

## **ASSESSING THE AWARENESS OF WAQF OF THE PEOPLE OF BANGSAMORO IN THE PHILIPPINES**

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### **ABSTRACT**

In the Philippines, particularly in the regional center of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), the institution of waqf has historically been used to establish mosques, Islamic schools, and a few social programs for underprivileged Muslims. Waqf has also been used for religious purposes for the Muslim community. However, the development of the institution of waqf in that region has almost stopped for various reasons. As such, the Muslim community's awareness of this institution, its importance, and the way it operates has been declining. On the other hand, the existing waqf institutions still play a role in raising the awareness of the people. Since the awareness of any institution is the first step to developing it, the purpose of this study is to assess the level of awareness of the Bangsamoro people in the Philippines. The analysis focuses on how people are aware of Waqf's existence, how it operates, and how they might use it in their communities. To meet the objective, the study used primary data collected from 204 respondents using a survey questionnaire. The data has been analyzed by (SPSS) statistical package. The findings of the research show that although the basic knowledge of waqf is average, their knowledge and awareness of some specific current practices of waqf are rather low. Additionally, the findings of the study show that there is no statistically significant difference in awareness and knowledge between men and women. The study may help lay the foundation for the application of waqf for poverty alleviation in the Philippines. This will also help policymakers address the main causes of the lack of awareness in that region.

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**keywords:** Waqf, Philippines, Religious Purposes, Bangsamoro People, Barmm

### **INTRODUCTION**

Simultaneously time, it is indeed essential to know that *waqf* as a tool for poverty alleviation is a hot topic at every International Islamic Finance Conference. Though awareness of waqf is still in its early stages in Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). One of them is to perform *waqf* [endowment]. Aside from the charitable and public benefits of raising public awareness, these religious endowment practices will bring this same man of action closer to Allah, (Abdul Hamid, and Mohammad Tahir, 2014). In a sense, the *waqf* was already managed and formed into one of Islam's socioeconomic institutions that could help with a variety of activities (Al Arif, 2012).

It argues that the socio-economic institutions of *waqf* can assist various activities and address people's issues such as poverty. Moreover, in a way to attract the most people to take part in this charitable practice, its level of awareness should be raised regularly. (Khalid, Syed 2011). The study of Kamarubahrin and Ahmed Ayedh (2018). The analysis is summarized in four main points. Specifically, the history of *waqf*, current legal and administrative practices, and

*waqf* management practices in the countries involved. Is it a critical analysis of the *waqf* experience of a non-Muslim country, the Philippines? *waqf* in the Philippines is governed by the Philippine Corporation Law and the Philippine Civil Code. Aside from that, the *waqf* concept is contained in the Muslim Personal Law Code.

Thus study, these are for the establishment of testamentary *waqf*, also known as *waqf* bill Wasiyya. The Marcos administration intended to codify Islamic personal laws after the country's independence. As the result, even though the committee worked on the *waqf* law for a while, their proposals were not included in the draft bill. On February 4, 1977, the code was ratified, although the chapter on *waqf* legislation was absent.

At present, the *waqf* tradition is being developed and practiced by the Muslim community, demonstrating that, as a major part of the Muslim economy, the *waqf* has benefited the socio-economic development of every Muslim community and serves a religious purpose for each individual to put it another way, (Gamon 2017), The statement about *waqf* property in the Philippines is not controlled or managed by Philippine laws that govern the land and *waqf* property. Thus, the *waqf* indicates that there is still no legislation in the country that governs, controls, or develops *waqf* properties.

As such, among the practices and implementation of the *waqf* in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), the city of Marawi has been home to several mosques and Islamic schools. Thus, *waqf* practiced by the Muslim community in the Philippines is not covered by the government's program. This is due to the Philippine government's failure to support the *waqf* institution, (Alizaman Dumangcag Gamon and Tagaranao 2017,). As a matter of fact, the current practices exist solely to benefit the development of the Muslim community in the Philippines.

