

Validity Measurement of WAQF Related Research in Scopus Indexed Journals: A Rabbani Approach Analysis

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Abstract

This study has two underlying objectives. The first is to identify the validity measurement utilized in *waqf*-related research in Scopus indexed journals. The second is to formulate the measurement validity through Rabbani approach based on a *waqf*-related *daleel* (evidence) extracted from the al-Quran. Validity is the most important element in research. A research is accepted as true or otherwise through validity. One of the principles in ensuring validity is the use of measurement from the same source. The validity measurement required in *waqf*-related research must be sourced from al-Quran and al-Sunnah since the concept of *waqf* is an instrument derived from Islam. This is vital in ensuring truth in the process of validating the research. The question is, what types of measurement validity are employed in *waqf*-related research published in Scopus index journals? Is the measurement in tandem with the Rabbani approach considering that *waqf* is an Islamic instrument? This research attempts to answer both questions through archival research, content analysis as well as textual analysis conducted on several literature. For the first question, the research ascertained three validity measurement approaches used in the Scopus indexed journals. As for the second question, the research found that the Rabbani approach was used as the main validity instrument for *waqf*-related research. These findings serve as a guidance to other researchers who conduct *waqf*-related research by employing the Rabbani approach as the main research validity measurement.

Keywords: Validity; Waqf research; Rabban; Approach.



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1. Introduction

The field of *waqf* research is a unique knowledge. The proliferation of studies carried out on this field has garnered enormous interests and extensive discussions as well as debates on this topic. Allah SWT has guaranteed blessing in the use of *waqf* instrument as each *waqf* discussion is related to divine concept. The element of blessing is visible in studies that deal with the concept of Rabbani. In fact, anything that is related to Allah SWT will be considered and rewarded.

Validity, which is placed under research methods, is the most central element in any research. Any research that has validity is considered as a research that has obtained truth. The philosophy of truth in Islam is different from the philosophy of truth understood in the conventional sense. Since *waqf* is an Islamic instrument, *waqf*-related research needs to have validity that leans towards truth that is based on Islamic philosophy. Islamic research method that is able to obtain validity in Islamic research is needed to ensure that the *waqf* instrument is measured and analysed using Islamic-based tools or concept. Hence, this research identifies the measurement of validity of *waqf*-related research in Scopus index journals and analyses the use of Rabbani approach as the main validity measurement in *waqf*-related research.

2. Methodology

This study employed secondary data that were obtained from archival research. The data were used for data collection purposes. Archival research was used for the data that were accessible. These data were then extracted and analysed using computer without going through empirical experiment. Some of the materials referred included Scopus indexed journals that were selected from Sci-Verse Scopus online database. The word 'waqf' was used as a keyword to identify *waqf*-related articles from the online database. Scopus is still chosen as the source because the Ministry of Higher Education recognises scholastic journals published in the Scopus database (Ina *et al.*, 2015). In addition, Scopus is the largest abstract and citation database of peer-reviewed literature. There are 13 articles indexed in Scopus were used in this study.

Venerable tafsir books were also utilized to analyse *waqf*-related verses from al-Quran. The tafsir books used were *Tafsir al-Bahr al-Muhit*, *al-Bahr al-Madid*, *Al-Tafsir al-Qaim*, *Tafsir al-Tahrir wa al-Tanwir*, *Tafsir al-Tahrir wa al-Tanwir*, *Tafsir al-Bahr al-Muhit*, and *al-Tafsir al-Muyassar*. Data that were collected were then analysed. Data analysis is a process in which the researcher examines the data as a whole as well as individually through statistical techniques or relevant qualitative approaches. In this research, the researcher employed both content analysis and textual analysis to analyse the data.

In this research, the research has employed five steps viewed as appropriate for the content analysis method. These five steps were highlighted by authors such as Weber (1990) as well as (Schreier, 2012). The first step was

selection of text or document that is related to the research. The second step is the formation of categories based on the information contained in the selected texts or documents. The researcher has formed relevant categories based on the literature review conducted on the selected materials. The categories were formed based on the validity measurement of *waqf*-related research and elements that are related to *waqf*, based on selected Quranic verse. In the third step, the research labeled appropriate codes to these categories. The fourth step involved repeated reading process to obtain accurate understanding of the document or text contents. This is done to ensure that the content is placed under accurate category. The researcher then sought to understand the emerging concepts found in each category.

