

Sentiment Analysis of Multilingual Tweets on Cash Waqf

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The practice of waqf is usually focused on a building or piece of land. Many donors end up not being able to afford the assets to participate in the Waqf. Cash waqf allows people of all backgrounds to engage in long-term charitable work. This study aims to analyze the sentiment generated from the social media 'Twitter' application regarding cash waqf. The technique employed is sentiment analysis of secondary data consisting of 330 tweets. The results showed that positive sentiment was the highest result with a percentage of 53%, followed by neutral sentiment at 32.1%, and negative sentiment at 14.8%. The good (positive) sentiment is the opinion of Twitter users who tweet about cash waqf topics by being positive and tend to be optimistic in responding to the existence of cash waqf and supporting the development of cash waqf. While the negative sentiment is the opinion of Twitter users who tend to express criticism in reviewing developments related to cash waqf. According to the findings, the majority of individuals are more pleased about the existence of cash waqf. As a result, increasing the number of scientific literature publications in indexed journals of cash waqf is necessary to maintain this favorable view.

Keywords: Islamic Social Finance; Cash Waqf; Sentiment Analysis; Twitter

OPEN ACCESS

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Received: 12 October 2022

Accepted: 22 October 2022

Published: 16 November 2022

Citation:

(2022) Sentiment Analysis of Multilingual Tweets on Cash Waqf. International Journal of Waqf. 2.1

INTRODUCTION

Waqf issues have gained prominence as a result of contemporary scholars' efforts to reveal the benefits of Waqf practices, including their applications in modern society, as well as to address associated challenges. Because such an initiative requires a massive amount of money that the government cannot fully fund, the majority of the reviewed research emphasized that cash Waqf is an efficient instrument that can be an alternative for poverty alleviation (Atan & Johari, 2017). As a result, searching for long-term funding is unavoidable. Cash Waqf is an important part of Islamic socioeconomics because it is a political and economic social fund (Iqbal et al., 2019).

Waqf is one of the *tabarru* contracts recommended in religion (Zauro et al., 2020). The practice of waqf has been widely practiced since the time of the prophet Muhammad. In recent years, the popularity of cash waqf has exploded in Muslim countries (Kachkar, 2017). Waqf has played an important role in uplifting Muslims, expanding their influence into the political, social, and economic areas (Ahmad, 2015). Waqf serves as a stabilizing element, providing a competitive advantage to the Muslim world and supporting the articulation of Islamic economic power (Fanani et al., 2021).

In today's world, scholars and economists must examine the economic features of waqf institutions to understand their potential role in Muslim economic life (Alam, 2018). Waqf can be defined in economic terms as an investment of financial and other resources into productive and future assets to create income for future consumption by individuals or society as a whole (Diniyya, 2019). As a result, Waqf is an unusual combination of savings and investment. Because of its eternal nature, the waqf property is allegedly continuously increasing and should not be reduced (Sadeq, 2002).

If waqf is used properly for community development, the government may be able to obtain more funds for other development projects. As fighting poverty and income inequality have historically been one of the most pressing and longstanding problems facing society, waqf institutions can help establish a more equitable distribution of wealth and income in the economy (Saiti et al., 2021). Cash waqf, a charitable endowment fund, is expected to be used in property improvement programs worldwide, mainly in Islamic countries (Ahmad, 2015).

The premise is that there is an economically and politically free source of social funds, namely cash

waqf, in the Islamic socio-economic paradigm (Hasan et al., 2019). Issuance of cash waqf certificates can assist in the monetization of the Islamic voluntary sector, as well as serve as the most efficient and long-term means of building social capital and national wealth (Aldeen et al., 2020). Profits from them can then be used to create targeted social initiatives (Oladapo et al., 2017). Even in Muslim-majority countries, cash waqf administration tends to be one of the alternative vehicles for poverty alleviation programs in developing countries (Yakubu et al., 2019). It is considered a potential tool for developing and expanding Muslim commercial enterprises, as well as a potential influencer on human resources.

There are several views regarding the permissibility of cash waqf in Islam. But along with the development of technology, cash waqf is widely developed and used by researchers and practitioners (Mohd Zain et al., 2019). Cash waqf has previously been studied in different contexts by different researchers. Aldeen et al., (2020), for example, focus on identifying the work of contemporary scholars on the issue of cash waqf. On the other hand, several other studies have explored the application of Islamic equity and debt financing techniques using mobilized cash waqf funds (Yusuf Sanyinna et al., 2018). Saiti et al., (2021) also investigated the adoption of content analysis to build a global cash waqf model for poverty alleviation in Muslim countries. In general, most studies focus on ensuring the utilization of the combined resources of Waqf institutions and Islamic Microfinance Institutions in alleviating poverty (Amuda & Embi, 2013; Haneef et al., 2013; Shahimi et al., 2013; Fajariah et al., 2020). However, no research has been conducted regarding the measurement of public sentiment through social media content related to cash waqf.

