

## Cash Waqf for Public Health Expenditure

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### Abstract

Recently, the COVID-19 pandemic and economic crisis have imposed constraints on government spending and increased borrowing to redevelop the economy. Thus, there is a need for alternative funding sources to ease the government's financial burden. Cash waqf has the potential to finance public health sector expenditures. Additionally, giving behavior plays a significant role in establishing cash waqf funds and ensuring the sustainability of waqf institutions. This paper examines the views of the public, specifically Muslims in the Klang Valley, Malaysia, regarding cash waqf and their willingness to contribute to it as an alternative financing method for public healthcare expenditures. The research framework combines variables from the Theory of Planned Behavior (TPB) and additional variables such as attitude, perceived behavioral control, religiosity, and trust in waqf institutions. The study finds that Muslims in the Klang Valley are aware of and willing to contribute to cash waqf for public health expenditure, especially during the COVID-19 pandemic. The study further reveals that attitude and perceived behavioral control are significant factors influencing their intention to contribute. These findings can encourage relevant authorities to consider cash waqf as an alternative financing source for public health expenditures, benefiting both Muslims and non-Muslims.

**Key words:** Cash waqf, Theory of planned behavior, Public health expenditure, Islamic social finance, COVID-19.

### Introduction

For the past year, the world has experienced the global COVID-19 pandemic. The COVID-19 crisis differs from previous financial crises as it involves two major crises: a public health crisis and an economic crisis. In the fourth quarter of 2020, Malaysia's GDP declined by 3.4%, and for the overall year of 2020, Malaysia's GDP was 5.6%. The last time Malaysia experienced a contraction in GDP was in 2009 due to the Global Financial Crisis (GFC), which contracted by only 1.5%. Thus, the 2020 contraction in GDP can be considered the lowest in 10 years.

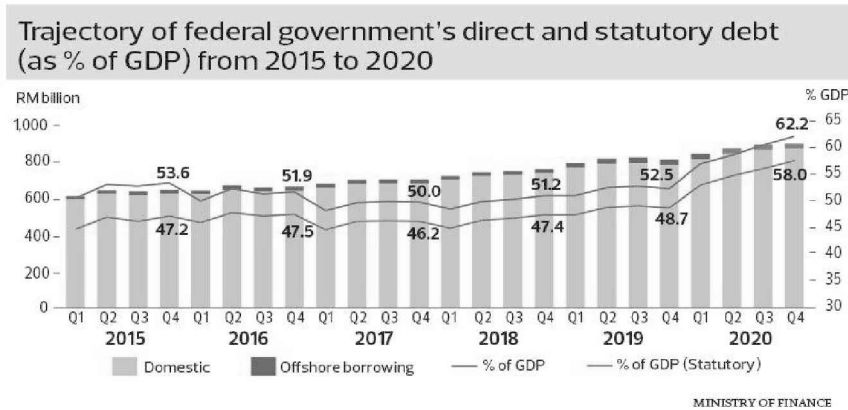
According to the Economic Report 2020/2021 issued by the Ministry of Finance (MOF), there was an increase in federal government borrowing from RM51.73 billion in 2019 to RM86.75 billion in 2020. This increase in borrowing led to the federal

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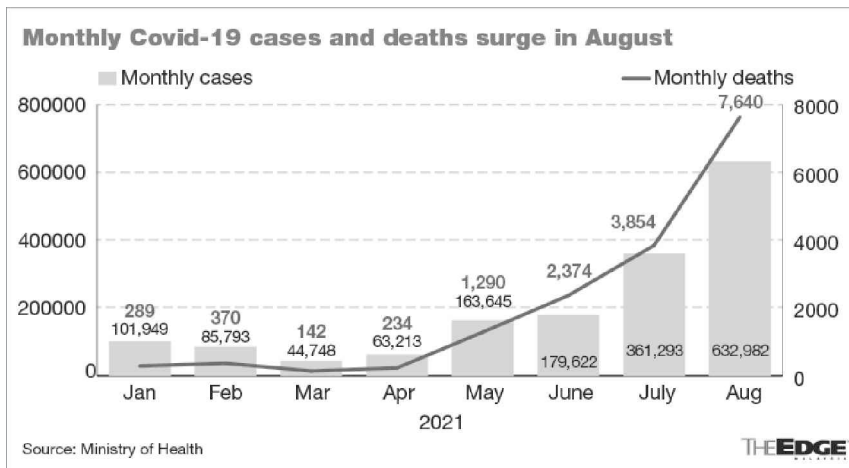
government debt-to-GDP ratio increasing to 62.2% in 2020, the highest since 2015, as seen in the chart below:



**Figure 1:** Malaysia’s Debt-to-GDP ratio.

Source: Ministry of Finance

The cases of COVID-19 showed a significant increase from December 2020 until August 2021. According to the COVID-19 status as of 31 August 2021 reported by the Ministry of Health, Malaysia has recorded 1,746,254 confirmed cases and 16,664 death cases. Besides that, Malaysia recorded the highest death toll of 7,640 cases in August 2021. Figure 2 shows monthly COVID-19 cases and deaths from January 2021 until August 2021.



