

FACTORS INFLUENCING INTENTIONS ON USE OF CASH WAQF AS AN AID IN TIME OF COVID-19 IN MALAYSIA

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ABSTRACT

The COVID 19 pandemic has yielded an unprecedented crisis globally and people are still struggling for solutions to deal with the crisis. The effect is very broad-based be it on a social, economic, and healthy way of living. The purpose of this study is to investigate respondents' intention to use cash waqf as an aid in the time of COVID-19 in Malaysia. This is carried out by the analysis of the Theory of Reasoned Action (TRA) that demonstrates the relationship between attitudes and subjective norms within human action. It is mainly used to predict how individuals will behave based on their behaviours. A total of 418 respondents were collected using an individual and online survey. The result of the study indicated that attitude has a stronger influence than the subjective norm in respondents' intentions to perform cash waqf. The results will benefit regulators and practitioners in planning the use of cash waqf as a product. Theoretically, this study has contributed to a new limited body of knowledge presently available on cash waqf, where the COVID-19 Pandemic crisis comes into play.

Key words: Cash Waqf, COVID-19, Attitude, Subjective Norm and Malaysia.

INTRODUCTION

The COVID 19 pandemic has ordered the world in critical situations generating excessive effects not only on the lives of individuals but also on all types of businesses. One of the most influential issues is cogent financial instability. Many companies have diminished the size of employment or even be shut down due to unendurable costs and losses like in the case of the airline industry. Based on Malaysia's aviation industry heading for RM13b loss this year, it is reported that in Malaysia, this industry had to suffer losses of around RM13 billion in early 2020 (Aziz, 2020). This situation leads the industry to set a limitation in operating the business by shutting down certain branches that lead to a reduced number of fortunate staff at any organisations. Confined children education, limited future career advancement for young graduates and the proliferated of mental health are among the negative consequences sparked from the pandemic. Without any proper measures, the pandemic may lead to new forms of diseases – be it poor financial health or ill family well-being.

According to the International Labour Organization (ILO) (2020), they stated that the pandemic agitates the education of over 70 per cent of young people. To explain, the pandemic has many negative implications for many organizations including educational institutions and their activities since they are forced to close and change to online mode, thus, either full-time students or part-time students are also affected by this sudden change. Many programs and activities still cannot be administered fitly even with the availability of digital platforms. Furthermore, there have been many cases where students who work part-time lose their jobs or students who prefer to work instead of studying due to financial constraints and worrying about their future. For example, students who have a family with lower income cannot afford to pay their tuition fees, or young people who have a small business of selling goods, foods and beverages, or services at crowded places, experience a huge reduction in their income, zero sales, lose their businesses and become jobless as they cannot operate and work properly during the pandemic. Hence, youth are either directly or indirectly affected by this unprecedented pandemic crisis.

This also affects their mental health and other people because of severe anxiety, depression and pressure as the situation does not seem to be improving. The government has provided various financial assistance in the form of new loans, moratorium, and wage subsidy to reduce financial hardship to those affected by the pandemic. The bits of help, however, is not extended to all layers of individuals in society at large but only a few managed to earn the benefits mainly those affected, measured using their monthly income that is captured in the definitions of B40, M40 (level #1, level #2). New sources of funding are required to secure individuals' survival in the time of COVID-19. Bank financing is not as affordable as they charge interest and fixed profit rate. Some taxed stringent conditions like the number of years of experience as collateral which cannot be provided by individuals and small businesses. Cash *waqf* provides an alternative as there are no financing charges and collateral requirements as it is derived from charitable means such as donations a non-monetary source. Considered it can be used to aid small business as it is interest-free, with no interference from external parties, risk-sharing and promoting the worth of products. Therefore, by receiving cash *waqf*, small businesses can financially survive due to the lower cost of operations.

Although the trend of cash *waqf* contributions has been developed overtimes, its capacity to remain viable in the time of COVID 19 is left unexplored and empirical investigations documented in terms of the linkages between cash *waqf* and the existing pandemic duration are falling short. Previous works in cash *waqf* have paid little attention to the role that cash *waqf* can play during the pandemic (Abdul Razak *et al.*, 2019; Allah Pitchay *et al.*, 2015; Suryani and Isra, 2016), which warrant further empirical investigations to close the gap. Hence, the purpose of this study is to elucidate the effects of attitude and subjective norm on intentions to perform cash *waqf* as financial aid in handling the COVID 19 crisis.