Even though it has Muslim communities in the Philippines own property that falls under the criteria of *waqf* practices, this sense can be considered they have made important contributions to the field of Islam in the Philippines. This demonstrates how a person's *waqf* practice can be made more widely known through religious channels.

The most recent In Mindanao, Philippines, the *waqf* was used to establish mosques, Islamic schools, and a few social programs for underprivileged Muslims. This kind of *waqf* fund on development of the Southern Philippines, the regional center of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). In several Muslim cities in Mindanao, Philippines, *waqf* is used for religious purposes. The city of Marawi is home to several madaris and masjids. The Jamiatul Philippine al-Islamiyyah (JPI) was erected by a noble family under the family *waqf*, Maahad Marawi Al-Islami, and was supported by the Islamic Development Bank of the Kingdom of Saudi Arabia; others, such as Madrasah *waqf* Qismul Banaat and Masjid Islamic Centre, were in Marawi City's heart. The properties were constructed by a non-profit leader who is a member of a *waqf* family and is backed by a donation from an Asian country. (Alizaman Dumangcag Gamon and Tagaranao 2017,).

The above-mentioned *waqf* practicing in the Bangsamoro Region, what about the other types of *waqf*? what about, this same *waqf* as an Islamic microfinancing institution can support the poor people as well as initiatives to understand the benefits of *waqf*. And the potential of the people of the Bangsamoro region in the Philippines must be aware of this.

To sum up, in general, the Philippines has three divided islands- Luzon, Visayas, and Mindanao. As is well known, Islam was originally introduced to the Philippines, by Muslim traders who migrated in the thirteenth century. (Montiel, Rodil, and de Guzman 2012). Mindanao is home to a numerous population with diverse ethnic, religious, and linguistic heritage. "The Moro Nation is known as the Bangsamoro," and the Muslim minority within the Philippines is formed by a little piece of Islamic law, Bangsamoro consists of various linguistic groups. Around 20% of Mindanao's population are "Moros or Bangsamoros," a recently born

appellation that has grown more generally known among them. In the Philippines, Muslims are largely concentrated on the Mindanao islands in order to highlight the identity of Muslims in the region, The Iranun, Magindanaon, Maranao, Tao-Sug, Sama, Yakan, JamaMapun, Ka'agan, Kalibugan, Sangil, Molbog, Palawani, and Badjao are among the thirteen Muslim tribes in the country. They are also referred to as the “Bangsamoro people”. (Montiel, Rodil, and de Guzman, 2012).

Nevertheless, there is no study done in terms of assessing the awareness of waqf in the Philippines. In this research, the awarenees of the Bangsamoro people particularly in Bangsamoro Authonomous Region and Muslim Mindanao (BARMM). Thus, the existing *waqf* as a microfinancing institution still plays a role in raising the awareness of the Bangsamoro people. Since the awareness of any institution is the first step to developing it. In some ways, a strong awareness of the *waqf* system's importance in Muslim society is required. As a result, awareness is one of the alternative solutions to its consistent increase in Muslim society particularly in the Bangsamoro Region.

However, there is a paucity of literature that empirically evaluates the awareness of the Bangsamoro people about the *waqf* in the Philippines. The current study aims to close this gap. For this reason, this research aims at assessing the awareness of the Bangsamoro people in Mindanao, the Philippines with regards to *waqf*'s existence, how it operates, and how they might use it in their communities. Nevertheless, research in the area seems to be very limited because its development is still relatively new, particularly in the Philippines. As a result, this recommendation contributes to the government or institutions in terms of *waqf*-related policy strategies and more.

This study will indeed lead to the implementation of Islamic principles, as well as increase public awareness of the existence of the *waqf* institution in Mindanao, Philippines. Therefore, the purpose of this study is to assess the level of awareness of *waqf* in the Bangsamoro people's Philippines.

### **RESEARCH OBJECTIVES:**

Awareness and knowledge are interconnected, and they always play a significant role in assessing people's opinions. Since knowledge gives comprehensive information about particular areas, it is faster for a policymaker to evaluate and make a decision based on that kind of comprehensive information. for example, a Simple understanding regarding waqf mechanisms and some incentives for waqf establishment may exist in the setting of a waqf institution, and this knowledge is necessary to formulate the study's overall objectives.