**Figure 2:** Monthly COVID-19 cases and death until August 2021.

Source: The Edge Market

Based on data from the Department of Statistics Malaysia (DOSM), as of 31 August 2021, Selangor recorded 605,242 COVID-19 cases, the highest among other states in Malaysia. It follows Wilayah Persekutuan Kuala Lumpur, with COVID-19 cases 173,432. On the other hand, Wilayah Persekutuan Putrajaya accumulates 5,409 active COVID-19 cases. In addition, Wilayah Persekutuan Putrajaya recorded the highest infectious rate value of 1.28.

Due to the increase in the number of COVID-19 cases in Malaysia, the Ministry of Health (MOH) had implemented various measures such as increasing the laboratories' capacities to conduct diagnostic tests, outsourcing COVID-19 test to private laboratories, using the RTK-Ag test as a COVID-19 screening test to detect COVID-19 cases and set up additional Public Quarantine and Low-Risk Treatment Centers (PKRC) in Klang Valley to reduce bed utilization at the main PKRC and hospitals and offload the current burden at the existing facilities.

Apart from the alarming increase in COVID-19 cases, there is exponential growth in Brough-in-dead (BID) cases due to COVID-19 infection, particularly in Klang Valley, which involves those aged 50 and above. According to the National Crisis Preparedness and Responses Centre (CPRC) analysis, in 2021, Malaysia recorded 35 cases in April and 246 cases in June. It shows a sevenfold increase in BID cases. As of 2 July 2021, Selangor reported the highest number of BID cases, 181 cases or 27%, followed by Kuala Lumpur, 78 cases or 11.6%.

To overcome the COVID-19 pandemic situation, a series of stimulus packages and financial assistance that government has announced for the past year to ease the adverse economic impact on Malaysia and boost the economic situation. As of June 2021, six types of government aid packages have been announced with direct fiscal injection and budget for public health expenditure, as shown in Table 1:

**Table 1:** Malaysia's Government Aid Packages.

	<b>Government aid packages</b>	<b>Allocation</b>	<b>Budget for public health</b>
1.	PRIHATIN ( <i>Pakej Rangsangan Ekonomi Prihatin Rakyat</i> ) announced on 27 March 2020	RM250 billion	<ul style="list-style-type: none"> <li>• RM1 billion to the Ministry of Health to acquire equipment and services to fight against COVID-19, including to hire private practice services</li> </ul>
2.	PENJANA ( <i>Pelan Jana Semula Ekonomi Negara</i> ) announced on 5 June 2020	RM35 billion with a direct fiscal injection of RM10 billion	
3.	PERMAI ( <i>Perlindungan Ekonomi &amp; Rakyat Malaysia</i> ) announced on 18 January 2021	RM15 billion	<ul style="list-style-type: none"> <li>• RM3 billion has been allocated to procure COVID-19 vaccines under the National Immunization Program; and</li> <li>• RM100 million is allocated to enhance private hospitals' participation in accepting and treating COVID-19 and non-COVID-19 patients to ease the pressure on the public health system.</li> </ul>
4.	PEMERKASA ( <i>Program Strategik Memperkasa Rakyat dan Ekonomi</i> ) announced on 17 March 2021	RM20 billion and RM11 billion direct fiscal injection	<ul style="list-style-type: none"> <li>• Additional RM1 billion to the existing allocation to accelerate the immunization program; and</li> <li>• COVID-19 Special Assistance of RM200 per month to the civil servants</li> </ul>

	<b>Government aid packages</b>	<b>Allocation</b>	<b>Budget for public health</b>
			involved in the vaccination program.
5.	PEMERKASA Plus (PEMERKASA +) announced on 31 May 2021	RM40 billion and RM5 billion direct fiscal injection	<ul style="list-style-type: none"> <li>• RM450 million to increase the capacity of ICU beds and equipment for COVID-19 treatment in the public hospital, Public University Teaching Hospitals, and Malaysian Armed Force (MAF) field hospitals in Sabah and Sarawak; and</li> <li>• RM550 million allocations to cover expenses related to COVID-19, including medicines, reagents for screening, the appointment of medical and health officers on a contract basis, and operating cost of the COVID-19 Quarantine and Treatment Center (PKRC) and at the state level.</li> </ul>
6.	PEMULIH ( <i>Pakej Perlindungan Rakyat dan Pemulihan Ekonomi</i> ) announced on 28 June 2021	RM150 billion and RM10 billion direct fiscal injection	<ul style="list-style-type: none"> <li>• RM400 million to increase the supply of COVID-19 vaccines; and</li> <li>• RM200 million to open new vaccine administration centres (PPVs), upgrading existing PPVs, implementing drive-thru PPVs and home-to-home outreach programs to increase the vaccination rate.</li> </ul>

	<b>Government aid packages</b>	<b>Allocation</b>	<b>Budget for public health</b>

Due to the aid packages, the government has minimal fiscal space to spend, which has caused constraints on government spending choices and financial well-being (The World Bank Group, INCEIF & ISRA, 2019). Therefore, there is a need for alternative funding sources to ease the government's financial burden, especially concerning public health expenditure.

