

INFORMATION SHARING BETWEEN WAQF BENEFICIARIES AND DONORS VIA A DIGITAL PLATFORM IN INSTILLING SOCIAL INNOVATION FROM THE PERSPECTIVE OF ISLAMIC ECONOMICS

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ABSTRACT

There is a significant information sharing and implementation gap in waqf research. The gap is in the availability of information sharing about the methods used by state agencies to centralise or share information, particularly regarding state-provided online services. Current waqf information in Malaysia is primarily in the stage of experience information sharing. The study is qualitative in nature from the Islamic Economic perspective. Thus, this study aims to investigate the acceptance of sharing information among Beneficiaries and Donors with the idea of using more, donating more and sharing more. This study then explores the application of the sharing information approach among Beneficiaries, Donors and Mutawalli. Focus Group Discussion (FGD) was held in three sessions for three different groups; 27 informants participated in this study with 15 males and 12 females, 11 states, various professions from government, private, retiree and others, with various ages from above 15 – 64 years old. The end of this study shows that all informants accept the interaction between Beneficiaries and Donors using the characteristic of 'using more, donating more, and sharing more'. Most informants felt that sharing information through social media using digital marketing effectively spreads information about Waqf to the public. Sharing information focusing on waqf promotion is crucial to make the public aware of Waqf products nationwide. Celebrity marketing, mosque activities, roadshows, TV and radio programmes, and word-of-mouth are popular approaches the informants have mentioned, in addition to digital marketing. A digital platform is one of the most critical tools for facilitating information sharing. As a result, suggested implications for sharing information at the first stage must continue to the second stage, which requires infrastructure support to increase the information sharing, which can tap into a broader segment of the public.

Keywords: General Well fare (131); Islamic Economic (Z120); Religion; Social Innovation (0350); State Government (H7)

INTRODUCTION

A Waqf's property is perfectly executed when it is well managed and benefits the most people. Therefore, using waqf property will benefit Beneficiaries enormously, which is Waqf's advantage in developing the community (Alfadri et al., 2021). According to the concept of waqf management, beneficiaries (mawquf alaih) may occasionally or infrequently become contributors (waqif) (Merlinda et al., 2021) (Nor, 2022). Waqf beneficiaries include the community, the poor, the needy and the public at large since these benefits include access to places of worship, social activities, the development of human resources, the advancement of education and others (Bakar et al., 2020). Because the poor and needy are Waqf's default beneficiaries unless otherwise stated, some academics have suggested that revenues should be optimised and used to help them uplift to a greater stage (Alam et al., 2018) (Atan & Johari, 2017). In addition, there are waqf beneficiaries from the return of waqf assets and those who gain from the waqf assets themselves (Seman et al., 2017). Thus, the impact of waqf activities is unlimited and sustainable.

The role of collecting Waqf contributions is currently played by the Mutawalli or any State Islamic Religious Council authorities (Yaacob, 2022), and it is generally accepted that this is done through one-way promotion (Allah Pitchay et al., 2015). However, they occasionally need to spend much money on promotion to ensure that the promotion reaches the intended audience and encourages the general public to endow Waqf on occasion. To lessen the burden on the Mutawalli

and increase waqf collection for a specific waqf project, this study will investigate how digital platforms can incorporate two-sided promotion from the donors' and beneficiaries' sides in the light of Islamic Economic Perspectives. If the public favourably accepts the digital platform to lessen the burden of the Mutawalli, it should be developed as soon as possible to help the national economy.

The development of Waqf management in Islamic history has influenced the development of Islamic civilisation. Waqf was established by Prophet Muhammad (SAW) and continued by Khulafa al-Rasyidin, rapidly improving. Some Islamic countries manage Waqf effectively, so the amount of Waqf grows over time. For example, agricultural waqf land accounts for one-third of the total agricultural land in Turkey. The amount of Waqf was also recorded as the wealth of Muslims in Egypt, Syria, Palestine, Iraq, Sudan, Turkey, Kuwait, Jordan, Algeria, Morocco, Saudi Arabia (Kasdi et al., 2022), Indonesia, Singapore, and Malaysia (Ahmad & Hassan, 2015). It demonstrates how beneficial the assets of this Waqf are for the advancement of Muslim communities.

This study is divided into several sections, beginning with a brief introduction and the purpose of the study, then moving on to a literature review to better understand the aspirations of Islamic Economics and sharing information, followed by the research method on how this study was organised data collection and analysis, presenting the results from the informants' perspectives, discussion from the Islamic economics perspectives, and concluding.

