

**THE ACCEPTANCE OF WAQF INSTITUTIONS ESTABLISHMENT
IN UUM**

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**MASTER IN ISLAMIC FINANCE AND BANKING
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**THE ACCEPTANCE OF WAQF INSTITUTIONS ESTABLISHMENT
IN UUM**

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Othman Yeop Abdullah Graduate School of Business
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ABSTRACT

This research explores the factors that influence the acceptance of waqf institutions establishment in Universiti Utara Malaysia. Considering the importance of cash waqf in developing waqf institutions and enhances the social economic of ummah. Cash waqf is a trust fund established with money to support services for mankind's benefits in the name of Allah. The objective of this paper is to explore the acceptance towards waqf Institution establishment in UUM. The methodology of this research is a quantitative research towards 379 respondents among Muslim students in UUM. All the data are analysed using software of Statistical Package for Social Science (SPSS) version 20.0 by conducting statistical method namely, Independent Samples T-test, Analysis of Variance (ANOVA), Pearson Corellation and Multiple Linear Regression analysis to achieve the objectives of this research. A conceptual framework is built based on Theory Planned Behaviour (TPB) and Technology Acceptance Model (TAM).

Keywords: Theory Planned Behaviour (TPB), Technology Acceptance Model (TAM), cash waqf.

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In the name of Allah, The Most Gracious, The Most Merciful

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LIST OF ABBREVIATIONS

ANOVA	Analysis of Variance
DKG	Dewan Kuliah Gugusan
DPP	Dewan Penginapan Pelajar
SPSS	Statistical Package For Sosial Science
TAM	Technology Acceptance Model
TRA	Theory of Reasoned Action
TPB	Theory Planned Behaviour
UUM	Universiti Utara Malaysia

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This study explores the factors that influencing the acceptance of *Waqf* Institutions establishment in Universiti Utara Malaysia located at Sintok, Kedah. This chapter present background of the study, problem statement, research hypothesis, research questions, research objectives and significance of the study.

1.2 Overview of *Waqf*

The word *waqf* is derived from the Arabic root verb “*waqafa*”, which etymologically means ‘causing a thing to stop and standstill’. In the other hand, it also takes the meaning of ‘detention’, ‘holding’ or keeping. In the Islamic Law, the word is used in the sense of holding certain assets or belongings whilst preserving it for the confined benefit or certain patronage, forbidding any use or disposition of it outside its specific objective. According to Toraman et al. (2004) stated that *waqf* applies to non-perishable property,

means that the benefit of which can be extracted without consuming the property itself.

In the Quran, there is no direct command about *waqf*. However, according to Yaacob et al. (2013), majority of the Muslim scholars' opinion based on general and specific evidence in *waqf* is lawful and recommended. Muslim jurisprudence thought its legitimacy from some Al-Quran and Hadith which clarifications indicate *waqf*. For instance about general evidence, they consider it as an act of charity which is greatly encouraged by both Al-Quran and Hadith. As stated from the Al-Quran:

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ نُنْفِقُوا مِمَّا نَحِبُّونَ ۗ وَمَا نُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ

(Translated Surah Al-Imran : 92)

From the Hadith , The Prophet says:

“Abu Hurayrah (r.a) reported that Prophet Muhammad (PBUH) said: On one's death, one's work is cut off except for three things: an ongoing charity, a beneficial learning or a goodly son praying for him”.

(Hadith narrated by Sahih
Muslim)

In this respect, *waqf* is considered as an ongoing charity and also supported views by evidence special to *waqf*. Narrated by Ibn Umar as saying:

“Umar acquired an exceptional piece of land in Khaiber where he came to see the prophet Muhammad (PBUH) and consulted him in connection therewith”. The Prophet Muhammad (PBUH) suggested and said: “ if you will, you can withhold it corpus so that it cannot be sold, granted or bequeathed. The proceeds can be distributed to the poor, the kinsmen, the captives in the way of God, the guests and the wayfarers”.

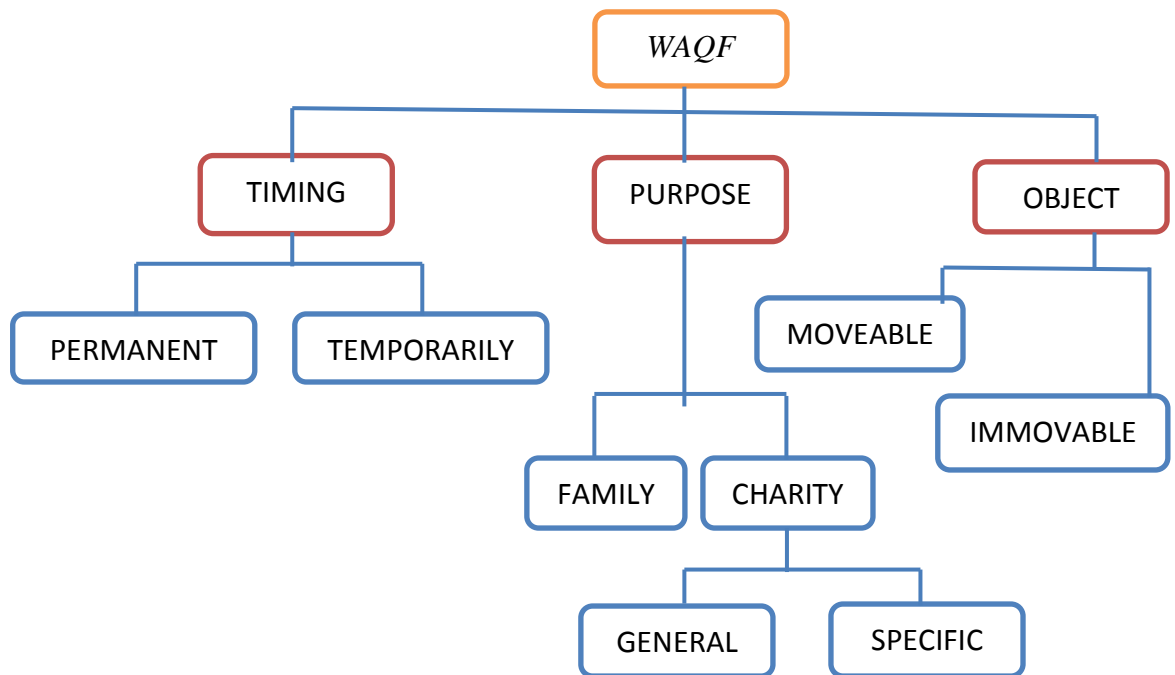
Hence, Umar accordingly dedicated the property and the income to the poor and relatives and on freeing the slaves and on the services rendered to travellers and on hospitality. The administrator shall have the authority to take some of the income and the rest of it for feeding others not accumulating riches thereby (Adam and Lahsasna, 2013).

In Islam, land was the first *waqf* of *waqf* properties. The mosque of Quba’ in Medina, was the first mosque in Islamic history that was *waqf* oriented, which exists until today. Others using *waqf* land include the Al-Azhar University in Egypt, the university of Cordova Spain and the Al-Noori Hospital in Damascus (Ahmad Zaki et al., 2008). In Malaysia, Johor Corporation has played a significant role in practising *waqf* for the development of the ummah. The establishment of Kumpulan *Waqf* An Nur Bhd with management support by KPJ Healthcare Bhd. to manage a chain of *waqf* An Nur Clinics and Malaysian *waqf* practised by Johor corporation (Hashim, 2009).

Instead of *waqf* land, the potential *waqf* is a cash *waqf*. Since the time of Prophet Muhammad (PBUH) this cash *waqf* has developed considerably. Based on Mannan (2008) stated that the cash *waqf* has become progressively well known due to its flexibility, this allows the distribution of the *waqf*'s potential advantage to the poor anywhere. Historically, during the time of Prophet Muhammad (PBUH), the cash *waqf* is already started and Prophet's Companion was reputed to have used *waqf* to donate their farmland for development purposes. The revenue from the land would be solely used for the sake of the development of society. Beside that, cash *waqf* is targeted to become an effective alternative for the poverty alleviation programs especially for Muslim. These programs need a huge amount of funds which cannot provided by the government. In the Islamic socio economy concept the source of social funds, called cash *waqf*, is economically and politically free of charge.

According to Jalil and Ramli (2008), *waqf* generally can be classified into several categories on the basis of three diverse aspects that is, timing, purpose and the object of *waqf*.

Figure 1.1 : The Categories of *Waqf* in Islamic Jurisprudence



According to Monzer Kahf (1998), from a shariah point of view, *waqf* may be defined as holding an asset (*maal*) and preventing its consumption for the purpose of repeatedly extracting its usufruct for the benefit of an objective representing righteousness or philanthropy. In addition, *waqf* asset can also be immovable or moveable, for example cash *waqf*.

Cash *waqf* can only be distributed and allocated for anything that is not against the shariah law. This form of *waqf* provides opportunities for facilitating its participation in social development (Tanim Laila, Undated).

- a) Mass Participation: An opportunity for participation of Muslim society such as in the case of real property *waqf*.
- b) Rightful Utilization: Cash *waqf* scheme that can gather the scattered endowments to create a common fund to maximize its utilization.
- c) Social and Economic Development: a scheme that can enhance the government's national development plan for poverty eradication and social services through co-ordination.

According to Tahir (2011), there are some benefits of cash *waqf*. They are :

- i. Currency is the medium for exchange of goods as the benefits or replacement of coins.
- ii. Currency is replaceable with similar (eg: it is a mal mithli)
- iii. Cash *waqf* enables everyone to donate as *waqf*, whereby the poor and needy can benefit from the abundance or resources.
- iv. Cash *waqf* is capable of creating more economic stimulus and it can be a welfare fund used to sponsor many educational, social and health projects.

1.3 Background of the study

Universiti Utara Malaysia is located in Sintok, Kedah. The university was established with the specific mission of providing a leadership role for management education in the country. Thus, the university is also known as a management university.

Universiti Utara Malaysia also provide the accommodation for all the students. This residential hall also called Dewan Penginapan Pelajar (DPP). There are 14 DPP at UUM consists of Yayasan Al-Bukhary, Bank Muamalat, MISC, Telekom, Bank Simpanan Nasional (BSN), Sime Darby, Petronas, EON, Tradewinds, Proton, Malaysia Airline System, Bank Rakyat, SME Bank and Maybank.

As the increasing number of student enrollment, the study attempted to establish a new student accommodation with lower fees using the fund from the *waqf* Institution establishment at UUM. Consequently, this pool of fund from the *waqf* Institution establishment can be used in the form of scholarships, loans and assistance to the needy student of UUM.

Table below shows the number of current students in 2014.

Students	Total
Undergraduates	24, 388
Postgraduates	6112
Grand Total	30, 500

Figure 1.2

The Grand total of UUM Students

Sources : Corporate Planning Unit, UUM (August, 2014)

According to the data taken from Department of Corporate Planning Unit, UUM (August, 2014), the total of UUM students is 30,500. The breakdown of students number at UUM is as follows : Undergraduates students are 24,388 whilst postgraduate students are 6112 in August 2014 (UUM Statistics, 2014). The grand total of UUM students are 30, 500.

Therefore, the idea of this study to have *waqf* funds Institutions for the students that contributed by the UUM staffs itself. This *waqf* fund purposely design to help the students in reducing their payment of the accommodation fees by developing the new residential hall which also call Dewan Penginapan Pelajar (DPP) at UUM.