The government can raise capital and distribute income to the target group by adopting the Islamic social financing approach. Waqf, an Islamic social finance instrument, involves donating properties, fixed assets, and technical knowledge to provide benefits or financial returns. Waqf has been historically regarded as a vital tool in developing the community's socio-economic condition, with waqf institutions playing an important role in providing public goods and services during the Ottoman Empire (The World Bank Group, INCEIF & ISRA, 2019).

Numerous studies have emphasized the importance of cash waqf in promoting socio-economic development. However, limited attention has been paid to cash waqf-giving behavior. The growth and sustainability of the waqf instrument depend heavily on cash, making giving behavior an essential aspect to consider. Scholars such as Aldeen et al. (2020), Mohd Thas Thaker (2018), and Osman et al. (2016) have suggested that validating the proposed cash waqf model through interviews and surveys can help gauge stakeholder intentions.

Moreover, Osman and Muhammed (2017) have argued that examining cash waqf-giving behavior can lead to the discovery of new methods to increase donor participation in cash waqf and motivate mutawallis to enhance their services. Therefore, it is crucial to investigate the factors that influence public participation in cash waqf by studying cash waqf-giving behavior. By identifying these factors, we can better understand the motivations and attitudes of potential donors and develop effective strategies to encourage greater participation in cash waqf.

According to Mohd Thas Thaker (2018), a noteworthy challenge facing the implementation of the proposed cash waqf model as an alternative financing source for micro-Small Medium Enterprises (SMEs) is the lack of public awareness about cash waqf. The limited knowledge and understanding of waqf among the general

public are restricted to the concept of waqf land solely for the construction of mosques and cemeteries. Alani et al. (2016) have argued that Muslims, in particular, are still unaware of the potential application of waqf in promoting socio-economic development. In this context, Sukmana (2020) highlighted the importance of public awareness of waqf as an essential marketing strategy to encourage public contributions. Therefore, it is crucial to educate the public about the concept and potential benefits of cash waqf as a means of enhancing its implementation and promoting socio-economic development.

There is a need to examine the possibility of cash waqf as a third-sector instrument to finance public expenditure and create debt sustainability due to high government borrowing, significant fiscal deficit, and increasing COVID-19 cases in Malaysia. It is also important to understand public intentions toward their participation in cash waqf as a source of alternative financing for public expenditure.

## **Review of literature**

### **Waqf and Cash Waqf**

Waqf is technically described as “holding particular property and preserving it for the confined benefit of certain philanthropy and prohibiting any use or disposition of it outside that specific objective” (Kahf, 2015). The origin of waqf was discovered when Prophet Muhammad (PBUH) stated waqf as Thawab ba’d (reward after death) (Cizakca, 2014). It can be supported by Muslim hadith, saying:

“When a person dies, all his/her acts come to an end, but three: recurring (ongoing) charity, or knowledge from which people benefit, or a pious offspring, who prays for him/her”

From the Maqasid Shariah perspective, shariah recognises waqf as deeds that promise continuous reward after death (Raghibi & Oubdi, 2018).

Waqf can be utilized and distributed in broad services and purposes to Muslims and non-Muslim, along with other living creatures (Shaikh et al., 2017). In the history of waqf, the Ottoman empire has implemented waqf as part of its economic policies in various sectors such as job creation, agriculture, education, and public welfare (Raghibi & Oubdi, 2018). Waqf is important for the government in socio-economic development to support basic social needs such as education and health (Sukmana, 2020). It is supported by a study by (Abdullah, 2018) which stated that sustainable economic development and Sustainable Development Goals (SDGs) could be achieved through the waqf instrument as it will provide sufficient financial capacity. Now, the Turkey government has regarded waqf as a vital instrument to support the social sector and it helps in reducing the financial burden on government budgets (Sukmana, 2020).

Cash waqf is a type of waqf innovation that has been introduced since the Ottoman Empire during the 15th century. The research has evidenced that cash waqf has become a tool for capital distribution rather than capital accumulation (Cizakca, 1998), and (Ismail Abdel Mohsin, 2013) defines cash waqf as “the devotion of an amount of money by a founder as the dedication of its usufruct in perpetuity to prescript purposes.” The cash waqf is a unique category of waqf that differs from other types of waqf because its initial capital is entirely or largely made up of cash (Cizakca, 1998). In the concept of cash waqf, the money or cash will be invested, and the proceeds will be utilized to improve the well-being of society (Sakti et al., 2016).