LITERATURE REVIEW

The definition of Islamic Economics from a comparable dimension with the conventional economics perspective is formulated according to the three similarities of the scientific requirements (Arif, 1985). This scientific requirement is later cited in a simple explanation by (Kader, 2001) and later gathered in comprehensive scholars' thoughts (Zarka et al., 2018) in explaining the definition of Islamic Economics. Focusing on the scientific requirements are; *first*, defining the statement of the basic economic problem. *Second*, use the appropriate terminology and *third*, identify the behaviour of the representative or the economy unit. Thus, (Arif, 1985) defined Islamic Economics according to the comparative aspect of scientific consideration as; *"Islamic economics is the study of Muslim's behaviour which organises the resources, which are a trust, to achieving al-Falah"*.

Economics from the Islamic perspective emphasises that all resources are trust or *al-Amanah*. The Amanah was due to the understanding that humans are being created to be earth's managers or leaders, namely the "Trustee Vicegerent (Khalifah)" of Allah. Although individuals may own assets in Islam, the main responsibility is just as a trustee. The ownership and utilisation of economic resources are subject to the Shariah law guided by al-Quran and al-Sunnah, and Allah is the creator of human beings and resources on earth. Therefore, wealth is not necessarily achieving success (*al-Falah*) if the method to obtain the resources is not permitted under Shariah rules (Johari, 2015).

Islamic Economics emphasises Muslims as a unit of the economy to identify the behaviour of the representative or the unit of the economy. Muslims must implement Islamic economics according to shariah and its representation as a way of life. Their behaviour must be consistent with shariah's rules and principles. Thus, the behaviour of utility, consumption, production, and distribution made by the Muslim individual has to align with the Islamic framework/measurement. The behaviour contrasts with the economic man's behaviour, as the economic man is the agent of the capitalist economic system. Thus, the Islamic Economics system shows that the fundamental of the Islamic economic problem is a part of the Islamic way of life as a whole, and the solution to the problem has to be based on the ethical values and the rules of Islam itself.

Thus, in terms of scarcity, there will not be any problem of scarcity if we associate that resource with trust. The relative scarcity here means that resources are not absolute, but it happens because of the greediness and stinginess of humans in exploiting the available resources. On top of that, humans are restricted in efforts and ideas to finding alternative resources created by Allah to be used and complement an ideal life according to Islamic guidance and rules. For example, early in history, machines were powered by coal; there is still plenty of coal on the planet; however, due to advanced petroleum technology, people are now using petroleum to move the machines to replace the coal. However, with current knowledge and

information, this resource comes with some pollution and negative effects from petroleum. As a result, another alternative, such as hybrid and electric sources, or, in some extreme cases, extreme innovation, should be used to replace petroleum. Link to the examples in the waqf area, the digital platform is one of the current resources that must be utilised and organised to benefit the ummah. The current resource, namely digital technologies, introduces a very effective and efficient boundaryless way to leverage co-creation in Waqf institutions. They offer technology affordances, such as a very low-cost medium for the integration of multiple processes of Waqf in a single platform. A digital platform can be defined as a material object and artefact (Nicolini, 2012) for geographically dispersed and diverse actors providing a transactive memory and an efficient means for communication and coordination for open collaborations (Blomqvist, 2017). A digital platform is a business model that creates value by facilitating exchanges between two or more interdependent groups, usually consumers and producers. Platforms harness and create large, scalable networks of users and resources that can be accessed on demand. Platforms create communities and markets with network effects that allow users to interact and transact (Moazed, 2016).

Platforms have evolved in many sectors, including philanthropy, for example, facebook's donation platform and gofundme. In the short term, the development of digital platforms will significantly disrupt or displace traditional philanthropy. Dozens of national and international aid agencies are researching various digital platform models for managing and distributing Waqf. The phenomenon is a transformation for the Waqf management, providing a record of all transactions and determining who owns what at a given time. In the philanthropic context, it provides donors with a new way of giving and allows charities a new fundraising channel.

