduce the land's value and make it less attractive for investment or leasing (Ayuni et al., 2022). A clear example can be seen in Kampung Baru, where fragmented land ownership has slowed development plans proposed by Kuala Lumpur City Hall. Disagreements among landowners have delayed development projects and caused the land to remain underutilized (Ayuni et al., 2022)

An innovative approach is needed to address the issue of abandoned agricultural land by incorporating Islamic mechanisms such as *waqf*. In Islam, *waqf* signifies the permanent endowment of property for lasting charitable purposes (Salarzahi et al., 2010). Historically, *waqf* has functioned as a system that supports public welfare by providing resources for social and community development (Kuran, 2001). It also recognized as a form of continuous charity that generates long-term benefits for society (Sadeq, 2002). *Waqf* plays an important role in the Islamic socio-economic system by supporting infrastructure and welfare activities that improve the well-being of individuals, families and communities (Md Zuki, 2012; Md Saad et al., 2017). In addition, it creates a sustainable source of charitable support because the benefits generated from *waqf* assets can continuously assist those in need (Masruki and Shafii, 2013).

The application of *waqf* provides a potential for improving the use of abandoned agricultural land. In a socio-economic system, *waqf* plays an important role in promoting fairness and balance in economic and social activities (Chapra, 1992). One example is the *Musaqah* contract, where landowners allow farmers to manage and cultivate the land, while both parties share the agricultural output. This arrangement can help develop abandoned *waqf* land, generate income and create employment opportunities, particularly for individuals who do not own land. Evidence from other countries also shows the potential of *waqf* in agricultural development. Based on records from the General Authority of Islamic Affairs and Endowments (AWQAF), a significant portion of agricultural land in several countries has been designated as *waqf* (Kahf, 2015). In Turkey, for example, about one-third of the cultivated land is reported to be *waqf* lands, and income generated is often used to support religious and educational activities (Azganin et al., 2021). These experiences demonstrate that *waqf* can be an effective mechanism for transforming idle land into productive resources (Muqorobin and Agustiyani, 2017). In addition, proper management of *waqf* assets based on strong Shari'ah principles can help build trust and reduce potential conflicts between landowners and managing institutions (Hasan et al., 2017). Therefore, this study argues that *waqf* has strong potential as an Islamic instrument for managing abandoned agricultural lands in Malaysia. To explore this potential, the study

examines key aspects of *waqf*, including its legal framework, management practices, and funding mechanisms in relation to land development.

The following discussion is presented across four main sections. The second section reviews the concept of *waqf*, while the third section explores its key elements relevant to managing abandoned agricultural land. The four sections offer a discussion, and the final section of the paper presents the conclusion.

2. Literature review

2.1. Definition of *waqf*

Apart from sadaqah and zakat, *waqf* is recognized as a distinct mechanism within Islamic law and practice. It may be regarded as a fundamental institutional pillar of the Islamic ecosystem (Sanusi and Mohd Shafiai, 2015; Alma'amun et al., 2018). The term '*waqf*' in Arabic literally translates to "preventing something from moving" (Ascarya et al., 2022). Iman and Mohammad (2017) define *waqf* as a permanent detachment of ownership rights from an individual's property, dedicating it in the name of Allah for human welfare. This involves retaining the original asset while channeling its generated benefits for charitable purposes (Azganin et al., 2021). The Islamic Religious Council of Wilayah Persekutuan (MAIWP) explains that, under Shari'ah, *waqf* denotes any property whose rights are withheld from transactions such as sale or inheritance, with the asset maintained to support charitable initiatives and spiritual devotion to Allah S.W.T (Majlis Agama Islam Wilayah Persekutuan, 2017). In terminology, *waqf* represents the dedication of property, whether expressly or implicitly, for religious and charitable objectives to provide benefits to humanity (Mahamood and Ab Rahman, 2015). It is considered a voluntary act of charity under the category of sadaqah jariah (Abdullah, 2020), representing one of Islam's most significant practices, whose rewards continue until the Day of Judgment (Iman and Mohammad, 2017). In the Hadith recorded in Sahih Muslim (Book of Wills, Hadith No.4005), the Prophet Muhammad (PBUH) explained that when a person dies, their deeds stop except for three which are ongoing charity, beneficial knowledge, and a prayer from a righteous child (Ramli et al., 2018).

Waqf is a religious endowment whereby an asset is permanently devoted for either general or specific objectives. Since Prophet Muhammad (PBUH), *waqf* has significantly influenced Islamic civilization, improved economic and educational structures and nurtured religious devotion (Azganin et al., 2021). During the Prophet's period in Madinah, he recommended that Umar Ibn Al Khattab donate his prime land in Khyber for the benefit of the underprivileged (Kahf, 1992). Likewise, Abu Talha made *waqf* contributions by endowing his distinguished garden (Ramli et al., 2018).

2.2. Multiple ownership and the tragedy of the commons

Multiple land ownership involves several stakeholders who are legally as owners of the same land. As a result, any decision or transaction related to the land requires the consent of all owners (Sulong and Taha, 2016). This situation often creates difficulties in managing or developing the land. When agreement among the owners cannot be reached, the land may remain unused or eventually become abandoned. This condition can lead to what is known as the 'Tragedy of the Commons,' a concept introduced by Garret Hardin in 1968 (Hardin, 1968). The theory explains that shared

resources may be poorly managed when many individuals have rights over them but lack clear coordination or collective responsibility (Ostrom, 2008). In such situations, each person may focus on their own interest rather than the collective good, which can result in inefficient management and the underutilization of the resource. To address this, institutional arrangements such as *waqf*-based land management may provide a potential solution. By centralizing land administration under a structured management system, *waqf* can reduce coordination problems among multiple land owners and support more organized and productive agricultural development.

2.3. *Musaqah* and *Muzara'ah* contracts

Musaqah refers to an agreement in which a landowner provides land that already has trees or crops, while another party is responsible for caring for the plants (Rangkuti et al., 2026). Under this arrangement, the farmer performs the necessary agricultural work, including irrigation, maintenance, and the harvest, which is later shared between the landowners and the farmer based on a mutually agreed proportion (Rastini et al., 2021). Another important contract is *Muzara'ah*, which is a form of partnership where a landowner allows another party to cultivate agricultural land for a specific period. In return, both parties share the agricultural output according to the terms agreed upon in the contract (Mahboob et al., 2025). In practical terms, *Muzara'ah* is often described as a form of sharecropping, where one party provides the land and the other contributes labor and farming activities, and the harvest is divided between them (Abid and Mohd Shafiai, 2017). This arrangement represents a participatory financing model in agriculture.