The 77th National Fatwa Council for Islamic Religious Affairs of Malaysia Committee on 10 to 12 April 2007 has decided that waqf in cash is permissible in Islam. Imam Az-Zuhri has ruled that waqf in dinars and dirhams is necessary for preaching, the welfare of the ummah, and the education of Muslims (Majlis Agama Islam Negeri Johor, 2021). From 2016 to 2019, Yayasan Waqf Malaysia (YWM) reported a cash waqf collection of RM263,561, as summarised in Table 2:

**Table 2:** Cash Waqf Certificates Collection by Yayasan Wakaf Malaysia.

<b>Cash Waqf Certificate</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>	<b>2019</b>	<b>Total</b>
	<b>RM</b>	<b>RM</b>	<b>RM</b>	<b>RM</b>	<b>RM</b>
Education	6,350.00	54,501.00	30,270.03	20,910.00	<b>112,031.03</b>
Health	5,330.00	18,770.00	25,090.00	15,030.00	<b>64,220.00</b>
Economic Development	3,380.00	55,870.00	16,110.00	11,950.00	<b>87,310.00</b>
<b>Total</b>	<b>17,076.00</b>	<b>131,158.00</b>	<b>73,488.03</b>	<b>49,909.00</b>	<b>263,561.03</b>

The above table shows that the total cash waqf collection for health purposes is the lowest compared to education and economic development. Thus, it is essential to explore further the public giving behavior in cash waqf for health purposes.

### **Waqf for Public Expenditure**

Waqf institutions can be represented as Islamic wealth management and income distribution. The sound function waqf system will allow stable economic performance with less debt or borrowing and minimum tax requirement. Waqf institution has the capacity and capability to help the poor government overcome its weak tax collection and support the development expenditure. It can serve as a complementary alternative to the government in funding social development projects (Shaikh et al., 2017). Waqf is a successful financing facility to fund different public goods and services without relying on federal government allocation (Ismail Abdel Mohsin, 2013). A study by (Azrai Azaimi Ambros et al., 2018) found that the



implementation of waqf as a financing tool for government expenditure is achievable because it is permissible by shariah, has been a successful practice by past Muslim economies, and was initiated by the federal government.

Utilizing waqf in public expenditure will reduce government spending and maximize its revenue to pay the current federal debt outstanding. According to (Cizakca, 2014), financing government expenditure using waqf can reduce government debt or borrowing and is supported by a study (Ambrose et al., 2015). Similarly, (Sukmana, 2020) also suggested waqf might be a sufficiently important fund for the government as an alternative to taking out a loan. Thus, reducing government expenditure will lead to a smaller fiscal deficit (Cizakca, 2014).

The government borrowing cut will restrain the crowding-out effect, reduce interest rates, and reduce taxes (Cizakca, 2014). There will be a low need for tax revenue and open up the opportunity to lessen the tax burden on individuals and corporate organizations. Reducing costs will cause lower prices and open the way for non-inflationary growth. Non-inflationary growth happens when economic growth is not related to the inflation of prices (Cizakca, 2014).

During the Covid-19 pandemic, the cash waqf can be enhanced to create a larger funding pool to meet the underprivileged and vulnerable groups (Ainol-Basirah & Siti-Nabiha, 2020). In a case study of Kano, Nigeria, the study reveals that waqf institutions play a vital role in reducing the spread of the COVID-19 virus by supplying healthcare equipment and services to society, such as isolation centers and medical transportation services) (Nura Abubakar Gwadabe & Asmak Ab Rahman, 2020). During the COVID-19 pandemic, there is a need to strengthen the cash waqf initiative in the health sector to provide health facilities such as personal protective equipment (PPE), isolation centers, and vaccines funding (Nurjannah & Abdullah, 2020). Besides providing healthcare facilities, the patent of COVID-19 vaccines should be endowed to benefit communities across the countries (Asri et al., 2020).

### **Intention in Cash Waqf Contribution**

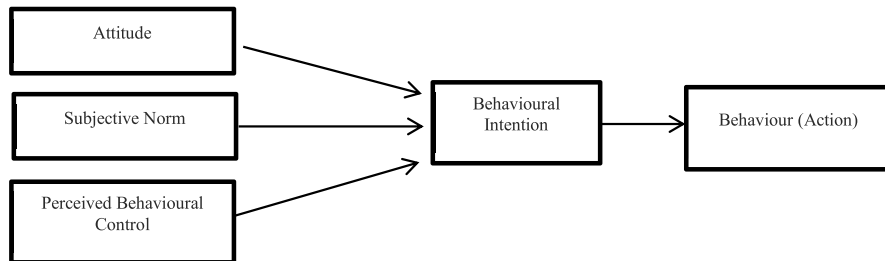
Fishbein & Ajzen (1985) define intention as a subjective probability of carrying out specific behavior. The intention indicates a person's willingness to engage in a particular action, and it is regarded as a precedent of behavior (Ajzen & Fishbein, 1980). In the Islamic perspective, the intention is the foundation of every action as mentioned in the hadith (Al Bukhari and Muslim):

“Verily, actions are by intention.”

In Islam, intention is a key factor in determining an individual's actions, as it transforms acceptable behaviors into acts of worship (Abdul Shukor et al., 2019).

### Theory of Planned Behavior

The theory of Planned Behavior (TPB) is a theory proposed by Ajzen (1985) used to understand and predict an individual's intention to perform the behavior. As stated in the TPB, every action in behavior is preceded by intention. Thus, the TPB theory of intention is parallel with the concept of intention from the Islamic perspective. TPB is a continuation of the Theory of Reasoned Action (TRA) constructed by Fishbein and Ajzen (1975) based on the theoretical framework in Figure 3:



**Figure 3:** Theory of Reasoned Action (TRA) based on the theoretical framework.

Source: Ajzen, 1991.