This study begins with an introduction in section one followed by a literature review in the second section. In the third section is the research methodology followed by findings in section four. Section five and six are discussion and conclusion, respectively.

LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

COVID-19 has affected the global economy. Lockdown in many countries contributed to rising unemployment, reduced incomes, and increased food insecurity. The increase in unemployment has also occurred in Malaysia. In Malaysia, generally, there is around 70-80% of industry affected by the pandemic, which is related to small and medium businesses. The International Labour Organization (ILO) estimates that due to the COVID-19 pandemic, around 25 million workers will lose their jobs. As a result, it will impact their lives and their families. They have to move out of their homes because they cannot afford to pay the rent or monthly mortgage payment. In facing the COVID-19 pandemic, Islamic finance promotes social responsibility and solidarity through *zakat*, *sadaqah*, cash *waqf* and so on. Islamic finance is based on Islamic law (*Shariah*) - it prohibits usury (*riba*), uncertainty (*gharar*) and speculation (*maysir*). Here we focus on cash *waqf*.

Cash *waqf* can be one of the ways to help people affected by the COVID-19 pandemic. *Waqf* is based on the *sadaqah jariyah* concept which means giving wealth for the benefit of the people. It is an asset or property donated that can usually be used for productive investment or religious purposes by channelling resources from the rich to the poor and the weak (Ismail, 2020). Suryani and Isra (2016) explained that cash *waqf* is a breakthrough following religious principles or *maqāshid al-shari'ah* and humanitarian social demands. It has been exemplified by some of the Prophet's companions and scholars from time to time. For example, Caliph 'Umar ibn al-Khattāb when he made the land in Khaibar as a productive land used for the benefit of Muslims. In Arabic, *maqshad* and *maqashid* come from the root word *qashd*. *Maqasid* is a word that indicates many (jama'), the *mufrad* is *maqshad* which means aim or target. According to al-Fasi, *maqasid shariah* is the aim or secret of Allah SWT in each of *Shari'ah* laws. Meanwhile, Ar-Risuni provides a clearer and specific definition of *maqasid Shariah*, which is the goal that *Shariah* wants to achieve to realize the benefit for people (Purwasid, 2020).

According to Abdul Razak *et al.* (2019), *maqasid Shariah* has 5 elements, which are the preservation of religion (*hifzu'd-din*), preservation of life (*hifzu'n-nafs*), and preservation of intellect (*hifzu'l-'aql*), preservation of posterity (*hifzu'n-nasl*) and preservation of wealth (*hifzu'l-mal*). According to these elements, cash *waqf* contributes to the preservation of human life (*hifzu'n-nafs*) which distributes the money from those who have a surplus on their income to those who have deficits through some channels such as donation and humanitarian aid. From that, we can see that cash *waqf* also contributes to the preservation of wealth (*hifzu'l-mal*). Furthermore, according to Arif (2012), cash *waqf* also includes justice in its concept. Islam places great emphasis on social justice. In several verses, Allah SWT always emphasizes the importance of justice, because justice will lead to piety (Surah Al-Ma'idah: 8) and piety will lead to prosperity (Surah Al-A'raf: 96). In times of crisis, the *waqf* institution has many advantages compared to Multinational Corporation (MNC) in the world. For Malaysia itself, the value of *waqf* assets if it is combined in terms of size and capital is trillions of ringgits. The position of *the waqf* must be in a relevant place and mobilised following the nature and purpose of the *waqf* itself.