The accommodation fees payable by each student is RM375 for every semester. Given the fact, every students need to pay RM750 a year. By using

this fund, UUM will be able to help their own students to ease the burden of the students with discounted fees. According to Mardziah (2014) in her research entitled ‘The Acceptance of Online *waqf* in Islamic Banking Institutions’ explained that the majority of the employees of UUM COB are willing to contribute *waqf* through online system. In addition, a lot of activities can be conducted not only in assisting the students but also to development of the university.

1.4 Problem Statement

This study is to identify the acceptance of the *Waqf* Funds Establishment among UUM students. This study wants to explore the factors that influence the acceptance of the *Waqf* Funds Establishment among UUM students.

Generally, cash *waqf* fund has a huge potential and role in assisting a higher education institution in terms of helping the student financially as well as to the institutions itself.

Importantly, this study is aimed at identifying the acceptance of *waqf* Institutions Establishment in UUM. As mentioned in the hadith of Rasulullah

PBUH that “every action of a man will determine by intention”. For the purpose, the theory Planned Behaviour (TPB) and Technology Acceptance Model (TAM) is used to identify factors influencing the acceptance of *Waqf* Institutions Establishment in UUM.

1.5 Research Questions

The research question to be addressed are as follows :

- i. What are the differences between selected demographic factors (gender, age, race, education level) toward the acceptance of *waqf* Institutions establishment?
- ii. What is the relationship between attitudes, subjective norm, perceived behavioural control, religiosity and amount of information toward the acceptance of *waqf* insitutions establishment?
- iii. What are the factors that influence the acceptance of *waqf* institutions establishment?

1.6 Research Objectives

There are several questions areas led to the development of the following specific research objectives:

- i. To identify the differences between selected demographic factors (gender, age, education level) toward the acceptance of *waqf* Institutions establishment?
- ii. To determine the relationship between attitudes, subjective norm, perceived behavioural control, religiosity and amount of information toward the acceptance of *waqf* Institutions establishment?
- iii. To examine the factors that influences the acceptance of *waqf* Institutions establishment?

1.7 Significance of the study

- i. This research can improve the knowledge and provide better understanding among readers as student and administration of UUM. At the end of this study, the finding will shows which are the factors most influencing the acceptance of *waqf* Institution establishment.

- ii. The result from this study also important for academician. The academician implement Theory Planned Behaviour (TPB) introduced by Fishbein and Ajzen (1975) in order to determine the relationship between the attitudes and subjective norms. For this study, the academician is able to examine the effects between two factors namely attitude and subjective norms with other determinants factors such as religiosity, perceived behavioural control and amount of information towards the the acceptance of *waqf* Institution establishment.
- iii. Hopefully, the knowledge and findings of this research would be useful as source information for the future research regarding the issues.
- iv. In term of the beneficial of the students, they also can use the facilities that provided by UUM with lower fees and with this pool of fund can be used in the form of scholarship, loans and assistance to the needy students.

1.8 Definition of Key Terms

In this study, there are several key terms which are needed to be defined.

These include:

Establishment of *Waqf* Institutions

According to Cizakca (1998), muslims needed an institution that would enable them to perform all three of these good deeds. This institution was the *waqf* which can, indeed, assure ongoing, recurring charity for many years, even centuries, after the death of the founder.

Attitude

Attitude is individual feeling to perform their particular action whether positive or negative (Fishbein and Ajzen, 1975). It shows the individual feeling and evaluation in making decisions.

Subjective Norm

Subjective norm refers to the individual's view regarding probability of the potential referent group or individuals to engage or not in a behaviour. Almost every day of one's individual will be influenced by opinions, deeds and advices of other peoples (Fishbein & Ajzen, 1975).

Perceived Behavioral Control

Based on Ajzen (1991) defined that perceived behavioural control is the perception of ease or difficulty to engage the specific behaviour.

Religiosity

Refers to Muslim who practices their beliefs and affecting their activities in daily life. (Amin et al.,2011).

Theory Planned Behaviour (TPB)

Theory Planned Behavior (TPB) is the reflect of people's perception of how easy or difficult it is to conduct the behaviour of interest (Ajzen, 1991).

Technology Acceptance Model (TAM)

TAM is introduced by Fred Davis (1985), specific to information systems and technology usage and valid in predicting the individual acceptance of various corporate Information Technology (IT) system (Mathieson, Peacock and Chin,2001).

Demographic

Demographic factors which are investigate the background of the respondent. Literatures suggest socio demographic variable are important factors influencing donors behaviour (Sargeant, 1999; Schegelmish, 1988).

1.9 Scope and Limitation of The Study

This section discussed about the scope and limitation in this study. It is as follows :

1.9.1 Scope of Study

Scope of this study is to investigate the determinants that influence the acceptance of *waqf* institutions establishment among UUM students in Universiti Utara Malaysia, Sintok, Kedah. Model theoretical framework used in this study is based on Theory Planned Behaviour (TPB) and Technology Acceptance Model (TAM). Due to lack of time and cost, this study was conducted among UUM students only.

1.9.2 Limitation of Study

This study has several limitations. Firstly, this research has limited resources because most of the studies related to the topic of *waqf* do not cover the area of cash *waqf* participation. The unavailability of accurate data and the limited amount of research on this topic also contributed to the inadequate information on the sector. Therefore, the researcher experienced some difficulties to find the references to complete this study.

Secondly, the researcher also faced difficulties during data collection process because lack of cooperation and commitment from respondents to answer the questionnaire. The progress of gathering data was quite time consuming since the questionnaire distributed to them might not be able to answer. When some of the respondents reluctant to give cooperation to the researcher, it contributes to insufficient of responses. In the future, there is a need to conduct a comparative study with other academic institutions in order to get more accurate and more generalize results. Thirdly, the current study has geographically limitation in which it does not include all UUM students samples at UUM.

1.10 Organizational of The Study

This research is divided into five chapters. First chapter elaborates the research background, problem statement, research questions, research objectives, significance of the study, definition of the key terms and scope and limitations of the study and the organization of the remaining chapters.

The second chapter focuses on the literature reviews of which information gathered from previous and current researches that are related to this study. In addition, hypothesis development and underpinning theory that supported by other authors or experts also are discussed. This chapter, strengthens the objectives of this research and provide the importance of the subjects.

The third chapter explains in detail research method implemented by researcher. This chapter includes explanations on data collection method and methodology employed in this study which includes research design, the population and sample of the study. Finally, statistical analysis used to analyse the data collection from the survey will be explained.

The fourth chapter focuses on the research outcomes or results of the study. Analysis has been performed on the data collected from respondents. This research was conducted using the quantitative method. In addition, this chapter also provide hypothesis testing such as Independent Sample T-Test, ANOVA, Pearson Correlation and Multiple Linear Regression analysis technique using SPSS software.

The final chapter of this study provides further discussion on the findings from the results of the data analysis in previous chapters. Limitations and suggestions on improvements for future research also provided.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, literature review started with the reviews of the theoretical underpinning. The basis of this study is TPB (Theory Planned Behaviour) and Technology Acceptance Model (TAM). Apart from that, independent variable will be discussed such as attitude, subjective norms, perceived behavioural control, religiosity and amount of information. Several literatures which is relate to the topic of research will be analysed in order to determine the relationship between independent and dependent variables.

This chapter is divided into four sections. Section one discusses theoretical underpinning of the study which is Theory Planned Behavior (TPB) and Technology Acceptance Model (TAM). The following section discusses *waqf* studies. Finally, last section is a review of factors influence which is attitude, subjective norms, perceived behavioural control, religiosity and amount of information. This chapter will provide supported evidence from previous literatures.

2.2 Theoretical Underpinning of Study

2.2.1 Theory of Planned Behaviour (TPB)

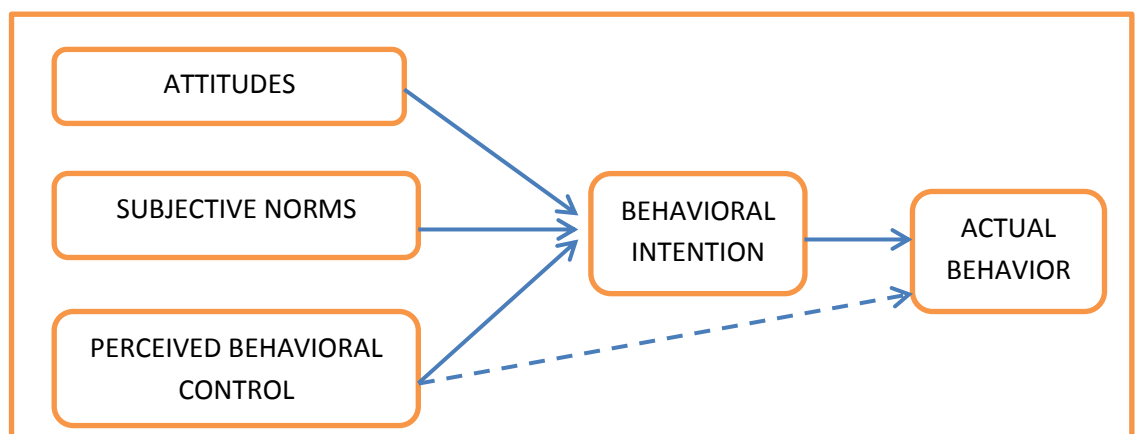
The theoretical model used in this research is based on Theory of Planned Behaviour (TPB) (Ajzen, 1991). The TPB (Ajzen, 1991) is an extension of the theory of reasoned action (TRA) and was established to answer the limitation in the TRA (Fishbein and Ajzen, 1975; Ajzen and Fishbein, 1980). Perceived behavioural control is assessed by asking people how much of their control while performing a particular behaviour. Including the perceived behaviour control variable does lead to significant improvements for behaviours perceived to be low in control. Besides, it reflects people's perception of how easy or difficult it is to conduct the behaviour of interest (Ajzen, 1991). All of these theories explain human behaviour toward a specific action under different circumstances. Based on the TPB, an individual's behaviour are determined by their intention and perception of control, where as their intentions are influenced by attitudes toward behaviour, subjective norm and perceived behavioural control.

Figure 2.1 below is the model of TPB which illustrates the three variable which is attitude, subjective norm and perceived behavioural control predict the intention to perform behaviour. The TPB seek to explain why people

execute particular actions. This is because they form an intention to carry out the action. Intentions are influenced by either the person is in favour of doing it (attitude), how much the person feels social pressure to do it (subjective norm) or how the person feels in control of the action in question (perceived behavioural control). In summary, the more favourable the attitude and subjective norm and the greater the perceived behaviour control, the stronger the person's intention to perform the behaviour in question. Finally, given a sufficient degree of actual control over the behaviour, people are expected to carry out their intentions when the opportunities arise. The intention is, thus, assumed to be the immediate antecedent of behaviour. However, because much behaviour poses difficulties of execution that may limit volitional control, it is used to consider perceived behavioural control in addition to intention. The element of perceived behavioural control is what TRA was lacking and caused limitation within TRA (Alam & Sayuti, 2011).

Figure 2.1

Theory Planned Behaviour (TPB), Model by Ajzen (1991)



2.2.2 Technology Acceptance Model (TAM)

The researcher also used the Technology Acceptance Model (TAM) as the underlying theory in this study. TAM is introduced by Fred Davis (1985). TAM was adapted from Theory of Reasoned Action (TRA) which is the general theory of human behaviour (Ajzen and Fishbein, 1980; Fishbein and Ajzen, 1975). TAM is specific to information system and technology usage and valid in predicting the individual acceptance of various corporate Information Technology (IT) systems (Mathieson, Peacock and Chin, 2001).