Osman et al. 2013) has conducted a study regarding cash waqf participation among young intellectuals at the International Islamic University of Malaysia (IIUM) by applying the TPB variables and religiosity as an additional variable. Meanwhile, (Ahmad, 2020; Hasbullah et al., 2016) investigated the factors influencing corporate waqf contribution. among MAIWP staff by applying all three main variables of TPB. Alternatively, Ahmad 2020 increased representativeness among Muslims in Malaysia and included trustworthiness and knowledge as the additional variables in measuring intention toward corporate waqf. In addition to the above, Pitchay et al 2015 have examined the factors that influence the behavioral intention of Muslim employees in cash waqf contribution through salary deduction by applying the Theory of Reasoned Action (TRA).

Most intention and behavior studies included additional predictors to the existing TPB variables to better understand the elements that affect behavior. A study by (Osman et al., 2016) verified the relevancy and acceptance of TPB in the context of cash-waqf-giving behavior and proposed additional variables in TPB, which are trust, religiosity, and perceived service quality.

## **Factors Affecting Intention in Contributing Cash Waqf**

### **Attitude and Intention**

According to Fishbein and Ajzen (1975) and Ajzen (2006), as cited by Osman et al. (2016), attitude toward action refers to an individual's positive or negative feelings toward a specific behavior. Some previous studies have incorporated attitude as one of the factors in influencing behavioral intention, such as Ahmad 2020; Cucinelli et al. (2016); Hasbullah et al., (2016), Nurfadilah and Samidi, (2019), and Pitchay et al., (2015).

Various studies found attitude has a positive relationship with intention (Ahmad, 2020; Cucinelli et al., 2016; Hasbullah et al., 2016; Nurfadilah & Samidi, 2019; Pitchay et al., 2015). However, according to Hindardjo et al. (2020), the attitude has a minimal impact on the intention of zakat behavior because regardless of how they believe, Zakat is still an obligation as a Muslim as outlined in the Five Pillars of Islam.

### **Perceived Behavioral Control and Intention**

According to (Ajzen, 2002), perceived behavioral control refers to the capability of the individual to control their behavior and their likelihood of performing a specific behavior. It reflects the individual's capacity to perform the behavior based on their knowledge, financial resources, and ability to make decisions.

According to Ajzen (1991), as cited by Ahmad (2020), the likelihood of individuals engaging in behavior will be higher if their perceived behavioral control is high. The feeling of control over giving behavior appears to influence the intention to contribute. However, there are inconsistent results on the significant impact of perceived behavioral control on the intention of giving behavior.

Based on a study by (Nik Abdullah & Abd Wahab, 2015), perceived behavioral control is the strongest and the main predictor of the intention to choose Islamic personal financing among UUM staff. Hindardjo et al. (2020) also found that perceived behavioral control is one of the determining factors that affect zakat behavior among the Muslim community in the Purbalingga District.

In contrast, perceived behavioral control does not significantly affect the behavioral intention of corporate waqf contribution (Ahmad, 2020; Hasbullah et al., 2016). (Andam & Osman, 2019) also concluded that perceived behavioral control has an insignificant influence on the intention to zakat contribution. Since Zakat is seen

as a religious duty, it is argued that Muslims are still obliged to perform Zakat regardless of how they perceived difficulty in the behavior.

### **Religiosity and Intention**

According to McDaniel and Burnett (1990), as cited by Osman et al. (2013), religion is defined as a belief in God and a commitment to follow the principles of God. According to Osman et al. (2016), religion motivates individuals participating in cash waqf because they believe in Allah's rewarding blessings. A religious individual will also develop positive attitudes towards cash waqf and believe that it will help the development of ummah (Abdul Shukor et al., 2017).

Some other studies have also applied religiosity as a determinant of waqf and cash waqf contribution, such as Abd Aziz and Noh (2019), Mokhtar (2016), and Sakti et al. (2016). Thus, religious belief will influence individuals in performing good deeds in their lives, including cash waqf contribution.

A study conducted by Mokhtar et al. (2015) found that religiosity is an important factor influencing USM Muslim staff's intention to perform cash waqf. A study by Shukor et al. (2017) also confirmed that religiosity is positively related to individuals' attitudes toward cash waqf. Akhtar et al. (2016) found a strong relationship between customers' intentions to use Islamic banking products and their religious obligations.

However, Sakti et al. (2016), who conducted a study on cash waqf contribution determinants in the Klang Valley, found that religious obligation does not significantly affect cash waqf contribution. Similarly, Nurfadilah and Samidi (2019) found that religious obligation is an insignificant factor in customer intention to choose Murabaha financing because customers are not primarily motivated by religious factors in engaging with Islamic banking products.