As a result, the study's main objective is to:

- To assess the level of awareness of Bangsamoro people in the Philippines about waqf
- To assess the level of knowledge of Bangsamoro people in the Philippines about waqf
- To analyze the differences in assessing the awareness of waqf between men and women among the Bangsamoro people in the Philippines.

To summarize, the primary goal is to know the level of awareness of the Bangsamoro people in Mindanao, Philippines. It is fine if people have enough knowledge about the waqf.

### **RESEARCH QUESTIONS:**

- What is the level of awareness of the Bangsamoro people in the Philippines about Waqf?
- What is the level of knowledge of the Bangsamoro people in the Philippines about Waqf?
- Is there a significant difference in assessing the awareness between the men and the women among the Bangsamoro people of the Philippines about waqf?

### **RESEARCH PROBLEM:**

*Waqf* is highly effective in improving the lives of individuals, particularly in the Muslim community. It has been done since the prophet Muhammad's time (peace be upon him). One of the earliest references to *waqf*, for example, occurs when Uthman bin Affan bought water that was being sold for public use. This is similar to what the *waqf* does now. It is seen as a means of advancing the country's socio-economic development. "even throughout the Ottoman empire, cash *waqf* was practiced."

In the Philippines, the *waqf* system remains the most effective mechanism for benefactors to provide [endowments] or earnings from assets exclusively for the benefit of the Bangsamoro people. They consider this sort of *waqf* philanthropic and use it to build mosques, madrasahs, and orphanages.

Several studies have been completed, and it is now widely accepted that *waqf* is a perpetual donation made primarily through land and property. In the Philippines, on the other hand, *waqf* has been unable to develop. The level of awareness and the level of knowledge has a significant link. Much research has revealed that people have a weak understanding of *waqf*. People still have misconceptions regarding *waqf*, which could have a big impact on *waqf* activities. Furthermore, Islam inspires people to support charity in a variety of methods that benefit the needy. Aside from such motive, raising awareness about the *waqf* can be an effective strategy to entice individuals to contribute to its upkeep. In the Philippines, no research has been done on *waqf* awareness.

Several investigations have been out, and it is widely accepted that *waqf* is an everlasting bequest. That might bring solutions and be valuable to the Philippines. The focus of this research is to assess the level of *waqf* awareness and knowledge of the Bangsamoro people in the Philippines.

### **SIGNIFICANCE OF THE STUDY:**

Even though *waqf* and Islamic microfinance institutions have not yet been formed in the Philippines, and despite a lack of experience, particularly in *waqf* institutions, this study can benefit the people of Bangsamoro in the Philippines. They can also assist to raise awareness and knowledge about *waqf* as a tool for poverty alleviation.

As a result, this study is unique in that it will concentrate on the level of *waqf* awareness among the Philippines' Bangsamoro people. Given the global history of *waqf* development, particularly in the Philippines, it is critical to assess the Bangsamoro people's awareness of current practice and knowledge of *waqf*. Furthermore, such an approach will serve to highlight the key challenges associated with the practice in the Philippines, which will benefit regulators when designing remedies based on the study's findings.

## LITERATURE REVIEW

### An overview of waqf

This takes into account the Shariah compliance (shariah perspective) that is being discussed. These are the highlights according to Monzer Kahf's (2004) chapter from book 2- "*ISLAMIC ECONOMICS: THE CHARITABLE SECTOR*".

Chapter seven of his book- Kahf, M. (2014). This section will present the fundamental Shariah ruling on the establishment of the Awqaf. This section discusses the text of the Quran and Sunnah which is closely linked to awqaf.