2.3 Waqf Studies

The study of *waqf* was done by several researcher in recently time. According to Kahf (1999), *waqf* means forbidding movement or exchange of something and must have perpetuity. However, cash *waqf* is a special endowment which is differed from ordinary *waqf* which its original capital, '*asl-al-mal*' consisted of cash (Cizacka, 2013). Based on Khaf and Mahamood (2011), *waqf* is consists of *waqf* of books, agriculture machinery, and cattle, shares, stocks and cash money.

According to Mohammad and Mar-Iman (2006) in their study clarified that the obstacles of the current concept of *waqf* to the development of *waqf* properties. The author used the content of analysis in providing arguments and assertions relating to *waqf* and tried to review the concept of *waqf* perpetuity and inalienability and suggested to change the perpetuity of the physical object with dedication by assigning a value to the dedication which is then safeguarding and invested. Even though the study has advantages in the topic studied but they did not highlight of online *waqf*. Besides, the study was not performing a questionnaire survey which may be telling us that a research gap does exist between the former study and the current study.

Next, Dona (2007) examined the execution of cash *waqf* on the board of Islamic financial institutions. The study identified cash *waqf* as the new potential Islamic financial engineering product. The author view that the cash *waqf* involvement, fiqh opinions, cash *waqf* application in Indonesia and also relating to the application of cash *waqf* at mosques. This study also disputed that cash *waqf* invited positive perceptions among economist and argued that cash *waqf* was considered as the alternative to move from the over dependence on the state government. However, the study did not incorporate the findings from empirical data by which the current study is interest to tackle such limitation. Similarly, the study was only about the general issues relating to the execution of cash *waqf*.

Saduman and Aysun (2009) exposes views on pertaining to the socio-economic role of *waqf* in the Muslim Ottoman Cities. The approach used by Saduman and Aysun (2009) was similar used by Donna (2007), M. Sadeq (2002) and Kahf (1999). The imaret and other religious institutions together with the *waqf* system had important role in social and economic development of the Muslim Ottoman Cities in Ottoman Empire. In this paper shows that it is not only the religious and official face of *waqf* system but also the face of administration of local government in the settlements policies and their reflections to the cities in Turkey was investigated (Saduman and Aysun, 2009). The outcomes of the study are consistent with M.Sadeq (2002) who had used content and analytical analysis in addressing the findings of his study. Besides, there is no questionnaire survey was conducted by the author that was limit clarifications for data analysis.

Referring to Antonio (2002), anybody can contribute in form cash *waqf* as long as they have cash in hand because cash *waqf* is viewed as easy and flexible. This is supported by Cizacka (2013) that cash *waqf* has been proven successfully during Ottoman Caliphate era. In addition, cash *waqf* is offered in various kinds of activities such as education and justice maintenance of *waqf* buildings and mosques. In response to this, the implementation of cash *waqf* in Malaysia has been given permission by Majlis Fatwa Kebangsaan. Hence,

among a famous and advance state which practised cash *waqf* is the Selangor Darul Ehsan.

Based on Murat Cizacka (1998) explains that historical evidence indicates that the real existing potential lies in the cash *waqf*. Islamic historically, the *waqf* system has provided all the essential services as no cost to the state and a successful modernization of the system implies all the associated benefits including downsizing the state sector and a significant cut in government expenditure and and a reduction or elimination of *riba*.

According to Monzer Kahf (1998), forming and developing a third sector distinct from profit-motivated private sector and the authority-based public sector is the importance of *waqf* or socioeconomic development. Thus, changing this third sector with the responsibility of performing a group of tasks whose nature will make them better achieved. This third sector which can be categorized as education, health, social and environmental welfare. In addition, it can provide defense service and public utilities in many examples.

Chowdhury et. al (2011) clarify that cash *waqf* would also help to reform the present institutional setup and their networking relationship throughout the country in order to increase their performance in the direction of the efficient

and need based dynamic management of the *waqf* affairs and systems which total policy dimensions at micro and macro. In addition, it mixed with the varied objectives of innovations and development in the *waqf* management systems fulfilling with the Shariah rules.

In addition, according to Aziz et. al (2013) in their articles entitled ‘Cash *Waqf* Models For Financing in Education’ discussed the main objectives of this paper is to examine and differentiate various cash *waqf* models as proposed by many Muslim scholars. The general finding of this article shows that there is possible structure for *waqf* instrument that can be implemented in the future for the financing of education. It is expected that with a proper mechanism of *waqf* financing provided by specific Islamic financial institution, it is able to benefit many parties in getting financing facilities as well as for investment purposes that may attain the both objectives of this world and the Hereafter.

According to Aziz et. Al (2014) examined that the relationship between level of income and contribution procedure of cash *waqf* fund in Islamic *waqf* bank as well as the appointment of an agent in collecting *waqf* fund in islamic *waqf* bank. This article shows that managing cash *waqf* in terms of contribution

procedure and appointment of agent is a key to facilitate proper Islamic banking system particularly in the area of Islamic *waqf* bank.

In addition, Muhammad Ridhwan Ab. Aziz et.al. (2013) explain about the *waqf* bank models that can be applied for Islamic *waqf* bank and also conclude that there is possible structure for *waqf* bank model and instrument that can be implemented in the future for the financing in education. Based on a survey conducted by Muhammad Ridhwan Ab. Aziz et.al. (2013), it shows that 78 respondents out of 125 of total respondents were strongly agreed with the establishment of Islamic *waqf* bank as an alternative for education loan.

Furthermore, Ismail, Muda and Hanafiah (2014) clarify about the manifestation of both *waqf* system and competitive *waqf* products in the Islamic non-banking financial communities. It is the most effective instruments for promoting and enhancing the economic, educational, religious and social developments of the Muslim communities whilst sustaining their faith and spiritual strength to face the current challenged. The authors also explain the concept, role and prospect of cash *waqf* pertaining to the contemporary law and our country's economic scenario. Besides, it is also the aim of the paper to discuss the development of cash endowment based on the country's current and long term strategic plans. In short, the study offers

specialized and rich knowledge of cash *waqf* development in Malaysia which could help to accelerate and transform the Muslim' mind into having an optimistic and positive perception towards the role of *waqf* as a mechanism to dynamically generate income widely increase the *waqf* profits and confidently ensure equitable distribution of the wealth among the Muslim communities.

2.4 Reviews on Factors Influence the Acceptance of *Waqf* Institutions Establishment

The factors which influence the acceptance of *waqf* institutions establishment are attitude, subjective norms, perceived behavioural control, religiosity and amount of information. The details of each variables will be explained in this part. These external variables will be examined to determine the relationship with dependent variables. This part combines all the research conducted by previous researches.

2.4.1 Demographic Factors

Demographic factors is considered essential in determining the factor of people giving a cash *waqf*. Among demographic variable that going to be study is a gender, age, ethnicity, highest education level and year of study. Literatures suggest that the “socio demographic variables” are important

factors influencing donors' behaviour "(Sargeant, 1999; Schegelmish, 1999)". There has been important academic research on the significance of personal characteristic as elements of donating. In the literature, The influence of age, gender, education and income on individual charitable giving has been particularly examined (Shalley & Polonsky, 2002; Sargeant 1999; Chua and Wong, 1999). Some academics evaluates Socio demographic donor characteristic as ineffective (e.g Newman, 1996; Schlegemilch, 1988) Haibeah (1998).

For example, based on the empirical studies conducted in Germany and USA, an analysis have been done. This studies argued that the tendency to donate increases with age and education, also stated that woman tend to give more often than men and amount donated are positively related to income. The positive relationship between age, education, income and the tendency to contribute. According to Shelly and Polonsky (2002) pointed out that some research in the giving literature has suggested demographic factors might actually serve as appropriate bases of segmentation.

In addition, Marshall (1995) shows that socio-demographic characteristic as the key elements of understanding food consumers' behaviour. Meanwhile, other demographic variable such as marital status, education and income also

influence the consumers' involvement with the purchasing activity (Slama and Tashchian, 1985).

Moreover, Joyce K.H. Nga et al., (2010), have use demographic factors to examine the level of financial awareness among young generations. The results show that consumer behaviour is influenced by demographic factors. Furthermore, other variables such as socioeconomic and cultural backgrounds also show positive relationship with the perception risks and youth generation. Generally, most of the research use demographic factor to investigate customer's background because different demographic background is influence the customer selection.

2.4.2 Attitude

Attitude is establishing relationship between belief and behaviour (Taib et al., 2008). From the study, Fishbein and Ajzen (1975) have defined attitude is the individual's behaviour towards bad or good actions. He also states that individuals' feeling such as positive or negative will affect individual in performing a particular behaviour. Moreover, from Theory Planned Behaviour (TPB), the finding shows that attitude has significant relationship with the individual behaviour.

There are study which focus on Theory Planned Behaviour (TPB) which is done by Osman (2014) found that this study confirms the appropriateness of TPB in understanding the cash *waqf* participation among intellectuals. Evidently, attitude is significantly associated with cash *waqf* participation. This result is consistent with the previous studies (for example, Lada et al., 2008; Amin & Chong, 2011).

In addition, Ajzen (1991), attitude is defined as the psychological tendency that is expressed from favourable or unfavourable evaluation on a particular entity. In general, the more favourable a person's attitude towards behaviour, the more likely it is likely the person will want to engage in the behaviour. Numerous studies have documented the significant relationship between attitude and intention (Shih Fang, 2004; Lada et al., 2008; Amin & Chong, 2011).

Last but not least, other studies in Malaysia, Alam et al. (2011) also found that attitude has positively influenced on pirated software purchasing behaviour among Malaysian students.

2.4.3 Subjective Norms

In this study, social influence is a subjective norm. Original construct of Theory Planned Behaviour (TPB). TPB is a subjective norm which affects the individual behaviour and social environment (Fishbein and Ajzen, 1975).

Ajzen (1991) defines subjective norm as the perceives social pressure whether to perform the behaviour. It refers to an individual's perception of relevant opinions from others on whether to perform a particular behaviour. Previous studies such as Shih Fang (2004), Lada et al. (2008) and Amin and Chong (2011) have supported the significance effect of subjective norms on behavioural intention. Explained in more detail, Lada et al. (2008) examine the effect of subjective norm and behavioural intention. This study demonstrates that "environment" can be of major factor explaining why consumer performs some behaviors. It is expected that subjective norms has an effect on the acceptance of *waqf* Institutions establishment.

According to Venkatesh & Davish (2000), subjective norms is believed to influence intention to use because people can select to perform or not behaviour, even if that is encouraging or the consequences.

2.4.4 Perceived Behavioural Control

According to Ajzen (1991), perceived behavioural control is people's perception of the ease or difficulty of performing the behaviour of interest. Basically, the more favourable the attitude and subjective norm with respect to a behaviour, and the greater the perceived behavioural control, the stronger should be an individual's intention to perform the behaviour. The significant relationship between perceived behavioural control and intention has been found in earlier works (Notani, 1998; Gumussoy and Calisir, 2009; Alleyne and Broome, 2011). For example, Gumussoy and Calisir (2009) discover the significant effect of perceived behavioural control on e-reverse auction use. It is expected to generalize the significant effect of perceived control to the acceptance of *waqf* Institutions establishment.