This study aims to analyze the sentiment generated from the opinions of users of the social media 'Twitter' application regarding cash waqf. As a result, as a material assessment of the importance of waqf, an assessment of public sentiment against cash waqf sentiment would be required. To test public sentiment regarding cash waqf, sentiment analysis is used. Natural language processing (NLP) is a linguistic computing approach for determining if a text contains positive, neutral, or negative emotions. Opinion mining study seeks to find hidden trends in large blogs or reviews by sifting through highly unstructured social network data (Zagal, Tomuro, & Shepitsen, 2012).

Sentiment analysis is a discipline that extracts people's opinions and feelings from text data using natural language processing algorithms (Danneman and Heimann, 2014). Unlike traditional data mining methods, sentiment analysis and text mining can work with unstructured data (Oza and Naik, 2016). This technique, also known as opinion mining, focuses on text categorization. Due to the volume of data, gathering sentiments from web-scale text data can be a time-consuming and complex procedure (Fernández-Gavilanes et al., 2016). Initially, there was little subjective data available on the internet, but with the rise of social networks in the early 2000s, people began to share their ideas (Giachanou & Crestani, 2016).

The research will be structured as follows. The research's background and objectives are discussed in chapter 1, while chapter 2 examines the theoretical basis that supports cash waqf research and summarizes previous studies, and chapter 3 describes the data and research methodologies employed in this study. The analysis and discussion of these findings will be described in Chapter 4, the core section. The conclusion and some suggestions, as well as recommendations based on the research findings and analysis, are included in the last chapter.

LITERATURE REVIEW

Cash Waqf

Waqf comes from the Arabic word *'waqafa'*, which can have the meaning of *'al-habsu'* (holding) or stopping something or staying in place, while in terminology what is meant by waqf is *'tabbiul asl wa tabiul manfaah'*, which means holding back an item and providing its benefits (Utsaimin, 2009). Legally, scholars differ in defining waqf. However, according to the opinion of the majority of scholars (*jumbur*), in general, the assets that have been waqf are no longer the property of the party who is waqf and the contract is binding (Nizar, 2016). In the Quran, the term waqf is not explicitly stated. However, the basis for waqf law is the hadith of the Prophet narrated by Abu Hurairah about 3 things whose rewards continue to flow even though a Muslim has died.

With regard to waqf property, there are two types of property that can be handed over as waqf, namely immovable property such as land and buildings and movable property such as money and shares. For assets that do not move, the jurists agree on the legitimacy of this type of property, because it fulfills the principles of waqf, namely permanent. As for movable property, there are differences of opinion among the

fuqaha because it is not permanent. However, the majority of scholars, such as Imam Syafii, Imam Maliki and Imam Hanbali said that movable property can be waqf on the condition that the property is not used up in value (Sabit, 2006).

In relation to the economic concept, waqf is one of the instruments of Islamic Economics that can support economic development. The number of waqfs and the long-term oriented characteristics of waqf make the waqf an instrument that has great potential in assisting economic development, especially in the welfare of the community. The use of waqf property can be used as funding in improving infrastructure for accelerated development, improving social structures in the development process by taking a role in the health, education, public service investment and taking over the government investment budget. To help accelerate infrastructure development, productively managed waqf is needed (Fuadi, 2018) so that the profits derived from the management of productive waqf can be used to help the welfare of the community.

The emergence of great wealth in Islamic countries and the Islamic tradition of philanthropy have recently led to a revival of interest in the structure of the waqf and an increase in the number of sources held on terms that seek to comply with the requirements of Islamic law (Stibbard, Russell and Bromley, 2012). The most recent innovation in Islamic Economics and Finance is cash waqf (Kahf & Mohomed, 2017). Donors who do not have a fixed asset but rather have movable assets, i.e. cash, now have a viable option in cash Waqf (Aldeen et al., 2020). Thus, all strata of society are able to engage in sustainable charitable activities through cash Waqf, so long as they do so voluntarily and solely for Allah's SWT's pleasure (Mohsin, 2008). Cash Waqf practices can be divided into two categories, the first being direct practices, such as redeveloping an old waqf property with waqf funds. The indirect form of cash Waqf in which the fund is invested in a permissible project and the profit is distributed (Mohsin, 2013).

