



# THE CONTEMPORARY MODEL OF FAMILY WAQF IN MALAYSIA

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## ABSTRACT

Family waqf is a transactional asset that is unique in Islam. It is not only view as a form of devotion to Allah but also a social responsibility to the community. Family waqf has a high socio economy value to develop the community. This product will discuss on the contemporary model of family waqf in Malaysia. This product will also include inquiry about the contemporary model of family waqf and its potential development as well as the benefits. This research uses two main methods, which are informational research to collect data on waqf and field work that involve interviews with important key people to get the actual and primary information from those who are directly involve with the development of family waqf. Research shows that family waqf has its specialty to ensure continuous benefits to the family. A good development of family waqf is crucial to make sure that the assets are developed and the benefits from it can continue to grow for the benefit of community.

## INTRODUCTION

- ✓ Waqf donated in family waqf by donors would provide benefit and welfare assistance for their families, children and descendants.
- ✓ The Syariah law and Waqf Enactment have made it permissible for the implementation of family waqf as it has the elements of welfare for kin and the public.

## METHODOLOGY

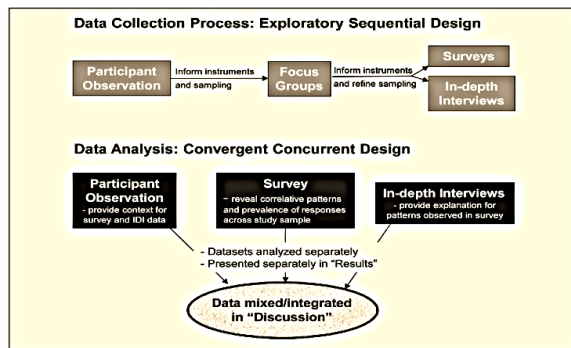
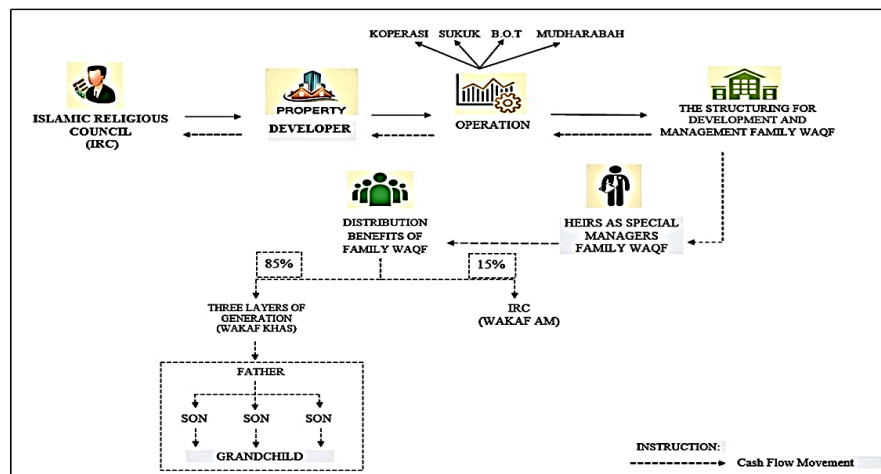


Figure 1. An example of two "designs" in one study.

## PRODUCT DESCRIPTION/ INNOVATION IN BRIEF

- ✓ The contemporary model of family waqf in Malaysia is to introduce a development proposal of business project that is effective and comprehensive while taking into consideration the state government policy, standards, and needs of development in the planning and designing process. Therefore, the contemporary model of family waqf has to be realistic to ensure town planning is done systematically and executed strategically to increase the current quality of life and stimulate the economy.
- ✓ The contemporary model of family waqf in Malaysia will encourage Muslim community donate in cash, property, shares, premises etc.
- ✓ Family waqf model plan will elevate the socio-economy of Muslims due to the increase in waqf generations activities.



## SHARIAH COMPLIANCES

- ✓ Family waqf too played a key role in upraising the economic standard of the society in general, as these catered to fulfilling the needs of extensive families for generations.
- ✓ Family waqf is to preserve the property from being wasted away in the hands of descendants who may be prone to squandering.

## "LEADING INNOVATION"

## SIGNIFICANCES

- ✓ Family waqf will attract the interest of the corporate sector to donate their assets for the welfare of the next of kin and bring benefits to the public.
- ✓ Assets of family waqf will be managed by the donors and IRS will remain as the sole trustee of the property.
- ✓ Increase the assets and fund of the IRC and family waqf.
- ✓ The result of this study will give awareness, total or quantity of waqf land especially for family waqf so it will not become lesser parallel to the government intention to make asset of waqf as center line for the economic development of Muslim in Malaysia.

## NOVELTY/ ORIGINALITY

- ✓ Family waqf has a big potential to increase the quantity of waqf land among Muslims.
- ✓ Family waqf needs guidelines and model which will be used by who that would be able to entice many parties to participate.
- ✓ The contemporary model of family waqf is a pioneer model aiming to assist the management and administration of family waqf in IRC.

## AWARDS :: PUBLICATION :: PATTERNS

### PUBLICATION:

- Ab Hamid, M.H., & Mat Rani, M.A. Development of Waqf Anak Cucu Land in Limbong Kapal, Alor Star: A Case Study. International Conference on Recent Trend in Education, Technology, Innovation and Social Sciences 2022. 18 – 20 March 2022, Langkawi, Malaysia. (On Progress)
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- Sadique, M.A., Abdul, H.A., Mohsin, H. & Azman, H. (2018). Socio-Legal Significance of Family Waqf in Islamic Law: Its Degeneration and Revival. IRUM Law Journal, 24(2), 309-334.
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