Waqf and Sharing information

The current study mentions the beneficiaries-donors (Benefidonors) model, which developed from the perspective of reciprocal help (ta'awun), prosumers, consumerchant, and volunteers, was conceptualised and validated (Nor et al., 2022). Benefidonors aim to spread information so that others might benefit from the waqf project, contribute to the waqf fund, and help recruit new donors and beneficiaries within the Waqf Ecosystem (Misbah et al., 2021). The study adopts a three-phase qualitative approach. The proposed model on Benefidonors is the result of the first stage, which involved content analysis of literature data. Data was also obtained via Focus Group Discussions (FGD) in the second step of creating and confirming the model. Three different groups of participants, namely donors, beneficiaries, and mutawalli, participated in three different sessions of FGD using MS Teams. The finding of this research shows that the new term "Benefidonors," even though it is still emerging and requiring efforts for exposure and branding, is presently practised, being aware of and known in the community, but it needs a systematic design and strategic arrangement for further expansion.

However, there is a significant sharing of information and implementation gap in the waqf research concerning current practices and the literature review study on the sharing of information regarding the roles of state government. A recent study has focused on using a geographic information system (GIS) to apply the istibdal waqf idea to benefit socioeconomics and Muslim cemetery waqf administration (Asni et al., 2020). To determine whether the area under consideration satisfies the requirements set forth for istibdal, research was conducted on it. The findings demonstrated that using GIS techniques could identify new land locations following the standards established by Istibdal, with the added benefit of enabling the enhancement of new location environments discovered through the GIS application to be viewed more clearly and accurately than using the traditional method. The research also showed that some of the mosque managers and the waqf grave land heirs were not open-minded in embracing the istibdal notion of the burial that the Syarak had permitted until the mosque expansion process was impacted. The study also discovered that when comparing the maslahah considerations of performing istibdal Waqf to those of not performing it, the general (umum) maslahah of performing istibdal Waqf was determined to be greater rather than special (khusus) maslahah should take precedence. This effort also helps us understand the morality and ethics of waqf donors who gift their wealth or properties for the benefit of society at large. The study also demonstrates how the programme might be used to solve a real problem, namely the issue of a limited mosque space in Penang having to share space with a cemetery (Asni et al., 2020).

Another study (Nik Mustapa et al., 2018) made the case that little information is disclosed on the procedures used by public agencies for information sharing, particularly regarding online

services provided by the government. Using the Government Information Sharing Framework (GISF), which was taken from the literature, the study investigates the many aspects and stages of government information sharing in Malaysia's e-Government. Three information sharing maturity levels are presented in the framework: experience sharing, infrastructure support, and information strategy. One of the government services, the Waqf system, was chosen as the subject of a case study. The discussion of the various dimensions provides a thorough lens to understand the complexity of information sharing and integration in the management of Waqf. When GISF was applied to the case study, it became clear that the Waqf system is in Stage 1: experience sharing with some items from Stage 2. The findings demonstrate how the environment influences information sharing among state agencies, inter-organisational relationships, and organisational and technology dimensions. The outcome also proved that the waqf system is in stage 1 (still in the experience-sharing stage).

Several studies on the use of digital platforms were conducted using a variety of online payment options. The numerous payment methods reinforce donors' intention to donate more frequently as trust between the community, and waqf institutions grew in previous research, as demonstrated by (Bakar et al., 2020; Fauzi et al., 2019; Hadiyati et al., 2020; Ibrahim et al., 2020; Johari et al., 2015; Nasiri et al., 2019; Purnamasari et al., 2021; Shukor et al., 2018). Increased waqf contributions revealed that donors are becoming more familiar with the organisation as they consider the management of waqf contributions to be more efficient (Kassim et al., 2019). People will not hesitate to use more waqf products and services either free of charge or at any charge that is lower than the normal market price. Thus, the benefits of Waqf are beyond the limitation mentioned in the Islamic Economics Perspectives.

METHODS

This study is based on ongoing academic research projects and descriptive analysis to investigate the acceptance of waqf beneficiaries and donors' interaction roles on a digital platform. With the aid of the mutawalli, it is an exploratory and analytical method used to account for the development of beneficiaries and donors to harmonise the integration of beneficiaries and donors. The study employed content analysis, a widely used qualitative method. The qualitative content analysis comprises descriptions of the manifest content, close to the text (Ismail et al., 2019), and interpretations of the latent content, distant from the text but still close to the participants' lived experiences (Graneheim et al., 2017); (Ridzuan & Yusoff, 2021) argued that a researcher risks formulating categories based exclusively on an established theory or model with a conventional deductive approach (Graneheim et al., 2017).