Cash *waqf* has been used in various forms and methods across the continents. It is realised to be more liquid enabling different form of contracts and project to operate subject to the approval of religious authorities of each country. Turkey is the oldest country that systemized cash *waqf* institutions dated back to the 15th to 16th centuries by the ruler of the Ottoman Empire, Sultan Murad. The cash *waqf* has vigorously being used to contribute to the society and Ottoman community before it is drawn for commercial banking in the era of Ataturk. However, the current operations of one of its commercial banks, Vakif Katilim (Participation bank) is suited to be the heir for *waqf* heritage as a significant amount originated from the rulers of the Ottoman Empire. Vakif Katilim has used the *waqf* fund to operate non-interest banking continuously on basis of the social welfare of Turkey (Ozdemir & Özdemir, 2017)

Singapore through their religious authority known as Majlis Ugama Islam Singapore (MUIS) has developed the *waqf* project which could generate the acquisition of land and building in Singapore. Through this project, the cash *waqf* has been pooled via the deduction of the salary of Muslim employees voluntarily (Shamsiah, 2007). The *waqf* fund is being assisted to fund and suit all the MUIS *waqf* objectives such as financing, redevelopment, acquisition and other permissible activities, which rely on helping the Muslim community across Singapore (MUIS, 2018).

Meanwhile, in South Africa, cash *waqf* has been moulded to fit the *takaful* model. This model modifies the *takaful* fund into a *waqf* fund administrated by the *takaful* operator which is also the *mutawalli* of the fund. The cash *waqf* received will be channeled to the investment part of *takaful* where the dividend gained is used to fund the participants' risk fund is used on basis of social welfare (Abozaid, 2016). Hence, it will restructure the *takaful* contribution fund to become more holy and sacred uplifting the integrity of the *takaful* operator in governing the *takaful waqf* fund.

As we acknowledge that the COVID-19 pandemic affects numerous quarters, one of them is the economic sector, increasing poverty, rising unemployment and a decrease in economic growth. In this condition, cash *waqf* can be used for education, health, food and other sectors. For example, cash *waqf* can be used to help parents of students who have been affected by the economy due to this pandemic (Mus, 2020). For the health sector, cash *waqf* might be used to fund the hospitals. A long time ago during the Abbasid period, medical services were provided free of charge by the hospitals. Those hospitals were funded by donors and managed by *waqf* committees. As the ones who get a better reputation would attract more donors, these hospitals compete with each other to provide the best free services. However, this is very different from the current situation. Today, the medical cost of private hospitals is very high, even beyond the reach of most people. By using cash *waqf*, it can help the hospitals to provide free services to people, and it is called the *waqf*-funded hospital (Ismail, 2020).

Besides, the TRA has three primary variables. First, the TRA has attitude and subjective norm, which are termed as “independent variables” whilst second considers intentions of the community to perform cash *waqf* viewed as “dependent variable”. According to Allah Pitchay *et al.* (2015), an outcome of attitude is influenced by a belief in which its degree of assessment is based on the evaluation of the outcome. Attitude is influenced by the intention of one person. Attitude is when someone has a good or bad evaluation of a particular behaviour. Our attitude is based on the results of our behaviours sourced from certain objectives of the performance. Moreover, our attitude is also influenced by experience, reading, learning and other processes in life.

Therefore, everyone has a different view of cash *waqf*. It could be positive and negative sourced from a proliferated reading process and cogent experience. The majority of people think about what will happen if they choose to accept the cash *waqf*, will they be a better person? Will it lead them to be better Muslim, will they be rewarded and others? Besides that, their attitude toward cash *waqf* can also be negative for example they can get more in investment, they need to spend less money and they will feel their salary is not sufficient and others. That is why everyone has a different attitude because of different lifestyles, knowledge and experience. Three studies of Allah Pitchay *et al.* (2015), Amin (2013) and Lada *et al.* (2009) have discovered a significant impact of attitude on intentions in cash *waqf*, Islamic credit cards and *halal* products respectively. A study by Amin and Ramayah (2010) also proves that attitude has associated with behavioural intention in the context of SMS banking and we expect the same result for cash *waqf* behavioural intention. These studies though different in context, establish a coalesce that suggests attitude, good and positive can predict the intentions. Typically, a good attitude leads to the formation of cogent intentions on certain behaviour. Therefore, the attitude toward one issue may be different from one to the others. Thus, H₁ is hypothesised as:

H₁: Attitude has a significant influence on the intentions on use of cash *waqf* as an aid in COVID19 pandemic crisis

