

## Strategies for Developing Waqf Land in Kelantan

Nur Saidatul Izyan Mohamad Sayoti<sup>1</sup>, Abdul Jalil Omar<sup>1,2\*</sup>

<sup>1</sup> Jabatan Pengurusan Harta Tanah, Fakulti Pengurusan Teknologi & Perniagaan Universiti Tun Hussein Onn Malaysia, Parit Raja, Batu Pahat, 86400, MALAYSIA

<sup>2</sup> Malaysian Real Estate Institute (MyREI), Universiti Tun Hussein Onn Malaysia, Parit Raja, Batu Pahat, Johor, 86400 MALAYSIA

\*Corresponding Author: [jalil@uthm.edu.my](mailto:jalil@uthm.edu.my)

DOI: <https://doi.org/10.30880/rmtb.2025.06.01.054>

### Article Info

Received: 31 March 2025

Accepted: 30 April 2025

Available online: 30 June 2025

### Keywords

Wakaf, Management, Development, Administration

### Abstract

Waqf refers to a permanent voluntary division of property that cannot be overturned by another party under Sharia law. Waqf is part of the Muslim community's required worship. Waqf also plays an important role in solving Malaysian society's problems, such as reducing poverty, providing health facilities, and education centers, and building orphanages, mosques, business centers, and shelters for the needy. Even though waqf has been around for a long time, its development and progress are still considered inadequate. In Malaysia, religious institutions operate independently and are managed and administered in each state. In addition, the Islamic Religious Council of State (MAIN) serves as an administrator for the waqf. The Kelantan Islamic Religious Council (MAIK) conducted this study to identify waqf land development strategies in Kelantan. An interview with waqf management officers from the Kelantan Islamic Religious Council (MAIK) was conducted to achieve the goals of this research. It is hoped that this study could produce some positive results on the waqf land development strategy in the state of Kelantan. Several development strategies are proposed in this paper to address some factors related to the development of waqf land and fully utilize it for the community's economic progress.

## 1.0 Introduction

The practice of waqf is a recommended act in Islam. When a Muslim seeks Allah's pleasure and blessings, one of the ways to achieve this is by sharing wealth with others. This practice is highly encouraged for those who have the means. Unlike zakat, which is an obligatory act for Muslims, waqf remains a voluntary practice, though both contribute to income distribution in the country.

Historically, the waqf system has existed since the Roman, Babylonian, and Pharaoh civilizations. With the arrival of Islam, the concept was further refined and institutionalized. Contrary to some misconceptions, the Islamic waqf system was not merely adopted from earlier civilizations but is rooted in the Quran and Sunnah (Muassasah al-Risalah, 2004). Waqf in Islam is not limited to religious matters; it also encompasses social, economic, and military aspects. Islamic teachings strongly encourage charitable deeds such as donations, waqf, and hibah (gifting). Several hadiths also highlight the significance of waqf, with a notable example from the time of the Prophet Muhammad (PBUH), when Uthman bin Affan endowed the Al-Raumah well, providing a crucial water source for Muslims (Asma Rahman, 2009)

Waqf property management must be maintained to ensure waqf land remains beneficial for future generations. This responsibility falls upon the mutawalli (trustee) to develop and utilize waqf land efficiently so that its benefits can be continuously reaped. Besides welfare purposes, waqf land should also be leveraged for economic gains to generate sustainable income.

Waqf land, particularly in the form of real estate, must be managed effectively to allow productive development. One effective strategy is to invest waqf land in building residential areas, commercial spaces, hotels, guesthouses, business premises, and office buildings. Such developments can generate financial returns to support waqf institutions and reduce financial constraints in waqf asset management (Hydzulkifli Hashim Omar & Asmak Ab Rahman, 2013).

Generally, there are several key issues related to waqf land that hinder its development. Based on previous studies, such as those by Nik Mohd. Zain (1999) and Azizian (1999), the main challenge in developing waqf land lies in its management and administration. Ineffective management of waqf land can create a negative perception among the public regarding waqf institutions, ultimately hindering efforts to increase the number of waqf donors. Poor waqf management can also lead to confusion and mistrust among donors (Noor Inayah, 2014).