Thus, this study applied an inductive content analysis on synergised sharing of information contributing toward more Waqf among beneficiaries, donors, and mutawalli as the best solution to decentralising the waqf system in Malaysia. The text on Focus Group Discussions (FGDs) was analysed based on a theoretical model of benefidors described in three dimensions: use more, donate more, and share more (Fauzias et al., 2021). Since these dimensions possess explicit definitions, the coding frame was based on the definitions of each of those dimensions. The descriptions of the concept of benefidors enriched and traced the theoretical formulations of the dimensions.

Data collection that was performed using FGD coordinated with Yayasan Waqaf Malaysia (YWM) gathered three important units of analysis: beneficiaries, donors, and mutawalli. A total of three FGD sessions were held through an online platform. The first FGD was held on 17th July 2021 and attended by ten informants among beneficiaries. While the second FGD was on 25th July 2021 with seven mutawalli. The third FGD attended by ten donors was held on 10th July 2021. The brief profile of all FGD informants is as follows (Table 1).

Table 1 summarizes the profile of the 27 informants who participated in the FGD sessions comprising beneficiaries (n=10), donors (n=10), and mutawalli (n=7) waqf groups. Of the total, 15 interviewees were males, while 12 were females, from 10 states within Malaysia (Johor, Kuala Lumpur, Kelantan, Melaka, Negeri Sembilan, Putrajaya, Perak, Pahang, Selangor, and Terengganu). Approximately 44% of the 27 informants are government servants, 41% are attached to the private sector, 7% are retirees, and 7% are others. In addition, a majority (56%) of the informants are aged between 41 to 64 years, whereas the remaining 44% are from 15 to 40 years old (Nor et al., 2022).

Table 1. Profile of the FGD Informants

Item	Frequency	Percentage (%)
Gender		
Male	15	56
Female	12	44
Total	27	100
Location		
Johor	2	7
Kuala Lumpur	4	15
Kelantan	1	4
Melaka	1	4
Negeri Sembilan	1	4
Putrajaya	4	15
Perak	1	4
Pahang	3	11
Selangor	8	30
Terengganu	1	4
Others	1	7
Total	27	100
Profession		
Government servant	12	44
Private sector	11	41
Retiree	2	7
Others	2	7
Total	27	100
Waqf Group		
Beneficiaries	10	37
Donors	10	37
Mutawalli	7	26
Total	27	100
Age		
0-14 years old	0	0
15 – 40 years old	12	44
41-64 years old	15	56
More than 65 years old	0	0
Total	27	100

Source: Author Analysis (2022)

Multiple data analysis techniques were used in this study as a form of triangulation processes involving interviews in FGD, document analyses, and observations to strengthen the findings by cross-checking the collected information obtained from the qualitative method to determine feasibility and verification (Humble, 2009). According to (Potter, 1996), research findings from different sources will be more convincing than relying only on a single source. Thus, this study used various data collection strategies to converge the findings into a single interpretation to achieve the study's aims and increase the credibility of the interpretation of the findings. Data obtained during the field study was analysed through a step-by-step process, as suggested by (Glaser & Strauss, 2017). The data analysis begins with the familiarisation stage, transcription, data organising, and coding, and ends with report writing. During the analysis, the raw data was processed through four stages: 1) comparing incidents applicable to each category; 2) integrating categories and their properties; 3) delimiting the theory; and 4) writing the analysis or theory (Heath & Cowley, 2004) (Strauss & Corbin, 1997) (Glaser & Strauss, 2017). As such, this study employed a rigorous analysis process. First, the categories or concepts that emerged from one analysis stage were compared with those from the previous stage. This process was repeated until saturation was attained, where no new significant categories or concepts were discovered.

RESULTS

FGD session was held and began with the informant's peer review of the concept of the interaction between Beneficiaries and Donors and called as benefidons. In addition, a short video presentation was played via YouTube during the FGD session: https://www.YouTube.com/watch?v=M_F_zL07vIQ. The focus group then discussed whether the general idea of the concept of benefidonor adequately represented the three criteria of use more, donate more, and sharing more concerning the integration of Beneficiaries and Donors roles in sharing information.