Although these contracts are strongly encouraged under Islamic law due to their fairness and cooperative nature, their practical implementation remains limited in some countries, including Malaysia (Abd Rahman et al., 2022). Nevertheless, recent studies show that both *Musaqah* and *Muzara'ah* have strong potential for improving the management and productivity of *waqf* land. For example, research by Sukmana et al. (2024) indicates that these agricultural partnership contracts can support the effective development of *waqf* land. Similarly, Yusof et al. (2021) explored the use of *waqf*-based financing for livestock projects aimed at improving food security in Malaysia. Their findings demonstrate that both contracts can be applied in small-scale livestock projects conducted on *waqf* land. Furthermore, other studies highlight that *waqf* land can also be developed as productive paddy fields through the use of *Musaqah* or *Muzara'ah* arrangements (Majid, 2023).

Even though both contracts *Musaqah* and *Muzara'ah* provide mechanisms for collaboration between landowners and farmers, these contracts may not fully address the structural challenges associated with abandoned agricultural land, particularly the issue of multiple land ownership. These contracts primarily regulate the relationship between landowners and farmers in agricultural production, but they do not resolve ownership fragmentation. When land is owned by several individuals, the implementation of such contracts still requires the agreement of all owners. This requirement can delay decision-making and create conflicts among stakeholders, which may ultimately prevent the land from being developed.

In contrast, *waqf* offers a more effective institutional support solution for managing abandoned agricultural land affected by multiple ownership. Under a *waqf*

arrangement, land can be placed under the management of a *waqf* institution, which centralizes authority over the land. This centralized management structure helps reduce coordination problems among multiple owners and enables more organized planning and development of the land. By transferring management rights to a single responsible body, *waqf* institutions can implement agricultural projects, attract investment, and collaborate with farmers without requiring repeated approval from all individual owners.

3. Materials and methods

This research applies a mixed-method approach that integrates qualitative and quantitative approaches to obtain a holistic understanding of the potential use of *waqf* in addressing the issue of abandoned agricultural land. The first stage of research utilizes document analysis as a qualitative method. This method involves an examination of various secondary sources such as scholarly journal articles, policy documents, institutional reports, and other relevant publications concerning *waqf* and land management. Through this analysis, the study investigates the conceptual and jurisprudential foundations of *waqf* within the Shari'ah framework. The purpose of this stage is to extract and synthesize key principles, governance structures, and operational mechanisms of *waqf* that may contribute to the productive utilization of abandoned land. Following the qualitative stage, the study proceeds with a quantitative survey to assess the readiness and willingness of landowners to adopt *waqf* as a mechanism for activating abandoned land. A structured questionnaire is distributed to 400 small landowners located across Malaysia. The survey is designed to gather information on landowners' readiness and willingness to participate in *waqf*-based initiatives aimed at revitalizing unused agricultural land. The integration of these two methods enables the research to combine conceptual insights with empirical evidence.

4. Results and discussion

4.1. Elements in the *waqf* concept

waqf legislation, *waqf* management, and *waqf* funding are the three crucial elements of the *waqf* concept that benefit the management of abandoned agricultural land, as depicted in **Figure 1**.

4.1.1. Legislation of *waqf* in Malaysia

Legislation is one of three *waqf* elements that contribute to *waqf* being the best approach to managing abandoned agricultural land. In Malaysia, *waqf* is regulated by Section 25 of the Civil Law Act 1956, which stipulates that Muslim property is managed according to Islamic legal principles (Kamaruddin et al., 2018). The management and administration of all *waqf* assets, whether transferable or fixed in nature, are the responsibility of the State Islamic Religious Councils (SIRCs) (Md Saad et al., 2017). Each of the 13 states has its SIRC, as does the Federal Territory. Jurisdiction over *waqf* is vested in the Syari'ah Court as specified in List II (1) of the Ninth Schedule of the Federal Constitution, with the exception of the Federal Territories of Labuan and Kuala Lumpur (Ali and Markom, 2020). *Waqf* is thus considered a subject under state jurisdiction. In states like Malacca, Selangor,

Terengganu, and Sabah, *waqf* matters are regulated under specific state enactments: the *Wakaf* (State of Malacca) Enactment 2005, *Wakaf* (State of Selangor) Enactment 2015, *Wakaf* (State of Terengganu) Enactment 2016, and *Wakaf* (State of Sabah) Enactment 2018, respectively (Rani and Aziz, 2010). In contrast, states without dedicated *waqf* enactments, such as Kedah and Sarawak, manage *waqf* under broader Islamic law administrative provisions, including the Kedah Islamic Law (Administrative) Enactment 2008 and the Sarawak Islamic Council Ordinance 2001.

4.1.2. Management of waqf in Malaysia

Islamic law mandates that *waqf* property be managed and administered by authorized parties to ensure its benefits reach the intended beneficiaries. A trustee or *mutawalli* (Rani and Aziz, 2010) is appointed to oversee and administer *waqf* property. A trustee may be an individual or an institution that is deemed capable and trustworthy to carry out the *waqf* donor's (*waqif's*) intentions. The trustee's primary responsibilities include looking after, preserving, and developing the designated land, collecting *waqf* income, and distributing it to the suitable beneficiary. The trustee additionally ensures that the land is protected from damage and loss in line with the *waqif's* intentions. Scholars of Islamic law acknowledge the *waqif's* broad authority in appointing *waqf* administrators. The *waqif* may serve as trustee, delegate the role of beneficiaries, or appoint no trustee at all. Trustees are bound to comply with all conditions and decisions prescribed by the *waqif*. In cases where the *waqif* does not designate a trustee, the Syari'ah or Muslim court judge takes responsibility for the *waqf* property. The majority of fatwas affirm that the Syari'ah court judge holds the authority to administer *waqf* property.