Additionally, waqf land located in remote areas faces difficulties in development. The uncertain location and small land size pose challenges in planning development projects. Waqf lands in rural areas often lack proper access roads and infrastructure, making them unattractive for investment. The success rate of developing waqf land remains low, mainly because many endowed lands have not been fully explored for development purposes (Abdul Malik, 2012; Hassan & Shahid, 2010). Furthermore, the majority of waqf land development has been limited to religious purposes, such as mosques and cemeteries, without maximizing its economic potential. Another issue affecting waqf land development is the lack of funding. This financial limitation clearly illustrates that waqf development has not progressed as rapidly as the Islamic financial system (Sulaiman, 2012). Finally, waqf land registration issues have been identified as a significant obstacle. Land offices have inconsistent registration practices, resulting in a lack of uniformity and coordination in the waqf land registration process.

The scope of this study is around the Kelantan area. This study is about Development of waqf land which this study focuses on identifying influencing factors land development. This study was conducted with the aim of finding out what the development method is which is used in developing successful waqf land in Kelantan with more potential. In connection with that, two case studies on the Development of waqf land were selected in the School Tengku Amalin A'ishah Putri Religious Secondary School, Kota Bharu, Kelantan and Jalan Business Building Dato Lundang, Kota Bharu. This study is to find out the development method used in developing successful waqf land in Kelantan.

This study was done to give a clearer picture of the related matters with the development method used in developing successful waqf land in Kelantan. By doing this study, the basic things that need to be emphasized in doing the evaluation is the purpose of assessment. Therefore, when the purpose of the assessment is known, then the assessment method appropriate can be identified. In addition, the things that need to be emphasized in the method evaluation can also be broken down in detail. This can also help other parties want to conduct further research related to the development method used in develop successful waqf land and study the influencing factors waqf land development in Kelantan.

## 2.0 Literature Review

### 2.1 Definition and Concept of Waqf Land

Waqf is a term derived from the Arabic verb "waqafa," which means to withhold (al-habs) and to prevent (al-man). Initially, the term waqf was taken from the Arabic language. From a terminological perspective, Islamic scholars have provided various definitions of waqf. According to Ibn Qudamah, waqf means retaining the principal asset (property) and donating its yield (benefit). In the Shafii context, waqf refers to withholding an asset whose benefits can be utilized while maintaining its physical form, thereby severing the waqif's management rights. The concept of waqf should be viewed broadly, not just from a religious and spiritual perspective. According to Sulaiman (2008), waqf should be empowered in terms of its potential to serve as an economic generator, a poverty alleviation tool, an enhancer of education and healthcare, and a driver of research and other initiatives for the benefit of the Muslim community.

### 2.2 Waqf and Its Functions

Waqf is one of the most respected forms of charitable giving in Islam, involving a Muslim individual permanently dedicating their property for charitable purposes to seek closeness to Allah SWT. Waqf is not only a symbol of devotion to Allah SWT but also embodies the principles of love (mahabah), cooperation, and mutual assistance (ta'awun). In the Islamic economic system, waqf plays a crucial role as a component of the social sector (ijtimai)

and functions as a tool to ensure socio-economic security through the distribution of benefits to the poor, alongside the role of zakat. The history of waqf also demonstrates its significant impact on the socio-economic development of the Muslim community.

### **2.3 Waqf Property Management**

The management of waqf land involves various organizations. In Malaysia, each State Islamic Religious Council (MAIN) is responsible for managing waqf land in its respective state. The primary purpose of appointing MAIN as the sole trustee of waqf land is to ensure efficient and effective management, thereby increasing waqf revenue for the benefit of the community. MAIN plays a vital role in administering and monitoring waqf properties. However, waqf management practices vary across states due to differences in fatwas and administrative approaches, which also affect the implementation of activities on waqf land (Harun et al., 2012).

### **2.4 Development Methods Used for Successful Waqf Land Development in Kelantan.**

Considering the challenges faced, the authors propose several strategies to facilitate the administration, development, and management of waqf lands. The following strategies are used for waqf land development:

#### **2.4.1 Enhancing the procedures for endowing land:**

The sighah procedure used in waqf needs to be refined and strengthened to address issues related to waqf land ownership and development. More in-depth studies should be conducted to provide a clearer understanding of the practice of endowing land. The previous procedure did not record complete information regarding land ownership, making it difficult to register waqf land at the Land Office. Therefore, this procedure needs to be reviewed and clarified for the public to ensure better comprehension of land waqf practices, particularly for general waqf purposes.