Whereas the word "waqf" is not described in the Holy Qur'an specifically, what exactly is in Allah's Book? the Quranic terms "sadaqah" and "Infāq" Cover the *awqaf*, in other words. In the Sunnah, however, waqf is referred to as "sadaqah jariyah." Awqaf is a distinct method of distributing charity; it unquestionably falls under the inclusive definitions of sadaqah and Infāq.

*Allah decreed: "O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed." (Al-Haj 17:77) "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it." (Al-Imran 4:92)*

It has its origins in the Islamic religion. However, there is no clarity in the Qur'an command about the *waqf*, the definition of the *waqf* has been based upon several hadiths in Islamic countries.

*The Prophet Muhammad, peace be upon him, famously said: "When a human being dies, all one's deeds immediately stop, except three: Sadaqah Jariyah, [religious] knowledge [one leaves behind] from which others benefit, and a righteous child who prays for one," [Muslim the book of bequests al-kitaab al-wassayah, 14]*

Hence, the *waqf* covered in the Sunnah of the prophet Muhammad (ﷺ) and also the "Sadaqa has been mentioned in the Quran text with several times some 17 times and Infāq some 64 times". Thus *waqf* has been practiced during the time of the Prophet Muhammad (ﷺ) and his companions. There are several examples *waqf* were established by some companions at the time of the prophet Muhammad (ﷺ). According to this hadith, there are "no single able companions who did not make *waqf*." Through making comments on the saying, Ibn Qudamah mentions Jabir bin Abdullah's narrations. (Ibn Qudamah 1994).

Thus, *waqf* was developed before by the time of Prophet Muhamad (ﷺ). That was the very first *waqf* was the Masjid Kaaba, a city has 400 km north of Mecca. That was formed upon the approaching of Prophet Mohamad to the town of Mecca after Allah Subhanahu Wataala (s.w.t) sent him down to maneuver another place in Medina.

Even though it was a well-known *waqf*, the *waqf* of Umar bin Al-Khattab was not the first civil *waqf* established in Madinah. On the prophet's recommendation, a *waqf* for drinking water was established in Madinah. The *waqf* which was used for drinking was made available to all. Before this *waqf* for drinking water was made by Umar ibn Al-Khattab. Also mentioned was, the hadith in which Uthman bin Affan brought the Rumah well and managed to make it free for everyone, as the prophet Muhammad wished to "keep it free for drinkable purposes for all Muslim community." The hadith mentioned above-reported by Tirmidhi and Nasa'i.

*“As a result, many other awqaf, particularly land and trees, were produced by the prophet Muhammad's companions. the hadith reported in the Saheeh Muslim. “*

Throughout Islamic history and wherever Muslims set their feet, the presence of the waqf is significant. (Mujani et al. 2018) A general overview was discussed. This literature, which explains the socio-economic activities with the *waqf* is rapidly and many studies, this same historical record of *waqf* is rich, with important milestones in serving the poor in particular and services for the benefit of the Islamic community in general.

The first *waqf* grew by leaps and bounds in this generation of Muslims, and it is [endowment] became a pillar in the religious, social, cultural, and political realms. The scientific, economic, and political life of Islamic society from to the extent that for every conceivable enterprise of social benefit, there was a *waqf*. (Ali, 2009).

### **Waqf: What Does It Mean?**

The definition of *Waqf* [endowment] in shariah means holding some specific property and keeping safe of it for the development of Muslim people and to use for specific objectives, same as Kahf (2004) defines “A *waqf* is a permanent or temporary ownership of an (asset or usufruct) one which provides relevant products or services for public or private righteousness.”

Thus, the brief definition of the *waqf*, as part of this basic awareness, has created awareness in every single person in the sense that it provides basic, specific information that will be enough for everyone. This same meaning is defined in a variety by the fuqaha to represent the constraints and categorization of their respective schools of fiqh. Kahf (2004) emphasizes fuqaha's term indifference definitions of *waqf*.