SIRC, as the sole trustee of the *waqf* property, has the authority over registered *waqf* lands (Abd. Malib et al., 2021). Recognising the significance of *waqf* as both assets and investment instruments, the government established the Department of *Waqf, Zakat and Hajj* (JAWHAR) on 27 March 2004 to enhance the administration and management of *waqf* property (Mohd Salleh and Muhammad, 2008). One of the primary goals of establishing the JAWHAR is to strengthen governance endowments throughout the country (Ab Hassan et al., 2015). JAWHAR, however, does not possess direct authority to manage or administer *waqf* properties. It operates only as a planning and coordination agency. JAWHAR's functions include advising SIRC's on practices and initiatives, monitoring *waqf* projects, and coordinating with the Federal Government (Mokhtar et al., 2015). In 2008, JAWHAR established the *Yayasan Wakaf Malaysia* (YWM) under the provisions of the Trustees Incorporation Act 1952. Among its key responsibilities, YWM raises *waqf* funds, implements welfare initiatives, manages the development of *waqf* assets, and executes investment projects to sustain distribution to beneficiaries (Ali and Markom, 2020). Although the SIRC's serve as the sole trustee for *waqf* properties, they may designate other authorized institutions to administer *waqf* properties on their behalf (Kamaruddin et al. 2018; Rani and Aziz, 2010). Examples of these subsidiary institutions include the *Perbadanan Wakaf Selangor*, *Panel Penasihat Pengurusan Wakaf* in Negeri Sembilan, and the *Jawatan Kuasa Pengurusan Wakaf* in Malacca, each operating under their respective Islamic Religious Councils. Other institutions, authorized by SIRC's but not directly controlled by them, include *waqf* corporations like Awqaf Holdings Berhad, *Waqaf*

An-Nur Corporation Berhad, and selected Malaysian Islamic non-profits (Kamaruddin *et al.*, 2018).

SIRCs are responsible for managing both general *waqf* (intended for charitable purposes permitted under syarak) and specific *waqf* (designated for charitable purposes allowed by syarak). Their role is to oversee the management of the properties and ensure they provide substantial advantages for the intended recipients, whether explicitly specified by the waqif or left unspecified. Legally, SIRCs have the authority to negotiate contracts, purchase, possess, and manage all types of property (movable or immovable and transferable or non-transferable), and to develop their assets in compliance with Islamic legal practices. Such powers grant the SIRCs the ability to oversee and improve *waqf* properties. With the powers vested in them, SIRCs execute necessary development initiatives aimed at economic growth, while ensuring that the resulting benefits from *waqf* assets reach the intended recipients. The SIRC can also engage in the development of activities led by other bodies, individuals, partially managed projects, or private organisations, helping those identified as eligible by them.

Ghazali *et al.* (2020) proposed a framework for *waqf* land registration in Malaysia that aligns with Islamic law and national legislation, as depicted in **Figure 1**. A *waqf* is initiated through the oral or written declaration of intention, with Malaysian state governments appointing the SIRCs as *mutawalli* to administer the *waqf* (Ghazali *et al.*, 2020). No additional documents are required, as the land title is already clear and verifiable. The land must be verified and confirmed free of encumbrances before any transfer takes place (Ghazali *et al.*, 2020).

Approval by the nominated officer on the new NLC form legally establishes the *waqf* land as perpetual, inheritable, and irrevocable (Ghazali *et al.*, 2020). It is legally binding on the waqif and heirs, the SIRC, land authorities, and the judiciary. The change of ownership of the SIRC on the land is adopted as a practical mechanism. Given its efficiency, speed, and Shari'ah compliance, registration is conducted under Section 416 of the NLC via statutory vesting at the Land Office (Ghazali *et al.*, 2020).

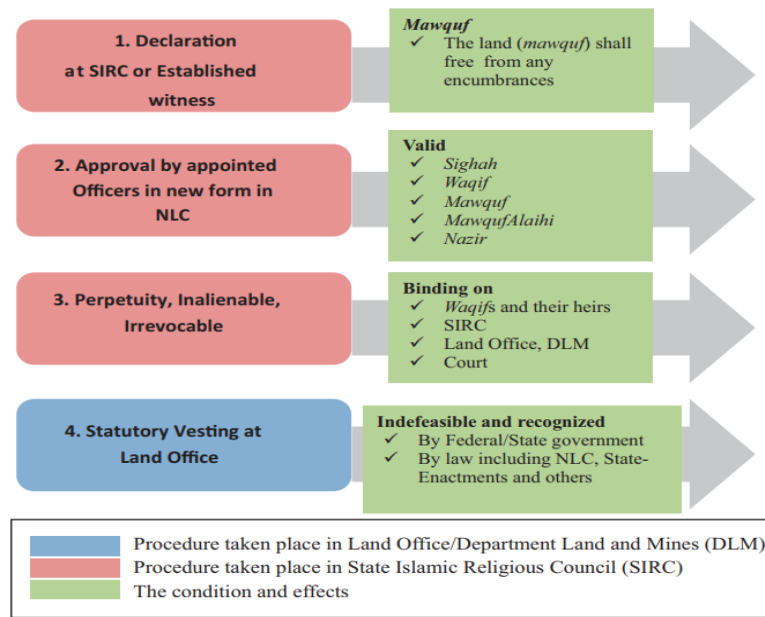


Figure 1. New framework for the management of the waqf land registration system in Malaysia. Source: Ghazali et al., 2020.

4.1.3. Financial sources of *waqf* in Malaysia

The Malaysian government is the SIRC's primary funding source for developing *waqf* land via numerous developments and projects (Thaker and Pitchay, 2018). In addition to government funding, alternative financing for *waqf* institutions includes *waqf* funds from Islamic banking, crowdfunding platforms, and corporate *waqf* contributions. *Waqf* funds are established as Shari'ah-compliant endowments to finance general or specific charitable works (Mahamood, 2007).

Bank Negara Malaysia, via the Association of Islamic Banking and Financial Institutions Malaysia, has urged Islamic Banks to collaborate with SIRC's in standardizing *waqf* fund initiatives to strengthen *waqf* development and ummah economy in Malaysia (MyWakaf, 2021). Six Islamic banks are presently engaged in the implementation of *waqf* programmes, including Bank Islam Malaysia Berhad, Affin Islamic Bank Berhad, Bank Rakyat, Bank Muamalat Malaysia Berhad, RHB Islamic Malaysia Berhad, and Maybank Islamic Berhad (MyWakaf, 2021). For example, Maybank Asset Management (MAM) Sdn Bhd introduced the Maybank Assets-I *Waqf* Fund in 2021, its first Islamic fund with *waqf* features (Maybank, 2021). The fund invests in the sukuk market and Islamic collective investment schemes, with part of the income allocated for *waqf* purposes (Maybank, 2021). The fund also allows the public and investors to participate in a *waqf* by allocating part or all of their income distributions to the *waqf* fund (Maybank, 2021). Contributions collected by MAM are managed as cash *waqf*. Senator Datuk Dr. Zulkifli Mohamad Al-Bakri, Chairman of Yayasan Wakaf Malaysia (YWM), stated that *waqf* funds gathered via cash *waqf* are distributed to designated *waqf* projects throughout Malaysia in cooperation with the SIRC's (Maybank, 2021). According to Çizakça (2000), cash *waqf* refers to a philanthropic practice where endow monetary contributions are made for religious merit. This form of *waqf* has been recognised as a vital instrument for expanding

government resources and enhancing the economic and social welfare of Muslim societies (Khan *et al.*, 2022; Ab Shatar *et al.*, 2021; Sadeq, 2002). Typically, a cash *waqf* is formed by pooling donations to support the creation of schools, orphanages, and health institutions. Earlier studies highlight the potential of cash *waqf* to contribute to community development and social justice (Ibrahim *et al.*, 2013). The availability of liquid funds enables further investment in assets, including *waqf* land, agricultural and commercial purposes (Kahf, 1999).