#### **2.4.2 Innovative development of waqf assets through istibdal**

Istibdal is the process of replacing a waqf asset with another asset of higher value or greater suitability, either through sale or exchange, as long as the original purpose of the waqf for public benefit and continuous reward remains preserved. Although waqf assets cannot be sold, gifted, or inherited, istibdal provides a practical solution for issues related to waqf properties. For example, non-strategic or small plots of land can be replaced with more valuable assets to enhance their benefits. Istibdal can improve the quality of waqf properties and make waqf institutions more dynamic.

#### **2.4.3 Direct involvement in planning and development processes**

The responsible authorities must have a good understanding of land planning and development processes. Public participation in preparing plans and development processes should be fully utilized to gain constructive feedback for maximizing the use of waqf land. The authorities must also provide appropriate input when considering planning approval applications, including recommending land use for the construction of mosques or other public facilities to ensure more efficient land utilization.

#### **2.4.4 Establishing a national waqf property foundation**

The establishment of a National Waqf Property Foundation is a crucial step in managing waqf land more effectively. As an independent entity not bound by government influence, this foundation can operate more flexibly and efficiently in developing waqf land. With full authority, the foundation can involve philanthropists and high-income groups in efforts to develop the socio-economic well-being of the ummah while assisting the government in these endeavors. The foundation should act as a knowledgeable and skilled trustee to ensure waqf land generates revenue that benefits the community.

#### **2.4.5 Community awareness programs**

Public awareness about waqf should be promoted through the involvement of religious scholars, lecturers, and religious teachers in Islamic learning centers. The syllabus should be expanded, and lectures in mosques and prayer halls should incorporate topics related to waqf to provide continuous information on the importance of waqf in Islam. Additionally, comprehensive information about waqf should be disseminated, particularly through the media. Directly or indirectly, the public will be exposed to and gain knowledge about waqf and related matters, such as istibdal, cash waqf, and waqf legislation.

### **3.0 Research Methodology**

This chapter explains the methods used to collect data for this study. Research methodology is a crucial element in determining the validity of the collected data and its impact on the final conclusions of this study. The methodology consists of five stages necessary to complete this research systematically. Overall, methodology serves as a guide to ensure that the study follows the proper framework and achieves the objectives outlined in Chapter 1.

#### **3.1 Research Design**

Research design is a structured and planned procedure for organizing data collection to establish relationships between variables in a study. Survey design refers to the research procedures conducted by the researcher to fulfill the project objectives (Tahir, 2021). Researchers utilize two types of sources: primary and secondary. Primary data is independently collected by researchers through observations, document analysis, interviews, and other methods, while secondary data is obtained from existing analyses and summarized sources. In this study, qualitative methods were used, including interviews, online references, articles, and printed materials related to waqf land development.

#### **3.2 Data Collection**

In this study, researchers will prepare interview questions for MAIK officers and two business operators involved in this research. The interview questions will address the challenges faced in developing waqf land in Kelantan. Additionally, questions will explore the development methods used for successful waqf land development in Kelantan. The two business operators involved will be interviewed regarding their successfully developed projects.

#### **3.3 Data Analysis**

##### **3.3.1 Content Analysis Method**

Content analysis is a research method used to analyze qualitative data such as written, visual, or audio-visual materials. This method systematically examines the content to identify patterns, themes, and perspectives. In this research, content analysis focuses on interviews and observations. Data will be divided into manageable units such as sentences, paragraphs, or images, depending on the nature of the material.

##### **3.3.2 Recording Method**

Recording is used to review conversations to ensure information is preserved and allows researchers to focus on respondents' responses and opinions. The recording device used in this study is a mobile phone.

##### **3.3.3 Transcription Method**

The transcription method involves converting spoken language from audio recordings into written text. This process is essential for qualitative research, especially when interviews or other oral communication methods are used for data collection. In this study, the researcher conducted interviews with individuals or relevant parties and recorded verbal interactions using an audio recording device. The recorded files were transferred to a computer, where transcription software was used to facilitate the transcription process. The findings from data analysis are reported in the research report, incorporating excerpts from the transcribed interviews to support the conclusions drawn from the data.