A significant proportion of contemporary academics believe that participation in waqf through the use of fund resources has become crucial (Mohsin, 2008). Despite this, the significance of Waqf in the field of socioeconomics has diminished dramatically over time (Saifuddin et al., 2014). The term of cash waqf is not a novel concept. Imam Zufar, who lived in the eighth century, sanctioned the establishment of the first cash Waqf in Islam (Sanusi and Shafiai, 2015). During the time of the Ottomans, it was utilized in a highly

effective manner. Pitchay (2015) demonstrated that by the end of the 16th century, the term of cash Waqf was fully accepted by the entire Antonia and European territories of the Ottoman Empire, which administered portions of the Middle East, Southeast Europe, and North Africa. Even though the Ottoman Empire was not a unified entity, this was the case. During this time period, the funds deposited into the cash Waqf were used to acquire and enhance a variety of fixed assets.

Cash waqf has a variety of advantages due to its flexibility. In contrast to the traditional concept of devoting immovable properties as waqf, cash waqf is favored by many Muslims, wealthy or not, due to its inherent Shariah-compliant value propositions that provide mobility and liquidity (Nafar, 2019). As a result, through a cash waqf fund, abandoned assets with no financial basis could be developed for the sake of the Islamic economy. The monetary waqf fund could also be utilized to assist financially distressed Islamic religious schools and colleges of higher learning, as well as to maintain track of other Islamic assets.

the subject of various research. Cash waqf research is on the increase, given to society's growing acceptance of the practice. The majority of cash waqf research focuses on Islamic society's economic development. Rusydiana, et al., (2021) state that aside from zakat, infaq, and sadaqah, cash waqf is a major contribution to the Islamic social financial system. These instruments not only refute preconceptions about waqf institutions in many Muslim nations, but they also show huge potential for the ummah's overall socioeconomic development. According to Rusydiana & Devi (2018), cash waqf allows people from all walks of life to participate, regardless of their numbers. Within the last ten years, monetary waqf has been one of the most prominent topics among Islamic economics academics (Atan & Johari, 2017). Even in Muslim countries or countries where Muslims are a minority group, cash waqf has been recognized as a successful financial institution (Mohsin, 2013).

Despite its benefits, low community participation in cash waqf programs is due to a variety of factors, including a lack of information about cash waqf (Adeyemi et al., 2016; Fanani, 2011; Ilyas, 2014), a lack of knowledge and understanding of cash waqf (Adeyemi et al., 2016; Dahlan, 2014; Rahmawati, 2013), socio-cultural conditions (Siswanto & Rosdiana, 2016), numerous entities tasked with collecting cash waqf are inefficient in collecting public funds (Furqon, 2011). Furthermore, Nazhir's low competence as a

waqf manager (Fanani, 2011; Rahmawati, 2013; Rusydiana, 2018), to the lack of government play a role in promoting cash waqf programs (Siswanto & Rosdiana, 2016; Rusydiana & Devi, 2014).

Sentiment Analysis

Sentiment analysis is a broad field of natural language processing, computational linguistics, and text mining. In general, it seeks to ascertain people's perspectives on a specific topic. Attitude may be an evaluation or assessment of them, a statement of their affective (emotional statement by authors when writing), or the intended emotional communication (emotional effect the author wants to readers) (emotional effect the author wants to readers). The primary goal of sentiment analysis is to classify the text's polarity at the document, sentence, or features/aspects level - whether the opinions expressed in the document, sentence, or entity features/aspects are positive, negative, or neutral (Dehaff, 2010). Sad, happy, or angry emotions can be expressed as additional sentiment analysis.

To determine the sentiment, large-scale systems are used in which words commonly associated with negative, neutral, or positive sentiments are assigned a number on a scale ranging from -5 to +5 (most negative to most positive), and when a piece of structured text is analyzed using natural language processing, these words and their relationship to the concept are further analyzed. The scores for each concept were then correlated based on the relationship between words and the concept of emotion. This allows for a more refined understanding of sentiment based on an 11-point scale.

A different research direction is the identification of subjectivity and objectivity. This task is typically defined as categorizing a given text (usually a sentence) as objective or subjective (Pang & Lee, 2008). This problem can be more difficult to solve than polarity classification (Mihalcea, et., al, 2007) Subjectivity can vary depending on the context, and an objective document can include subjective words and phrases (for example, a news article quoting the opinion of people). In addition, Su and Markert (2008) state that the results are extremely dependent on the definition of subjectivity that is used during the process of annotating text. They say this because the definition of subjectivity can have a significant impact on the results. In spite of this, the research carried out by Pang and Lee (2004) demonstrates that improving performance in polarity classification by removing an

objective sentence from a document first can be beneficial.