The concept of crowdfunding involves raising small amounts of money from a wide pool of people, typically via the Internet, to support a project or business venture. Islamic crowdfunding applies the same approach, with all activities conducted in accordance with *Shari'ah* principles. Studies indicate that crowdfunding can help mitigate the financial challenges of *waqf* institutions in Malaysia (Thaker and Pitchay, 2018; Azganin *et al.*, 2021). To support this, Thaker and Pitchay (2018) introduced a *waqf* crowdfunding framework to enable effective *waqf* land development. The study revealed that the model supports *waqf* institutions in addressing liquidity issues and sourcing funds online to finance *waqf* land projects. A key feature of the model is its incorporation of cash *waqf*, which is subsequently converted into physical assets such as buildings. Azganin *et al.* (2021) proposed a *waqf* asset crowdfunding framework designed to encourage public donations for agricultural initiatives, to improve farmers' performance, business growth, and revenue generation.

Collaboration with corporate entities is playing an increasing role in expanding Malaysia's national *waqf* fund. For example, the Securities Commission Malaysia's *Waqf-Featured Fund Framework* exemplifies this approach by enabling Islamic unit trust funds and wholesale funds to direct a share of their income toward *waqf* development (Securities Commission Malaysia, 2020). Kenanga *Waqf Al-Ihsan Fund*, initiated by Kenanga Investor Berhad in April 2021, is an open-ended investment fund that targets a diversified mix of *Shari'ah*-compliant equities and Islamic money market assets (Kenanga, 2021). Half of the earnings from the fund are directed toward projects in economic empowerment, education, and environmental development. Kenanga Investors becomes YWM's first strategic partner for *waqf* development following the 2021 National Budget's call for greater public-private collaboration.

4.1.4. Waqf acceptance among small land owners

Waqf acceptance among small landowners, as summarized in **Table 1**, highlights a critical aspect of land ownership in rural areas.

Land Unused: These small landowners, predominantly villagers, typically own plots of land smaller than 7 acres. This size is generally considered insufficient for commercial agriculture, which requires larger plots to achieve economies of scale. Most respondents possess small plots, which are not suitable for large-scale agricultural operations. Additionally, there is a notable issue with some owners being unable to provide specific details about their land. This suggests a lack of awareness or knowledge regarding the status and characteristics of their land, reflecting a broader issue of land ownership and management in these communities.

Table 1. *Waqf* survey to small land owners.

Category	Items	Respondents	Percentage
Land Unused	Less than 1 acre	89	22%
	1 to 2 acres	85	21%
	2 to 4 acres	68	17%
	4 to 7 acres	14	6%
	more than 7 acres	6	0%
	Unknown land size	39	10%
	No land	99	24%
	Total	400	100%
Type of ownership	Individual	86	21%
	Joint	169	42%
	Unknown	46	12%
	No ownership	99	25%
	Total	400	100%
Duration of unused	less than 1 year	9	2%
	2 years	12	3%
	3 years	22	6%
	4 years	14	4%
	5 years	9	2%
	more than 6 years	234	58%
	No land	100	25%
	Total	400	100%
Owner has health issue	Yes	244	61%
	No	156	39%
	Total	400	100%
Knowledge about <i>waqf</i>	Yes	111	28%
	No	289	72%
	Total	400	100%
Willingness to <i>waqf</i>	Yes	21	5%
	No	295	74%
	Undecided	84	21%
	Total	400	100%
Willingness to develop land through <i>waqf</i>	Yes	294	74%
	No	50	12%
	Not sure	56	14%
	Total	400	100%

Type of ownership: The data on land ownership among respondents reveals that the majority hold land jointly, with 42% indicating shared ownership, likely among family members or partners. Individual ownership accounts for only 21%, while a notable 25% of respondents report having no ownership. Additionally, 12% are unsure of their ownership type, indicating possible issues with documentation or knowledge.

This diversity in ownership structures underscores the complexities of land tenure in the community, with a significant number of individuals lacking clear ownership status.

Type of Ownership: Ownership patterns reveal that the largest share of respondents own land jointly (42%), followed by those with no ownership at all (25%). Individual ownership accounts for 21%, while 12% remain uncertain about the ownership type.

Duration of Unused Land: A significant portion of land has been unused for an extended period, with 58% of respondents indicating their land has been idle for "more than 6 years." Shorter durations, such as "less than 1 year" and "5 years," are less common, each with percentages ranging from 2% to 6%. A notable 25% of respondents reported having no land. The longer duration of unused land indicated the unproductive activities from the land, which consider as the main source of production.

Owner with health issue: Health issues are prevalent among the landowners, with 61% of respondents affirming such conditions, potentially impacting their ability to manage their land. The remaining 39% reported no health issues.

Knowledge about *waqf*: A considerable majority of respondents (72%) lack knowledge about *waqf*, a system of endowment in Islamic law, while only 28% are informed. Lack of knowledge about *waqf* prevents the land owners from considering *waqf* as their option for the development of their land.

Willingness to *waqf*: There appears to be a low willingness to dedicate land to *waqf*, with only 5% expressing willingness. A substantial majority (74%) are not interested, while 21% remain undecided. This low willingness to *waqf* seems likely as a result of the respondent's knowledge about *waqf*.

Willingness to develop land through *waqf*: Despite the low willingness to commit land to *waqf*, a large proportion of respondents (74%) are open to developing their land through this system. However, 12% are not interested, and 14% are unsure about it. These insights reveal a cautious approach among respondents towards land usage and development, particularly regarding *waqf*, with significant knowledge gaps and health concerns potentially influencing their decision to choose *waqf* as one of the options for land re-development.

