

INTEGRATION OF CORPORATE WAQF IN THE GOVERNANCE OF QURANIC EDUCATION: A NARRATIVE LITERATURE REVIEW OF MALAYSIAN AL-BAGHDADI LEARNING CENTER

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Abstract: *Corporate waqf refers to a concept of assets' transfer including cash, shares, profits and dividends by the endower either as an individual, company, corporation or organization. Also, it is regarded as an innovation in the current Islamic financial and economic system in the context of Malaysian contemporary waqf. The narrative analysis of this literature aims to identify research gaps, then explored in order to improve the sustainability of private Quranic education governance by focusing on the Al-Baghdadi Learning Center in Malaysia. The findings show that there are three models of cash corporate waqf applied in Malaysia, namely; the corporate waqf business model, the corporate waqf banking model and the corporate waqf university model. Previous studies of al-Baghdadi technique however, entire attention is on the concept, advantages and effectiveness of Quranic teaching and learning in Malaysia and Brunei citizens. Therefore, the integration of corporate waqf that focuses on share waqf in this study, is the key to the issue of private Quranic education governance stability in the country, besides the reliance on the business model.*

Keywords: *Integration; Corporate Waqf; Governance; Quranic Education; Narrative Literature Review*

Introduction

Waqf (endowment) is an instrument of entrust an allocation of valuable property bequeathed to individuals or groups for the benefit of the people, as an act of worship or the well-being of the public (Sup, 2021), which aims to draw closer to Allah SWT (*taqarrub*) either for general or specific purposes (Don, 2019). According to Saufi et al. (2021), waqf is one of the financial sources in *siyasah maliyyah* (financial policy) centring on the fiscal policy of Islamic countries which has proven its effectiveness in Islamic economy. Although it is not mandatory, it has made a great contribution, practically to the Islamic economic system since the time of the Prophet Muhammad SAW which is beneficial to social functions, recipients of waqf, and also rewards to the endower (Hafizd, 2021).

As stated in the Quran:

“By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth God knoweth it well.” (Surah Ali Imran: 92)

The Prophet Muhammad (PBUH) said:

“Umar acquired land at Khaibar. He came to Allah's Apostle and sought his advice in regard to it. He said: Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the corpus intact and give its produce as Sadaqa. So 'Umar gave it as Sadaqa declaring that property must not be sold or inherited or given away as a gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner, or if he feeds his friends and does not hoard up goods (for himself).” (Muslim: 1632)

The Quran, the word of God revealed as guidance to human life. Quranic education based on divine revelation able to produce a *Rabbani* society, meets the nature and value of human beings. However, Quranic education organized by neither the government nor the private sector encounters certain obstacles, to improve knowledge and understanding of the community regarding the Quran. In terms of governance, the challenges include curriculum practice, financial and facility control, needs for academic collaboration with institutions recognized by the government and more (Othman & Anas, 2020). According to Abdul Rahman (2021), there are four main difficulties in the management of Quranic education institutions in terms of administration, educational level, facilities and infrastructure, as well as teaching professionalism. Mohammad and Akhir (2023) also add the problems stumble upon the governance of Quranic education concerning management, indeed in the application of technology, such as device and internet constraints, teacher skill deficiencies, financial constraints, and student attendance resistance. Therefore, Usman et al. (2022) emphasizes that educational management needs to be well-managed in order to produce high-quality students as a result of continuous development which guarantees the country's welfare for the sake of current and future generations.

The standpoint of waqf is preserved in the Federal Constitution (Ninth Schedule, State List), while at the state level is protected under the Islamic Affairs Administration Enactment and the State Waqf Enactment (Mohamad et al., 2020). Yet, there are four pillars that must be adhered

to in the implementation of waqf (al-Bakri, 2021): (i) *al-Wakif*, the endowment party, an individual or an organization, (ii) *al-Mauquf*, the waqf property, movable or immovable property, (iii) *al-Mauquf 'Alaih* the receiving party of the property or benefits of the waqf and (iv) *Sighah*, the utterance made by the endowment party who endows the property. Moreover, according to Borham (2011), there are five types of waqf, namely (i) *Waqf Khairi* (charity), (ii) *Waqf Zurri* (family/member waqf), (iii) *Waqf Musytarak* (waqf mutual or shared by several parties), (iv) *Waqf Irsad* (waqf made by the ruler), and (v) Contemporary or current waqf. Contemporary or current waqf encompasses share waqf by a number of shares owned by an individual or company by distributing its share of profits to the entire community (Borham & Mahmood, 2013), and is permissible by Islamic law because in line with the principles and concept of waqf in Islam.