There are three reasons why content analysis was employed as a method in this study. The first is to support the first research objective, which is to identify the measurement of validity found in Scopus-indexed journals. Content analysis was also used to enable the researcher to comprehend the contents of selected materials explicitly and objectively. Apart from that, this research also provides the names of the authors for selected materials accurately and systematically. The views and arguments expressed by these authors were also elicited objectively. The third reason is that the analysis of the selected materials was conducted systematically and according to specific steps.

Textual analysis refers to the process of explaining through interpretation of meanings or contents that are implicit in a document (McKee, 2003). A text does not necessarily have one correct interpretation but may produce many correct interpretations based on who reads, where and when the reading takes place.

Textual analysis was carried out in this research for two reasons. The first is due to the second research objective which is to analyze the chief scholars' interpretations through the Rabbani approach. The analysis sought to measure validity for *waqf*-related research. Textual analysis was also conducted to summarize the Rabbani approach as the main measurement for validity for *waqf*-related research.

3. Findings and Discussion

Based on the researcher's examination, three approaches of validity measurement were found in the *waqf*-related studies analysed. The first approach was studies that used existing theories as their main framework. All the theories were used as a yardstick for each discussion. Hazizi *et al.* (2017)'s study, for instance, employed performance measurement system (PMS) in the management of *waqf* institutions. Some of the elements found in PMS is efficient governance and ethical management. The findings from this research prove that both elements were ignored in *waqf* institutions. Therefore, the research constructed PMS that is suitable with *waqf* institutions by using available PMS platform. Similar approach was followed by Mohd *et al.* (2018) who constructed crowdfunding-*waqf* model (CWM) to develop *waqf* lands. The model's validity is measured through the adoption of technology acceptance model (TAM) theory. This model is valid as it used the TAM theory as its main measurement tool. Apart from this, Shabbir (2018) also used existing theoretical framework to measure the validity of his research. Analytic Hierarchy Process (AHP) method was utilized by Shabbir (2018) to categorize *waqf* lands. The researcher produced a new model in his categorization process of *waqf* lands based on the AHP theory. Setia (2018) research used the Islamic transactional law (ITL) through axio-teleological which acts as a platform in developing *waqf* institution management.

All of these studies used conventional theory or concept as a framework to measure validity in their research. However, there were also studies that employed Islamic concept as a conceptual framework in their research. One of the studies was Awang *et al.* (2017)'s research. Their research used the principle of *maqasid syariah* as a framework for *waqf* property management. Similar approach was also mobilized by Abdullah (2018) in his research.

The second approach utilized as a measurement for validity in *waqf*-related research found in Scopus indexed journals is measurement through experts' confirmation and validation, defined expert judgments as expert opinion, subjective data, subjective judgments, qualitative data, expert estimates, expert forecasts, expert knowledge, and expert judgment data.

Expert judgment refers to any evaluation carried out by a group of experts which includes the assumptions and answers of any research. The judgment made by the experts is perceived by as data, posited that there are three dominant characteristics often exhibit by expert judgment. These characteristics are intuitive, rational, and analytic. Nevertheless, the selection and judgment made by the experts have to carried out earlier on to increase the validity of the research data.

One of the studies that employed the expert judgment approach is the research conducted by Darus *et al.* (2017). Their research considered the views expressed by *waqf*-related instrument experts that could mobilize corporate social responsibility (CSR) in Islamic finance institutions. Darus and his colleagues interviewed three experts to validate their research findings. Azrai *et al.* (2018) in their research developed a model for *waqf* instrument that acts as a financial resource to provide both public and mixed-public goods in Malaysia. The researchers used expert judgment as their research findings and to validate the model used in their study. Another research that used respondents' data to confirm and validate its findings is a research carried out by Ali *et al.* (2018). This research validates *waqf* and tithes (*zakat*) as integrated instruments that seek to improve the quality of social development among the poor and needy newly converts. Ali *et al.* (2018)'s research was conducted at Kompleks al-Saadah, Negeri Sembilan. Officers working at the complex validated that the integrated approach of *waqf* as well as poor and needy is able to provide good quality service to the newly converts who are poor and needy. Mujani *et al.* (2017) research which examined economic and educational improvement through *waqf* instrument also used expert judgment, specifically authoritative experts.