2.4.5 Religiosity

In this study, the researcher determines level of religiosity able to be one of the predictor to the intention of Muslim donor/ waqif to participate in cash *waqf* giving scheme. To illustrate, muslims with higher level of religiosity is believes would be more religious and their intention to participate in cash *waqf* scheme is stronger than others. The effect of religiosity on behavioural intention has been scanty in the context of cash *waqf*. According to McDaniel

and Burnett (1990) define that the religion is a belief in God accompanied by a commitment to follow the principles or guideline believed to be set forth by God.

In this study, perceived religiosity refers to the level to which a person believes that participating in cash *waqf* would be of religion influence, as it is strongly encouraged in the religion of islam in order to rich the mardhatillah. According to Ong and Moschis (2006) and Mokhlis (2006) have documented the importance of religiosity in determining one's consumer behaviour.

Research examining the role of religion in determining attitudes suggests that religious orientation and the level of commitment values or practiced cannot be ignored as a potentially salient factor in social related behaviour. Fern (1963) contended that an acceptable definition of religion refers to “set of behaviour or meaning which are connected to the action of a religious person. Individual characterized as religious are not only those who hold particular religious beliefs but also practice them in day to day life (Morgan and Lawton, 1996). For instance, religious people pray, attend place worship, in some cases fast engage in social beneficial action (for example charity and volunteer work) as directed by their religion.

According to Pargament et al., (1990) , religiosity has a potential that effects cash giving, which is can be defines as the intrinsic motivation to the waqif. Islamic view sees religion as faith “iman”, action “amal”, and worship “ibadah” triple mandate. In addition, Koenig et al., (2000) defines religiosity is an organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/ reality) and (b) to foster understanding of one’s relations and responsibility to others in living together in community.

2.4.6 Amount of Information

Some of the Muslim is not really aware of the *waqf* system and its functions in this country. As reported by Siswantoro and Dewi (2002), the ineffective of cash *waqf* fund raising in Indonesia is because lack of the *waqf* literacy among people. Majority of Indonesian public still assume that *waqf* is only limited in the form of fixed asset such as land and building.

Same goes to Malaysia where this is supported by Laldin (2005) and Asyraf (2011) mentioned the understanding of *waqf* among Malaysian people is too narrow. Their understanding is only limited for donation for the purpose of building mosque and sites for graveyard. In addition, the donors are not aware

of diversifying their contribution under *waqf* are wider compared to zakah and sadaqah.

2.5 Conclusion

In conclusion, this chapter discuss on factors influence the acceptance of *waqf* institutions establishment such as attitude, subjective norms, perceived behavioural control, religiosity and amount of information. Next chapter will be discuss about methodology that explain details about the data collection for this research.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter present generally about the whole of the progress that involved in the research. The methodology in this research is discussed. Research framework, hypothesis, research design, data collection method are explained in detail. This research applies quantitative research by using statistical method (SPSS software).

These sections describe the selection of respondents, developments of the questionnaire, materials for the research and the survey procedure that has been done. Next, the following section briefly explains the adoption of correlation analysis and regression analysis to test the research hypothesis for each variable such as attitude, subjective norms, perceived behavioural control, religiosity and amount of information. In conclusion, this chapter provides information in term of process and techniques applied during conducting the research.

3.2 Research Design

In this section, the strategy on the information and data gathering process are discussed. The development of the instrument and distributions questionnaire to the respondent will be analysed to produce the finding. The study uses cross sectional survey design and applying quantitative research which collect numerical data analyse by using statistical method (SPSS software). This research design is important to identify the feedback from the respondent by answering the questionnaire which relating to the dependent and independent variables. The result from this survey is useful to measure the relationship between variables.

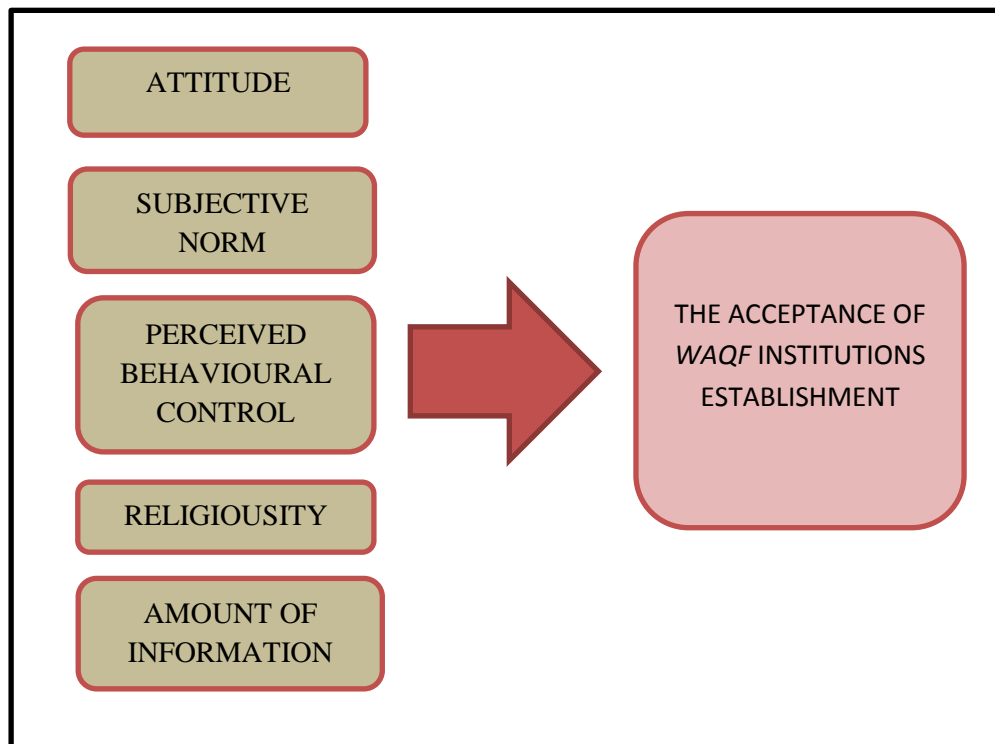
3.3 Theoretical Framework

In this study, thereotical framework guides research, determining which variables should be measured. It is a set of theoretical assumptions that explained the relationships among set of phenomena. This study will undertake the main variables which are the acceptance of waqf institutions establishment and the determinant factors which is known as independent variable.

The factors focus on the variables which are attitude, subjective norms, perceived behavioural control, religiosity and amount of information. Based on approach from literature review, the diagram for the theoretical framework can be illustrated as follows:

Figure 3.1:

Theoretical Framework for determinants towards the Acceptance of *Waqf* Institutions Establishment.



3.4 Research Hypothesis

According to Sekaran & Bougie, (2003), a hypothesis can be defined as a tentative, yet testable, statement, which forecasts what you expect to discover in your empirical data. Along this line, hypothesis can be defined as a logically conjured relationship between two or more variables expressed in the form of testable statement.

Hypothesis for this research is divided into two different hypothesis which are null hypothesis and alternative hypothesis. The null hypothesis, represented H_0 , is usually the hypothesis that sample observations result purely from chance. Meanwhile, the alternative hypothesis, denoted by H_a , is the hypothesis that sample observations are influenced by some non-random cause. In this study, there are three general hypothesis were built related to the objective of the study. The hypothesis in the study are:

Hypothesis 1

The first objective in this study is to identify the differences between selected demographic factors and the acceptance of *waqf* institutions establishment

Accordingly, the following hypothesis is proposed to answer the first objective as follows:

H₀1 : There will be no difference between selected demographic factors and the acceptance of *waqf* institutions establishment.

H_a1 : There will be significant difference between selected demographic factors and the acceptance of *waqf* institutions establishment.

Hypothesis 2

The second objective is to determine the relationship between attitudes, subjective norms, perceived behavioural control and religiosity towards the acceptance of *waqf* institutions establishment. Accordingly, the following hypothesis is proposed to answer the second objective as follows:

H₀2 : There is no significant relationship between attitudes, subjective norms, perceived behavioural control and religiosity towards the acceptance of *waqf* institutions establishment.

H_{a2} : There is a significant relationship between attitudes, subjective norms, perceived behavioural control and religiosity towards the acceptance of *waqf* institutions establishment.

Hypothesis 3

The third objective is to examine the factors that influence the acceptance of *waqf* institutions establishment. Accordingly, the following hypothesis is proposed to answer the third objective as follows:

H₀₃ : The five determinant factors will not significantly explain the variance in the acceptance of *waqf* institutions establishment.

H_{a3} : The five determinant factors will significantly explain the variance in the acceptance of *waqf* institutions establishment.

3.5 Population and Sample of the Study

The research methodology used by the researchers is quantitative method. The method used throughout the research is through the questionnaires since the use of questionnaires allow us to get information in the most accurate manner. Questionnaire forms have been printed and distributed directly to each of the targeted respondents which are living in Universiti Utara Malaysia, Sintok, Kedah amounting of 379 respondents.

The population in this study is the students of Universiti Utara Malaysia consists of undergraduates and postgraduates. There are several reasons this sample had been chosen. Firstly, to discover the acceptance of having *waqf* institutions establishment in UUM among UUM students. Secondly, this sample had been chosen because the students have the right to enjoy the development at UUM. In addition, from the data given by the UUM Corporate Planning Unit, UUM has about 30,500 students which consists of 24,388 undergraduates and 6,122 postgraduates students.

Consequently, the respondents were from different demographic such as the level of education and generally well educated. Furthermore, most of the students are muslims.

Hence, the sample were selected based on the following criteria to meet the objective of this research which is:

- i. Respondents must be a Muslim
- ii. Respondents must be students at Universiti Utara Malaysia

In addition, Malhotra (2004) explains that a sampling size refers to the numbers of elements that included in the study. Large sample size gives more reliable results than smaller samples. Meaning that choosing the right sample size is definitely crucial because a reliable and valid sample enable a researcher to analyse the results from the sample under investigation.

Table 3.1
Sample size for a Given Population Size

N (Population Size)	S (Sample Size)	N (Population Size)	S (Sample Size)
9000	368	40000	380
10000	370	50000	381
15000	375	75000	382
20000	377	100000	383
30000	379	1000000	384

Source: Krejcie and Morgan (1970) as quoted in Sekaran (2003)

According to table 3.1 shows that summary generalized scientific guideline for sample size decisions, therefore the sample size of this study is 379 based on a given population. Based on sekaran (2003) stated that the sample sizes larger than 30 and less than 500 are appropriate for most research is the rules of thumb for determining sample size.

Furthermore, this study has chosen Two Stage Cluster Sampling. This sampling technique could reduce the appearance of bias in the distribution of questionnaires as well as in decision making. Firstly, the population of UUM students has been divided into two clusters which are undergraduates and postgraduates. Secondly, after the total of UUM students for each cluster had been identified, the samples in the clusters would be chosen randomly, so that all the students in the clusters would be included in the sample. Then, the questionnaire were distributed based on the proportion of the sample as described in the table 3.2.

Table 3.2

The List of Students Division in the Clusters

Staffs Division	Number of Students	Proportion	Disproportion (sample size = 379)
Undergraduates	24,388	80 %	303
Postgraduates	6112	20 %	76
TOTAL	30,500	100 %	379

Source : Corporate Planning Unit, UUM (2014)

Due to the existence of some constraints such as limitation of time, data availability or the willingness of respondents to participate in this study, therefore, the researcher was encouraged to use convenience sampling in these units in collecting data.