Time has led to innovations in the country's waqf system. The initiation of corporate waqf pioneered by Johor Corporation (JCorp) has gained world recognition. During the time, corporate waqf management was portrayed as the most sophisticated waqf innovation according to Prof. Murad Cizakca in the International Awqaf Seminar in 2008 (Mahmood & Shafiai, 2013). It has highlighted the role of waqf in the context of business thru the global world, especially to reduce the dependence on a capitalist economy based on the practice of usury (Don, 2019). Abu Bakar and Gunardi (2023) acknowledge the corporate waqf by the companions of the Prophet SAW as a model for the development of the ummah. They also add, the system has proven to be a successful model to be followed and has made a great contribution to Muslims until now. Therefore, Muslims should resist the challenges of economic globalization through the application of corporate waqf instruments for the economic sustainability of the ummah from time to time.

Waqf and the education system, in fact, have a significant relationship. The education system experienced by individuals is primary, secondary and higher education (depends on the good economic background). Waqf serves to provide commingled educational opportunities through the establishment of schools, madrasahs and universities. Examples of educational institutions based on waqf in the history of World Muslims are Madrasah Nizamiyah in Iraq, Madrasah al-Nuriyah in Damascus, Syria and al-Azhar University in Cairo, Egypt (Ismail et al., 2015). The education field requires high funding to produce knowledgeable generations. The education funds provided by the government are insufficient to cover the increasing cost of education every year. Therefore, educational waqf is one of the alternative funds to ensure the continuity of education in line with the time streaming (Noor Ariffin et al., 2021). However, there are several hindrances in implementing educational waqf, in specific (i) Community's understanding regarding waqf, (ii) Distribution of waqf, (iii) Methods of waqf administration, (iv) Legal obstacles, (v) ICT information management and (vi) Financial resource management (Mohamed Nor & Rosman, 2017). Therefore, Ali and Wahid (2014) has propose; (i) Separate waqf fund units, (ii) Waqf assets should productive and be commercialized, (iii) Extensive network connections, (iv) Support and assistance from stakeholders, and (v) Enlarging the scope of collections.

Al-Baghdadi Malaysia Learning Center is one of the innovative Quran-based learning through the application of percussion instruments consisting of boards and sticks which registered as a set of teaching materials on December 22, 2010. It has been introduced to the Muslim community in Malaysia since 2013 with the approval of the Malaysian Islamic Development Department (JAKIM). The practice begins at the level of pre-school such as nurseries and kindergartens, primary schools such as Sekolah Rendah Integrasi Tahfiz Nadi Al Baghdadi

(SRI NADI) and the Quran Study Center for adults (Company Profile Al Baghdadi Group Sdn. Bhd.). Quranic education is synonymous to voluntary employment, or through competent bodies such as the government or Islamic religious departments, as well as via non-governmental bodies i.e. foundations, associations or organizations, for instance Islamic centers, dakwah centers and others. Al-Baghdadi prefers a business platform as the starting point in order to create continuity for the Quranic education. Then, the establishment of the Sdn. Bhd. Companies were made in line with the goal of selecting a business platform. More than 20 Sdn. Bhd. companies and 20 enterprises were established to carry out the business. And, after the COVID-19 pandemic, Al- Baghdadi intends to explore the field of corporate endowments to ensure the stability of its growth. A foundation has been launched through Syarikat Jaminan Berhad (CLBG) which has obtained tax exemption for the contributors (Corporate Unit Al Baghdadi Group Sdn. Bhd.).

Statement of the Problem

Quranic education is the core in Islamic Education, especially in the early childhood stage. It begins with the need of basic Quranic skills at the fundamental level of teaching and learning the Quran. It is because the inability to master the skills is more difficult at a higher level (Abu et al., 2020). According to Colina and Listiana (2021), Quran-based learning includes reading, memorizing, understanding and practicing the Quranic values in daily life. The level of Quranic proficiency among the community, in particular students, is not at the preferred level such as unable to read the Quran fluently, incomprehension the rules of tajwid, incapable to right pronunciation and accurate the letter (*makhraj*), and minimal interest in learning the Quran (Ismail et al., 2014). The phenomenon has been stated by Jemali (2005), Sudin and Abdul Rahman (2005) and Mohd Yusof & Mohd (2007) in their respective studies regarding the weaknesses of the Quranic proficiencies among the community, especially school students, which in turn has a significant impact on Quran mastery at the higher education level.

Quranic learning in Malaysia is present through various models and methods used in teaching the Quran from the past to the present. For example, the Prophet Muhammad SAW Model, al-Ghazali Model, Ibnu Khaldun Model, Abu Hanifah Model, al-Shatibi Model, Salim Model, Ahmad & Abu Salleh Model, Kamarudin Model, Wan Bakar Model, Jabir Model, As'ad Humam Model and Jamaluddin Model, Ministry of Education Malaysia (KPM) & Mohd Iqbal. It encompasses of seven contemporary methods, namely (i) Baghdadiyah, (ii) Iqra', (iii) Hattawiyah, (iv) Haraki, (v) al-Matien, (vi) Abahata Al-Jabari and (vii) Al-Barqy (Jasmi & Noh, 2013; Ismail, 2016; Syed Bidin et al., 2018; Mohd Baharuddin & Hamad, 2018; Mohamad Rasidi & Ismail, 2023). The aforementioned models and methods are evolution of Quranic teaching and learning in Malaysia since the 20th century AD, with the emergence of systematic religious schools in Malaya thru recitation classes in homes, *pondoks*, suraus, mosques and palaces, start off Malay kingdom of Melaka (1400-1511 AD). Therefore, contemporary methods complement traditional methods which are suitable for the phase of the present.