### **Trust in Waqf Institution and Intention**

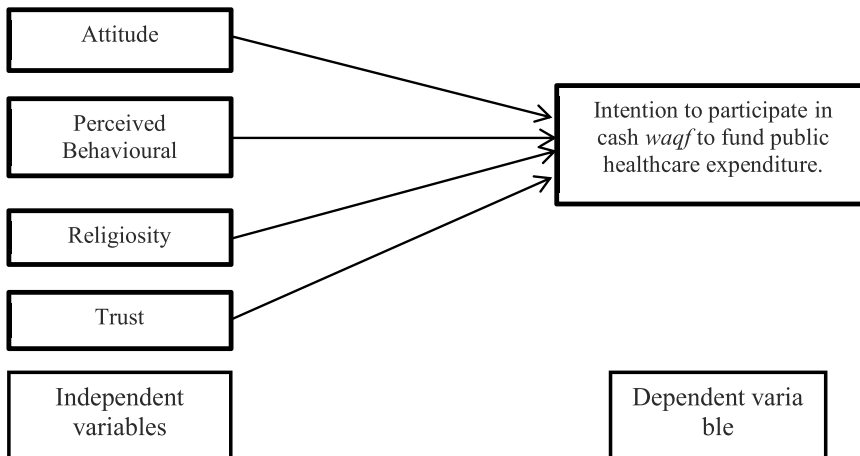
Trust determines the willingness to engage in cash-waqf-giving behavior (Osman et al., 2016). Ahmad (2020) pointed out that trust encourages individuals to make waqf contributions. According to Abdul Shukor et al. (2019), the concept of trust can be defined through the elements of "confidence" and "expectancy." Another study by Shukor et al. (2017) concludes that trust in waqf institutions is reflected by the information provided by the organization and their capability to collect money. By having trust, the individual believes in the information provided by the institution and confidence in the ability of the institution to collect, manage, and distribute cash waqf (Hasan & Siraj, 2017).

A study by Shukor et al. (2017) concluded that trust is positively related to individual attitude toward cash waqf. In contrast, Ahmad (2020) found that trustworthiness does not influence corporate waqf contribution. The difference in public perception of trustworthiness may be derived from different types of waqf. Corporate waqf is still new in the Islamic social finance environment. The public is still not aware of it, thus leading to uncertainty in the capability of waqf institutions in managing corporate waqf.

### Research Methodology

The study is a mixed type of research that combines qualitative and quantitative techniques to draw out the findings. The first phase starts with content analysis to gather information. The second phase of the study uses a quantitative research design to verify factors that influence the public's intentions in carrying out cash waqf contribution as an alternative financing option for public health expenditure.

For this study, the conceptual framework is developed by applying the original Theory of Planned Behavior (TPB) variables developed by Ajzen (1991), namely attitude and perceived behavioral control, along with additional variables of religiosity and trust from the revised TPB constructed by Osman et al. (2016). A study by Osman and Muhammed (2017) also suggested trustworthiness and religiosity as potential factors that could provide a new perception of cash waqf giving behavior. The conceptualized framework of this study is shown in Figure 4.



**Figure 4:** Conceptual Framework.

A survey with structured questions is chosen as the research strategy to achieve the research objective. The survey instrument is adopted and adapted from previous studies (Ahmad, 2020; Osman & Muhammed, 2017; Shukor et al., 2017).

The target population in this study is Muslims in the Klang Valley aged between 30 to 60 years. A study by Noor et al. (2015) found that individuals in the age category of 31 to 40 have a significant impact on donation. This finding is supported by a study by Mohd Arshad (2016), which concluded that charitable giving in Malaysia initially increases and peaks at 40 years before gradually declining over the working period. Therefore, this study focuses on Muslim adults between 30 to 60 years because they are financially stable and interested in charitable giving.

### Results and Discussion

From the respondent demographic profile, 51.7% of respondents were female, and 48.3% were male. A total of 228 respondents (59.2%) were aged between 30 to 40 years, 109 respondents (28.3%) aged between 41 to 50 years, and 48 respondents (12.5%) aged between 51 to 60 years. The marital status revealed that 83.1% were married, 15.1% were single, and 1.8% were of other status. Besides that, 52.7% of respondents lived in Selangor, 26.8% in Wilayah Persekutuan Kuala Lumpur and 20.5% in Wilayah Persekutuan Putrajaya. Based on the working background, 42.9% served in the government sector, 42.3% worked in the private sector, 6.2% were self-employed, and the remaining 4.4% and 4.2% were pensioners and not working. As for the educational background, 53.0% were degree holders, 24.2% were postgraduate holders, 18.7% hold diploma/ certificate, and 4.2% completed secondary level. Subsequently, for monthly income, 31.4% respondents earned in between RM5,001 to RM,7000, 22.6% earned in between RM3,001 to RM5,000, 15.3% earned in between RM7,001 to RM10,000, 13% earned more than RM10,000, 10.9% earned in between RM1,500 to RM3,000, and the least respondents earned below than RM1,500 with 6.8%. The summary of demographic findings is illustrated in Table 3:

**Table 3:** The Demographic Profile of the Respondents (N=385).

			Frequency, <i>n</i>	Percentage, %
Gender	Female		199	51.7
	Male		186	48.3
		Total	385	100.0
Age	30 – 40		228	59.2
	41 – 50		109	28.3
	51 – 60		48	12.5
		Total	385	100.0
Marital status	Married		320	83.1