The third approach that was used in measuring validity in *waqf* research is empirical measurement¹. Empirical measurement refers to test or constructed measurement that is tested through a measurement tool. The measurement tool could determine the validity of the text or constructed measurement. Measurement is carried out empirically to obtain data. Obtained data serve as proof of validity of the test or constructed measurement. The findings from the measurement come in the form of figures (numerical description). An example of the measuring tool is Rasch Measurement Model and SPSS. Based on the researcher's examination, one of the studies found to use this approach is the study carried out by [Atan and Johari \(2017\)](#) who used Statistical Product and Service Solution (SPSS) software in analysing *waqf* articles as an instrument to eradicate poverty. [Khadijah et al. \(2017\)](#) study also used software to measure validity among *wafq* donators at institutes of higher learning. The measurement used by these researchers were reliability test, descriptive analysis t-test, and multiple regressions. [Yusuff et al. \(2017\)](#), on the other hand, used critical factor analysis in analysing data that is related to cash *waqf*. Similar route was used by [Shabbir \(2018\)](#) who employed AHP's multi criteria decision-making method to analyse respondents' interview data. Validity for this research is obtained through software application measurements. Shabbir's research categorizes and classifies *waqf* lands in the state of Selangor.

It can be summarized at this juncture that the *waqf*-related research published in Scopus indexed journals employed three forms of measurements to obtain research validity.

The next discussion will focus on the use of Rabbani approach as a validity approach in *waqf* related research. Therefore, verses from al-Quran will be used as the main platform that guides discussion on Rabbani approach. In general, there is no al-Quran verse that describes the *waqf* concept clearly. Since *waqf* is part of the *infaq fi sabilillah* (spending in the way of Allah), Islamic scholars often explain the *waqf* concept based on the generalibility of the Quranic verses that centre on *infaq fi sabilillah*. The verse selected for discussion in this article is from al-Baqarah, verse 261. Below is the meaning of the verse:

"The example of those who spend their way in the way of Allah [166] is similar to a seed of grain that sprouts seven spikes, in each grain is a hundred seeds. Allah multiplies (rewards) for those whom He wills, and Allah is all-encompassing and all-knowing." (al-Baqarah, 2: 261)

In this verse, Allah SWT has elucidated that *infaq* is performed to obtain Allah's pleasure. In fact, Allah's pleasure or grace refers to the increase of faith and performing good, religious deeds ([Abu, 1990](#)). [Muhammad Y. H. a.-A. \(n.d\)](#) also mentioned that *waqf* is related to *aqeedah* and the hereafter. According to [Muhammad Y. H. a.-A. \(n.d\)](#), Allah swt will bless a believer with countless rewards in the hereafter. If a person does not believe in the hereafter, he will not be able to spend in the way of Allah. The saying that a single grain will produce seven spikes is often thought to take place in the hereafter. It demonstrates that *aqeedah* is the main pillar in the *waqf* process.

Muhammad Yusuf Hayyan al-Andalusi (n.d) also describes images of Allah SWT's attributes in the *waqf* process. The first, is Allah SWT's attribute of power in which Allah is able to multiply plants from one grain to seven grains. It is by virtue of Allah's power that the grain grows as a plant. *Waqf* is a giving process that allows one to become obedient to Allah SWT. The rewards of *waqf* will be returned to the Muslims. In fact, *waqf* is viewed as a jihad that promotes Islam as a way of life. Obedience in this context does not refer only to those who perform *waqf* but the recipients of *waqf* as well since obedience is similar to the growing plants. Plants that grow well should not wilt or become broken if enough care is given to the plants ([Muhammad Y. H. a.-A., n.d](#)).