The Al-Baghdadi Technique is a contemporary alternative Quranic reading practice founded by Qr. Haji Jalaluddin bin Hassanuddin in 2009 (Mohd Nawawi et al., 2019). The innovation technique has resulted in the participation of nearly 300,000 students with 471 branches of the Al-Baghdadi Learning Center, Malaysia (PPAM) in 2014 (Zin et al., 2014). However, the latest trend shows that there has been a significant decrease in the number of PPAMs in the last five years from 2019 to 2023 by 731 units or 72.0% (Refer to Table 1). Jalaluddin Hassanuddin (independent interview, August 14, 2024) states the situation occurred due to the COVID-19

pandemic which caused several PPAMs business folded up due to increased operating costs including premises rental rates, teacher salaries and the absence of PPAM successors.

Table 1: Total Number of Al-Baghdadi Learning Center

YEAR	TOTAL
2019	1015
2020	634
2021	577
2022	549
2023	284

Source: Unit Pematuhan & Penjenamaan Al Baghdadi Group Sdn. Bhd. (2024)

Here, it proposes the integration of corporate waqf concept be applied in the Al-Baghdadi Learning Centre Malaysia (PPAM) to ensure its continuity, now-and-then, to produce a Quranic literate in the society. Corporate waqf is elected as one of the solutions for the stability of PPAM, apart from the business model that was practiced previously (before the COVID-19 pandemic). Besides the journey of a profit-based company, a new opportunity be explored through the contemporary waqf model that has proven successful in addressing the issue of capitalism. PPAM was established under the Companies Commission of Malaysia which owns shares, thus corporate waqf focusing on share waqf is believable to increase its future continuance.

In Sahih Bukhari and Muslim, several hadiths have been the basis for contemporary corporate waqf. Umar RA had obtained a piece of land in Khaibar and he met with the Messenger of Allah SAW to get advice regarding the land, so the former said: "O Messenger of Allah, I have acquired land in Khaibar. I have never acquired property more valuable for me other than this, so what do you command me to do with it?". Thereupon, Allah's Messenger SAW said: "If you like, you may keep the corpus intact and give its produce as sadaqah". So, Umar RA gave it as sadaqah declaring certain conditions, while unrestricted to the person who manages (authorizer i.e. Nazir) to take reasonable wages and not create the land as his own.

In addition, the hadith of Uthman RA said, the Prophet SAW arrived in Medina and it had no water that was considered sweet (suitable for drinking) except the well of Rumah. Then, the Prophet said: "Who will, the well of Rumah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" Then I (Saidina Uthman RA) bought it with his capital.

Adhering to the current context, Table 2 below is an example of the application of corporate waqf development in several Islamic countries such as Turkey, Pakistan and Bangladesh which concentrate on the education, health and entrepreneurship sectors. It involves movable waqf assets such as cash, company shares and stock dividends which are fully owned by corporate entities. It coincides with the structure of corporate waqf, i.e. the waqf assets are in the form of movable assets. Furthermore, the waqf trustee is a corporate company acting as a *mutawwali* and recipient of the waqf assets (Asharaf & Abdullah, 2014).

Table 2: Application of Corporate Waqf Development in Islamic Countries

COUNTRY		APPLICATION
1	Türkiye	<ul style="list-style-type: none"> ✓ Koc Holdings & Sabanci Holdings are the two earliest companies that pioneered corporate waqf in Türkiye in the mid-60s. ✓ Koc Holdings endowed a lot of its company shares to the higher education sector as well as scholarship for students. ✓ The Koc Foundation was established as a corporate waqf governance entity.
2	Pakistan	<ul style="list-style-type: none"> ✓ Hamdard Laboratories frontiers corporate waqf in Pakistan. ✓ It centers on health and education funding. ✓ The Hamrard Foundation established as the entity of corporate waqf governance.
3	Bangladesh	<ul style="list-style-type: none"> ✓ Social Investment Bank of Bangladesh (SIBL) introduced a waqf-based microfinance scheme in 1995 called 'cash waqf certificate'. ✓ It aims to help SME entrepreneurs to start businesses. ✓ SIBL acts as the governance entity of the waqf.