			Frequency, <i>n</i>	Percentage, %
	Single		58	15.1
	Other		7	1.8
		Total	385	100.0
State residence of	Selangor		203	52.7
	W.P. Kuala Lumpur		103	26.8
	W.P. Putrajaya		79	20.5
		Total	385	100.0
Occupation	Government sector		165	42.9
	Not working		16	4.2
	Pensioner		17	4.4
	Private sector		163	42.3
	Self-employed		24	6.2
		Total	385	100.0
Level of education	Degree		204	53.0
	Diploma/ Certificate		72	18.7
	Postgraduate		93	24.2
	Secondary		16	4.2
		Total	385	100.0
Monthly income	Below RM1,500		26	6.8
	RM1,500 – RM3,000		42	10.9
	RM3,001 – RM5,000		87	22.6
	RM5,001 – RM7,000		121	31.4
	RM7,001 – RM10,000		59	15.3
	More than RM10,000		50	13.0
			Total	385

68.1% of respondents knew about cash waqf, 20.8% did not know about it, and 11.2% were uncertain about cash waqf. More than half of the respondents (64.7%) also have been contributed through cash waqf. In addition, 61.0% of the respondents were aware of the tax deduction allowed on the cash waqf contribution. 85.5% of respondents claimed that the allowable tax deduction motivates them to make cash waqf contributions. Most respondents chose online banking (81.6%) as the preferable method, followed by a cash payment (52.5%). About 22.3% and 21.8% of respondents

were comfortable using a debit card and e-wallet as a payment method. Table 4 summarized the general knowledge on cash waqf:

**Table 4:** Result of General Knowledge on Cash Waqf (N=385).

		Frequency, <i>n</i>	Percentage, %
Do you know about cash <i>waqf</i> ?	Yes	262	68.1
	No	80	20.8
	Maybe	43	11.2
	Total	385	100.0
Have you ever donated through cash <i>waqf</i> ?	Yes	249	64.7
	No	136	35.3
	Total	385	100.0
Do you know that gift of money in the form of <i>waqf</i> to religious authority is entitled to a tax deduction in income tax calculation?	Yes	235	61.0
	No	150	39.0
	Total	385	100.0
Does a tax deduction allowed on cash <i>waqf</i> contribution make you feel motivated to contribute to cash <i>waqf</i> ?	Yes	329	85.5
	No	56	14.5
	Total	385	100.0
Do you agree if cash <i>waqf</i> is used for public health expenditure?	Yes	376	97.7
	No	9	2.3
	Total	385	100.0
What kind of payment method that you prefer?	Online banking	314	81.6
	Cash	202	52.5
	E-wallet	86	22.3
	Debit card	84	21.8
	Prepaid smartcard	43	11.2
	Mobile payment	42	10.9



### Normality Testing

The skewness values for all the variables showed that the distribution is moderately skewed since the values lie between -1.8 and -0.4. The kurtosis values tell the height and sharpness of the central peak, and the value lies between -0.7 until 2.8. According to Brown (2006), the acceptable values of skewness fall between -3 and +3, and kurtosis is appropriate from a range of -10 to +10 in proving normal univariate distribution. Therefore, all the variables are in the acceptable range, which can be concluded that there are normally distributed. The results of the normalcy test are detailed in Table 5:

**Table 5:** Univariate Analysis Result.

Variables	Skewness		Kurtosis	
	Statistics	Std. Error	Statistic	Std. Error
<b>Attitude</b>	-1.443	0.124	1.368	0.248
<b>Perceived behavioral control</b>	-0.413	0.124	-0.797	0.248
<b>Religiosity</b>	-1.884	0.124	2.828	0.248
<b>Trust of waqf institutions</b>	-0.186	0.124	-0.772	0.248
<b>Intention towards participation in cash waqf for public healthcare expenditure</b>	-0.928	0.124	0.370	0.248

### Reliability analysis

Cronbach's Alpha measures the reliability or internal consistency of a set of items or how closely related the items are. It describes the stability of the measuring element and the reliability of the question in the questionnaire. The closer Cronbach's Alpha is near one, the more reliable the internal consistency (Bougie & Sekaran, 2020). A reliability score of 0.70 is accepted as a minimum value (Hair et al., 2016).

Therefore, the reliability results presented in Table 6 are acceptable because all the reliability coefficients are more than 0.70.

**Table 6:** Reliability Analysis.

Variables	N of Items	Cronbach's Alpha
Attitude	5	0.911
Perceived behavioral control	4	0.855
Religiosity	4	0.894
Trust of waqf institutions	4	0.963
Intention towards participation in cash waqf for public healthcare expenditure	4	0.955
Overall	21	0.938

### Correlation Analysis

The degree and direction of the linear relationship between two continuous variables is measured using correlation analysis. The correlation coefficient has values ranging from -1 to +1, and the bigger the absolute value of the correlation coefficient, the stronger the relationship. Correlation analyses were conducted to assess the relationship between the independent variables (IVs) and the dependent variable (DV). Table 7 summarises and presents the data on the correlations between the independent and dependent variables.