To sum up, The Maliki school of fiqh holds that the founder retains ownership of the *waqf*, defining "habs" as a binding grant of the benefit or usufruct of an asset while the founder retains ownership. The Hanbali and Shafi'i, who argue against Abu Hanifah's view that the founder has the right to retract her/his *waqf*, add "with the termination of the founder's disposition authority" to the description of a phase. To present Abu Hanifa's point of view, Ibn 'Abidin prefers to define *waqf* as "holding the asset and preventing others from disposing of it while it remains owned by the founder."

Al-Sawi, a Maliki, may have provided the most comprehensive definition because it includes usufruct, revenues, or output, as well as perpetual and temporary *waqf*. "Habs is assigning the usufruct (benefit) of the property or its revenue to a deserving objective for the period determined by the founder".

*“These are the most important characteristics of waqf that related to its objective- the idea of birr- [literally doing charity out of goodness along with the meaning of doing good- kind- benevolent things to others].”*

*“This implies that a waqf for bad or immoral objective- [e.g., to spend on drinking parties, to teach magic, to spread pornographic literature] this is not recognized.”*

### **Waqf Is a Religious Belief**

*Waqf* is an essential topic. In Islam, natural endowment entails holding assets. It has also been successful in serving the underprivileged by increasing societal welfare. *waqf* makes significant contributions in the areas of public utilities, education, health, and research (Khan & Jareen,

2015). For example, is Educational *waqf*, is assigned to research activities. It also makes a significant contribution to healthcare.

Another, in the *waqf* sector, which includes organizations, *waqf* has been widely used to acquire land for religious and charitable purposes. Sadaqah Jaria (running charity) is another name for it. It ensures benefits through its voluntary operations in the areas supported.

However, in today's world, *waqf* is commonly known as a type of endowment that is important in Muslim and other countries. A *waqf*, in its various definitions, is indeed a prospective asset being used to earn revenue in an efficient runway. *waqf* has been regarded and implemented in the Islamic concept as a prospective and perpetual charitable causes way of measuring that has a huge impact and bigger effect on people, institutions, and society by generating regular income in the long run. *waqf* [endowment], for example, has been used effectively in educational institutions that have existed in society for a long time (Muhsin, 2009). Throughout Islamic history, *waqf* has held great significance in the process of institutional reforms. (Rana et al. 2020),

### **Waqf-based Microfinance's Economic Influences**

Rana *et al.*, (2020) presented a model of the Role of *waqf* in Economic Development, they claim that the Role of *waqf* in Economic Development consists of such opportunity components as this risky economic scenario has the potential to be drastically altered and developed. Through the establishment of a *waqf* and its proper administration. Furthermore, these aspects are impacted by – Reducing government expenditure, Enhancing Economic Progress, eradicating poverty, Restoring distribution of income, and Preventing deficit financing.

When applied in combination with microfinance services, *waqf* also could help poor people become business owners by providing funding and organizing training and capacity-building schemes. All of these selfless acts performed for the benefit of humanity are regarded as *waqf*, which aids in the abolition of poverty in the community (Obaidullah & Khan, 2008).

### **Awareness of the importance of waqf**

Kotler (2003), defines awareness as the first stage that must be established for business organizations to achieve their goals- a lack of it has resulted in differing opinions on the products and services offered by the organization consumers must go through the process of knowledge, persuasion, decision, and confirmation before they are ready to adapt to a product or service. In simple terms, strategic awareness is the combination of decision-making and self-awareness. Amankwa (2015) defines awareness and training programs as having to be designed with the organization's mission in mind.

Finally taking into consideration that this awareness will cover- how much information would have to be provided, to provide knowledge and potential to the awareness of the Bangsamoro people in the Mindanao, Philippines, as well as updated information and practice about *waqf* as a tool for poverty alleviation. There seems to be a gap in the works of literature done in the Philippines since it does not address the public's awareness.

The study has been done before awareness of the said practice of *waqf* can be raised- across [promotions] and [willingness ] (Nour Aldeen, Ratih, and Sari Pertiwi 2021) This same *waqf* institution can conduct [promotions] as well as initiatives to understand the benefits of *waqf*. And the potential of the people of the Bangsamoro region in the Philippines must be aware of this. Thus, according to Norazlina and Abdul Rahim (2011) and Wan Ariffin MohdSyahiran and Hasan (2008), these campaigns and [promotional] offers must be organized not just in the region but also in some other countries. This level of *waqf* awareness can always be raised, increasing earnings for *waqf* development in the Bangsamoro Region.