Moreover, subjective norm means how a person makes a decision influenced by every person around them like a family, friend, partner and others Allah Pitchay *et al.* (2015). We have a sense of belief about whether or not these individuals and groups would approve or disapprove of the behaviour. What people think is important for them. Hence, using this theory in the context of cash *waqf* will provide a departure about individuals’ willingness to contribute to cash *waqf*. It is said that cash *waqf* is easily accepted for everyone if all of us believe this will help to improve other’s lives and help people in need. Earlier works in other disciplines like *halal* products (Lada *et al.*, 2009) and Islamic credit cards (Amin, 2013) have indicated a significant relationship between people influence or subjective norm and intentions and we expect the same in the current investigation. A study by Amin and Ramayah (2010) also found a significant relationship between subjective norm and behavioural intention. As such, we expect the same outcome extends to our current context in which subjective norm affects one’s intention to donate cash *waqf*. Hence, H₂ is hypothesised as follows:

H₂: Subjective norm has a significant influence on the intentions on use of cash *waqf* as an aid in COVID19 pandemic crisis.

In this study, the TRA is chosen due to at least two main reasons. First, the TRA offers flexibility in explaining the current context owing to strengthened empirical supports, leading the selection of the theory is sufficient and valid. Second, the TRA is chosen due to its improved battery items, which can be accessed from studies related to *halal* products (Lada *et al.*, 2009) and Islamic credit cards (Amin, 2013), to mention some. This leads to the accelerated adaptation of the theory in the current context. Given the theoretical framework discussed earlier, we come up with this conceptual framework that also describes the research hypotheses, implying the interactions between attitude, subjective norm and intentions.

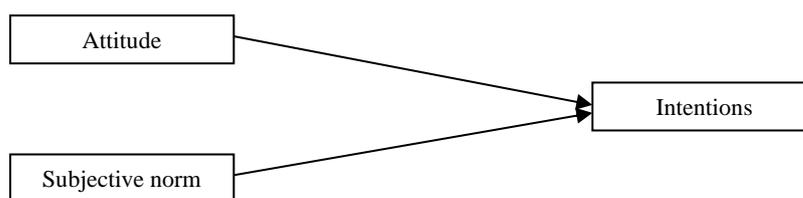


Figure 1. The research model

RESEARCH METHODS

Samples

The survey is conducted online from January to March 2020 using snowball sampling. The respondents who have cash *waqf* experience are approached to elicit responses pertinent to the measurement items. Before the actual survey, we have conducted a pilot test involving 30 respondents to identify the ambiguity issues and the recorded duration employed by the respondents in completing the questionnaire. This test is conducted online and typically the questionnaire developed commented to be clear and the duration issue is immaterial. A total of 450 questionnaires were printed and distributed for the fieldwork. Respondents were informed that their participation is voluntary and their responses would be kept confidential only to be used for research purposes. Of the 450 questionnaires, after the screening process, we managed to get 418 usable questionnaires. The response rate is 92.89 per cent, and following Amin *et al.* (2014), this response rate is highly acceptable. The demographics items are presented in Table 1.

To determine the sample size, we employ Freedman *et al.*'s (2002) approach sourced from this given formula:

$$\sqrt{\mu} = tx \frac{S}{e}$$

Explained in more detail, μ refers to the standard deviation, e refers to the margin of error and tx refers to the t -statistic, which is based on 95 per cent, where 1.96 comes into play.

$$\sigma = 0.5$$

$$e = 0.06$$

It is worth noting that we maintain 6 per cent of the margin of error in the above formula and for that purpose, the final calculation for sample size is based on this shaped formula:

$$\sqrt{\mu} = \frac{1.96 * 0.5}{0.06}$$

$$\mu = 266$$

Our sample size that is at 418 respondents exceeds the recommended value of 266 to claim the sample size for the current study is sufficient for further analysis of the data.

Table 1. Profile of respondents

Variable	Frequency	%
Gender		
Male	131	31.3
Female	287	68.7
Marital Status		
Single	202	48.3
Married	216	51.7
Education Level		
Secondary	48	11.5
Diploma	39	9.3
Bachelor degree	33	7.9
Master	204	48.8
PhD	86	20.6

Of the 418 respondents, a total of 131 respondents are males while the remainder 287 respondents are females. About 48.3 per cent of the respondents are married while the rest of 51.7 per cent are not married. As for education, it is found that most of the respondents are master holders (48.8 per cent).