The practice of *waqf* is often compared to the image of seeds that sprout and become good plants. Seeds grow well when there is adequate water and soil together with Allah's will for it to grow ([Muhammad Y. H. a.-A., n.d](#)). Plants will grow well when there is fertile soil and good watering ([Muhammad a.-T. A., 1984](#)). What this means is that humans still need Allah SWT to give life to the seeds, irrespective of water and soil. Although *waqf*-related research is conducted well with proper planning, it is Allah SWT that gives life to *waqf*. In fact, humans need Allah SWT to make the *waqf* assets 'continue to prosper.'

The sincerity of the *waqf* provider also needs to be considered as it is related to the bounty promised by Allah SWT. There are scholars who have established that one of the conditions that ensures whether a *waqf* is accepted or rejected is the absence of ill feelings, such as words of unmeasured abuse. Allah SWT has asked the providers of *waqf* to be polite and use good words. This notion is recorded in the verse that follows verse 261 ([Ahmad, 2002](#); [Muhammad a.-T. A., 1984](#)).

The multiplied rewards demonstrated in the number of 700 seeds refer to the multiplication of rewards for those who perform good deeds ([Muhammad J. a.-K., 1995](#)). In fact the 700 bounties are not limited, the number will increase as 700 represents the image of numerous rewards ([Ibn al-Qaim, n.d](#)). Allah SWT has the rights to multiple the rewards to whomever He wishes. The innumerable rewards are also related to sincerity and complete faith that the *waqf* givers have. This also shows Allah SWT's attributes which is '*alim* to those who are sincere in performing *waqf*' ([Mujamma', 2009](#)).

Based on the scholars' explanation of verse 261 surah al-Baqarah, the following elements that are related to *waqf* can be summarized:

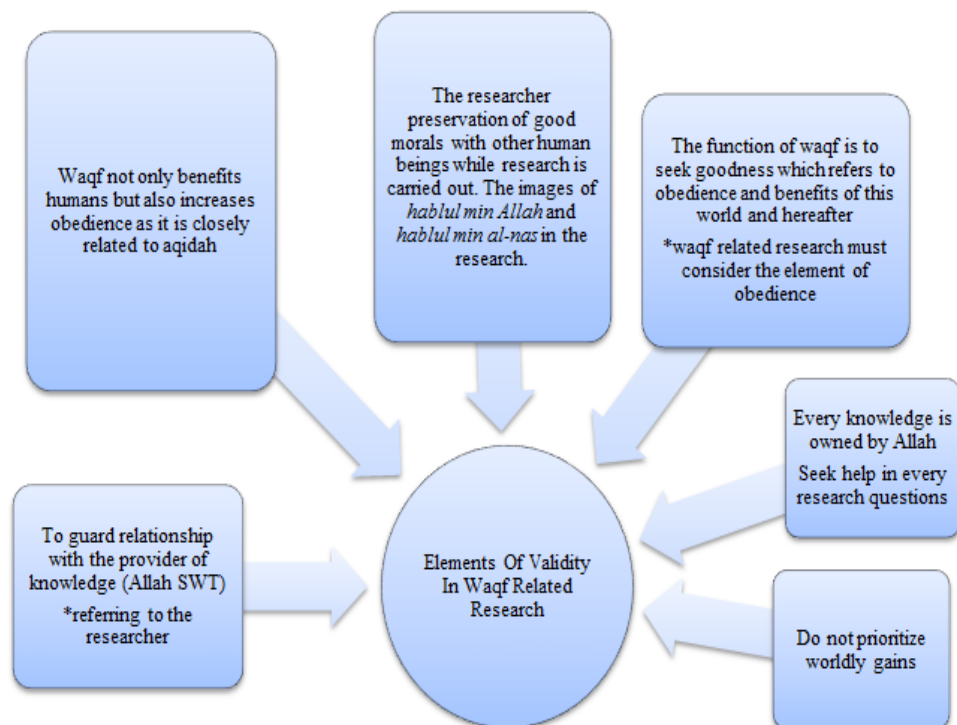
¹The empirical measurement method is the researcher's findings on previous literature pertaining to data validity determinant method.