The concept of *waqf* highlights, both ideas and the purpose of the *waqf* that covers the history of the literature about *waqf* and finally taking with considerations that this awareness will cover- how much information would have to be provided, to provide knowledge and potential to the awareness of the Bangsamoro people in the Mindanao, Philippines, as well as updated information and practice about *waqf* awareness. Therefore, the purpose of this study is to assess the awareness of the *waqf* and how it operates in the Bangsamoro community in the center of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), Philippines.

### **Research Methodology**

To meet the objectives of this research, this study used primary data collected using a survey questionnaire. The questions included in the survey are close-ended. The target audience of this survey is the Bangsamoro people in the Philippines. The survey's purpose is to test the awareness of *waqf* the level of participants of the people of Bangsamoro in the Philippines.

There is a way to mitigate this. A questionnaire was developed and translated into Filipino, the national language of the Philippines, so that the respondents could easily understand and respond to the questions. An online and offline survey will be distributed. The snowball sampling method and the convenience sampling method will be used for online surveys. The snowball sampling method is used when the first participants complete the survey and pass it to another friend, who then refers other people or family members, and the process continues. Convenience sampling is the method of selecting individuals from a population-based on their ease of access. For instance, fellow workers, and classmates. (Reserved, Url, and Uri 2020) .

The offline survey will be distributed using an accidental sampling method. Respondents in this sampling are chosen by chance. Such that you meet someone by chance who meets the requirements for completing the survey, and that person becomes a participant by completing the survey. The survey data will be analyzed using descriptive data (qualitative analysis). The sample size is 204 participants.

## RESULTS AND DISCUSSIONS

### Profile Respondents

**Table 1. Statistics**

		Gender	Age	Marital_Status	Family_Size	Level_Education
N	Valid	204	204	204	204	204
	Missing	0	0	0	0	0

**Source:** Author's own.

To sum up, the respondents in this study are the Bangsamoro people, the center of the Bangsamoro Region in Muslim Mindanao (BARMM), with a total of 204 agreed responses. The profiles of respondents by sex, age, marital status, family size, educational qualification, year of schooling. The information below shows the average of the respondent.

**Table 2: Gender**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	122	59.8	59.8	59.8
	female	82	40.2	40.2	100.0
	Total	204	100.0	100.0	

**Source:** Author's own.

Males respondents outperform females with a 59.8 percent to 40.2 indicating that male participants outnumber females.

**Table 3: Age**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-29	80	39.2	39.2	39.2
	30-44	75	36.8	36.8	76.0
	60-64	44	21.6	21.6	97.5
	60-64	4	2.0	2.0	99.5
	65- above	1	.5	.5	100.0
	Total	204	100.0	100.0	

**Source:** Author's own.

Thus, the average age difference between each respondent's age group of 15–29 is 39.2 percent, whereas 60–64 is a low average.

**Table 4: Marital status**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single	68	33.3	33.3	33.3
	Married	123	60.3	60.3	93.6
	Widowed	7	3.4	3.4	97.1
	Divorced	3	1.5	1.5	98.5
	Single Parent	3	1.5	1.5	100.0
	Total	204	100.0	100.0	

**Source:** Author's own.

The respondents have reached the high percentile in marital status; those who have an average of 60.3 percent are married.

**Table 5: Family size**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	below 5	77	37.7	37.7	37.7
	5-7	87	42.6	42.6	80.4
	8-10	35	17.2	17.2	97.5
	above-10	5	2.5	2.5	100.0
	Total	204	100.0	100.0	

**Source:** Author's own. Whereas all the above results show that Bangsamoro people calculated family sizes to be almost closer to the average percent, and the high average is 42.6 percent, which means 5 and 7, the large number of family members.