Source: Ramli et al. (2017)

The History of Waqf Development on Educational Institution During the Golden Age of Islam

Since the early Islamic era, waqf was practiced to build educational institutions such as madrasahs (schools) and *dar al-ulum* (houses of knowledge). In Andalusia and Baghdad, waqf funded religious education, in fact involved in academic sciences such as philosophy, mathematics, and medicine. Leading universities such as the University of al-Qarawiyyin in Morocco and the Madrasah Nizamiyyah in Baghdad received full support from waqf funds. With funding through waqf, scholars and students are able to gain knowledge without being liable to the government. Also, waqf is open to the general public, including the needy, to whom study and acquire knowledge at no cost (Hasbani et al., 2017).

Libraries also built by waqf, such as Baitul Hikmah (House of Wisdom) in Baghdad and became the center for the dissemination of knowledge. The center unites Muslim, Christian, and Jewish scholars to exchange knowledge. The main contributors were the Iraqi who established these waqfs because of the rapid progress in the fields of economics, construction, technology, arts, literature, and politics during the reign of the Abbasid Caliphate. The privileged effect overflowed to the progress and development of knowledge related to science and also Islam. The madrasah has conquered the rapid dissemination of knowledge through several methods of translating reference books from Greece, Persia, Syria, India and Qibti into Arabic. After being translated into Arabic, the Arab scholars studied and improved the existing knowledge through thoughtful comments, revisions and reform upgrade the manuscripts (Ismail et al., 2015).

Madrasah al-Nuriyah was also founded by Sultan Nuruddin Mahmud Zengi (also called Zangi) in the 6th century of Hijrah in Damascus, Syria. It also runs down through waqf funds. Facilities such as mosques, dormitories, staff housing, rest areas and a spacious lecture hall were provided for the benefit of students. The next educational institution was al-Azhar University, Egypt. It was instituted in 972 AD in Cairo, Egypt, by entire operation on waqf funds, then the Egyptian Government under the leadership of Muhammad Ali took over waqf in 1812 (Kahf, 1992). The

university is a house of knowledge that successfully produces tremendous Islamic scholars who then return and devote to society. The Al-Azhar endowment system is a very effective endowment institution model and has a very large fund.

The Concept, Development and Model of Corporate Waqf

Corporate waqf is conceptualized as the endower either as individual, company, corporation or organization deliver the property, in the form of cash, shares, profits and dividends (Abu Bakar & Gunardi, 2023). Also, it is an innovation in the current Islamic financial and economic system in the context of contemporary waqf, especially in Malaysia (Julianggara, 2022). According to Don (2019), corporate waqf is not significantly different from share waqf whenever compared to regular waqf practices. It aims to ensure the benefits of ownership of the shares are transferred to the waqf, return to charitable and religious activities. There are eight conditions in implementing corporate waqf practices of an entity, as follows:

Table 3: The Requirements for Recognition of Corporate Waqf Practices

The Requirements	
1	The endowment funder establishes a corporate waqf under the Companies Act 1965.
2	The corporate waqf institutions receive direct shares, securities (listed or unlisted) or cash from the endowment funder, and the waqf shares are registered in the name of the corporate waqf.
3	The State Islamic Religious Council (MAIN) appoints a special nazir or <i>mutawwali</i> as a recognition of the corporate waqf.
4	The Corporate waqf must lead the entrepreneurial businesses, generate wealth income and deliver added value.
5	A <i>Trust Deed</i> (waqf argument) as a determinant of the majority share of profits or surpluses to be reinvented.
6	The corporate waqf has full autonomy under the leadership of a professional CEO and is observed by a Board of Directors that also includes representatives from MAIN.
7	The corporate waqf membership is open to the general public by the practice of member fee waqf.
8	The corporate waqf accepts the best corporate governance and practices.

Source: Don (2019)

Corporate waqf has developed since the golden age of Islam by the establishment of educational institutions, such as universities and schools, hospitals and various facilities based on waqf, definitely during the Ottoman Caliphate. In addition, the most famous waqf is the establishment of Al-Azhar University in Egypt with its continuity successfully managed as an Islamic educational institution based on waqf (Abu Aziz, 2005). The corporate waqf of the companions during the time of the Prophet Muhammad SAW was an effective instrument to generate social and economic development of the previous Muslims, as a result of the great contributions of the companions who donated property, dinars-dirhams, houses, land and so on towards the path of Islamic dakwah. It serves as assistance and aid in jihad against the enemies of Islam, defending the poor and needy, and thus developing the economy of the ummah (Abu Bakar & Gunadi, 2023). The corporate waqf, subsequently persists to develop until the contemporary era, providing benefits and rewards to the waqf holders. By the verification that the waqf assets of the companions are supervised by the Saudi Arabian government to this day, which provides continuous and lasting rewards to the waqf donors among the companions.