5. Discussion

Proper land use, as a critical limited resource, is essential for human survival and evolution, as well as the foundation for national welfare and food security. Unfortunately, not all the agricultural lands in Malaysia are fully utilised, with most of them being abandoned. One significant reason for abandoned agricultural land is the issue of multiple owners (Sulong and Taha, 2016; Deaton, 2012). Multiple land ownership, as opposed to single land ownership, necessitates more approval in dealing with the land, and the attitude of co-owners has a significant impact on the land's development. For example, if co-owners do not share the same views on land development, the development process may be tricky, essentially leaving land abandoned and unmanaged. Furthermore, because of the multiple land ownership, each owner's actual land size is smaller and less significant. This significantly

decreases co-owners' motivation to develop small-scale agricultural land because earnings are sometimes insufficient to cover agricultural input costs as well as unequal returns on investment (Deaton, 2012). In addition to conflicts among co-owners and small-scale agricultural land, multiple land ownership also has a financial assistance limitation. Usually, financial institutions are reluctant to offer loans for multiple ownership holders (Gordon et al., 2013). Obtaining bank loans is one of the difficulties associated with multiple land ownership and banks will often reject the application. Even when financial institutions are willing to participate, securing the arrangement of all co-owners is challenging, which often discourages development initiatives. In this context, the authors propose *waqf* as an effective solution to address issues arising from multiple land ownership.

Once a property is designated as *waqf*, its ownership is legally vested in Allah S.W.T. Under the law, the SIRC is empowered to act as the sole trustee for all *waqf* established in accordance with Islamic law. Accordingly, SIRC is legally obligated to oversee, preserve, protect, and develop *waqf* assets, whether they are general or specific *waqf*. SIRC also identify lands with development potential, such as agricultural use, and determine the funding sources necessary to support their development (Suhaimi et al., 2014). For *waqf* land, *waqf* funding schemes such as Malaysian government funding, Islamic banking *waqf* fund, *waqf* crowdfunding, and corporate sectors *waqf* fund can be sources of capital for developing and transforming abandoned agricultural lands in Malaysia. Other than that, investment in both the *Waqf*-featured fund framework and the Kenanga *Waqf* Al-Ihsan fund was also beneficial to develop and transform abandoned agricultural lands (**Figure 2**). The fund channelled half the returns to investors and accounted for the remaining for *waqf* purposes such as development of education, health care and economic and environmental empowerment.

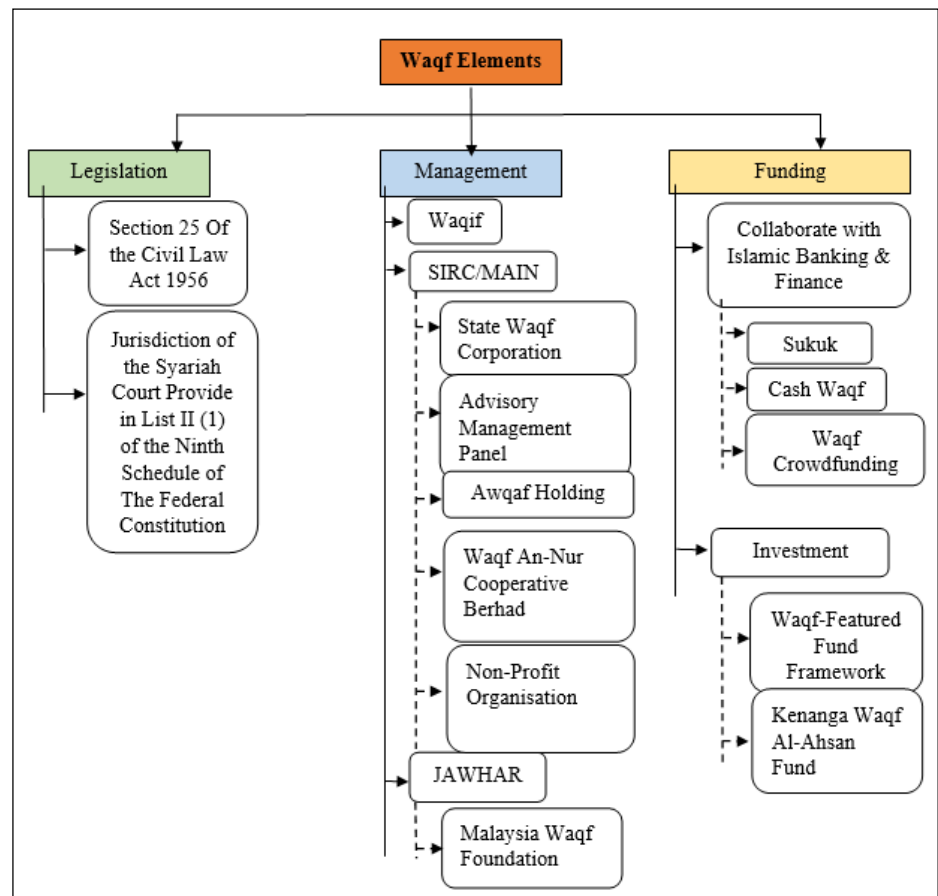


Figure 2. Waqf framework that benefits abandoned agricultural land. Source: The authors.

6. Implications for policy and practice

The findings of this study provide several important implications for policy and institutional practice, particularly for State Islamic Religious Councils (SIRCs), which serve as the legal trustee of *waqf* assets in Malaysia. The proposed *waqf*-based framework demonstrates how abandoned agricultural land can be revitalised through a coordinated system that integrates legislation, institutional management, and sustainable funding mechanisms.

First, the study highlights the need for SIRCs to adopt development-based *waqf* models rather than permanent land endowment. The survey results indicate that only a small proportion of landowners are willing to permanently dedicate their land as *waqf*. However, a large majority are willing to develop their land through a *waqf*-based arrangement. This suggests that SIRCs should promote flexible models where landowners temporarily place their land under *waqf* management for development purposes without permanently transferring ownership. Such an approach may increase participation among landowners while enabling the productive use of abandoned land. Second, SIRCs can play a central role in consolidating fragmented or jointly owned land under a unified management structure. As identified in the study, multiple land ownership is one of the main causes of land abandonment because decisions often require the consent of several owners. Through a *waqf*-based arrangement, landowners can collectively appoint the SIRC as the managing trustee. This centralized

management reduces coordination problems among owners and enables more efficient planning and agricultural development.

Third, SIRC's can operationalize the proposed framework by facilitating agricultural partnerships using Islamic contracts such as *Musaqah* and *Muzara'ah*. Under these arrangements, the *waqf* institution manages the land while farmers provide labor and agricultural expertise, and both parties share the harvest according to agreed terms. Fourth, the findings highlight the importance of strengthening financial mechanisms to support *waqf* land development. SIRC's can collaborate with Islamic financial institutions, corporate partners, and crowdfunding platforms to mobilize resources for agricultural projects. Instruments such as cash *waqf*, *waqf* investment funds and corporate *waqf* initiatives can provide the capital needed to rehabilitate and cultivate abandoned land. These partnerships can reduce the financial burden on landowners while expanding the economic impact of *waqf*-based projects.