##### **3.3.4 Thematic Analysis Method**

Thematic analysis is used when researchers apply interview methods in their studies. Thematic analysis is a method used to examine data collected from interviews. It is also a continuous comparative method that involves systematic reading and rereading of transcripts (Cavendish, 2011). Braun and Clarke (2006) stated that thematic analysis is theoretically flexible in identifying, describing, and interpreting patterns within a data set in detail.

#### 4. Analysis and Research Findings

##### 4.1 Analysis of Interview Results with Islamic Religious Council Officers, Building Managers, and School Principals.

A total of three respondents were interviewed, comprising one officer from the Kelantan Islamic Religious Council, one school principal, and one building manager, to achieve the study’s objectives. Table 1 presents the demographics of the respondents, including gender, age, position, and experience.

**Table 1: Respondent Demographics**

Respondent	Gender	Position	Experience
Respondent 1	Female	Officer, Kelantan Islamic Religious Council	13 Years
Respondent 2	Male	School Principal	9 Months
Respondent 3	Male	Building Manager	6 Years

##### 4.2 Factors Influencing Waqf Land Development in Kelantan.

This section aims to analyze the findings from interviews conducted with officials from the Kelantan Islamic Religious Council (MAIK) regarding the factors influencing the development of waqf land in Kelantan. These factors include:

**Table 2: Interview Findings from Respondent 1 for Objective 1**

R1	
<b>Status and Location of Land</b>	‘The status and location of waqf land greatly influence its development in Kelantan. Land without proper documentation, such as grants or those involved in legal disputes, poses a significant obstacle as incomplete documentation makes it difficult for MAIK to plan and implement development projects. In terms of location, land in strategic areas, such as cities, is easier to develop because it attracts investors and has high economic potential. Conversely, land in remote areas faces challenges such as high development costs and lack of basic infrastructure.
<b>Financial Resources</b>	‘Financial resources are also a key factor in waqf land development. Lack of funds often occurs because infrastructure development and project management require substantial investment. Therefore, MAIK takes steps to attract private investment through entrepreneurs, profit-sharing partnerships, or long-term leasing arrangements that comply with Shariah principles. MAIK also prepares clear development plans to attract investors, including economic potential analysis and social benefits of waqf land.

<b>Planning and Expertise</b>	'Planning and expertise are crucial elements in waqf land development. Without strategic planning, waqf land is at risk of being developed unproductively or failing to meet community needs. The lack of professional workforce in property management, Islamic finance, and urban planning is a major challenge. Thus, MAIK engages experts to ensure meticulous planning and the preparation of short- and long-term pragmatic plans. These efforts can create a positive impact and fulfill the original purpose of waqf.'
<b>Infrastructure and Basic Amenities</b>	'Lack of basic infrastructure such as roads, water supply, electricity, and communication systems poses challenges in developing waqf land, especially in rural areas of Kelantan. The high cost of infrastructure provision requires a long period, making land in remote areas less attractive to investors. Therefore, MAIK collaborates with the government, corporate bodies, or waqf institutions to provide basic infrastructure as an initial step before commencing development. With adequate infrastructure, waqf land can be optimally developed for the economic and social benefits of the Muslim community.'
<b>Community Attitudes and Awareness</b>	'Community awareness of the potential of waqf land as a productive asset is still low, resulting in limited support in the form of donations and project participation. Many people assume that waqf land is only meant for traditional uses such as mosques and cemeteries. Therefore, education programs, awareness campaigns, and exhibitions of successful waqf projects should be conducted to enhance public understanding. This can provide significant benefits to the community.'
<b>Compliance with Shariah</b>	'The development of waqf land must comply with Shariah principles to ensure that its outcomes align with the intentions of the waqif (donor), such as education, welfare, or religious needs. This challenge arises when there is a conflict between the current needs of society and the original purpose of the waqif. MAIK involves fiqh scholars and religious institutions to ensure that each project adheres to Shariah.'