According to Manshor and Abdullah (2021), corporate waqf implemented by JCorp is one of the waqf models in the form of shares, in addition to physical asset waqf and cash waqf model. In Malaysia, the state of Johor is the forefront state implementing corporate waqf steering to share waqf with the establishment of Waqaf An-Nur (WANCorp) which was previously known as Kumpulan Waqaf An-Nur Berhad. WANCorp's Annual Report (2017). It shows that the company's total assets amounted to RM814 million as of December 2016 and is targeting RM1 billion in assets by 2020 (Muhamad et al., 2019). Huda et al. (2020) believes that the type/model of corporate waqf has been put into action in Southeast Asian countries such as Malaysia and Singapore, furthers as a following example in Indonesia.

The Selangor Muamalat Wakaf Model (MWSM) is a corporate waqf model in Malaysia. It is a collaboration between the Selangor Wakaf Corporation (PWS) and Bank Muamalat Malaysia Berhad (BMMB). The two entities involved in MWSM with different backgrounds in developing waqf assets through corporate waqf strategies with three main aspects, namely governance, financial structure and Shariah considerations or *takyiffiqhi* (Asharaf & Abdullaah, 2014). From a governance perspective, both agreed to establish a Joint Management Committee (JPB) consisting of (i) An Advisory Committee from the Selangor Islamic Religious Council (MAIS), (ii) A Chairman, (iii) A Secretary and (iv) A Joint Secretariat. Each consisted of three members from PWS while three from BMMB. The objective of establishing the JPB is to channel funds collected from waqf projects to assist the beneficiaries of the waqf, especially in the fields of education and health, as well as to invest parts of the waqf proceeds. MAIS, as the sole trustee of waqf assets in the state of Selangor, and BMMB as a financial institution, functions to create a systematic and orderly waqf fund management. BMMB's good ethics, professionalism and credibility will help increase the assurance of waqf funders to contribute their funds in the model.

Based on financial and operational perspective, waqf funds collected from individual and institutional contributions will be processed by JPB to recipients from aforementioned main trisectors. In addition, from a shariah perspective, JPB has been authorized as a waqf fund governor (*mutawwali*) and responsible for the management and distribution of waqf proceeds obtained from recipients. Meanwhile, Muamalat Invest Sdn Bhd (MISB) has been mandated to carry out waqf fund investment activities based on the concept of wakalah (*wakalah bi al-istithmar*) without charging fees. Therefore, the purpose of MWSM is to distribute to the education and health domain which can be categorized as waqf for welfare (*wakaf khairi*).

In general, there are three types of corporate waqf models in Malaysia, namely (i) Corporate waqf business model, (ii) Corporate waqf banking model and (iii) Corporate waqf university model (Ramli et al., 2017). The first model was pioneered by JCorp through the establishment of WANCorp, while the second model is the result of collaboration between BMMB and PWS and the third model is applied by several public universities such as IIUM, UKM, UPM and USIM.



Figure 1: The Corporate Waqf Models in Malaysia

Stock Waqf in Corporate Waqf

Stock waqf refers to the purchase of stock units and endowment of stock certificates, for the sake of Allah, through exchange for permanent assets such as real estate, buildings or projects that can benefit the Muslim community (Abdul Ghani, 2013). The new practise of waqf allows it to be participated by people with the aim of boosting the image of Islam, neither develops spiritual nor physical regard for waqf contribution. Each and every individual Muslim is given the opportunity to participate in waqf, in the form of monetary donations according to their respective abilities thru *tabarru'*. According to Hanna (2015), stock waqf is a productive waqf, which stocks as movable goods generate revenue to be used for Islamic welfare. Furthermore, stocks are able to provide a relatively large contribution compared to other types of trading commodities.

According to Yuliana and Hadi (2019), there are two types of stock waqf models implemented in Indonesia. The first model is based on the profits of stock investors. Profits are deducted from the margin of stock sales. The profit management involves institutions' members that have a Shariah Online Trading System (SOTS). Then, the percentage of profit is set aside as waqf and will be handed over to the waqf management institution (*nadzir*) according to the agreement between the endower, the stock exchange member and the *nadzir*. Next, the appointed waqf management institution will convert the profit into direct productive assets or social assets such as building mosques, schools and others. The second model allows shariah shares purchased by shariah investors to be endowed for public welfare. So, the waqf instrument is a profit not contributed from shariah shares like the first model, but shariah shares purchased by the waqf endower. The mechanism is the donated shariah shares being handed over to the investment management institution for shariah share management. The shariah share management carried out by the investment management institution will generate profit, then the profit is submitted to the waqf management institution (*nadzir*). Moreover, the waqf management institution converts the profit given into productive assets and physical assets that provide social benefits. Therefore, the donated shariah shares cannot be adjusted by the waqf management institution or investment management institution without the permission of the waqf donor.