Fifth, the study underscores the need for greater public awareness and education about *waqf* mechanisms. The survey shows that a large proportion of landowners have limited knowledge about *waqf*. This lack of awareness may explain the low willingness to permanently dedicate land to *waqf*. Therefore, SIRC's should implement awareness programmes and advisory services to educate landowners about the benefits of *waqf*-based land development. Importantly, the proposed framework offers a practical pathway for addressing the 103,563 hectares of abandoned agricultural land in Malaysia identified by the Department of Agriculture. By registering idle land under *waqf* management, coordinating development through institutional governance and mobilizing financial resources, SIRC's can transform these unused lands into productive agricultural assets.

7. Conclusion

Abandoned agricultural land is a significant and persistent challenge within Malaysia's agricultural sector. Despite the existence of laws and policies designed to reduce and redevelop these lands, the problem remains unresolved. One of the primary reasons for agricultural land becoming abandoned is the complexity of ownership, particularly when it is held by multiple owners. This fragmented ownership structure makes it difficult to manage the land effectively within a formal legal framework. To tackle this challenge, it is important to examine alternative ownership structures that enable more effective management and productive use of such lands. Here, the concept of *waqf* is recognised as an effective instrument for the transformation and development of unused agricultural land. *Waqf* offers a structured and sustainable approach to land management. Key elements within the *waqf* framework, such as *waqf* legislation, management, and funding, are crucial in supporting the effective management of abandoned agricultural lands. Rather than allowing abandoned agricultural land to remain unused, landowners could consider utilizing the *waqf* concept. While it may not be feasible to compel landowners to place their land under *waqf* directly, indirect actions by *Waqf* Agencies can play a pivotal role. These agencies can engage in discussion with landowners to explore potential pathways for developing and transforming their land, thereby encouraging them to consider the *waqf* option. This study is particularly significant in the context of managing

abandoned agricultural land, as it provides insights that can contribute to the country's long-term food security. By promoting the *waqf* concept as a viable solution, the study highlights the potential for revitalizing abandoned lands and strengthening Malaysia's agricultural sector, ultimately supporting the nation's food sovereignty and economic resilience.

Author contributions: Conceptualization: AM and ZR; Methodology: ADS, AJO and SI; Software: ZR, ADS and AJO; Validation: AM, AJO and ZR; Formal analysis: AM, ZR, ADS, AJO, SI and MAS; Investigation: ADS; Resources: AM; Data curation: SI; Writing—original draft preparation: AM, ZR, ADS, AJO, SI and MAS; Writing—review and editing: AM, ZR, ADS, AJO, SI and MOS; Visualization: ZR; Supervision: AM; Project administration: AM, ZR, MAS and AW; Funding acquisition: AM; All authors have read and agreed to the published version of the manuscript.

Funding: This research was funded by under the Fundamental Research Grant Scheme (FRGS) provided by Ministry of Higher Education (FRGS/1/2021/S50/UKM/02/15).

Conflict of interest: The authors declare they have no competing interests.

References

- Ab Hassan, Z., Othman, A., Ibrahim, K., Md Shah, M. A. M., and Mohd Noor, A. H. (2015). Management of Waqf Assets in Malaysia. *International Journal of Nusantara Islam*, 3(1), 59–68. <https://doi.org/10.15575/ijni.v3i1.412>.
- Ab Shatar, W. N., Hanaysha, J. R., and Tahir, P. R. (2021). Determinants of cash waqf fund collection in Malaysian Islamic banking institutions: empirical insights from employees' perspectives. *ISRA International Journal of Islamic Finance*, 13(2), 177–193. <https://doi.org/10.1108/IJIF-06-2020-0126>
- Abdullah, M. (2020). Reflection of Maqasid al-Shariah in the classical Fiqh al-Awqaf. *Islamic Economic Studies*, 27(2), 79–90. <https://doi.org/10.1108/IES-06-2019-0011>
- Abd Rahman, N. H., Md Zabri, M. Z., and Ali, M. M. (2022). Addressing the agricultural financing gap in Malaysia via Manihah Agricultural Financing Model: will Islamic banks go the extra mile? *Agricultural Finance Review*, 82(4), 714–731. <https://doi.org/10.1108/AFR-04-2021-0043>
- Abd. Malib, M., Markom, R., Nordin, M.N., Ahmad Mustafa, M.S., and Mohd Arif, M.I.A. The role of the state Islamic religious council (SRC) in strengthening the waqf management in Malaysia: An overview and recommendations. *Turkish Journal of Physiotherapy and Rehabilitation*, 32(3), 4871–4880.
- Abid, A., and Mohd Shafiai, M. H. (2017). Islamic Microfinance for Rural Farmers: A Proposed Contractual Framework for Amanah Ikhtiar Malaysia. *Jurnal Hadhari*, 9(1), 33–47. <https://doi.org/10.17576/JH-2017-0901-03>
- Ali, N. A., and Markom, R. (2020). The Challenges in Implementing Cash Waqf in Malaysia. *Journal of Contemporary Islamic Studies*, 6(2).
- Alma'anum, S., Mohd Shafiai, M.H., Shahimi, S., and Ahmad Adnan, M.S. (2018). Waqf-based crowdfunding: A case study of Waqfworld.org. *International Journal of Islamic Economics and Finance Research*, 1(1), 12-20.
- Ascarya, A., Husman, J. A., and Tanjung, H. (2022). Determining the characteristics of waqf-based Islamic financial institution and proposing appropriate models for Indonesia. *International Journal of Ethics and Systems*. 39(1), 143–164. <https://doi.org/10.1108/IJOES-01-2022-0001>
- Ayuni, N., Wahab, N., Salleh, R.M., Yusoff, R.M., Atan, S.M., and Sainan, Z. (2022). An Analysis on The Issues of The Frozen Estates in Kampong Bharu, Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 12(9), 1977-1985.
- Azganin, H., Kassim, S., and Sa'ad, A. A. (2021). Proposed waqf crowdfunding models for small farmers and the required parameters for their application. *Islamic Economic Studies*, 29(1), 2–17. <https://doi.org/10.1108/IES-01-2021-0006>
- Azima, A.M., and Ismail, O. (2009). Challenges on idle agriculture land management-an institutional perspective in Malaysia. *European Journal of Social Sciences*, 9(1), 39–47.