#### 4.3 Development Methods Used for Successful Waqf Land Development in Kelantan.

This section aims to analyze the findings from interviews conducted with a professional respondent regarding the methods used in waqf land development. The identified development methods are:

**Table 3:** Interview Findings for Respondent 1 for Objective 2

<b>Development Methods for Waqf Land</b>	'Among the methods used to ensure waqf land is optimally utilized is conducting a detailed study on the potential of waqf land, including its strategic location and community needs. High-potential land is planned for development, such as mosques, schools, or low-cost housing. MAIK also collaborates with private companies and the government to expedite development and transform waqf land into commercial assets, such as business centers, to generate revenue.'
--	---

---

**Types of Waqf and the Endowment Process** 'MAIK manages different types of waqf, including cash waqf, land, and real estate. Cash waqf can be easily conducted via online banking, physical donations at counters, or mobile service counters. These funds are converted into permanent assets for long-term benefits. Land waqf involves a detailed documentation process, where the donor must complete Waqf Form 14A and Form 12A, detailing the donor's information, land location, and the purpose of the waqf. This serves as the official documentation for waqf land transactions. Once the forms are completed, MAIK's waqf unit staff will handle the registration process at the Land Office to ensure that the land is free from ownership disputes or other legal issues. Afterward, the waqf land will be officially registered at the Land Office.'

---

**Development Models for Waqf Land Projects** 'Several successful waqf land development models include the Public-Private Partnership (PPP) model, where MAIK collaborates with the private sector that provides capital and expertise to develop projects such as commercial complexes. The revenue is shared fairly and used for welfare purposes. The Entrepreneur Model involves cooperation with Islamic financial institutions, cooperatives, or development companies. The Long-Term Lease Model is also applied, where waqf land is leased to private entities for development while MAIK receives lease revenue for religious purposes. MAIK also uses the Self-Management Model, where funds are sourced from public donations or zakat contributions.'

---

**Challenges in Developing Waqf Land and Solutions** 'Challenges include unclear land status, such as lack of grant documents and legal disputes, which delay the development process. MAIK addresses this by collaborating with the Land Office and Shariah Court to legally register waqf land. Lack of funding is another obstacle, and MAIK involves the private sector and encourages cash waqf contributions to raise funds. Additionally, a lack of strategic planning and experts in real estate and Islamic finance complicates waqf land management. MAIK resolves this by engaging external experts and providing training for its officers. Insufficient infrastructure, such as roads and electricity, is also a challenge, particularly in rural areas. MAIK works with the government to provide basic infrastructure in phases.'

---

**Criteria for Determining the Success of Waqf Land Development Projects** 'The success of waqf land projects is assessed based on several criteria. First, the extent to which waqf land benefits the community without compromising the waqif's original intent. Second, adherence to Shariah principles, including transparency and compliance with religious guidelines. Third, the project's ability to generate financial resources or long-term benefits. Efficient planning and execution, including the provision of public amenities, are also considered. Finally, the social impact on the community, such as job opportunities, access to education, and infrastructure improvements, is evaluated.'

---

**Examples of Successful Waqf Land Development Projects** 'Many waqf lands and properties have been endowed by the Malay community in Kelantan, not only for cemeteries but also for formal and informal education purposes. One of the most successful educational development projects is Sekolah Menengah Agama Tengku Amalin A'Isyah Putri. For economic development, hundreds of commercial buildings have been developed, including the Bangunan Perniagaan Jalan Dato Lundang, Kota Bharu. These buildings are rented at low rates, and the proceeds are used to acquire new assets or for community welfare. These projects contribute significantly to Kelantan's economic, educational, and social development.'

---

**Financial Resources for Waqf Land Development and Profit Management for Project Sustainability** 'Various methods are used to initiate businesses, including cash waqf contributions, collaborations with the private sector, government agencies, and revenue from existing waqf assets. Project earnings are managed efficiently according to Shariah principles, with profits allocated for purposes such as education, community welfare, and other initiatives, as well as deposited into project maintenance funds.'

**MAIK's Steps in Ensuring the Long-Term Benefits of Waqf Land Development for the Community** 'MAIK conducts community needs assessments to ensure development meets social and economic requirements. Collaboration with the government, Islamic financial institutions, and the private sector ensures the necessary expertise and investment. All projects are planned in accordance with Shariah, ensuring that their benefits are directed toward charitable causes such as education and aid for the underprivileged. Regular monitoring is also carried out to ensure that waqf land is utilized as planned and remains relevant to current needs.'