**Table 6: Level of education**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Informal education (□ Home □ NGOs □ Local Community)	4	2.0	2.0	2.0
	Islamic Madrasa	103	50.5	50.5	52.5
	Primary school	24	11.8	11.8	64.2
	Secondary school	73	35.8	35.8	100.0
	Total	204	100.0	100.0	

**Source:** Author's own

To emphasize, the respondent percent with 50.3 is in the field of Islamic education, indicating that respondents' interest is higher than in secular schooling, which has a low percent.

In this section, the respondents indicate how agreeable they are with the following statements on a scale. *1-Strongly Disagree, 2-Disagree, 3-Neutral, 4-Agree, and 5-Strongly Agree.*

**Table 7: Q.1 I am aware of the existence of the institution waqf**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	3.4	3.6	3.6
	Disagree	26	12.7	13.2	16.8
	Neutral	79	38.7	40.1	56.9
	Agree	24	11.8	12.2	69.0
	Strongly agree	61	29.9	31.0	100.0
	Total	197	96.6	100.0	
Missing	System	7	3.4		
	Total	204	100.0		

**Source:** Author's own

**Table 8: Q.2 I don't know the purpose of waqf in Islam**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	26	12.7	13.3	13.3
	Disagree	33	16.2	16.8	30.1
	Neutral	83	40.7	42.3	72.4
	Agree	33	16.2	16.8	89.3
	Strongly agree	21	10.3	10.7	100.0
	Total	196	96.1	100.0	
Missing	System	8	3.9		
	Total	204	100.0		

**Source:** Author's own

**Table 9: Q.3 I know waqf is mainly used for graveyard, mosque, and madrasah**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	10	4.9	5.1	5.1
	Disagree	11	5.4	5.6	10.7
	Neutral	80	39.2	40.8	51.5
	Agree	34	16.7	17.3	68.9
	Strongly agree	61	29.9	31.1	100.0
	Total	196	96.1	100.0	
	Missing	System	8	3.9	
Total		204	100.0		

Source: Author's own

**Table 10: Q. 4 I know the role of waqf in poverty alleviation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	4.4	4.6	4.6
	Disagree	15	7.4	7.6	12.2
	Neutral	78	38.2	39.6	51.8
	Agree	38	18.6	19.3	71.1
	Strongly agree	57	27.9	28.9	100.0
	Total	197	96.6	100.0	
Missing	System	7	3.4		
Total		204	100.0		

Source: Author's own

**Table 11: Q.5 I need more explanation about the function of waqf**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	3.4	3.5	3.5
	Disagree	7	3.4	3.5	7.0
	Neutral	62	30.4	31.2	38.2
	Agree	50	24.5	25.1	63.3

	Strongly agree	73	35.8	36.7	100.0
	Total	199	97.5	100.0	
Missing	System	5	2.5		
	Total	204	100.0		

**Source:** Author's own

In sections responses to survey results about waqf awareness from table 7 and table 11, respondents have a total number of 199 since it has 5 missing systems. If we look at the responses of awareness of the people the tables show. This shows the majority of respondents that although their basic knowledge of *waqf* is average, their knowledge and awareness of some specific current practices in *waqf* are rather low. The Bangsamoro people still have no idea and do not fully comprehend the concept of *waqf* because of the still-new stages in the region. This could be due to the fact that not all Bangsamoro people understand the concept of *waqf* and that the only *waqf* in this region is for Islamic schools and mosques, which is limited.