- Bernama. (2019). Agriculture and Agro-based Industry Ministry unveils five-point plan. *New Straits Times*, Available from: <https://www.nst.com.my/news/nation/2019/02/460273/agriculture-and-agro-based-industry-ministry-unveils-five-point-plan> [accessed on 15 October 2022].
- Buang, A. (2001). Privatizing the rehabilitation of idle agriculture land in Malaysia feedback from the Malay folks. *Pertanika Journal of Social Sciences & Humanities*, 9(2), 103–112.
- Chapra, M. U. (1992). *Towards a just monetary system*. The Islamic Foundation.
- Çizakça, M. (2000). *A History of Philanthropic Foundations: The Islamic World from the Seventh Century to the Present*.
- Deaton, B. J. (2012). A Review and Assessment of the Heirs' Property Issue in the United States. *Journal of Economic Issues*, 46(3), 615–632. <https://doi.org/10.2753/JEI0021-3624460302>
- Department of Agriculture. (2022). Idle Land Information. Ministry of Agriculture and Food Industries, Available from: <http://www.doa.gov.my/index.php/pages/view/411?mid=232> [accessed on 12 September 2022].
- Department of Statistics Malaysia. (2024). Final External Trade Statistics 2024. Department of Statistics Malaysia.
- Eyvindson, K., Kurttila, M., Hujala, T., and Salminen, O. (2011). An Internet-Supported Planning Approach for Joint Ownership Forest Holdings. *Small-Scale Forestry*, 10(1), 1–17. <https://doi.org/10.1007/s11842-010-9123-1>
- Ghazali, N. A., Sipan, I., Haji Mohammad, M. T. S., and Ab Aziz, M. A. (2020). New framework for the management of waqf land registration system in Malaysia. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(3), 625–640. <https://doi.org/10.1108/IMEFM-04-2019-0172>
- Gordon, J. S., Barton, A., and Adams, K. (2013). An Exploration of African American Forest Landowners in Mississippi. *Rural Sociology*, 78(4), 473–497. <https://doi.org/10.1111/ruso.12014>
- Hasan, R., Siraj, S. A., and Mohamad, M. H. S. (2017). Antecedents and outcome of Waqif's trust in Waqf institution. *Journal of Economic Cooperation and Development*, 33(4), 155–179.
- Hardin, G. (1968). The tragedy of the commons. *Science*, 162, 1243–1248
- Hussin, R. (2022). Plenty idle land, yet we import RM50b food. *Daily Express*, Available from: <https://www.dailyexpress.com.my/read/4759/plenty-idle-land-yet-we-import-rm50b-food/> [accessed on 6 October 2022].
- Ibrahim, H., Amir, A., and Masron, T. A. (2013). Cash waqf: an innovative instrument for economic development. *International Review of Social Sciences and Humanities*, 6(1), 1–7.
- Iman, A. H. M., and Mohammad, M. T. S. H. (2017). Waqf as a framework for entrepreneurship. *Humanomics*, 33(4), 419–440. <https://doi.org/10.1108/H-01-2017-0015>
- Kahf, M. (1992). Waqf and its Socio-Political Aspects. Available from: https://monzer.kahf.com/papers/english/WAQF_and_its_Sociopolitical_Aspects.pdf [accessed on 4 October 2022].
- Kahf, M. (1999). Financing the development of awqaf property. *American Journal of Islam and Society*, 16(4), 39–66. <https://doi.org/10.35632/ajis.v16i4.2099>
- Kahf, M. (2015). Waqf: A Quick Overview. Available from: <http://www.iefpedia.com/english/wp-content/uploads/2009/11/Waqf-A-Quick-Overview.pdf> [accessed on 4 October 2022].
- Kamaruddin, M. I. H., Masruki, R., and Hanefah, M. M. (2018). Waqf Management Practices: Case Study in a Malaysian Waqf Institution. *World Journal of Social Sciences*, 8(3), 1–12.
- Kamarudin, K. (2019). Negara Perlukan Reformasi Tanah Terbiar. *Bernama*, Available from: <https://www.bernama.com/bm/rencana/news.php?id=1725776> [accessed on 17 October 2022].
- Kenanga. (2021). Kenanga Investors Launches First WAQF FUND with Yayasan Waqaf Malaysia, Available from: <https://www.kenanga.com.my/news/media-releases/kenanga-investors-launches-first-waqf-fund-with-yayasan-waqaf-malaysia/> [accessed on 14 October 2022].
- Khan, A., Shafiai, M. H. M., Shaique, M., and Khan, S. (2022). Demographic determinants of charity donors and its implication for cash waqf institutions in Malaysia. *Journal of Islamic Marketing*, 13(2), 508–525. <https://doi.org/10.1108/JIMA-10-2019-0211>
- Kiandee, R. (2020). Tingkat usaha transformasi sektor pertanian. *Berita Harian*, Available from: <https://www.bharian.com.my/kolumnis/2020/05/693222/tingkat-usaha-transformasi-sektor-pertanian> [accessed on 17 October 2022].
- Kuran, T. (2001). The Provision of Public Goods under Islamic Law: Origins, Impact, and Limitations of the Waqf System. *Law and Society Review*, 35(4), 841–898.
- Mahamood, S.M. (2007). Pembentukan Dana Wakaf Menurut Perspektif Syariah dan Undang-undang serta Aplikasinya di Malaysia. *Jurnal Syariah*, 15(2), 61–83.
- Mahamood, S. M., and Ab Rahman, A. (2015). Financing universities through, pious endowment: is it possible? *Humanomics*, 31(4), 430–453. <https://doi.org/10.1108/H-02-2015-0010>