The research methodology used by the researchers is quantitative method. The method used throughout the research is through the questionnaires since the use of questionnaires allow us to get information in the most accurate manner. Questionnaire forms have been printed and distributed directly to each of the targeted respondents which are living in Universiti Utara Malaysia, Sintok, Kedah amounting of 379 respondents.

3.6 Questionnaire Design

The questionnaire is the methods using in collecting the data. It is appropriate because the respondents will have the opportunity and free to answer all the questions without any enforcement.

According to Sekaran (2003), questionnaires are an efficient data collection mechanism when the researcher knows exactly what is required and how to measure the variable of interest. In addition, questionnaires is a famous way of obtaining and collecting data because the data is fairly easily and the responses are easily coded by the researcher.

The researcher had used a self-administered questionnaire. This questionnaire is appropriate to be used for this study due to the following: 1) It is a relatively cheaper method that can enhance the response rate (Sekaran, 2003); 2) There is no sensitive question involved in the study; 3) The questions are pretty straightforward and easy to understand; 4) The scale used is easy to understand and manage; 5) Brief and clear written instructions were given.

The questionnaires were distributed to respondents who are the students of Universiti Utara Malaysia and were written in dual-languages which is English

and translated into Malay language. In this case, the questionnaire is consists of 24 questions divided into three sections which are section A, B and C.

In section A, the questions are about the respondent's profile such as gender, age groups, educational level, and year of study. The purpose of this question is to reveal the correlation of the demography towards the intention of contribution of wakaf among UUM's staffs.

The section B, test the respondent's acceptance. The likert scale is used in this section. The questions are measured using a five-point Likert- interval scaled. The scale used are range between 1 to 5 where 1 indicated as "strongly disagree", 2 indicated as " disagree", 3 indicated as "uncertain", 4 indicated as " agree" and 5 indicated as " strongly agree". Then, this section will divide into six segments as follow:

- a) Demography
- b) Attitudes
- c) Subjective Norms
- d) Perceived Behavioural Control
- e) Religiosity
- f) Amount of information

Lastly, in section C, the researcher provides a space for respondent to leave their comment, suggestions, or opinions towards the acceptance of *waqf* institutions establishment among students. These can be used to understand the user behaviour and their acceptance towards Cash *Waqf*.

3.7 Measurement and validity of variables

In this study, the dependent variable is the acceptance of *waqf* institutions establishment. Meanwhile, the independent variables are attitudes, subjective norms, perceived behavioural control, religiosity and amount of information. Meanwhile, the questionnaire items were extracted from selected studies. Questionnaire items were adapted from prior studies, which are described as follows : attitude (Ramayah et al. 2009; Gopi & Ramayah, 2007), subjective norm (Ramayah et al. 2009; Gopi & Ramayah, 2007), perceived behavioural control (Shih & Fang, 2004) and amount of information (Amin et al, 2014) . The dimensions for religiosity however are self-created. In this questionnaire, the respondents were required to rate using on a 5-point Likert Scale, ranging from '1' representing 'strongly disagree' to '5' representing 'strongly agree'.

Dependent Variables : The Acceptance Of *Waqf* Institutions Establishment

The construct of selection to choose operationalized on a five-point likert scale format, ranging from '1' "strongly disagree" to '5' "strongly agree" with five self rating items.

Independent Variables : Attitude

Attitude is an individual feeling to perform their particular action whether positive or negative (Fishbein and Ajzen, 1975) it shows individual feeling and evaluation in making their decisions. The first dimensions have five items and was adopted from Ramayah et al. (2009) and Gopi and Ramayah (2007). The construct of selection to choose operationalized on a five-point likert scale format, ranging from '1' "strongly disagree" to '5' "strongly agree" with five self rating items.

Independent Variables : Subjective Norms

The term subjective norm is referring to the main factors which is normative pressure that applies in this study. Individual makes their selection based on other people's experience, suggestion towards the Islamic products (Fishbein

and Ajzen, 1975). Second dimension has five items and was adopted from Ramayah et al. (2009) and Gopi and Ramayah (2007). The construct of selection to choose operationalized on a five-point likert scale format, ranging from '1' "strongly disagree" to '5' "strongly agree" with five self rating items.

Independent Variables : Perceived Behavioural Control

According to Ajzen (1991), perceived behavioural control is people's perception of the ease or difficulty of performing the behaviour of interest. This dimension has 4 items and was adopted from Shih and Fang (2004). The construct of selection to choose operationalized on a five-point likert scale format, ranging from '1' "strongly disagree" to '5' "strongly agree" with five self rating items.

Independent Variables : Religiosity

Religious obligation is individual selection of their activities which does not contradicted with the shariah. This will affect customer's decision to select the Islamic banking products (Sulaiman, 2003). Third dimension has six items and was adopted from Alam et al., (2011) and Lada (2009). The construct of selection to choose operationalized on a five-point likert scale format, ranging from '1' "strongly disagree" to '5' "strongly agree" with five self rating items.

Independent Variables : Amount of Information

This dimension has 4 items and was adopted from Amin et al. (2014). The construct of selection to choose operationalized on a five-point likert scale format, ranging from ‘1’ “strongly disagree” to ‘5’ “strongly agree” with five self rating items.

Table 3.3

The Measurement of variables

Measurement	Questionnaire		Sources
	Number of Questions	Total of items	
Independent Variables			
Attitude	1 to 5	5 items	Ramayah et al. (2009) and Gopi and Ramayah (2007)
Subjective Norm	6 to 8	3 items	Ramayah et al. (2009) and Gopi and Ramayah (2007)
Perceived Bahavioral Control	9 to 12	4 items	Shih and Fang (2004)
Religiousity	13 to 15	3 items	Self-created
Amount of Information	16 to 19	4 Items	Amin et al. (2014)
Dependent Variable			
Acceptance of <i>Waqf</i> Institutions Establishment	20 to 24	5 items	Ramayah et al. (2009) and Gopi and Ramayah (2007)

3.8 Data Collection Method

All the self-administrated questionnaires can be distributed and they are very effective. The respondents can answer the questionnaire when they are convenient and can check the record if necessary. In this study, the data were gathered just once perhaps over a period of three weeks in order to answer a research question. Such studies are called one-shoot or cross-sectional studies. The process of data collection was conducted almost a month began from Jun until July 2014. The researcher distributed the questionnaire to the respondents at U-Assist which is One Stop Centre, library, residential hall and class during office hour starting 9.00 am until 4.00 pm.

The survey was used to collect the primary information regarding the intention to contribute to cash *waqf*. The survey was conducted among the UUM studentss. According to the sample size, the study is expected to get 379 of the responses.

Next, at the onset of the data collection process, the researcher went to the class by class at each of departments to get a permission to distributed the questionnaires among the students. Some participants did not have time to complete the questionnaire during working hours. Due to time constraint, the

respondents were allowed to bring the questionnaire back home and returned it to the researcher on the next day. As a result, the researcher can get high participation from the respondents as respondents are convenience when answering the questionnaire.

The questionnaire was divided into three parts which are Section A, Section B and Section C. The questionnaire consists of 24 questions. In section A, the questionnaire consist of the respondent's background. Meanwhile, questionnaire in the section B is about the acceptance of *waqf* institutions establishment and lastly, section C is consists of the suggestion or comment towards the acceptance of *waqf* institutions establishment. Table 3.4 shows the items construct which involved in this study.

Table 3.4**The measurement of variables of Questionnaire Design**

Measurement	Questionnaire		Sources
	Number of Questions	Total of items	
Section A:			
Demographic Factors	1 to 4	4 items	Self-created
Section B:			
Independent Variables			
Attitude	1 to 5	5 items	Gopi and Ramayah (2007)
Subjective Norm	1 to 3	3 items	Ramayah et al. (2009) and Gopi and Ramayah (2007)
Perceived Behavioural Control	1 to 4	4 items	Shih and Fang (2004)
Religiosity	1 to 3	3 items	Self-created
Amount of Information	1 to 4	4 items	Amin et al. (2014)
Dependent Variable			
Acceptance of <i>Waqf</i> Institutions Establishment	1 to 5	5 items	Ramayah et al. (2009) and Gopi and Ramayah (2007)

3.9 Pilot Study

A pilot study was conducted before doing the actual research to determine the validity and reliability of the questionnaire used in this study.

According to Parasuraman (1991), a pilot study is a structure of pre-study performed on a number of respondents or individuals who are able to show whether there instrument is lack in its criteria or not. In the other side, the function of the pilot study is to find out whether the instrument can present the data as objective of findings. In addition, the pilot test can help in detecting and correcting some problems on the instrument before the actual study is being done. In this regard, a pilot study is actually conducted to find out the level of reliability of the questionnaire.

After the questionnaire had finished developed, the researcher will go through the pilot test. While running the pilot test, 40 respondents will be selected to fill the questionnaires. The purpose of the test is to study the understanding of respondents towards each item in the questionnaire. Correction can be made to improve the questionnaire before distributed to the respondents. Internal Consistency using Cronbach's Alpha Method also been sought to test the

reliability of data. The pilot study was conducted at UUM and 40 students were used as respondents.

3.10 Statistical Method

In statistical method, the researcher will discuss the finding of the data and try to interpret them within the data collected will be analyse using the SPSS Version 20 and the results of the statistically analysis are explained detail in Chapter Four. The process of analyzes a data and finding analysis begins after all the data and information had been gathered through the data collection method. Through this process, the researcher was determined the influence between the variable such as to identify the relationship between dependent variable and independent variable. Besides, the SPSS version 20 will be used in order to interpret all the data that was obtained through data collection method process. The analysis of Reliability, Frequency Distribution based on demography and descriptive are been use at this stage.

3.10.1 Reliability test

Reliability is the degree to which measure are free from error and therefore yield consistent results (Zikmund, 1994). According to Sekaran (2000), the

reliability of a measure indicates the extent to which the measure is without bias and hence offers consistent measurement across time and across the various items in the instrument. Reliability is a measure of the internal consistency and stability of a measuring device. Internal consistency is the degree in which the items or questions about the measure consistently assess the same constructs. Each question should be aimed at measuring the same thing. Reliability analysis is done to improve the level of reliability of the survey instruments.

In this study, the reliability analysis has been done for all independent and dependent variables. Result of reliability test confers with pilot test and to be found significant with the coefficient reliability of Cronbach's alpha coefficient must be counted for each indicated factor.

According to Cavana et al. (2000), if possible, a questionnaire should be piloted with the reasonable sample of respondents who come from the target population or who closely resemble the target population. Therefore, pilot test has been done before conducting the research in order to determine the reliability of the instruments. A pilot study is important to be conducted to ensure the research instrument used is consistent and reliable. Consistency explains how the elements measuring a concept hold together as a set of

instruments. Internal consistency of measures is assessed by using the Cronbach's alpha reliability coefficient. According to Sekaran (2003), reported that Cronbach's alpha is a reliability coefficient that reflects how well the items in a set are positively correlated to one another. In a nutshell, any reliability coefficient is in the range of 0.7 is acceptable and if 0.8 and above are considered good. In other words, the closer cronbach's alpha is to 1 the higher is the internal consistency reliability.