**Table 7:** Correlation Analysis.

	A	PBC	R	TWI	I
A	1	.496**	.539**	.373**	.640**
PBC		1	.481**	.416**	.659**
R			1	.317**	.547**
TWI				1	.476**
I					1

A: Attitude; PBC: Perceived behavioral control; R: Religiosity; TWI: Trust of waqf institutions;  
 I: Intention towards participation in cash waqf for public healthcare expenditure  
**\*\*.** Correlation is significant at the 0.01 level (2-tailed).

Table 7 shows the Pearson correlation of the variables, and it found that the independent variables had significant intercorrelations. According to Bougie & Sekaran (2020), the indicator of high correlation is when the value is 0.7 and above. Since the value of correlations in Table 16 is below 0.70, the likelihood of multicollinearity was relatively low. Therefore, all factors are acceptable for further analysis.

### Multiple Regression Analysis

Table 8 shows that the independent variables statistically significantly predict the dependent variable indicated by  $F(4,380) = 143.377$ ,  $p(0.000) < 0.05$ . Therefore, the regression model is a good fit for the data.

**Table 8:** ANOVA.

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Regression</b>	99.161	4	24.790	143.377	0.000
<b>Residual</b>	65.703	380	0.173		
<b>Total</b>	164.865	384			
a. Dependent Variable: Intention towards participation in cash waqf for public healthcare expenditure b. Independent Variable: Attitude, Perceived behavioral control, Religiosity, Trust of waqf institutions					

Table 9 shows that all the independent variables are significant in the model. Therefore, all the variables are the factors that contribute to intention towards participation in cash waqf for public healthcare expenditure.

**Table 9:** Coefficients.

<b>Model</b>	<b>Unstandardized Coefficients</b>		<b>Standardized Coefficients</b>	<b>t</b>	<b>Sig.</b>
	<b>B</b>	<b>Std. Error</b>	<b>Beta</b>		
<b>(Constant)</b>	-0.555	0.263		-2.114	0.035
<b>Attitude</b>	0.451	0.058	0.321	7.804	0.000
<b>Perceived behavioral control</b>	0.309	0.034	0.362	8.971	0.000
<b>Religiosity</b>	0.230	0.062	0.149	3.704	0.000
<b>Trust of waqf institutions</b>	0.128	0.030	0.159	4.343	0.000
Dependent Variable: Intention towards participation in cash waqf for public healthcare expenditure					

The b-coefficient indicates the average increase in intention towards participation in cash waqf for public healthcare expenditure associated with a 1-unit increase in predictor. For one unit increase in attitude will increase their intention by 0.451. One

unit increased in perceived behavioral control will increase their intention by 0.309. One unit increased in religiosity will increase their intention by 0.230 and one unit increase in the trust will increase the intention by 0.128. The general form of the equation to predict intention towards participation in cash waqf for public healthcare expenditure from attitude, perceived behavioral control, religiosity, and trust in waqf institutions is:

$$\text{Intention} = -0.555 + 0.451 (\text{Attitude}) + 0.309 (\text{Perceived Behavioral Control}) + 0.230 (\text{Religiosity}) + 0.128 (\text{Trust in Waqf Institution})$$

Among four independent variables, attitude is identified as the strongest predictor (b-coefficient = 0.451), followed by perceived behavioral control (b-coefficient = 0.309), religiosity (b-coefficient = 0.230), and trust in waqf institution (b-coefficient = 0.128).

## Conclusion

The study shows that the public is aware of cash waqf and agreed to contribute to public health expenditure, especially during this COVID-19 pandemic. Besides, the study proved that the Muslims in Klang Valley has a positive feeling about cash waqf contribution for public health expenditure.

The study also found that the trust in waqf institutions is less significant in influencing intention to make cash waqf contributions to public health expenditure. Thus, it shows that the waqf institutions should improve their corporate governance and service quality services. A study carried out by (Abdul Shukor et al., 2019) indicates that the integrity and reputation of the waqf institution contribute to donors' confidence and trust in the institution. Consequently, the waqf institutions should strengthen their reputation by cultivating the value of openness, honesty, and transparency.

Various potential research opportunities have developed as the project progressed. Thus, the following recommendations are suggested:

- To increase the representativeness of the survey to another region in Malaysia, such as in the northern, south, east coast, and East Malaysia.

- To implement convenient and straightforward approach to increase representatives from the public within the age of 51 to 60 years.
- to conduct a qualitative inquiry with related parties such as Yayasan Waqf Malaysia (YWM), the Ministry of Finance (MOF), and the Ministry of Health (MOH) regarding the potential of cash waqf to reduce public expenses, curb the increase in public borrowing and increase the public health services in Malaysia.
- To explore the fintech and technical improvement opportunities such as blockchain to ensure the effectiveness of waqf management. Implementing blockchain in the waqf system is recommended to tackle the lack of trust and transparency (Muchlis Gazali et al., 2019).
- Explore the opportunities in venturing into innovative partnerships with private sectors and financial institutions in utilising waqf instruments as financing modes for the development of public infrastructures.

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