Measures

Following Churchill Jr (1979), we develop our constructs' items are developed via two approaches which include literature analyses and expert feedback. The items are then tested among three experts who are well-versed in social science research. The measures are also used by other disciplines in which modifications are explicitly made. The finalised battery items are sent out for a pilot test using actual users. As noted earlier, 30 respondents are approached. The feedback drawn from the pilot test is employed to improve the quality of the contents and the readability of the items.

Five items for both attitude and subjective norm are adapted from Amin and Ramayah (2010). Three items for the dependent variable are adapted from Amin (2016), while the other two items are self-developed. For each battery item, a Likert-type scale of 1-5 is used. The details of the scale are: 1 indicates strongly disagree, 2 indicates strongly disagree, 3 indicates slightly agree, 4 indicates agree and 5 indicates strongly agree.

Data analysis

Following Amin and Ramayah (2010), this study uses the Statistical Package of Social Science (SPSS) to analyse the data obtained from the questionnaire online survey. The taking of the SPSS is sourced from the fact that the statistical tool does provide improved application and generalisation including cash *waqf* studies. The SPSS helps answer our research hypotheses using the multiple regression method and the outcomes obtained from the method are reported in this study accordingly. Besides multiple regression, we employ factor analysis for validity, Cronbach alpha for internal consistency and the use of correlation for multicollinearity.

EMPIRICAL RESULTS

Factor analysis and Cronbach alpha

Factor analysis is conducted separately for exogenous and endogenous variables (Tabachnick and Fidell, 1996). Varimax rotation is used to run factor analysis, maximising the variance of factor loadings by making a high loading higher and low loading lower for each item under contemplation. Moreover, the factor analysis test considers principal component analysis and the eigenvalue is equal or greater than 1 for discriminant validity.

Owing to the non-existence of cross-loadings, the factor analysis is performed only at one stage. All the tested items, the independent variables' items are maintained owing to a greater factor loading of 0.6 in Table 2. Factor 1 could be labelled as "attitude" and factor 2 could be labelled as "subjective norm". The values of items examined are greater than 0.6, demonstrating the discriminant validity (Amin and Ramayah, 2010). As such, the next stage of analyses is covering the reliability test, bivariate correlation, and multiple regression analysis.

A reliability test is also conducted to check constructs items internal consistency. Following Nunnally (1978), the reliability of the factors needs to be determined to support any measures of validity that may be employed. The employed items in this research are found to be reliable, greater than the threshold value of 0.6.

Table 2. Factor loadings for independent variables

Attitude/Subjective norm	Factor loadings	
	1	2
Attitude1: [Engaging in cash <i>waqf</i> enables me to assist the needful.]	.908	
Attitude2: [Engaging in cash <i>waqf</i> promotes the well-being of society.]	.894	
Attitude3: [Cash <i>waqf</i> does not cause hardship and harm to me.]	.888	
Attitude4: [Cash <i>waqf</i> will reward me in the hereafter.]	.872	
Attitude5: [Engaging in cash <i>waqf</i> enables practice true spirit of Islam.]	.848	
Subjective Norm1: [Most people who are important to me think that I should engage in cash <i>waqf</i>]		.855
Subjective Norm2: [My teacher influences me to use cash <i>waqf</i>]		.799
Subjective Norm3: [My spouse thinks I should engage in cash <i>waqf</i>]		.791
Subjective Norm4: [The society expected me to be engaged in cash <i>waqf</i>]		.702
Subjective Norm5: [Most people whose opinions I value would approve of my engaging in cash <i>waqf</i>]		.674
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.906	
Bartlett's Test of Sphericity	Chi-Square = 3070.349, df=45, Sig. 000	
Variance explained (Eigenvalue)	54.887	19.513 (1.951) (5.489)
Cronbach alpha	0.944	0.860

Moreover, the Kaiser-Meyer-Olkin (KMO) measure for factor analysis is 0.906, meeting the minimum requirement of sampling adequacy of 0.5. Besides, Bartlett's Test shows a χ^2 of 3070.349 with a significance level of 1 per cent, where the total variance explained is 74.4 out of 2 components. Similarly, the result for factor analysis for the dependent variable is also satisfactory, explaining items representing the study context are retained for further analysis of the data.