In order to prove the internal reliability of the model used, the researcher performed Cronbach's Alpha Test of Reliability. Reliability is defined as consistency, which is the degree of intercorrelation among the items (internal consistency) that measures the same concept. Thus, according to Sekaran (2000), Cronbach's alpha can be considered as a perfectly adequate indication of the internal consistency and then also the reliability. Nunnally and Bernstein (1994) stated that a-score which exceeding 0.7 shows the high internal reliability of the scale items. However, they are still other researchers who use different cut off a-scores like 0.8 or 0.6 (Garson, 2002).

Table 3.5 : Reliability Test

Variables	Cronbach's Alpha Values
Acceptance of <i>Waqf</i> institution establishment	.874
Attitudes	.982
Subjective norm	.932
Perceived behavioral control	.736
Religiosity	1.000
Amount of information	.727

(Please refer to Appendix B for details output)

The previous table above shows that the result of Cronbach's alpha are 0.874, 0.982, 0.932, 0.736, 1.000 and 0.727 for acceptance of *Waqf* institutions establishment, attitudes, subjective norm, perceived behavioral control, religiosity and amount of information. Based on the table above, we can see that all the variables measured above have Cronbach's Alpha above than 0.7 means that all the dimensions are reliable and the items pertaining to each of these dimensions can be used to measure the construct to which they pertain.

3.10.2 Normality of the Data

Hair et al. (1998) suggested that normality of data is perceived as fundamental one in a research conducted especially multivariate research. According to Pallant (2001), normal is used to describe a symmetrical bell shape curve

which has the greatest frequency of scores in the middle with smaller frequencies towards extreme. The assumption of normality is a prerequisite for many inferential statistical techniques (Coakes and Steed, 2007). If the variation from the normal is sufficiently large, all resulting statistical test are invalid because normality is required to use the F and t statistic (Hair et al., 2006).

Normality also can be assessed to some extent by obtaining skewness and kurtosis values. Normal distribution describes the expected distribution of sample means as well as many other chance occurrences (Hair et al, 2007). The normal distribution is particularly important because it provides the underlying basis for many of the inferences by researcher who collect data using sampling. Therefore, in this study, a researcher runs a normality test to make sure the normality of distribution and checking for outliers.

For the purpose of this study, all the independents variables were tested by using SPSS to ensure no violation of normality assumption using the explore procedure under SPSS (see Appendix B). Through normality test, the outliers were removed from the analysis. According to Hair et al. (2007), an outlier is a respondent that has one or more values that are distinctly different from the values of others respondents. Outliers also can impact the validity of the researcher's findings. Thus, the researcher eliminated the specific respondents

to avoid distorting or misrepresenting the findings. Therefore, after removed the outliers, the results for normality can be accessed using the graphical analysis and statistical test of normality.

The first medium to acknowledge the normality of the data is using the graphical analysis. According to Hair et al. (2006), the most reliable approach to measure the normality of the data under graphical analysis is using the normal probability plot, which compares the cumulative distribution. The normal distribution forms a straight diagonal line and the plotted data values are compared with the diagonal. If the distribution is normal, the line representing the data distribution closely follows the diagonal. From the normal Q-Q Plot of all the variables, almost all the data distributions were plotted closely follows the diagonal (see appendix B). Thus it can be concluded that the data used in this study did not violate the normality assumption for the inferential analysis.

The second medium to acknowledge the normality of the data is using the statistical test of normality. According to Hair et al. (2006), a simple procedure for this test is based on the skewness and kurtosis value which available from the statistical programs. Skewness and kurtosis refer to the shape of the distribution and are used with interval and ratio level data (Coakes and Steed, 2007). In the most programs, the skewness and kurtosis of

a normal distribution are given values of zero. Then, values above or below zero denote departures from normality. According to Coakes and Steed (2007) Positive values for skewness indicate a positive skew while positive values for kurtosis indicate a distribution that is peaked (leptokurtic). Negative values for skewness indicate a negative skew while negative values for kurtosis indicate a distribution that is flatter (platykurtic). While according to Hair et al (2003), if the skewness values are larger than +1 or smaller than -1 this shows a substantially skewed distribution. For the kurtosis, a curve is too peaked when the values exceed +3 and is too flat when it is below -3. The result of normality test for this study is shown in the Table 3.3.

Table 3.6 : Summary of the Skewness and Kurtosis Values of the Variables

Variables	Skewness	Kurtosis
Acceptance of <i>Waqf</i> institutions establishment	-.713	-.173
Attitudes	.197	-.292
Subjective norm	-.176	1.172
Perceived behavior control	-.461	-.288
Religiosity	-.238	-1.557
Amount of information	1.086	2.263

(Please refer Appendix B for details output)

3.10.3 Data Analysis

After data collection, data processing was done before running the data analysis. Data processing involved steps such as coding the responses, data screening and selecting the appropriate data analysis strategy for hypothesis testing. Data screening was performed to identify data entry errors and to examine how appropriate data meets the statistical assumptions which involve missing data, treating outliers and descriptive statistics of variables. Missing data is an essential step before testing the collected data. It is considered a vital part before data analysis since data is often riddled with mistakes and data entry errors which could completely mess up the analysis result. Missing data refer to cases where valid values of one or more variables are entered by mistake or are not available for data analysis, especially in a multivariate analysis (Hair et al.,2006).

This study employed SPSS software for both descriptive and inferential statistic. Descriptive statistic is used to interpret data in general, while inferential statistic is used for the purpose of hypothesis testing through Independent Sample T-Test, Analysis of Variance (ANOVA), Pearson Correlation and Multiple Linear Regression.

3.10.4 Descriptive Statistics

This technique presents a description of the overall responses obtained and at the same time, it was used to examine the data for erroneous entries. Frequency distributions were obtained for all the personal data or classification variables. This analysis gives a clear meaning of data through frequency distribution, mean and standard deviation which is useful to identify differences among groups for all the variables of interest.

The frequencies computed to determine the percentage of the respondents profile in terms of gender, age, ethnicity, education level and year of study. In addition, descriptive analysis was used to measure the level of attitude, subjective norm, perceived behavioural control, religiosity and amount of information. In order to measure the degree of all variables, the standard deviation and mean score for each variable were computed. The standard deviation is also important in indicating the degree of each variable and also to point out the distribution of the score of the mean. According to Hair et al. (2007), the standard deviation describes the spread or variability of the sample values from the mean. If the value of standard deviation is small, therefore the responses in a sample distribution of number fall very close to the mean.

3.11 Inferential Statistics

Inferential Statistics are used to infer from the data through analysis in order to achieve the research objectives in this study. Therefore, for the purpose of this study, inferential statistics are used through the analysis of Independent Samples T-Test, One-Way ANOVA, Pearson Correlation and Multiple Regressions.

3.11.1 Test of Differences

The test of differences is used in order to achieve the first research objectives in this study. Therefore, for the purpose of this study is conducted through the analysis of Independent Samples T-Test and One-Way ANOVA.

3.11.2 Independent Samples T-Test

In this study, Independent Samples T-Test is used to compare the means of two independent groups. According to Coakes and Steed (2007), Independent Samples T-Test is appropriate when the participants in one condition are different from the participants in the other condition. Before undertaking the T-Test analysis, there are certain assumptions need to be evaluated because the accuracy of test interpretation depends on whether assumptions have been

violated (Coakes and Steed, 2007). The generic assumption underlying of t-test are scale of measurement, random sampling and normality.

3.11.3 One-way Analysis of Variance (ANOVA)

One-way Analysis of Variance (ANOVA) is an appropriate analysis to compare the means of more than two groups of independent groups. ANOVA tests only provide information on whether there is significant difference or not between group means being compared. If there are differences, ANOVA do inform state which group mean is higher and which is lower. To determine which mean is higher or lower, Post Hoc test should be conducted. The item statistics commonly used to test the Post Hoc is Tukey. Before performing One-way Analysis of Variance (ANOVA) test, certain requirements must be satisfied which are the data if distribution are normal and the data has the same variance (Coakes and Steed, 2007). This is to validate that all compared groups are originated from the same population.

In this study, an ANOVA analysis is conducted to examine whether there are significant differences between respondents profile (gender, age, ethnicity, education level and year of study).

3.11.4 Pearson Correlation

Pearson Correlation analysis is carried out to determine the relationship between the dependent and independent variables. In this study, the hypothesis are tested using Pearson Correlation to describe the strength and direction of the relationship between two variables on an interval measurement of scale. The positive correlation indicates that as one variable increase the other factor will increase too. A negative correlation indicates that as one variable decrease and the other factor will decrease too. According to Coakes and Steed (2007), correlation analysis has a number of underlying assumptions such as follows: (i) Related pair, (ii) Scale of Measurement, (iii) Normality, (iv) Linearity, (v) Homoscedasticity. In this study, Pearson Correlation is used to determine the relationship between the selected factors with the acceptance of *waqf* institutions establishment in order to achieve the second research objectives.

3.11.5 Multiple Linear Regressions

In order to achieve the third research objectives, the use of regression for subsequent analysis is appropriate, since the data are normally distributed. The multiple linear regressions is used in the hypothesis to determine whether the independent variables explain a significant variation in the dependent variable whether a relationship exists and set the mathematical equation relationship relating the independent and dependent variables (Malhotra, 2004). Refer to

Coakes and Steed (2007), the result of regressions is an equation that represents the best prediction of a dependent variable from several independent variables.

Thus, Multiple Linear Regressions analysis was used to establish the influence of the group of independent variables which are attitude, subjective norm, perceived behavioural control, religiosity and amount of information as predictors. While, the acceptance of *waqf* institutions establishment as a dependent variable. According to Coakes and Steed (2007), there are four main assumptions underpinning the use of regression which are (i) Ratio of cases in independent variables, (ii) outliers, (iii) multicollinearity and (iv) Linearity, normality and homoscedasity. This research simply expanded the formulation of the multiple regression as shown in Figure 3.1.

$$Y = a + b_1x_1 + b_2x_2 + b_3x_3 + b_4x_4 + b_5x_5$$

$$Y = 2.994 + 0.147x_1 - 0.101x_2 + 0.317x_3 - 0.083x_4 + 0.121x_5$$

Where a = Intercepts (constant)

y = Cash waqf participation (dependent variable)

b₁x₁ = Attitude

b₂x₂ = Subjective Norms

b₃x₃ = Perceived Behavioural Control

b₄x₄ = Religiosity

b₅x₅ = Amount of Information

The interpretation of the regression analysis is based on the unstandardized coefficient (B) and R square (R²) which provides evidence whether to support or not the hypothesis as stated above. The R² obtained in the multiple regressions indicated the percentage of variance in the dependent variable that can be explained by the independent variables. The multiple regression analysis helps to understand how much of the variance in the dependent variable, the acceptance of *waqf* institutions establishment is explained by a set of predictors namely attitude, subjective norm, perceived behavioural control, religiosity and amount of information.

Table 3.7 : Area of Investigation

No	Area of Investigation	Test
1	To investigate the background of the acceptance towards waqaf respondents	Descriptive Analysis
2	There significant differences between demographic factors (gender, age, education level, ethnicity, Year of study)	i) Independent Sample T-Test ii) One Way ANOVA
3	To determine any relationship between the attitude, subjective norm, perceived behavioural control, religiosity and amount of information towards the acceptance of waqaf	Pearson Correlation
4	To Examine the factors that influencing waqaf	Multiple Regression

3.12 Conclusion

This chapter has discussed the details of the approaches adopted in this study. The measurement of the constructs were developed from the past literature and researches. This research made use of survey instruments to provide additional insight into these findings. The results or reliability analysis have shown that the questionnaire used was reliable and valid to assess the attitude, subjective norm, perceived behavioural control, religiosity, amount of information and the acceptance of *waqf* institutions establishment. Both descriptive and inferential analyses were used to analyse the data. A detailed data analysis of the survey has been described in the next chapter.