We can, for example, track their products, brands, and people and determine whether web-based opinions are positive or negative. It enables a company to track the perception of a new product, a brand's perception, reputation management, and other issues. The focus of specific topics is referred to as expression or sentiment; a statement on one topic may have multiple meanings when applied to another. For example, it is appropriate to say that the plot of the film is unpredictable, but it is not appropriate to write "unpredictable" on the steering wheel. Even within a single product, the same words can have opposing meanings; for example, if the digital camera's start-up time is described as "old," this is a negative, whereas if the battery's age is described as "old," this is a positive. Some studies, particularly those involving product reviews, defined the elements of a product under discussion prior to beginning the process of opinion mining (Barber 2010).

There has been research on text mining and sentiment analysis. The following are summaries of prior research on the implementation of opinion mining (text mining): Sunni and Widantoro (2012) conducted an analysis of sentiment and sentiment extraction. Individual Determinants of Public Opinion Subjects Mentioned that the increasing popularity of social networks like Twitter makes social networking a massive data set. The purpose of this study was to ascertain the opinion or sentiment of social network users regarding a specific topic.

Twitter is one of the most popular social media platforms for conducting research. According to statista.com, the Twitter microblogging service had 69.3 million users as of January 2021, with 14.05 million of them from Indonesia. Islamic economic research on sentiment or opinion mining is pretty much done using data from Twitter. Mostafa (2020) conducted a study on global halal food on social media using data from Twitter which concluded that sentiment towards halal food tends to be positive and there are general concerns about animal welfare. Feizollah, et al (2019) examined the sentiments of Twitter users towards halal tourism and halal cosmetics and concluded that public sentiment was positive.

Due to its reliable and emotional nature, Mostafa (2013) finds that information and opinions published on the internet are often easy to understand and act upon. Even though web data has been studied extensively (Wallace 2018; Kosterich and Weber 2019),

no previous research has specifically examined the behavior of cash waqf on Twitter. Consequently, we claim that the current study adds to the existing literature in a variety of ways. First, we believe this is the first study to look at the behavior of looking for Cash Waqf using Twitter. We contribute to a deeper discussion of the behavior of online information gatekeepers by investigating the structure and dynamics of Cash Waqf seeking activity. Second, we believe that by looking at the behavior of seeking cash waqf, we can add to the body of research on religion-based internet use. Indeed, Levitt (2012) emphasizes that scholars looking at the relationship between religion and markets should focus on links and networks rather than separate religious sites. Finally, we enhance the knowledge base of this underrepresented sector by focusing entirely on analyzing cash waqf-seeking activity data rather than standard offline survey data.

RESEARCH METHODOLOGY

Methods

The method used is a qualitative approach with descriptive statistics from Twitter application user tweets related to Cash Waqf. This study uses sentiment analysis to determine public sentiment about a theme. Opinion mining (OM) or sentiment analysis (SA) is a new and active research field that aims to automatically evaluate large amounts of unstructured texts including views, feelings, judgments, and attitudes about targets such as products and services (Brahmi, et al, 2019). To classify tweets, a Python library called VADER is used. VADER (Valence Aware Dictionary and Sentiment Reasoner) is a lexicon and rule-based sentiment analysis tool adapted to social media sentiment but also works on texts from other domains. VADER makes the workings of sentiment analysis engines more accessible (and thus more interpretable) to a wider human audience outside the computer science community by exposing lexicon and rule-based models (Hutto & Gilbert, 2014).

Data

The data used in this study is the tweets of Twitter users. Tweets are messages that users post to their accounts on Twitter. Tweets may include text, images, and even short videos and audio clips. Our analysts utilize tweets that are word-based to determine sentiment. The scraping method with Snsrape is used to collect the data for analysis. Without having to make use of the Twitter API, Tweets can be scraped from the Twitter application with the help of the Snsrape package, which is a component of the Python

programming language. The data used are 741 using the cash waqf keyword.

Steps of Research

In this section, the author describes the steps taken to conduct the research. First, the necessary data is collected from the Twitter site. In the second step, to achieve clean data, several pre-processing stages are carried out. Third, a lexicon-based and supervised approach is applied to extract sentiment from each tweet about cash waqf. Finally, the interpretation of the results was obtained. All the steps mentioned above are explained in detail in the following sections:

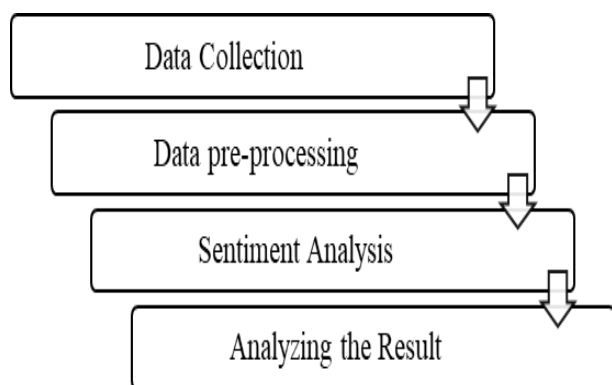


Figure 1: Steps of Research

Figure 1 depicts the general sentiment analysis procedure. In the following context, the intent of sentiment analysis is to describe the intent of sentiment analysis in order to identify relevant keywords. The following step is to pre-process the data to eliminate noise and irrelevant content. It should then be followed by the development and evaluation of a model for sentiment analysis (based on keywords, lexicon, or machine learning methods). Six different pre-processing methods are applied to the sentiment classification problem, using four distinct classifiers. This is done so that the effects of various pre-processing methods can be evaluated. The following is an explanation of the full setup for the analysis.