**Figure 1:** Building at the Council of Islamic Religion and Malay Customs in Kelantan

#### 4.4 Research Findings on Two Successful Waqf Land Development Projects.

This section aims to analyze the findings from interviews conducted with the **School Principal and Building Manager** to gain insights into two successful waqf land development projects managed by them. These include:

**Table 4:** Interview Findings from Respondent 2 and 3 for Objective 2

	<b>Sekolah Menengah Agama Tengku Amalin A'Isyah Putri</b>	<b>Bangunan Perniagaan Jalan Dato Lundang, Kota Bharu</b>
	<b>R1</b>	<b>R2</b>
<b>Initial History of Waqf Land Selection for Development</b>	<p>'This religious school is built on waqf land endowed by Sultan Mansor in Kelantan and was founded in 1997 under the initiative of Female Converts in Sewing and His Royal Highness the Sultan of Kelantan and the Queen of Kelantan. The school's construction began on September 24, 1998, and was completed on November 25, 1998, at a cost of RM 3.2 million. It commenced operations on February 1, 2000, offering an integrated education system covering religion, academics, tahfiz, and technology.'</p>	<p>'This building was endowed and turned into a Training Center for Female Converts in Sewing and Cooking. It began operations in 2019 with the goal of fulfilling the educational and support needs of female converts.'</p>
<b>Main Challenges Faced and How They Were Overcome</b>	<p>'The main challenges faced included insufficient funding, difficulties in attracting experienced teachers, and adapting to new technology. These were addressed through strategic planning, the promotion of teaching community support, and collaborative efforts with the community and external parties. Despite efforts, financial challenges, the school has managed its funds efficiently throughout its development.'</p>	<p>'The main challenges faced in developing this center were funding shortages, a lack of qualified trainers, and limited strategic planning. These were overcome through promotional campaigns, and the involvement of skilled its volunteers.'</p>
<b>Steps Taken to Sustain Development</b>	<p>'Efficient financial management, preparing a detailed budget, and ensuring funds are used only for essential needs. Additionally, regular maintenance and monitoring are conducted to ensure the building remains in good condition, along with prompt repairs when needed. The quality of educators is also continuously improved.'</p>	<p>'Sustaining development efforts include implementing social programs, conducting training sessions that provide economic impact to female converts, assisting them in becoming financially independent, and strengthening ties with the local community. Additionally, skill enhancement training and prudent financial management play a key role.'</p>
<b>Does the Development Meet Educational and Social Needs?</b>	<p>'The school's development fulfills educational and social needs by offering a balanced curriculum, providing opportunities for underprivileged students, and organizing community programs.'</p>	<p>'This center meets educational and social needs by offering vocational training to female converts, equipping them with sewing and cooking skills to generate income and improve their standard of living. Additionally, the center serves as a platform for building confidence and fostering strong community relationships.'</p>
<b>Impact on the Community</b>	<p>'The school's biggest impact is the improvement of education levels, increased religious awareness, and opportunities for the community.'</p>	<p>'The center's biggest impact is improving the livelihood of female converts, strengthening social ties within the Muslim community, and</p>

Additionally, it nurtures knowledgeable and high-caliber students.’

providing sustainable education and economic opportunities. It also serves as an example of innovative waqf land utilization for the long-term benefit of Muslims.’

**Main Objectives of Waqf Land Development**

‘The main objective of this development is to utilize waqf land to produce knowledgeable, ethical students who contribute to religion and society.’

‘The main objective of this development is to empower female converts with practical skills, provide moral support, and ensure the productive use of waqf land for community welfare.’

**How Financial Shortages Are Overcome and Collaboration with Higher Authorities**

‘In times of financial crisis, the school takes measures such as careful financial planning, collaboration with the Parent-Teacher Association (PIBG), and partnerships with companies, as well as external parties, including alumni, corporate entities, and NGOs. Entrepreneurial projects such as school cooperatives are also implemented to generate additional income.’