Respond from Donors Group

All informant's majority agreed and accepted the concept. The donors' group stated that conceptualising the idea was interesting and great, while the beneficiaries group agreed that the public should be aware of a clear concept like this. The interaction of beneficiaries - donors, according to Informant 10, is particularly interesting in improving the function of sharing waqf information. This view was also supported by Informant 8, who believes that benefidons is a suitable model for displaying an accurate picture of the system because it is simple to grasp since she finds it difficult to convey information on Waqf to others. Informant 1 thought that NGOs normally execute the interaction roles of waqf beneficiaries and donors interaction work, but with the involvement of many people, it might be more consistently organised. Finally, informant 4 echoed the excitement that the concept of benefidons (as waqf beneficiaries and donors' interaction) is fantastic as it can be used to establish networking among society.

Respond from Beneficiaries Group

All beneficiaries (informants) agreed and felt that the concept exists in the current reality. Informant 19 explained that the transparency and sharing of information could boost waqf contribution by exposing the driving forces. Informant 14 added that the concept of benefidons is clear and can be used to educate the public. While Informant 10 stated that the initiative should be encouraged as Muslims need to contribute more Waqf besides zakat and other contributions. Informant 18 also agreed and supported the initiative by welcoming the idea of joining the waqf activist group to initiate the services together with her husband. Here are some of the statements said by the informants to convey their message:

Informant19: Regarding the concept of benefidons, I do agree. Because to me, the concept does exist. We are here for this thing. I agree with all the opinions on this concept. In my opinion, we usually feel that donation does not need to be told when it comes to donation. But I think sometimes sharing information is crucial to inform where the Waqf is collected/public donations/donors and where the donation has been distributed. Usually, when we are more transparent, like the YWM, people will know who is the driving force; insyaAllah, people will not hesitate to contribute and use the waqf assets. For example, renting/using a laptop was provided by YWM, and it's available for public use. I think that's what matters

Informant14: I think this concept (benefidons) is clear because netizens are not educated with this kind of concept. The concept is what we need to do. Our people don't thrive on this, making others take advantage of this concept.

Informant10: If you look at the concept, this is a concept where we feel we have it in ourselves if we are Muslims, where infaq/ contribution/ zakat is obligatory and Waqf.

Informant18: Usually, an NGO moves fast, so when you think back on what you want to do (to promote this concept of Benefidons), just do it; others look and support you. On the other hand, those with driving funds required corporate people to find donations for needy people. So, if there is an opportunity, my husband and I (both of us are retirees) will join as waqf activists to help more needy people.

Respond from Mutawalli Group

The interaction between Beneficiaries and Donors (benefidons) is the best driving force to ensure the circulation and sustainability of Waqf. The concept and interaction exist unconsciously

in the extant waqf ecosystem. Based on the perspectives of mutawalli, the concept is just to rebrand the existence of the waqf ecosystem. Furthermore, the usage of Waqf among the donors is encouraged, too, as Waqf should be utilised at an optimum level and for everybody, especially the healthcare services where people can get a special price. Thus, people will be more encouraged and willing to donate as whatever is endowed can be used and shared. The responses were gathered as follows;

Informant 25: I think it's a good concept that things will spin and never run out. It is appropriate for the waqf property to last.

Informant 23: The concept of benefidonor already exists in the state; we are unaware of it. Like in Pahang, it already exists. Thus, it is more of branding for the existence of nonconceptual practices.

Informant23: We encourage waqf givers to use Waqf; for example, there is a waqf concept clinic at the Kuantan State Mosque, where we use our cash waqf to fund. We build the clinic and hold the Waqf of the building, where at the same time, the Waqf also goes to the clinic so that people can benefit from the discounted price of the Waqf. So, the individual who benefits spreads his stories to people by informing them that the clinic is cheap.

Informant23: This concept highlighted that people are more willing to endow properties because whatever is endowed can be used and shared. We acknowledge that this is a concept that already exists in Pahang. I want it to be on a bigger picture for people to understand; generally, it's still in an early stage, or maybe they haven't noticed that they already have these three roles. They are waqf givers, waqf users, and those who promote Waqf to others. Like clinics, they offer low prices to people to come; others donate waqf cash with us. Just need more awareness to promote and share the information with others.

The interaction between Beneficiaries and Donors (Benefidonor) exists in the current waqf ecosystem, specifically in the three roles played by a single person, either as mutawalli, beneficiary or donor. The interaction normally begins with the waqf manager (mostly) sharing synergistic information with beneficiaries and donors. Thus, to boost the concept and minimise the dependence on mutawalli, a social innovation of benefidonor using a prosumer framework is vital. Furthermore, it needs to be evaluated and measured in society.

The approach integrates Beneficiaries' and Donors' roles in sharing information.