In the current context of Malaysia's fatwas, share waqf is categorized as permissible (JAKIM, 2014) and follows the guideline of syarak:

- i. The business operations of a company intended to waqf must comply with syarak law.
- ii. The source of the company's shares must be halal and comply with syarak law.
- iii. Part or all of the profit can be endowed with the consent of all shareholders of the company.
- iv. The procedure for receiving share waqf is used in endowing the shares and profits of the company's shares.
- v. The share usage distribution rate is 30% to *fisabilillah* and 70% for investment and development, from the profits of the shares.

Methodology

This narrative study synthesizes findings from various scholarly sources including journal articles, books and proceedings. The review process involves a systematic search of electronic databases such as PubMed, Google Scholar and JSTOR by applying keywords such as "corporate waqf" and "al-Baghdadi technique in Malaysia". Articles are selected based on their relevance, methodological rigor and their contribution to understand the integration of corporate waqf in the governance of Quranic educational institutions, specific to Al-Baghdadi

Learning Center, Malaysia. The findings are divided into two main themes, namely corporate waqf and al-Baghdadi technique in Malaysia.

Findings and Discussions

Corporate Waqf

Referring to the Table 4 below, it is concluded that studies related to corporate waqf in the last two years (2023-2024) grounded on the recognition of corporate waqf as one of the contemporary waqf instruments. The exercise approvable effective and efficient in various fields such as education, infrastructure development, real estate and health, in addition to stock waqf. Johor Corporation (JCorp) is one of the popular leading entities being referred to in the application of corporate waqf in Malaysia based on stock waqf.

Table 4: Analysis of Corporate Waqf Literatures in the Last Two Years (2023-2024)

	Authors	Sources	The Study	The Findings
1	Ab Latif et al. (2024)	International Journal of Entrepreneurship and Management Practises	<i>Implikasi Amalan Tanggungjawab Sosial Korporat Berasaskan Kaedah Al-Umūr Bi Maqāṣidihā</i>	The corporate social responsibility mechanism is implemented through corporate waqf approach by multinational companies or corporate companies. The corporate waqf initiative in Malaysia is pioneered by Johor Corporation (JCorp) through the Management of Waqaf Clinic An-Nur Berhad. The execution of JCorp corporate waqf model is through a combination of business activities and philanthropists' endeavours.
2	Apriyani et al. (2024)	<i>Jurnal Studi Islam Indonesia</i>	<i>Mekanisme Pengelolaan dan Pengawasan Wakaf Saham di Indonesia dan Malaysia</i>	Waqf was established by JCorp, known as the pioneer of waqf shares and corporate waqf in Malaysia. It is a company under the Johor state government in Malaysia, collaborating with MAIN in implementing a share system called corporate waqf.
3	Basiron et al. (2024)	<i>Jurnal Al-Sirat</i>	<i>Hubungan Faktor-Faktor Penyertaan Guru Sekolah Rendah Di Mersing Terhadap Saham Wakaf Johor: Satu Kajian Rintis</i>	Nowadays, waqf development has been successfully realized through collaboration between JCorp and MAINJ. This unique approach lies in the corporate waqf management that has been introduced by JCorp, which is very different from the waqf management method practiced by other existing waqf institutions. By applying efficient and orderly

				management and administration, waqf institutions can make a significant contribution to develop the economy of the ummah.
4	Hamid et al. (2024)	Global Journal Al-Thaqafah	<i>Pemeriksaan Strategi Institusi Wakaf dalam Mengurangkan Bebanan Ekonomi Masyarakat Akibat Covid-19</i>	JCorp has applied corporate waqf through Wakaf An-Nur Corporation (WanCorp) and endowed its shares worth RM200 million, central on health benefits which indirectly contribute to the welfare and well-being of the community.
5	Hilaluddin et al. (2024)	RABBANIC A-Journal of Revealed Knowledge	<i>Keusahawanan Islam: Satu Kajian terhadap Kisah Telaga Wakaf Saidina Uthman ra</i>	The social entrepreneurship model through corporate waqf has great potential and to all intents be practiced to eradicate urban poverty in Malaysia.
6	Kamaruddina et al. (2024)	Journal of Islamic Philanthropy & Social Finance	<i>Peranan zakat dan wakaf dalam pembangunan ekonomi: kajian tinjauan literatur</i>	The corporate waqf by Jcorp is the first to be executed by a corporate business institution in the world which acts as a 'maukuf alaihi' on all shares and other forms of securities of JCorp.
7	Manshor et al. (2024)	International Journal of Law, Government and Communication	<i>Wakaf Digital di Malaysia: Analisis Perundangan Dan Cabaran Semasa</i>	The official portal of the Malaysian Endowment Foundation offers various types of endowment such as cash, real estate, corporate and education.
8	Romli et al. (2024)	Journal of Law and Governance	<i>Analisa Faktor Permasalahan Membangunkan Tanah Wakaf di Malaysia</i>	JCorp's shares that are endowed will be registered as waqf with MAIJ in the name of WANCorp as an effective and well-supervised waqf management.
9	Abu Bakar & Gunardi (2023)	Journal of Islamic Philanthropy and Social Finance	Model wakaf korporat sahabat sebagai rujukan model pembangunan ummah	The Sahabah corporate waqf model has been an instrument for the socio-economic development of previous Muslims since the time of the Prophet Muhammad (PBUH) and the Caliphates. It includes corporate waqf for public welfare, state of war and community development.
10	Baharudin & Bahri (2023)	Journal of Contemporary Islamic	<i>Institusi perbankan Islam dalam</i>	Corporate waqf growth has become a new national goal in improving the social and