We will be removing all negative references. Negation is present in a variety of forms throughout tweets. In general, the use of negation is an important factor in determining the tone of the tweet. In this context, the process of negation involves changing the words "won't," "can't," and "n't" into the corresponding phrases "will not," "cannot," and "not," respectively.

Removing references to urls from the corpus. The majority of researchers are of the opinion that urls do not carry a significant amount of information regarding the tone of a tweet. The tokenization and

expansion of twitter's short urls can be found in this section. After that, the urls that match the tokens are removed from the tweets in order to refine the content of the tweets.

Reconstructing in their original english form words that contain letter sequences that are repeated multiple times. People have a tendency to express their feelings and thoughts through the use of words that contain repeated letters, such as "coooool." this is a common practice in tweets. In this instance, a string of more than three characters that are very similar to one another has been shortened to just three characters. For instance, the word "coooooool" would be shortened to "cool." it is possible to tell the difference between words like "cool" and "coooooool" by using three characters.

Taking away the numbers in general, numbers are useless when attempting to measure sentiment, and as a result, they are removed from tweets in order to refine the content of tweets.

Removing stop words. Stop words are typically the words that are used the most frequently in a language. Examples of stop words include "the," "is," and "at." the vast majority of researchers believe that stop words perform a detrimental function in the process of sentiment classification. As a result, stop words are eliminated prior to the selection of features by researchers. The method that is based on precompiled lists is considered to be the standard approach to removing stop words.

Putting acronyms back into their original form using a dictionary that specializes in abbreviations. However, both acronyms and slang are considered ill-formed words, despite their prevalence in tweets. It is essential to rephrase them using their original vocabulary. With the help of the acronym dictionary internet slang dict, this article explains what the acronyms and slang terms actually mean in their full form. The internet slang dict is a collection of slang and acronyms that users have developed in an effort to reduce the number of keystrokes that they need to use. There are many places where terms first appeared, such as bulletin boards, instant messaging (im) platforms like aim and yahoo, internet relay chat (irc), chat rooms, email, and text messaging on mobile phones. Every abbreviation has an explanation that goes along with it. For example, "4 u" is short for "kiss for you," and "2 mro" stands for "tomorrow."

The constructed model is applied to unknown big data to automatically classify the methods after building the sentiments and evaluating them in real data

sets (test data). Sentiment analysis models (based on keywords, lexicon, or machine learning) are processed.