**Table 12: Descriptive**

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
<b>Q1;</b> I am aware of the existence of the institution waqf	male	118	3.4915	1.18931	.10948	3.2747	3.7084	1.00	5.00
	female	79	3.6076	1.12566	.12665	3.3555	3.8597	1.00	5.00
	Total	197	3.5381	1.16269	.08284	3.3747	3.7014	1.00	5.00
<b>Q2;</b> I don't know the purpose of waqf in Islam	male	116	3.0690	1.06913	.09927	2.8723	3.2656	1.00	5.00
	female	80	2.7750	1.22190	.13661	2.5031	3.0469	1.00	5.00
	Total	196	2.9490	1.14015	.08144	2.7884	3.1096	1.00	5.00
<b>Q3;</b> I know waqf is mainly used for graveyard, mosque, and madrasah	male	116	3.6293	1.13083	.10500	3.4213	3.8373	1.00	5.00
	female	80	3.6500	1.13740	.12716	3.3969	3.9031	1.00	5.00
	Total	196	3.6378	1.13065	.08076	3.4785	3.7970	1.00	5.00
<b>Q4;</b> I know the role of waqf in poverty alleviation	male	117	3.5641	1.14006	.10540	3.3553	3.7729	1.00	5.00
	female	80	3.6625	1.09016	.12188	3.4199	3.9051	1.00	5.00
	Total	197	3.6041	1.11830	.07968	3.4469	3.7612	1.00	5.00
<b>Q5;</b> I need more explanation about the function of	male	119	3.7311	1.05523	.09673	3.5395	3.9227	1.00	5.00
	female	80	4.1000	1.03850	.11611	3.8689	4.3311	1.00	5.00
	Total	199	3.8794	1.06151	.07525	3.7310	4.0278	1.00	5.00

waqf						
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**Source:** Author's own

Table 12 shows that although the average respondent is male.

**Table 14. One -Way ANOVA**

		Sum of Squares	df	Mean Square	F	Sig.
<b>Q1;</b> I am aware of the existence of the institution of waqf	Between Groups	.637	1	.637	.470	.494
	Within Groups	264.327	195	1.356		
	Total	264.964	196			
<b>Q2;</b> I don't know the purpose of waqf in Islam	Between Groups	4.092	1	4.092	3.183	.076
	Within Groups	249.398	194	1.286		
	Total	253.490	195			
<b>Q3;</b> I know waqf is mainly used for graveyards, mosques, and madrasah	Between Groups	.020	1	.020	.016	.900
	Within Groups	249.260	194	1.285		
	Total	249.281	195			
<b>Q4;</b> I know the role of waqf in poverty alleviation	Between Groups	.460	1	.460	.367	.546
	Within Groups	244.657	195	1.255		
	Total	245.117	196			
<b>Q5;</b> I need more explanation about the function of the waqf	Between Groups	6.511	1	6.511	5.922	.016
	Within Groups	216.595	197	1.099		
	Total	223.106	198			

**Source:** Author's own

This section will cover the results of a simple data analysis. While this is a specific study, the awareness of the Bangsamoro people concerning waqf, the result analysis will cover all aspects of descriptive, ANOVA, and correlation results.

The respondents- How should the preceding be explained? Respondent results: the specific results do not appear in the specific calculations, but they do show how to analyze the results. There is also a specific understanding of the typical output of the particular group and how to interpret what is going on. However, as a result, there is no statistically significant difference between the outcomes.

## CONCLUSION AND RECOMMENDATIONS

A greater willingness among the Bangsamoro people provides an excellent opportunity for waqf institutions to grow. In future developments by investigating Muslim awareness,

perception, and willingness in the Bangsamoro Autonomous Region of Muslim Mindanao (BARMM), awareness-raising is a process that seeks to educate the Bangsamoro people about waqf, which most of them are only vaguely aware of. The current study fills an important research gap, enriching the literature on waqf, particularly the existing *waqf*. Furthermore, This study may aid the *waqf* in Bangsamoro Region Agency in developing appropriate socialization strategies to build and develop the *waqf*.

The potential for waqf in the Philippines is enormous. There are several limitations to this study. First, only a small amount of data is used in this study. of respondent information, Future research could broaden the sample area's scope. As well as the number of respondents and contrast waqf awareness, perception, and willingness to use it. The scope of this paper is limited to the More research can be done from the perspective of the Muslim community as a donor/waqf. We will look deeper into the perspectives of waqf service users [small business owners] to gain a better understanding of the mechanisms. As well as the advantages of the Muslim community.

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