		Studies	<i>membangun dana wakaf di Malaysia</i>	economic well-being of Muslims, especially those who were affected by the COVID-19 pandemic. It serves to build up high-value Muslim waqf assets by the authorities for the purpose of economic empowerment of Muslims.
11	Fauzi & Kamaruddin (2023)	Proceeding of International Conference on Syariah & Law 2023	<i>Kefahaman Amalan Berwakaf Dalam Kalangan Masyarakat Felda Wilayah Jengka Pahang</i>	Waqf has undergone a transformation process that contributes changes in line with modernization such as corporate waqf as a transformation that has positive implications for the national economy. It proves the permanent ownership of equity by the innovative Muslim community for the greater good. The existence of corporate waqf is an existing solution to the problem of waqf property and thus, improves the national economy. It also proves that waqf is not tied entirely to religious activities, but rather comprehensive and relevant to all circumstances.
12	Fitri (2023)	<i>Jurnal Pacta Sunt Servanda</i>	<i>Penguatan Kelembagaan Nazir Menuju Wakaf Produktif: Perbandingan Hukum Islam di Indonesia Dengan Malaysia</i>	JCorp is one of the companies under the Johor state government in Malaysia that implies a share system by introducing more innovative practices known as corporate waqf (enterprise-based waqf). It does sell shares not to individuals or organizations as practiced by regular waqf shares. Instead, JCorp itself endows its shares.
13	Mahyudin & Abd. Rahman (2023)	<i>Jurnal Syariah</i>	<i>Peranan Wakaf Tunai Untuk Pendidikan: Kajian Kes Di Bank Muamalat Malaysia Berhad</i>	The Selangor Muamalat Wakaf Model (WSM) was introduced as a result of the collaboration between Bank Muamalat Malaysia Berhad (BMMB) and Selangor Wakaf Corporation (PWS).
14	Md. Salleh et al. (2023)	IPN Journal of Research and Practice in Public	<i>Amalan Pengiktirafan Hasil oleh Institusi Wakaf,</i>	The current development of waqf covers various fields, yet specific sectors such as health, education, agriculture and property

		Sector Accounting and Management	<i>Zakat dan Baitulmal di Malaysia</i>	development through various forms of waqf including cash waqf collection (or called waqf shares), knowledge waqf and corporate waqf (share waqf)
15	Megat Saidi et al. (2023)	Al-Qanatir: International Journal of Islamic Studies	<i>Wakaf Perkhidmatan Menurut Perspektif Islam</i>	Several waqf innovations have emerged such as waqf on gold, corporate, art, stock, cash, education, intellectual property and services. Many waqf institutions in Malaysia have arranged various types of waqf for the benefit of Muslims.
16	Nasution (2023)	<i>Manhaj: Jurnal Ilmu Pengetahuan, Sosial Budaya Dan Kemasyarakatan</i>	<i>Potensi Dan Pendistribusian Wakaf</i>	A productive form of waqf via cash such as cash waqf certificates. Also, thru the mechanism of banking and cash waqf systems, waqf shares and corporate waqf
17	Talib et al. (2023)	International Journal of Mosque, Zakat and Waqaf Management	<i>Analisis Literatur Kajian Pembangunan Wakaf Dalam Index Scopus</i>	Research trends are increasingly focusing on cash waqf, land and immovable property waqf, as well as corporate waqf.
18	Zunica & Adiba (2023)	<i>Jurnal Ilmiah Edunomika</i>	<i>Manajemen Pengelolaan Wakaf Produktif Perkebunan Pisang Cavendish di Lembaga Roumah Wakaf Surabaya</i>	Companies under the Johor state government in Malaysia exercise shares by introducing a more innovative system known as corporate waqf.