FGD session then continued with a deeper session with the informant's discussion on the approach to integrating Beneficiaries' and Donors' roles in sharing information. A majority of the informants felt that sharing information via social media (WhatsApp, Facebook, YouTube, Instagram, and TikTok) is an effective method to spread information on Waqf to the public (Informants 14, 17, and 19 from the beneficiaries group; Informant 10 and Informant 2 from the donor group; Informant 25, 24, and 27 from the mutawalli group). Furthermore, several informants stated that they were willing to share waqf information with others via social media. Meanwhile, some informants were surprised to know that there are different types of waqf products in Malaysia from the FGD sessions. They claimed that this information was made obtained during the FGDs.

Informant14: I also share information about Waqf on social media. I received waqf aids, and we share information through our page, Facebook, and Instagram. Surprisingly, I had no idea there were so many forms of Waqf in Malaysia until I learned about them in this FGD session.

As for the younger generation, particularly those under 40 years of age on average, social media is the best medium. However, several Informants also admitted that traditional methods of disseminating information, such as television and newspapers, are still preferred by the older population.

Informant2: Like me, I am 40 years old and good at using social media such as Facebook, YouTube, Instagram, and so on. But my mother is more into TV and newspapers.

Informant 27, one of the informants from the mutawalli group, added that they have a special team to do the promotion in social media and digital platforms as well as celebrity influencers:

Informant 27: We now use social media and digital platforms of online. So, in Perak, we appointed a media team to work on our social media platforms, Facebook/ Instagram/ TikTok/ etc. Secondly, we have an influential corporate preacher/ speaker. There are 2 or 3 of the people we appoint, and he also has a special session to talk about zakat or Waqf.

Informants agree that apart from social media, a speaker or influencer can also be utilised to persuade the public to donate more to Waqf. The mutawalli outlined such initiatives and collaborations to ensure that the influencer may effectively promote the waqf product from the popularity as an advantage of their personality. Other informants mentioned that mosques also use posters and banners to promote their waqf campaign. In addition, they invite a speaker or an influencer to give weekly talks under the program "Minda Imam Besar".

Informant 24: We promote by putting up posters/ bunting regarding waqf information in every mosque in the state of Pahang. This time, we also hold a weekly collaboration program with zakat Pahang under the "Minda Imam Besar" programme.

Another channel that piqued the interest of the informants was television and radio. They (Informant 8 and informant 3 from the donor and beneficiary groups) claimed that waqf promotion and materials had been widely disseminated through television and radio programs.

Informant 8: I can accept YWM's method for all communities and explore channels, tv shows, and radio shows through social media, which has a lot to attract the public

Informant 3: I got the information on waqf promotions from Radio IKIM.fm.

On the other hand, beneficiaries and mutawalli prefer to share information through word of mouth and in-person through roadshows. They are glad to recommend waqf services to others. For instance, Informant 17 (beneficiary) informed her neighbours and relatives about the culinary academy as a free educational opportunity. She shares information based on her experience receiving free education through a waqf-based program. Meanwhile, the mutawalli mentioned that they had an active program by disseminating knowledge through roadshows. Although such roadshows are troublesome at times, it is well worth the time spent because the reaction from the public was incredibly positive and welcoming.

Informant 17: I share with the neighbours who are unemployed/ uneducated because these skills are useful for businesses and families.

Informant 17: I usually share word of mouth with neighbours/ family. I also share on social media like WhatsApp groups/ school groups.

Informant 20 (beneficiary): My brother-in-law told me about Waqf. That's how we're trying to share the waqf information with others

Informant 21: It is not easy to promote face-to-face, but Alhamdulillah during Ramadhan, we were able to do a tour throughout the districts in Negeri Sembilan.

On top of the online platform, some informants still choose traditional methods as they still prefer using one-off donations, salary deductions and filling out paper forms. The statement was mentioned by informant 10 as follows;

Informant 10: If you ask me, the e-wallet platform, Bonus Link, and so on are more attractive to young people. Like us, the 80s and above prefer one-off, salary deduction, and filling out forms. So, the strategy method for promotion to young people for e-wallets will attract their interest in Waqf.