‘To address financial shortages, the center collaborates with the government, NGOs, and private Association (PIBG), and partnerships with companies, as well as produces sewing and cooking products for sale to generate income. Additionally, the center organizes donation campaigns and crowdfunding initiatives to garner community support. The revenue generated is used for operations and financial aid, such as providing RM400 weekly contributions to female converts.’

**Who Is Responsible for Maintaining Cleanliness and Repairs?**

‘The school ensures cleanliness through designated staff, with support from students and faculty in fostering a culture of hygiene. Regular community clean-up activities (gotong-royong) are also conducted to instill collective responsibility.’

‘Building cleanliness is maintained by Muhammad Michael, who is responsible for ensuring a comfortable and conducive learning environment. Any necessary maintenance and repairs are overseen by the Kelantan Islamic Religious Council (MAIK) to ensure the facilities remain in excellent condition.’





**Figure 2:** *Tengku Amalin A'isyah Putri Religious Secondary School*



**Figure 3:** *Building at Jalan Dato Lundang Business Building, Kota Bharu.*

## 5.0 Conclusion

The development of waqf land in Kelantan requires a holistic approach that integrates economic, social, and religious aspects in a comprehensive and sustainable manner. The focus should not only be on profit or physical development but also on the overall positive impact on society. Systematic and Shariah-based research is crucial to identifying the potential of waqf land and utilizing it for the economic, social, and spiritual needs of Muslims.

For example, the development of mosques, religious schools, and community centers can strengthen religious values, increase knowledge, and build the identity of the community. Efficient and trustworthy management will ensure the continuous benefits of waqf land and strengthen public confidence in its administration. Overall, with careful planning and adherence to Shariah principles, waqf land can become a valuable asset that provides lasting benefits for current and future generations.

## Acknowledgement

The authors would like to thank the Faculty of Technology Management and Business, Universiti Tun Hussein Onn Malaysia and Technology and Innovation (TIM) Focus Group for their support

## Conflict of Interest

Authors declare that there is no conflict of interests regarding the publication of the paper.

## Authors Contribution

*The authors confirm contribution to the paper as follows: **study conception and design** Nur Saidatul Izyan binti Mohamad Sayoti, Abdul Jalil bin Omar; **data collection:** Nur Saidatul Izyan binti Mohamad Sayoti; **analysis and interpretation of results** : Nur Saidatul Izyan binti Mohamad Sayoti, Abdul Jalil bin Omar.; **draft manuscript preparation:** Nur Saidatul Izyan binti Mohamad Sayoti, Abdul Jalil bin Omar. All authors reviewed the results and approved the final version of the manuscript*