CHAPTER FOUR

DATA ANALYSIS

4.1 Introduction

In this chapter, the researcher will present the results of the data analysis. The process of analyzing the data is done by using descriptive and inferential analysis. Thus, the results are divided into two sections below:

1) Results on descriptive statistical analysis

2) Results on inferential analysis

The results gathered from the descriptive statistical analysis in this study included those relating to demographic characteristics of respondents. Meanwhile, the results for inferential analysis present hypotheses testing using T-test, ANOVA, correlation and multiple regressions analysis.

4.2 Overview of Data Collected

This section then will present the analysis of data collected for the study.

4.2.1 Response Rate

For the data collection purposes, about 379 self-administered questionnaires were distributed to the students in campus area such as U-Assist (One Stop Centre), library, Lecture Halls (DKG) and Residential Halls (DPP). Response rate is 100%.

4.2.2 Descriptive Statistic Analysis

In the descriptive analysis, the researcher conducted to explore the data and also describes the observations or an overview of the sample data that has been collected. It will explain the demographic profile of the respondents and observation of the variables.

4.2.2.1 Profile of the Respondents

This is the initial step to get the overview of the demographic information from the respondents. The profile of the respondents is important to determine the trend of the students in Universiti Utara Malaysia towards the pertaining problem. The demographic variables are included gender, age, ethnicity,

education, and years of study. Table 4.1 in the next page presents the profile of respondents in this study.

Table 4.1: Profile of the respondents

Variable	Categories	N	(%)
1.Gender	Male	159	42.0
	Female	220	58.0
2.Age	Less than 21	21	5.5
	21- 30	282	74.4
	31- 40	65	17.2
	41 - 50	11	2.9
3.Education	Bachelor Degree	302	79.7
	Master Degree	66	17.4
	PhD	11	2.9
4.Ethnicity	Malay	372	98.2
	Other	7	1.8
5.Year of Study	1 st Year	94	24.8
	2 nd Year	156	41.2
	3 rd Year	79	20.8
	4 th Year	50	13.2

Table 4.1 above shows the distribution of questionnaires to the respondents almost equal in gender. It indicates 42.0% of male answer the questionnaires while female with 58.0%. Most of the students who involved in this study are between 21 and 30 years old with a total number 282 followed by the age range in between 31 and 40 with 65 respondents. Next, there are 21 respondents those less than 21 years old and only 11 in between 41 and 50 years old. There is 79.7% of the students are taking Bachelor degree in Universiti Utara Malaysia with numbers of 302. While the students with

currently taking Master degree is about 17.4% and PhD is 2.9% with the numbers of students 66 and 11 respectively. It was found that almost all of the respondents are Malays with 98.2% while there is 1.8% other than Malay ethnicity in this study. There are 41.2% (156) students that currently in the second year of study followed by 24.8% (94) students are in the first year of study. Next, it was stated that 20.8% (79) of the students in the third year and 13.2% (50) in the last year of study in Universiti Utara Malaysia.

4.2.2.2 Observation of the variables

Descriptive analysis has been used to analyze the acceptance of *waqf* institutions establishment, attitudes, subjective norm, perceived behavioural control, religiosity and amount of information. This is also being used to identify the situation of each constructs which are dependent and independent variables in the form of mean and standard deviation. The mean values of the variables were obtained by the measure on a five Likert scale, which means the greater the number of the five point scale, the greater the goodness of the variable will be. The values which are nearer to five are considered better, while the values close to zero are considered bad. In addition, a mean value equal or more than 4 indicates a high agreement with a particular criterion which is a mean value equal or less than 2 were considered as low, and a mean

value of 3 was considered as a moderate agreement. A descriptive analysis of all six variables is presented in the Table 4.2 below.

Table 4.2 : Level of the acceptance and the factors to accept the *waqf* institutions establishment

Variables (N=261)	Minimum	Maximum	Mean	Std. Deviation
Acceptance of <i>waqf</i> institutions establishment	3.00	5.00	4.3842	.59144
Attitudes	3.00	5.00	4.2823	.49759
Subjective Norm	3.00	5.00	3.9428	.46191
Perceived Behavioural Control	3.00	4.75	3.4327	.51764
Religiosity	3.00	5.00	4.1240	.84386
Amount of Information	2.00	5.00	3.4123	.45613

Table 4.2 above indicates the minimum, maximum, mean and the standard deviation of the model variables. The mean values of the acceptance of *waqf* institutions establishment, attitudes, subjective norm, perceived behavioural control, religiosity and amount of information range between 3.4 and 4.4. Consequently, all the values are considered moderate.

The highest mean value of independent variables was obtained by the attitude factor at 4.28, followed by religiosity at 4.12. The lowest mean value is by amount of information with 3.41 mean values. In the other hand, all the independent variables are considered moderate in mean values. Hence, the respondents' attitudes, subjective norm, perceived behavioural control,

religiosity and amount of information in the acceptance of *waqf* institutions establishment are considered moderate.

4.3 The Differences between Demographic Factors and acceptance of *waqf* institutions establishment.

(a) Differences between gender and the acceptance of *waqf* institutions establishment.

Hypothesis 1:

H_0 : There is no difference between gender and the acceptance of *Waqf* institutions establishment

H_a : There is a difference between gender and the acceptance of *Waqf* institutions establishment

Table 4.3 : Differences between gender and the acceptance of *waqf* institutions establishment

Variable	Gender	Mean	Standard Deviation	t-value	Significant level
Acceptance of <i>Waqf</i> institutions establishment	Male	4.13	.59	-7.63	.000
	Female	4.57	.52		

Based on Table 4.3 above, this analysis corresponds to the objective one of this study that is to examine the differences between selected demographic

factors towards the acceptance of waqf institutions establishment. Therefore, the independent group t-test analysis is conducted to test Hypothesis one in this study. The results indicate the mean of Male users who accepted the *waqf* institutions establishment is 4.13 with the standard deviation of 0.59 while mean for the female users is 4.57 with the standard deviation of 0.52. Since the significant level is much lower than the acceptable level of 0.05 ($p=0.000$), thus the null hypothesis for this test is failed to reject. It can be concluded that there is no significant different between male and female in the acceptance of *waqf* institutions establishment.

(b) Differences between respondents' age and the acceptance of *waqf* institutions establishment

Hypothesis 2

H_0 : There is no significant difference between respondents' age and the acceptance of *waqf* institutions establishment

H_a : There is a significant difference between respondents' age and the acceptance of *waqf* institutions establishment

Table 4.4 : Differences between respondents' age and the acceptance of *waqf* institutions establishment

Variable	Age	Mean	Standard Deviation	Significant Level
Acceptance of <i>Waqf</i> institutions establishment	Less than 21 years	3.629	.519	0.000
	21-30 years	4.443	.527	
	31-40 years	4.437	.730	
	41-50 years	4.000	.000	

Table 4.4 above shows the analysis on hypothesis two of objective one in this study. It is to examine the differences between the ranges of age the acceptance of *waqf* institutions establishment. Hence, the one-way ANOVA test is used to test the hypothesis. The significant value in the table above is at 0.000. Since the significant value is lower than 0.05, hence the researcher conclude that there is significant difference in the range of age with the acceptance of *waqf* institutions establishment among the students.

(c) Differences between education level and the acceptance of *waqf* institutions establishment

Hypothesis 3

H_0 : There is no significant difference between education level and the acceptance of *waqf* institutions establishment.

H_a : There is a significant difference between education level and the acceptance of *waqf* institutions establishment.

Table 4.5 : Differences between education level and the acceptance of *waqf* institutions establishment

Variable	Education level	Mean	Standard Deviation	Significant Level
Acceptance of <i>Waqf</i> institutions establishment	Bachelor Degree	4.387	.566	0.075
	Master Degree	4.436	.724	
	PhD	4.000	.000	

Based on table 4.5 above, to test the hypothesis three which is to examine the difference between education level and the acceptance of *waqf* institutions establishment, the researcher also used one-way ANOVA test. The results showed that the significant level is at 0.075 which is greater than 0.05 ($p=0.000$), thus we failed to reject the null hypothesis and concluded that there is no significant difference between education level and the acceptance of *waqf* institutions establishment among the students in UUM.

4.4 The relationship between the determinants and the acceptance of *waqf* institutions establishment

Correlation analysis use to examine the nature of relationship that exist between independent variables which are attitude, subjective norm, perceived behavioral control, religiosity and amount of information while dependent variables is the students' acceptance towards the establishment of *waqf* institutions. Pearson correlation was run to analyze the data collected in this

study. Below are the hypotheses tested in determined the relationship between independent and dependent variables.

H₀₁ : There is no significant relationship between attitude and the acceptance of *waqf* institutions establishment

H_{a1} : There is a significant relationship between attitude and the acceptance of *waqf* institutions establishment

H₀₂ : There is no significant relationship between subjective norm and the acceptance of *waqf* institutions establishment

H_{a2} : There is a significant relationship between subjective norm and the acceptance of *waqf* institutions establishment

H₀₃ : There is no significant relationship between perceived behavioral control and the acceptance of *waqf* institutions establishment

H_{a3} : There is a significant relationship between perceived behavioral control and the acceptance of *waqf* institutions establishment.

H₀₄ : There is no significant relationship between religiosity and the acceptance of *waqf* institutions establishment.

H_{a4} : There is a significant relationship between religiosity and the acceptance of *waqf* institutions establishment.

H₀₅ : Amount of information does not have any significant relationship with the acceptance of *waqf* institutions establishment.

H_{a5} : Amount of information does have any significant relationship with the acceptance of *waqf* institutions establishment.

Table 4.6 : Correlation between acceptance of *waqf* institutions establishment and independent variables

Variables	Correlation	Significant Level
Attitudes	.171	0.001
Subjective Norm	.035	0.500
Perceived behavioural control	.321	0.000
Religiosity	-.178	0.000
Amount of information	.181	0.000

Table 4.6 above shows the correlation results between dependent variable, the acceptance of *waqf* institutions and the independents variables namely attitudes, subjective norm, perceived behavioral control, religiosity and amount of information. The result found that from the five independent variables, there are four variables have significant relationship with the acceptance of *waqf* institutions establishment while one factor did not have the relationship with the acceptance is subjective norm. The correlated variables are positively correlated with the acceptance of *waqf* institutions establishment are attitudes, perceived behavioral and amount of information except for one variable, religiosity that has negative relationship with the dependent variable at the confidence level of 99% ($\rho < 0.01$). It can be briefly explained as the stronger the independent variables are, the greater the acceptance of *waqf* institutions establishment. Perceived behavioral control has a high strength of

association with the acceptance of *waqf* institutions establishment (32.1%) followed by amount of information (18.1%), religiosity (17.8%) and attitudes (17.1%). These results explained that perceived behavioral control only has small but definite relationship with the acceptance of *waqf* institutions establishment and the others variables indicate slight relationship with the dependent variable.