DISCUSSION

The data collection and analysis confirm that the interaction between Beneficiaries and Donors was held in the current practices and can improve information sharing. Considering Islamic Economic Perspectives, it has served as a two-sided promotion from the donors' and beneficiaries' contributions. The interaction was deemed interesting, fantastic, and appropriate for conveying a message about Waqf to others. Its promotion of transparency and information can potentially increase waqf contribution by exposing the driving forces, as Waqf is a trust in Islamic Economics perspectives. The initiative should be encouraged because Muslims, in addition to zakat and other contributions, need to contribute more Waqf as Waqf should be organised as a trust to achieve al-Falah (investment for the hereafter). The responses of all informants support the main point of Islamic Economics (Arif, 1985). Beneficiaries and Donors (benefidonor) interaction is the best driving force to ensure Waqf's circulation and sustainability in rebranding the waqf ecosystem's existence as social innovation. Waqf usage among donors is also encouraged, as Waqf should be used optimally and for everyone, particularly in healthcare services where people can get a special price offered by waqf healthcare (Ismail et al., 2019).

The interaction between Beneficiaries and Donors promotes social innovation by encouraging people to donate because whatever is endowed can be used (by themselves) and shared with others. The interaction can start from any part of the individual, such as Beneficiaries, Donors, or Mutawalli, as is customary. Normally, the waqf manager shares synergistic information with beneficiaries and donors (most of the time). However, the interactions generate social innovation and help strengthen the concept while reducing reliance on waqf managers (mutawallis) as usual, and the concept is supported by previous research (Nor et al., 2022; Misbah et al., 2021). Later, the interaction between Beneficiaries and Donors (Benefidonor) will be instilled as a new social innovation where a single person can play the three roles and bear the burden together as a mutawalli, beneficiary, or donor.

The approach to integrating Beneficiaries' and Donors' roles in sharing information was mostly summarised by all informants' agreement that social media plays an important role in sharing information. Most of the informants' discussions were aroused around the experience sharing, as mentioned by (Nik Mustapa et al., 2018) from the previous study. Even Islamic Economics suggests that the digital platform is one of the new resources that must be utilised and organised to benefit the ummah (Zarka et al., 2018).

Sharing information via social media (WhatsApp, Facebook, YouTube, Instagram, and TikTok) effectively spread information on Waqf to the public and shares concerns and willingness to share waqf information with others via social media. However, they feel that the information received is still lacking as they were surprised to know that there are different types of waqf products in Malaysia from the FGD sessions. The responses validate the previous research (Fauzi et al., 2019; Hadiyati et al., 2020; Ibrahim et al., 2020; Johari et al., 2015; Nasiri et al., 2019; Purnamasari et al., 2021; Shukor et al., 2018) that online platform and tools used will increase trust and encourage donors' intention to donate more frequently as trust between the community and the waqf institutions will grow organically. Thus, the more useful online platform will be familiar to the organisation as they consider the management of waqf contributions to be more efficient (Kassim et al., 2019).

Furthermore, traditional methods such as celebrity marketing, mosque activities, roadshows, TV and radio programmes, and word-of-mouth information sharing continue to be among the popular approaches mentioned by informants as a medium of sharing information. The responses confirm the previous finding that information sharing among the public is still in its early stages, which is experience sharing, as mentioned by (Nik Mustapa et al., 2018), applies both the state government approach and the public perception.

CONCLUSION

The study concluded that the interaction between Beneficiaries and Donors was held in the current practices and can improve information sharing in Islamic Economic Perspectives; it has served as a two-sided promotion of the donors' and beneficiaries' contributions. The initiative should be encouraged because Muslims, in addition to zakat and other contributions, need to contribute more Waqf as Waqf should be organised as a trust to achieve al-Falah (investment for

the hereafter). The interaction between Beneficiaries and Donors promotes social innovation by encouraging people to donate because whatever is endowed can be used (by themselves) and shared with others. The interaction can start from any part of the individual, such as Beneficiaries, Donors, or Mutawalli, as is customary. The study shows that all informants accept the interaction between Beneficiaries and Donors using the characteristic of using more, donating more, and sharing more. Most informants felt that sharing information via social media is an effective method to spread information on Waqf to the public. Sharing information on promotion using social media is crucial to make the public aware of Waqf nationwide. Celebrity marketing, mosque activities, roadshows, TV and radio programmes, and word-of-mouth information sharing are among the popular approaches on top of digital marketing approaches that the informants have mentioned. Thus, a digital platform is one of the most critical tools for facilitating information sharing. As a result, suggested implications for sharing information at the first stage must continue to the second stage, which requires infrastructure support to tighten the distribution of sharing information to the broader public.

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