## References

- Azizan Hamid. (1999). Pentadbiran Dan Pengurusan Tanah Wakaf Di Malaysia. <https://ikaz-uitm.blogspot.com/2012/02/pentadbiran-dan-pengurusan-tanah-wakaf.html>  
[https://ms.wikipedia.org/wiki/Majlis\\_Agama\\_Islam\\_Dan\\_Adat\\_Istiadat\\_Melayu\\_Kelantan](https://ms.wikipedia.org/wiki/Majlis_Agama_Islam_Dan_Adat_Istiadat_Melayu_Kelantan), layari pada 23 Februari 2019
- Contributors to Wikimedia projects. (2024, February 17). Sekolah Menengah Kebangsaan Agama Guest. (n.d.). Peranan institusi keagamaan dalam membangun ekonomi ummah - PDFCOFFEE.COM. pdfcoffee.com Unknown. (n.d.-b). Pembangunan Tanah Wakaf Di Malaysia: Isu Dan Halangan. <https://ilkaz-uitm.blogspot.com/2012/10/pembangunan-tanah-wakaf-di-malaysiaisu.html>
- Hussin, R. (2015b). Isu-Isu Berkaitan Tanah Wakaf Halangan Kepada Pembangunan Institusi Wakaf Pendidikan Tinggi Di Malaysia.2015. Uitmkedah.  
[https://www.academia.edu/14995826/Isu\\_Isu\\_Berkaitan\\_Tanah\\_Wakaf\\_Halangan\\_Kepada\\_Pembangunan\\_Institusi\\_Wakaf\\_Pendidikan\\_Tinggi\\_Di\\_Malaysia\\_2015](https://www.academia.edu/14995826/Isu_Isu_Berkaitan_Tanah_Wakaf_Halangan_Kepada_Pembangunan_Institusi_Wakaf_Pendidikan_Tinggi_Di_Malaysia_2015)
- Mohd Afandi Mat Rani, Sayuti Abd Ghani (2010), Implikasi Perundangan Terhadap Pendaftaran Tanah Wakaf di Malaysia: Satu Kajian Dari Aspek Akta Pengambilan Tanah 1960, dalam Baharuddin Sayin, et. al (ed), Isu-isu Semasa Mengenai Waqaf, cet.1, Pusat Penerbitan Universiti UiTM - Google Search. (n.d.).
- Nor' Azurah et. al, (2018). Perlaksanaan Sistem Pengurusan Wakaf: Satu Kajian di Majlis Agama Islam dan Adat Istiadat Melayu Kelantan. International Conference on Islam and Global Issues (iCIGI2018), UiTM Kampus Cawangan Machang, Machang, Kelantan, pp. 619-623.
- NorazminAdibahOthman (2010), Kriteria Perancangan dalam Pembangunan MAIK - objektif, strategi, visi, misi & moto. (n.d.). Portal Rasmi MAIK. <https://www.emaik.my/v2/index.php/info/maik/objektif-strategi-visi-misi-moto>
- Portal Rasmi MAIK. <https://www1.e-maik.my/v2/soalanlazim/faq-waqaf>
- Rani,M.a.M.(n.d.). Implikasi pendaftaran tanah wakaf. Scribd.  
<https://www.scribd.com/document/81330622/Implikasi-Pendaftaran-Tanah-Wakaf>
- Scribd. <https://www.scribd.com/document/551273325/Isu-Isu-Berkaitan-Tanahwakaf-Halangan-Kepada-Pembangunan-Institusi-Wakafpendidikan-Tinggi-Di-Malaysia>
- Shakirah Binti Mohamad, (2019, Jan 28). Pegawai Wakaf, Majlis Agama Islam dan Adat Istiadat Melayu Kelantan (MAIK). Temu bual. Kelantan.
- Tengku Amalin A'ishah Putri. Wikipedia Bahasa Melayu, Ensiklopedia Bebas.  
[https://ms.wikipedia.org/wiki/Sekolah\\_Menengah\\_Kebangsaan\\_Agama\\_Tengku\\_Amalin\\_A%27Ishah\\_Putri](https://ms.wikipedia.org/wiki/Sekolah_Menengah_Kebangsaan_Agama_Tengku_Amalin_A%27Ishah_Putri)
- Unknown. (n.d.-b). Pembangunan Tanah Wakaf Di Malaysia: Isu Dan Halangan. <https://ikaz-uitm.blogspot.com/2012/10/pembangunan-tanah-wakaf-di-malaysiaisu.html>
- Unknown. (n.d.-d). Pembangunan Tanah Wakaf Di Malaysia: Isu Dan Halangan. <https://ikaz-uitm.blogspot.com/2012/10/pembangunan-tanah-wakaf-di-malaysiaisu.html> Tanah Wakaf. (n.d.-b). <https://waqaftunai.emaik.my/index.php/component/k2/itemlist/category/11-tanah-wakaf.html> 15 Zul. (n.d.-b). Isu-Isu Berkaitan Tanah Wakaf Halangan Kepada Pembangunan Institusi Wakaf Pendidikan Tinggi Di Malaysia.
- Webmaster. (2015, September 2). Sekolah Menengah Agama Tengku Amalin A'ishah Putri. <https://waqaftunai.emaik.my/index.php/component/k2/item/70-sekolah-menengah-agama-tengkuamalin-aishah-putri.html>
- Webmaster. (2017, March 13). Bangunan perniagaan Jalan Dato Lundang.  
<https://waqaftunai.emaik.my/index.php/component/k2/item/66-bangunan-perniagaan-jln-dato-lundang.html>
- Webmaster. (n.d.). Waqaf Tunai | MAIK. <https://waqaftunai.e-maik.my/index.php/programaktiviti-waqaf.html>
- OctoberCMS. (n.d.). Portal rasmi Yayasan Waqaf Malaysia. <https://www.ywm.gov.my/soalan-lazim> Soalan lazim | Wakaf. (2024, April 1).