Source: The Researcher

In general, corporate waqf in Malaysia is pioneered by Johor Corporation (JCorp) through the administration of Klinik Wakaf An-Nur Berhad (Ab. Latif et al., 2024) leads to stock waqf under the Johor state government, in collaboration with the Johor Islamic Religious Council (Apriayani et al., 2024; Kamaruddina et al., 2024; Md. Salleh et al., 2023). The management and governance create more effective and organize, thus providing a significant contribution developing ummah's economy (Basiron et al., 2024; Hamid et al., 2024; Romli et al., 2024; Abu Bakar & Gunardi, 2023; Fitri, 2023). Hilaluddin et al. (2024) adds, the social entrepreneurship model through corporate waqf also has the potential to eradicate poverty in Malaysia and become the country's mission in improving the socio-economics of Muslims (Baharudin & Bahri, 2023). Moreover, research related to corporate waqf has become a current trend novelty in the field of waqf (Talib et al., 2023; Zunica & Adiba, 2023).

Al-Baghdadi Technique Malaysia

The analysis of literature studies has sourced the keywords al-Baghdadi technique and Malaysia in the last five years from 2020 to 2024 in the Google Scholar database. The period was chosen to obtain detailed and in-depth information from every aspect of scientific research, so that research gaps can be successfully found. Initial search results indicate that there are 17 studies, although seven studies identified coincides with the keywords and scope of the study proposed by the researcher.

Table 5: Analysis of Malaysian Al-Baghdadi Technique Literature in the Last Five Years (2020-2024)

	Author	The Study	The Findings
1	Al Mujib (2024)	<i>Metode Baghdadi dalam Pembelajaran Membaca al-Qur'an</i>	<ul style="list-style-type: none"> • This method is known as a spelling technique by vocalling each letter. • It is believed originated in Iraq • Its focus on active learning includes cognitive aspects and so on.
2	Jasni & Rahman (2022a)	<i>Implementasi Kaedah Neuro Nadi dalam Pengajian Al-Qur'an di Brunei</i>	<ul style="list-style-type: none"> • The neuro-Nadi method attracts the interest of the people in the country to learn Quran towards producing a generation with noble characters of Quranic education.
3	Jasni & Rahman (2022b)	<i>Mastering The Basic Qur'an Reading Using Neuro Nadi Method In Brunei</i>	<ul style="list-style-type: none"> • The method is simple, compact, fast and exciting which contributes to the foundation of reading the Quran successfully.
4	Syed Hassan et al, (2021)	<i>Persepsi Cina Mualaf Terhadap Keberkesanan Kelas Pengajaran Quran Anjuran Organisasi Dakwah di Malaysia</i>	<ul style="list-style-type: none"> • The al-Baghdadi technique is one of the teaching and learning methods of the Quran for Chinese converts. • The findings of study also identify factors in the conversion to Islam, post-conversion tribulations and methods of religious study including learning the Quran.
5	Mohd Zain et al. (2021)	<i>Pendekatan Komunikasi dalam Pengajaran dan Pembelajaran Hafazan Al-Quran Antara Dua Institusi Pra Tahfiz di Selangor</i>	<ul style="list-style-type: none"> • The al-Baghdadi technique is one of the methods of teaching and learning the Quran in Malaysia. • There are five communication approaches identified in the study, namely interpersonal, storytelling in teaching and learning, written, repeated pronunciation training and thru games.
6	Ambo & Mokhsein (2020)	<i>Keperluan Instrumen Strategi Menghafaz Al-Quran Dalam Kalangan Pelajar Tahfiz Model Ulul Albab (TMUA)</i>	<ul style="list-style-type: none"> • Al-Baghdadi's technique is one of the easier techniques for huffaz to memorize the Quran. • The Quran Memorization Strategy Instrument (ISMEQ) requires three main principles, (i) Meeting the needs of the program's goals, (ii) Improving memorization achievements and (iii) Measuring the Quran memorization strategy.

Source: The Researcher

The above analysis of Table 5 concludes that past studies focused on the concept, advantages and effectiveness of the al-Baghdadi technique in teaching and learning the Quran, in Malaysia and Brunei society as stated by Ambo and Mokhsein (2020), Mohd Zain et al. (2021), Syed Hassan et al. (2021), Jasni and Rahman (2022a; 2022b) and Al Mujib (2024). Therefore, the integration of corporate waqf in the governance of Quranic educational institutions, in particular the Al Baghdadi Learning Center in Malaysia, has not yet been prepared, and it is a research gap that needs to be filled up for future sustainability.

Conclusion

The narrative literature review emphasizes the integration of corporate waqf in the governance of Quranic educational institutions in Malaysia, concentrating on the Al Baghdadi Learning Center, Malaysia. The integration is one of the solutions to the problems encountered by private Quranic learning centers to improve their sustainability, apart from their dependence on the business model. The corporate waqf innovation highlighted by JCorp has grown rapidly with three main models identified, namely the corporate waqf business model, the corporate waqf banking model and the corporate waqf university model. Hence, the integration of corporate waqf in the governance of Quranic educational institutions, specific to the Al-Baghdadi Learning Center, Malaysia, has not yet been conducted and is a research gap demands to be filled for constant time ahead.

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