RESULT AND ANALYSIS

Meta-Analysis

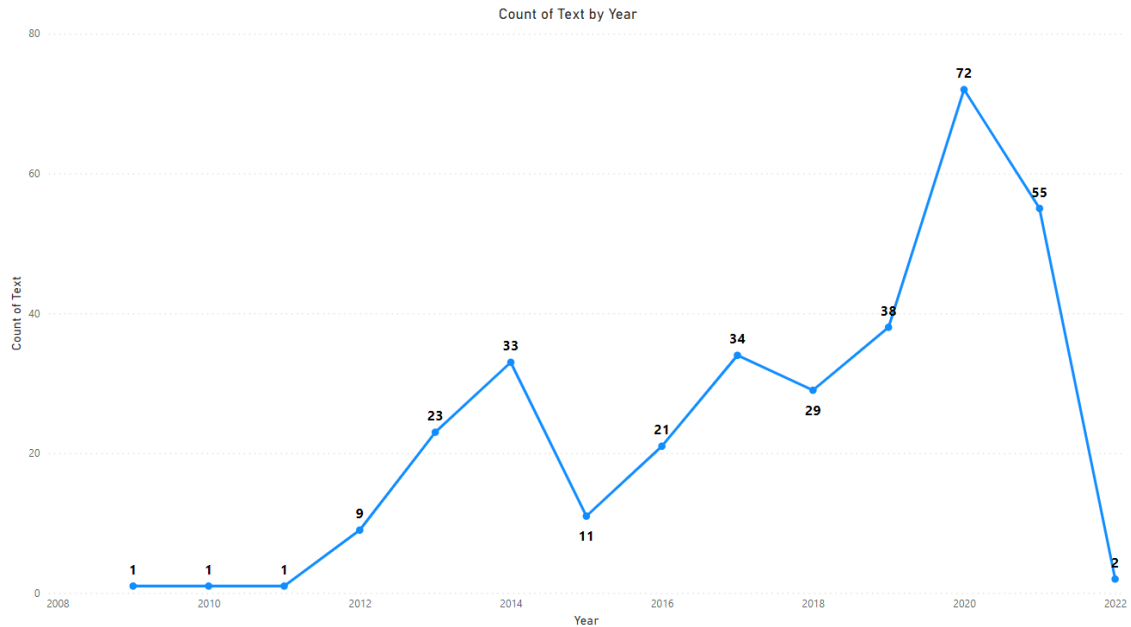


Figure 2: Meta-Analysis

This section discusses the number of tweets used for analysis in this study. The data consists of 330 tweets related to the keyword cash waqf. All tweet messages posted up to February 21, 2022. The data illustrates the distribution of tweets per year that has varied over the last 13 years with a range of 1 to 72 tweets. Tweets about Cash Waqf that were most tweeted by Twitter users were in 2020, with a total of 72 tweets.

Sentiment Analysis

This study tries to analyze the tweet sentiment of Twitter application users related to the cash waqf

keyword. This research was conducted using the Python programming language library, namely VADER. VADER as a tool to process data to be classified into 3 groups, namely: positive, neutral, and negative. Classification is obtained by measuring the value of each tweet. Tweets are assigned a value which will then be classified into positive, negative, and neutral based on the resulting value. The results of sentiment analysis on tweets related to the cash waqf keyword can be seen in the following diagram:

Sentiment Polarity on Tweets Data

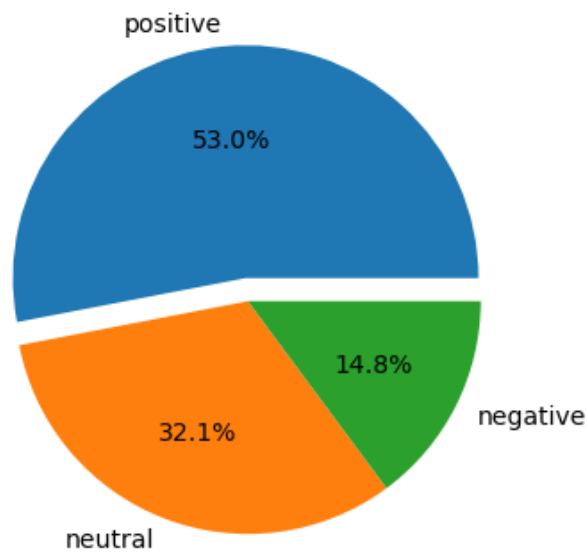


Figure 3: Sentiment Polarity on Tweets Data

From the diagram above, the most positive tweets related to Cash Waqf until February 21, 2022, with a percentage of 53%. While neutral tweets related to cash waqf have a percentage of 32.1% of the total data. Negative tweets have the smallest percentage with 14.8% of the total data.

The good (positive) sentiment is expressed by Twitter users who tweet about cash waqf topics and are upbeat about the existence of cash waqf and their support for its development. While the negative sentiment reflects Twitter users' criticism of cash waqf-related developments. In other words, it is currently suboptimal and needs to be improved, and cash waqf has not been professionally utilized for a variety of reasons. According to this data, the majority of people are more positive about the existence of cash waqf.

Following that, the sentiment is relatively neutral. As a result, this positive perception must be maintained by increasing the number of scientific articles published in indexed journals, as well as the quality and quantity of cash waqf.

Word Cloud

One of the most common analyzes for text-based data sets is the illustrative word cloud, which shows the most frequently used words. It shows graphically which words are the most popular and provides a quick way to summarize tweet content. Figure 3 represents the word cloud of tweets in the cash waqf database. In word cloud, the bigger the word, the more often it is used. As can be seen in Figure 2, 'cash waqf' was the most used word in tweets, followed by 'waqf', 'cash', 'waqf board' and 'Indonesia'.