Table-1. Summary of Elements found in verses pertaining to *Waqf*

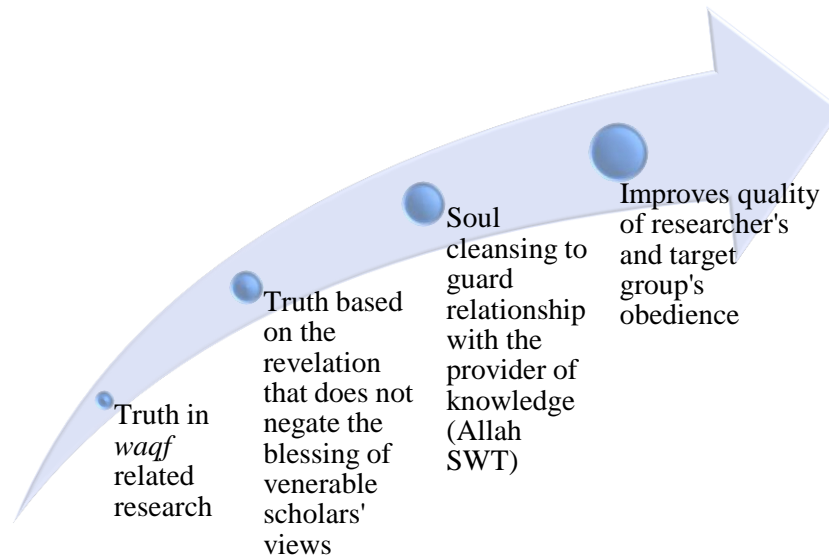
ELEMENTS OF <i>WAQF</i> DERIVED FROM THE INTERPRETATION OF VERSE 261 SURAH AL-BAQARAH
<ul style="list-style-type: none"> • Allah's pleasure • Increase of obedience • Related to belief of the hereafter -- the rewards that one will gain • Aqidah is the core of <i>waqf</i> implementation • Demonstration of Allah's power -- seeds multiply • <i>Waqf</i> aims to increase obedience to the giver and receiver of <i>waqf</i> • Plants grow well because There is water and the soil is fertile -- but plants need Allah in order to grow and live. The same rule applies to <i>waqf</i>. • There is no hatred, contempt and jealousy in the provision of <i>waqf</i>.

The following figure, which is based on the elements summarized earlier on, demonstrates the relationship between *waqf* elements and research validity which leads to the formation of Rabbani approach attributes in research.

Diagramme-1. The Relationship between the Concept of Validity and *Waqf* related Research based on verse 261 Surah *al-Baqarah*. The relationship is drawn from the elements that formed the Rabbani approach attributes



The discussion has indicated that the Rabbani approach demonstrated does not make the approach a measurement for validity in *waqf*-related research. *Waqf* is one of the instruments in *waqf*-related research which should emphasize the need to employ Rabbani approach as the main approach in *waqf*related resarch and at the same time, does not ignore the importance of established, conventional validity measurement methods.

Diagramme-2. Main elements in the Rabbani Approach for Validity Parameters in *Waqf*-related Research

4. Concluding Remarks

Based on the above discussion, three conclusions could be drawn. Firstly, the *waqf*-related research does not use the Rabbani approach as the main measurement for validity although *waqf* is one of the instruments in Islam. Secondly, truth is defined as validity in research. The validity principle often discussed in research should take into consideration divine concept in order to obtain truth. Truth in research, according to Islamic perspective, is to know and recognize the Creator of this world, that is Allah SWT. Researchers should keep this notion in mind as they conduct their research. In addition to that, the divine concept is also closely related to the element of blessing. Blessing in Islam is continuous goodness. In research context, blessing is viewed as a sense of goodness that leads to sustainability. Thirdly, each researcher must ensure that the outcome of his research that is related to *waqf* could improve the quality of his and his target group's obedience.

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