- Mahboob, M. N., Mansor, F., and Madun, A. (2025). Reviving Agricultural Finance via Islamic Contracts: Promoting Risk Management, Economic Empowerment, and Social Justice. *Journal of Islamic Thought and Civilization*, 15(2), 72–95. <https://doi.org/10.32350/jitc.152.05>
- MAIWP. (2017). Pengertian Wakaf. *Majlis Agama Islam Wilayah Persekutuan*. Available from: <https://www.maiwp.gov.my/i/index.php/en/2015-11-20-07-49-26/wakaf> [accessed on 3 October 2022].
- Majid, R. (2023). Waqf of raw paddy fields: a model to boost sustainable agricultural land protection in Indonesia's Central Java province. *Ziswaf: Jurnal Zakat Dan Wakaf*, 10(1), 28–43. <https://doi.org/10.21043/ziswaf.v10i1.19524>
- Manaf, A., and Omar, I. (2017). *Tanah Pertanian Terbiar dan institusi ekonomi*. Penerbit UKM.
- Masruki, R., and Shafii, Z. (2013). The development of Waqf accounting in enhancing accountability. *Middle East Journal of Scientific Research*, 13, 1–6. <https://doi.org/10.5829/idosi.mejsr.2013.13.1873>
- Maybank. (2021). Maybank Asset Management Launches Its First Waqf Fund to Encourage Investing With a Greater Purpose. *Maybank Asset Management*, Available from: <https://www.maybank-am.com.sg/maybank-asset-management-launches-its-first-waqf-fund-to-encourage-investing-with-a-greater-purpose> [accessed on 14 October 2022].
- Md Saad, N., Mhd Sarif, S., Osman, A. Z., Hamid, Z., and Saleem, M. Y. (2017). Managing corporate waqf in Malaysia: Perspectives Selected SEDCs and SIRC. *Syariah Journal*, 25(1), 91–116.
- Mokhtar, F. M., Sidin, E. M., and Razak, D. A. (2015). Operation of cash waqf in Malaysia and its limitations. *Journal of Islamic Economics, Banking and Finance*, 11(4), 100–114.
- Mohd Salleh, S. and Muhammad, S. (2008). Waqf development in Malaysia: Issues and Challenges. *Jurnal Pengurusan JAWHAR*, 2(1), 13-35.
- Mohd Shafiai, M.H., and Moi, M.R. (2015). Financial Problems among Farmers in Malaysia: Islamic Agricultural Finance as a Possible Solution. *Asian Social Science*, 11(2), 1-16.
- Muqorobin, A., and Agustiyani, M. (2017). Optimalisasi Sektor Pertanian melalui Penerapan Wakaf Berkelanjutan. *Proceedings of Annual Conference for Muslim Scholars (AnCoMS)*. <https://doi.org/10.36835/ancoms>
- MyWakaf. (2021). About Us, available at: <https://www.mywakaf.com.my/about-us/#1519010406310-021abe95-5059>
- Ostrom, E. (2008). Tragedy of the Commons. In S. N. Durlauf & L. E. Blume (Eds.), *The New Palgrave Dictionary of Economics* (2nd ed., pp. 1–5). Palgrave Macmillan. https://doi.org/10.1057/978-1-349-95121-5_2047-1
- Ramli, A., Fahmi, F., Darus, F., and Rasit, Z. A. (2018). Performance Measurement System in the Governance of Waqf Institution: A Concept Note. *Journal of Social Sciences Research*, 5, 1026–1034. <https://doi.org/10.32861/jssr.spi5.1026.1034>
- Rani, M. A. M., and Aziz, A. A. (2010). Waqf Management and Administration in Malaysia: Its Implementation From the Perspective of Islamic Law. *Malaysian Accounting Review*, 9(2), 115–121.
- Rangkuti, C. I., Jamil, M., and Yuslem, N. (2026). Akad Musāqah dalam Hadis: Kajian Takhrij, Analisis Sanad-Matan, dan Istiḥbāt al-Aḥkām. *Jurnal Hukum Ekonomi Syariah Dan Hukum Islam*, 5(1). <https://doi.org/10.58518/al-faruq.v5i1.4638>
- Rastini, N., Lisa, H., and Selviani, S. (2021). Pengaruh Musaqah Terhadap Tingkat Kesejahteraan Petani Kelapa. *Al-Muqayyad*, 4(2), 144.
- Sadeq, A. M. (2002). Waqf, perpetual charity and poverty alleviation. *International Journal of Social Economics*, 29(1/2), 135–151. <https://doi.org/10.1108/03068290210413038>
- Salarzehi, H., Armesh, H., and Nikbin, D. (2010). Waqf as a Social Entrepreneurship Model in Islam. *International Journal of Business and Management*, 5(7), 179.
- Sanusi, S., and Mohd Shafiai, M.H. (2015). The management of cash waqf: Towards socio-economic development of Muslims in Malaysia. *Jurnal Pengurusan*, 42, 3-12.
- SCM. (2020). Waqf-Featured Fund Framework. *Securities Commission Malaysia*, Available from: <https://www.sc.com.my/development/icm/developmental-initiatives/waqf-featured-fund-framework> [accessed on 14 October 2022].
- Snyder, S. A., and Kilgore, M. A. (2017). The Influence of Multiple Ownership Interests and Decision-Making Networks on the Management of Family Forest Lands: Evidence from the United States. *Small-Scale Forestry*, 17(1), 1–23. <https://doi.org/10.1007/s11842-017-9370-5>
- Suhaimi, F. M., Ab Rahman, A., and Marican, S. (2014). The role of share waqf in the socio-economic development of the Muslim community: The Malaysian experience. *Humanomics*, 30(3), 227–254. <https://doi.org/10.1108/H-12-2012-0025>
- Sukmana, R., Ratnasari, R. T., Majid, R., and Mohd Shafiai, M. H. (2024). Designing waqf-based financing model for livestock project: empirical evidence from Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 17(3), 599–617. <https://doi.org/10.1108/IMEFM-06-2023-0211>

- Sulong, J., and Taha, M. M. (2016). Implications of Multiple Land Ownership in Malaysia. *International Journal of Social Science and Humanity*, 6(5), 408–411. <https://doi.org/10.7763/IJSSH.2016.V6.681>
- Thaker, M. A. B. M. T., and Pitchay, A. A. (2018). Developing waqaf land through crowdfunding-waqaf model (CWM): the case of Malaysia. *Journal of Islamic Accounting and Business Research*, 9(3), 448–456. <https://doi.org/10.1108/JIABR-05-2016-0062>
- TMR. (2017). Owners of abandoned land urged to register. The Malaysian Reserve, Available from: <https://themalaysianreserve.com/2017/03/31/owners-of-abandoned-land-urged-to-register/> [accessed on 6 October 2022].
- TWB. (2022). Food Security Update. The World Bank, Available from: <https://www.worldbank.org/en/topic/agriculture/brief/food-security-update> [accessed on 14 October 2022].
- Vu, K. (2020). Vietnam's ban on rice exports still in force, government may set limit: traders. Reuters, Available from: <https://www.reuters.com/article/us-health-coronavirus-vietnam-rice-idUSKBN21H0GO> [accessed on 21 September 2022].
- Yusof, M. F. M., Romli, N., Bhari, A., Khalid, M. M., and Yaakob, M. A. Z. (2021). Potential of waqf livestock financing for micro, medium and large-scale businesses. *Jurnal Islam Dan Masyarakat Kontemporari*, 22(3), 100–114. <https://doi.org/10.37231/jimk.2021.22.3.572>