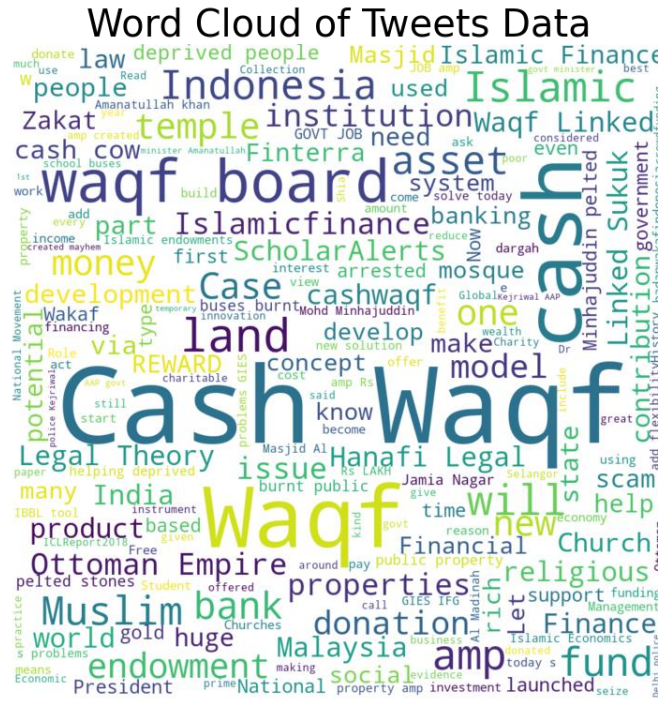


Figure 4: Word Cloud on Tweets Data

Next, the following is a word cloud regarding tweets containing positive and negative sentiments about cash waqf.

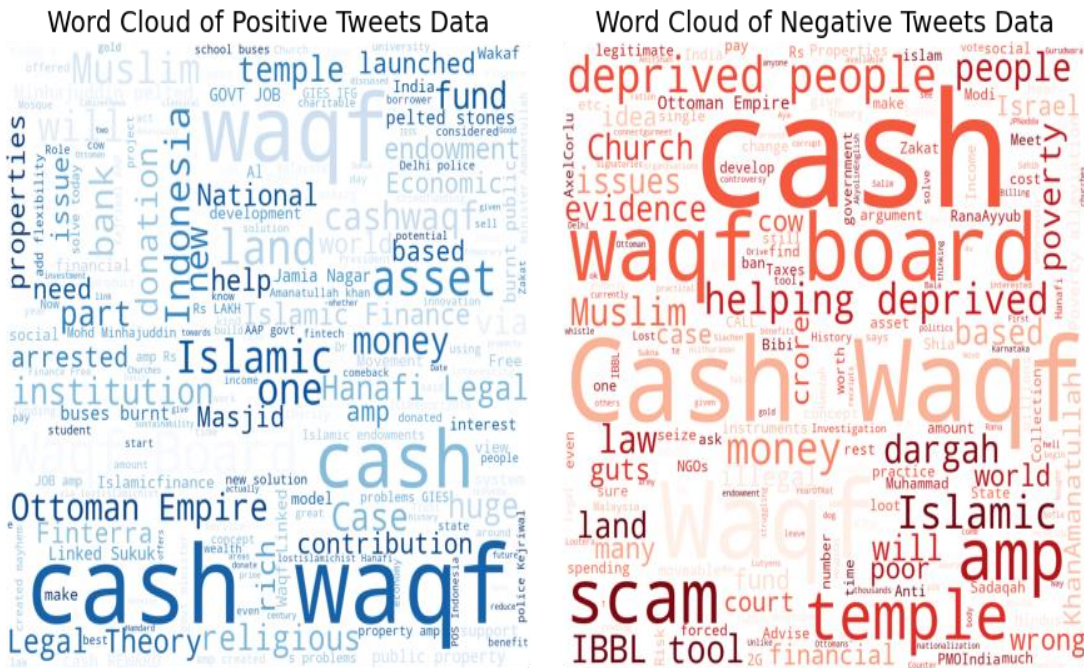


Figure 5: Words Cloud of Positive and Negative Data on Twitter

The next important piece of information is the location of Twitter users who send tweet messages related to halal certification. This analysis does not represent all data considering that not all users display their location in their Twitter profile or use non-specific locations such as Global, Mom and dad's hearts, wakafprenuer.com, in your heart..., or others. The table shows that Malaysia is the largest location

with 32. The second most location is India with 25. This is in line with the number of tweets related to waqf issues in India. The third most location is Indonesia with 15 followed by Dubai, United Arab Emirates and in the fifth position is Singapore. We can conclude that cash waqf raises pros and cons both in Muslim-majority countries and in non-Muslim majority countries.

Table 1: Number of Tweet per Country

No	Country	Number of Tweets
1	Malaysia	32
2	India	25
3	Indonesia	15
4	Dubai, United Arab Emirates	12
5	Singapore	11

Source: Processed from Twitter

Based on data from 330 tweets related to Cash Waqf until February 21, 2022, there are positive and

negative issues. The following is a summary of the issues contained in the analyzed tweets.