4.5 The Influence of the determinants towards the acceptance of *waqf* institutions establishment

To examine the influence of the determinants towards the acceptance of *waqf* institutions establishment, the researcher uses multiple linear regressions as the analysis tool. Linear regression is used to predict the value of a variable based on the value of another variable. In this study, the researcher wants to predict the acceptance of *waqf* institutions establishment among the students while the variables used to predict the adoption are attitudes, subjective norm, perceived behavioral control, religiosity and amount of information. The hypothesis was formulated as below:

H₀₃ : There is no influence between the determinants (attitudes, subjective norm, perceived behavioural control, religiosity and amount of information) and the acceptance of *waqf* institutions establishment

H_{a3} : The determinants (attitudes, subjective norm, perceived behavioural control, religiosity and amount of information) positively influence the acceptance of *waqf* institutions establishment

Table 4.7 : Result of Regression Linear

Variables	B	T	Significant Level
Attitude	.147	2.453	.015
Subjective norm	-.101	-1.552	.121
Perceived behavioral control	.317	5.346	.000
Religiosity	-.083	-2.417	.016
Amount of information	.121	1.872	.062

Durbin Watson value = 1.587
 Constant = 2.994
 R square = 0.145
 F value = 12.68

In order to determine the relative influence between independent and dependent variables, multiple regression analysis is used to test the hypothesized relationships between the determinants namely attitude, subjective norm, perceived behavioural control, religiosity and amount of information with the acceptance of *waqf* institutions establishment.

Preliminary analyses were performed in order to ensure there is no violation of the assumptions in performing the regression. Outliers detection was examined through Casewise test and there is no outliers found after performing the test. For the multicollinearity, tolerance values for the variables are found to be more than 0.10 while the Variance Inflation Factor (VIF) is less than 10. In

addition, the Durbin-Watson value is 1.587 meaning that there is no residual violation exists. Therefore, all the assumptions are not violated in this study and multiple regressions can be used to examine the influences between independent and dependent variables in this study.

Table 4.9 above illustrated the results gathered from the multiple regression analysis. It shows that analysis of variance from the ANOVA table indicated that F statistic produced (F=12.68) is found to be significant (p=0.000) at the level 0.05 level. It can be concluded that this regression model reaches statistically significant as the p value is less than 0.05.

The R² obtained indicate the percentage of variance in the dependent variables that can be explained by the independent variables. The R square of the regression model is 0.145. By converting this figure to percentage, the R² for this model is 14.5 percent. Thus it showed that only 14.5 percent of the variance of the acceptance of *waqf* institutions establishment can be explained by the all independent variables which are attitudes, subjective norm, perceived behavioural control, religiosity and amount of information.

Furthermore, study from the output showed that variables attitudes, perceived behavioural control and religiosity are statistically significant to predict the

students' acceptance of *waqf* institutions establishment at the interval level of 0.05. The highest B coefficient score is perceived behavioural control with the B coefficient of 0.317 followed by attitude (0.147) and religiosity (-0.083). It can be concluded that perceived behavioural control is the most influential independent variable on the acceptance of *waqf* institutions establishment while the attitudes and religiosity variables give a minimum impact on the acceptance of *waqf* institutions establishment. From the table 4.7, the B coefficient values then be included in the formula given below.

Figure 4.1
Formula For Multiple Linear Regression

$$Y = a + b_1x_1 + b_2x_2 + b_3x_3 + b_4x_4 + b_5x_5$$

$$Y = 2.994 + 0.147_{x_1} - 0.101_{x_2} + 0.317_{x_3} - 0.083_{x_4} + 0.121_{x_5}$$

Where a = Intercepts (constant)
y = Cash waqf participation (dependent variable)
b₁x₁ = Attitude
b₂x₂ = Subjective Norms
b₃x₃ = Perceived Behavioural Control
b₄x₄ = Religiosity
b₅x₅ = Amount of Information

The formula above explains that when one unit of the attitude increases then the acceptance of *waqf* institutions establishment would increase by 0.147 units. Besides, with one unit of subjective norm increase contributes to decrease 0.101 units of *waqf* institutions establishment among the students. Next, one unit of perceived behavioral control attribute increase would make *waqf* institutions establishment increase by 0.317 units. While with one unit of religiosity increased, would decrease 0.083 units of the acceptance of *waqf* institutions establishment. Last but not least, one unit of amount of information increase would make the acceptance of *waqf* institutions establishment among the students to increase by 0.121 units.

4.6 Conclusion

In this chapter, finally the researcher has discussed on the analysis of data collected. The data were analyzed using SPSS 20.0 and overall the analysis process involves testing of reliability followed by descriptive statistic and then hypotheses of this study were tested. The reliability test was done with all variables and it shows all of them are reliable to use. In testing hypotheses on relationship between the determinants and the acceptance of *waqf* institutions establishment, Pearson correlation was used and the result shows out of five variables tested, there are three variables (attitudes, perceived behavioral and

amount of information) found to be positively correlated while religiosity is negatively correlated. Other than that, in order to test the influence of the determinants towards the acceptance of *waqf* institutions establishment, multiple linear regression was used. The result indicates that only three of the variables namely attitude, perceived behavioral control and religiosity influence the acceptance of *waqf* institutions establishment and perceived behavioral control to be found the most influential factor in this study.

CHAPTER FIVE

DISCUSSION AND RECOMMENDATIONS

5.1 Introduction

This paper discussed about the needs of student towards the establishment of *waqf* Institutions in UUM. The result of this paper shows that there were strong demands for the establishment of *waqf* institutions. In this research, the establishment of *waqf* institutions is proposed to reduce the burden of students' fees. The permissibility of cash *waqf* and suitability of capital structure of Islamic bank can be considered as *waqf* instrument in solving the financing problem among student.

In addition, this chapter will discuss the research findings as mentioned in previous chapter. All items that had been analyzed in research findings will be presented in this chapter to highlight the most influential determinants towards the acceptance of *waqf* institutions establishment among the students in Universiti Utara Malaysia. Other than that, this chapter will also give a brief overview of the introduction, review of related literature, methodology and findings of the study. Moreover, the inferences from the findings will be

discussed in this chapter and finally recommendations for future research have also been suggested.

The main objective of this study is to identify the most influential factors of the acceptance of *waqf* institutions establishment among the students. The main objective of research is then sub-divided into supplementary objective which the following:

- i.** To examine the differences between selected demographic factors (gender, age, education level) toward the acceptance of *waqf* Institutions establishment?
- ii.** To determine the relationship between attitudes, subjective norm, perceived behavioural control, religiosity and amount of information toward the acceptance of *waqf* Institutions establishment?
- iii.** To examine the factors that influences the acceptance of *waqf* Institutions establishment?

5.2 Respondent Profile

The first objective in this study is to compare the students' acceptance towards waqf institutions establishment based on their selected demographic factors namely gender, age and education. The gender includes male and female while

the range of age are categorized as less than 21, 21 to 30, 31 to 40 and 41 to 50. For the education level, there are three level of education used in this study which are Bachelor degree, Master degree and PhD.

Based on the findings discussed in chapter 4, the researcher found out that there is no significant difference between the genders towards the acceptance of waqf institutions establishment. It means, both male and female students are likely accepting the establishment of waqf institutions.

In the meantime, there is significant different between the range of respondents' age with the acceptance of waqf institutions establishment. It shows that different range of age had different acceptance level towards the establishment of wafq institutions.

On the other hand, level of education among the students does not have significant different towards the acceptance of waqf institutions establishment. It indicates that different education level does not reflect different level of acceptance towards waqf institutions establishment.

5.3 Relationship between the determinants and the acceptance of waqf Institutions Establishment

The second objective of this study is to examine the relationship between the determinants namely attitude, subjective norm, perceived behavioral control, religiosity and amount of information. The findings show that there are four variables that have relationship with the acceptance of waqf institutions establishment namely attitudes, perceived behavioral control, religiosity, and amount of information. The highest strength of association with the acceptance was found to be the perceived behavioral control. Perceived behavioral control in this study is the students' perceptions towards the establishment of waqf institutions.

Next is the second higher relationship with the acceptance of waqf institutions establishment is amount of information. Amount of information in this study defined as the literacy or understanding towards waqf. It is an important variable as Laldin (2005) and Asyraf (2011) reported that the understanding of waqf among Malaysia is too narrow and limited. It supports the researcher's finding as it has a high correlation with the acceptance towards waqf institutions establishment

5.4 Influence between the determinants of the Waqf Institutions Establishment.

Finally the last objective of this study is to examine the most influential determinants of the waqf institutions establishment among students in Universiti Utara Malaysia. As we know, the determinants here consist of attitudes, subjective norm, perceived behavioral control, religiosity and amount of information. From the results, there are three determinants that have their influences towards the acceptance of waqf institutions establishment namely attitudes, perceived behavioral control and religiosity. It was found the variable namely perceived behavioral control to be the most influential determinant on the acceptance of waqf institutions. It is also described the perception of the student towards the establishment of waqf institutions is the most important factor to determine their acceptance.

5.5 Contribution of the study

The finding of this study have the managerial contributions to administration of Universiti Utara Malaysia in terms of providing direction and guideline for

future planning to have this *waqf* institutions establishment. Besides, this study also give the theoretical contribution to prospective researcher.

Overall, this study ascertained the determinants of the acceptance of *waqf* institutions establishment in Universiti Utara Malaysia among students. The study has also contributed to the existing knowledge related to the *waqf*. It is hoped that more similar research can be conducted.

5.6 Limitations and Recommendations For Future Research

Notwithstanding, this study provides significant contributions to the literature, it has also two main limitations, which provide support for future studies.

Firstly, the sample in this study involved specific respondents which is the students of UUM in specific locations. Thus, the findings of this study could not be generalized to other groups in other geographical areas. Consequently, future studies are suggested to include more sample form other categories and different parts of the countries.

Secondly, the determinants used in this study are limited. For this reason, future studies could apply more set of predictors, not only religious value factors, but also other potential factors. These other factors must be

appropriate and meet the concept of *waqf* Institutions establishment. For instance, knowledge of *waqf*, literacy of *waqf*, trustworthiness of *waqf* may also be investigated. Importantly, these determinants are expected to prepare a better explanation.

Universiti Utara Malaysia should improve new approach with regards to have this kind of *waqf* institutions establishment. Finally, for future study, this study should be more comprehensive as to get the more valid and perfect result. Time allocation for conducting this research should be longer and scope of study and also sample size should be larger for more valid result.

5.7 Conclusions

In conclusions, Malaysia attempted in establishment of cash *waqf* development. In fact rulling has made by the National Council Ruling (Majlis Fatwa Kebangsaan Hal Ehwal Agama Islam Malaysia) has agreed to allow the practices of cash *waqf* and followed by several states that has implemented cash *waqf* in their respective Islamic council.

Cash *waqf* has a variety of advantages due to its flexibility. The minimum price offered could involve many muslims contributing to the *waqf*. Through

the cash *waqf* fund, the abandoned assets which lack financial support could be developed for the sake of the Islamic economy. The cash *waqf* fund could also support Islamic religious schools and institutions of educations that are experiencing liquidity as well as maintain other Islamic assets.

Most institutions of higher learning in Malaysia has managed to establish and apply this waqf institutions such as the International Islamic University (IIUM), Universiti Kebangsaan Malaysia (UKM), University of Science Malaysia (USM) and UiTM. For example, IIUM has established her own awqaf of endowment institution known as IIUM Endowment Fund (IEF) on 15th March 1999. In conclusion, in view of this success, why not uum also establish or develop this waqf institutions to jointly help the students. Consequently, this pool of fund can be used in the form of scholarship, loans and assistance to the needy students of UUM.

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