Table 3. Factor loadings for the dependent variable

Intentions on use of cash <i>waqf</i>	Factor loadings
	1
Intention to Perform1: [I will seriously consider using cash <i>waqf</i>]	.868
Intention to Perform2: [I will promote the use of cash <i>waqf</i> to benefit the society]	.846
Intention to Perform3: [I will use cash <i>waqf</i>]	.841
Intention to Perform4: [I will strongly recommend cash <i>waqf</i> to my siblings]	.836
Intention to Perform5: [To assist the poor, I am willing to invest in cash <i>waqf</i>]	.835
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	0.874
Bartlett's Test of Sphericity	Chi-Square = 1214.629, df=10, Sig. 000
Variance explained (Eigenvalue)	71.443(3.572)
Cronbach alpha	.899

Correlation

At this stage, all items representing their respective variables are aggregated to become a single indicator to evaluate whether there exists a multicollinearity issue. Table 4 displays the correlation results indicate that several significant intercorrelations among the independent variables existed. As none of these intercorrelations exceeding 0.80, the likelihood of multicollinearity is therefore

relatively low. Thus, all variables are retained for multiple regression analysis. The effects of attitude and subjective norm on the cash *waqf* intention to perform are examined using multiple regression analysis.

Table 4. Correlations

	Attitude	Subjective norm	Intentions on use of cash <i>waqf</i>
Attitude	1	.000	.563**
Subjective norm	.000	1	.274**
Intentions on use of cash <i>waqf</i>	.563**	.274**	1

Note: **. Correlation is significant at the 0.01 level (2-tailed).

Multiple regression analysis

This section provides answers to the objective of the present study using multiple regression analysis. Table 5 reports the R^2 . The R^2 is 0.392 indicating that 39.2 per cent of the variation in the cash *waqf* intention could be explained by the two independent variables and the F -value of 133.972 is significant at 0.01.

Table 5. Multiple regression

Variable	Standardised β	t -value	p -value
Attitude	.563	14.724	.000**
Subjective norm	.274	7.151	.000**
F -value	133.972 (.000)		
R square	.392		
Adjusted R square	.389		

Note: * $p < 0.05$; ** $p < 0.01$, ^{ns} not significant

The attitude is found to have a significant effect on the intentions on use of cash *waqf* ($t=14.724$, p -value <0.000) at a 1 per cent significance level. The reason for this notable outcome is two-fold. First, it is worth noting, somewhat, that the respondents involved in our case here have a positive attitude about cash *waqf* owing to their positive mind-sets on the benefits of helping others sourced from the coming rewards from the Almighty in the hereafter. Subjective norm is also found to have a significant effect on the intentions on use of cash *waqf* ($t=7.151$, p -value <0.000) at a 1 per cent significance level. The reason for this notable income is because *waqf* has been treated as a public issue in poverty eradication as well as a viable measure to support the extant *zakat* system in ensuring the well-being of folks is jacked up. On the same note, this result indicates that donors in Malaysia believe in the true notion of collectivism, implying one supports a certain value of behaviour can lead others to perform the consequence of the behaviour when the establishment of the behaviour is conceded to be beneficial. In our case, however, the conative value driven by behavioural intentions are determined by the peer-to-peer influences, sourced from ownership and integration bases of collectivism.

DISCUSSION

Pandemic COVID-19 grows a negative impact on every country in this world including Malaysia. The movement control order restrictions have led to a contraction in the various economic sectors. Many companies either terminate their employees or grant no-pay leave to survive – resulting in the increased number of employments which affects the continued monthly income and the faced of extreme financial difficulties. In response to this concern, extending financial assistance via cash *waqf* is now timely and relevant to help those who are affected by the health crisis. Potential donors' participation in the scheme is somewhat fallen short and left unanswered.

In addressing this issue, this study uses the TRA to evaluate the relationship between attitudes and subjective norms to explain the intentions of the community to contribute to cash *waqf*. The relationships if they are significant will validate the applicability of the theory in the current's context. Using multiple regression, we managed to discover a significant relationship between attitude and intentions, inferring the high the extent of attitude, the better are the intentions. One's intrinsic belief has shaped the formation of leanness to choose such future behaviour. When the attitude is positive and significant, an individual has an aptitude to define his internal factor will affect the formation and development of intentions. The results obtained are in tandem with earlier works, suggesting that attitude and behavioural intentions are significantly related (Lada *et al.*, 2009; Amin, 2013). Likewise, attitude generates confident to choose the behaviour accordingly and therefore it is not merely considered a measure of cognitive but it is an improved factor that has an application in the current's context, cash *waqf*.

On the same note, the subjective norm is found to be important next to attitude. This indicates that the higher the extent of subjective norm, the highest is the willingness and acceptance. This result is in tandem with past studies examining cash *waqf* (Allah Pitchay *et al.*, 2015), *halal* products (Lada *et al.*, 2009) and Islamic credit cards (Amin, 2013), to mention some. Thus, the finding obtained may suggest that subjective norm is essential to encourage spending on *waqf* funds to improve the wellbeing of those affected by the pandemic. The donors are expected to earn rewards from the Almighty.

This study demonstrates two perspectives when stimulating donors to take place in cash *waqf* contributions. Firstly, attitude proves to be essential in shaping the belief that contributing towards cash *waqf* is something positive, wise and beneficial, to mention but a few. For that purpose, disseminating such belief is attainable through the promotion of cooperation belief among the transacting parties mainly donors and the *waqf* institutions. A sort of persuasion needed when it comes to a strategic option that allows patronization. Secondly, the subjective norm is also essential in the formation of cash *waqf* contributions, and this also indicates creating a social circle through the informal establishment of participation can be a plus point to reveal the merit of the subjective norm in impacting the adoption.

Whilst limited, the present study provides new perspectives pertinent to the impacts that attitude and subjective norm can offer when encouraging prospective donors to participate whilst retaining the existing ones. Earlier works (e.g., Lada *et al.*, 2009) assertions in that attitude and subjective norm as instrumental are therefore supported in the present work findings, thus extending the applicability of the TRA to include cash *waqf* contributions, where the hard times of COVID-19 are brought into play, at least.

CONCLUSION, CONTRIBUTIONS AND FUTURE RESEARCH

This study proves the applicability of the TRA when explaining donors' behavioural intentions toward contributing to *waqf* in helping others in time of COVID-19. The two variables tested are found statistically significant and valid, extending the application of the TRA to include cash *waqf* behavioural intentions in the pandemic time. The research findings lead to three important research contributions. The details are provided.

In terms of theoretical contributions, the findings of the current study offer new evidence supporting the relationships between attitude, subjective norm and behavioural intentions in the context of cash *waqf* during the pandemic. The TRA does indeed help to explain in terms of understanding the development of patronage through the shaped formulation of the formation of behavioural intentions. The present framework incorporates three variables, which enhances the understanding of behavioural intentions of cash *waqf* in time of COVID-19. The findings obtained are also relevant in filling the gaps in consumer behaviour literature related to charitable giving and cash *waqf*.

In terms of practical contributions, this study is very important as we are still facing a major challenge in addressing the COVID-19 Pandemic. The used of cash *waqf* provides a better alternative than financial borrowing with incurring interest which imposes a burden on the people. Cash *waqf* may be utilised directly or through Islamic crowdfunding. However, before the implementation of cash *waqf*, there should be proper education on its purpose and operations so that the intentions are clear to everyone. Cash *waqf* is a good product that can be developed to help the needful especially in this time of the COVID-19 Pandemic crisis.

At least two drawbacks discovered in this work. First, it is confined to a specific geographic region which is Gombak. Hence, future studies should include a wider scope of geography to extend the findings. Second, this study is exploratory in the interplay of cash *waqf* and COVID-19 and for this, we only aimed to apply the TRA in our current study without adding other variables of interest. Future studies may include religiosity and altruism factors to contrast the findings and therefore extending the application of the theory. Nonetheless, to the authors' knowledge, this is a pioneering study that examines cash *waqf* and COVID-19 using TRA and therefore becomes an eye-opener in improving our understanding of the issue at hand.

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