Table 2: Positive and Negative Issue Regarding Cash Waqf

Positive	Negative
<ol style="list-style-type: none"> 1. Temporary cash waqf should be considered as positive innovations that contribute to socio-economic development. 2. Cash waqf offers great potential as a catalyst in socio-economic development. 3. Cash waqf as a means to reduce income disparity for wealth distribution 4. Cash waqf as a productive waqf 5. The form of cash waqf varies 	<ol style="list-style-type: none"> 1. There is a negative sentiment towards waqf especially in India. 2. There is the cash waqf controversy in the Ottoman Empire. It is the practical Ottomans' way to get around the ban of usury in Islam. 3. Public literacy is relatively low 4. Public perception that waqf can only be done in the form of land or buildings. 5. Differences in Judicial Opinion (Mazhab)

Source: Author

A large number of experts today agree that financial participation in Waqf is very important (Mohsin, 2008). However, the function of Waqf in the socio-economic field has shrunk dramatically over time. The practice of paying waqf with cash is not new. Imam Zufar approved the first cash waqf in Islam in the ninth century. During the Ottoman Empire, it was widely used. Pitchay (2015) find that by the end of the 16th century, the term "cash waqf" was in widespread use throughout the Antonia region and the Ottoman Empire in Europe, which controlled parts of the Middle East, Southeast Europe, and North Africa. During that time, the cash Waqf collection was used to purchase and upgrade various models of fixed assets.

The implementation of Cash Waqf has four advantages according to Saifuddin et al. (2014): i) Accessible as it requires very little cash, enabling those who cannot afford to provide assets to do so; ii) Can be used to create a reserve fund for educational

institutions experiencing cash flow problems; iii) Can be used to generate funds to increase Waqf assets (Waqf land), and iv) Can be used to help Islamic institutions become more independent and reduce government pressure. Cash waqf can also be used for funding purposes, such as the development of waqf properties through the use of musharakah and mudharabah contracts.

Several studies have highlighted the possible socio-economic development of cash waqf. Nurrachmi, (2012) and Suhaimi et al. (2014) argue that the money earned by mosque administrators can be used to provide financial facilities. Based on the literature analysis, Alam et al., (2018) conclude that all types of Waqf, including cash waqf, can be useful tools for social welfare if utilized properly by synthesizing models to address the current arrangements. Meanwhile, Nurrachmi (2012) emphasized the importance of having a certified nadzir to fulfill the

objectives of monetary waqf. Using evidence from the implications of Ottoman Empire cash waqf, [Ibrahim et al., \(2013\)](#) stated that cash waqf can improve the standard of living of the ummah.

According to [Hassan and Rahman \(2018\)](#), cash waqf can help the Malaysian economy develop in various fields such as welfare, education, health, agriculture, and religious issues. [Mohammad \(2011\)](#) examined the legality of establishing a cash waqf-based waqf bank to serve the ummah on a national and international scale. [Aliyu \(2019\) and Mohammad \(2009\)](#) discussed all kinds of waqf and their ability to improve the socioeconomic status, but he suggested that cash waqf be prioritized because of the flexibility and simplicity of its collection.

During the Ottoman era, historical waqf management was intended to fund various initiatives such as food security, health care, education, preservation of waqf buildings and mosques, community services, and waterways ([Cizarca, 1995 in Shatar et al 2021](#)). Waqf is seen as a vehicle for increasing government funding, which has the potential to improve the economic welfare and status of the Muslim community ([Khan et al 2020](#)). Thus, [Khaf \(1999\)](#) claims that the liquidity of cash waqf can enable the creation and acquisition of additional cash which can be used to acquire other assets such as waqf land for the commercial and agricultural sectors.

From the middle of the sixteenth century onward, the prevalence of cash waqf in the Ottoman Empire has been disproved ([Mandaville, 1979](#)). Traditional land waqf was put to the test in the early sixteenth century, when cash waqf, which had existed at least since the first decade of the fifteenth century and had become firmly established in legal practice by the middle of the century, began to compete with it. By 1560, cash waqf had taken over as the primary method of grant distribution. In order to comprehend the legal issues involved in the cash waqf conflicts that erupted in the middle of the sixteenth century, it is necessary to conduct a brief examination of Islamic legal thought prior to the Ottoman period.

A waqf is a permanent grant established with a piece of property whose income will be used for charitable purposes. The treasure is a gift from God, making it unalterable and irrevocable, and its sole purpose is to benefit humanity. In an ideal world, waqf would be established using assets that are not subject to depreciation over time. Among the earliest Islamic jurists, this fundamental characteristic of immortality in waqf property was the first barrier to cash waqf. In

fact, it was an impediment to any waqf endowed with movable property, which, by definition, appears to degrade over time.

The validity of movable waqf has been confirmed by the Hanafi, Maliki, Shafi'i, and Hanbali schools ([Mohsin, 2013](#)). Even if cash waqf is counted under mobile waqf, jurists disagree whether it is permissible. Cash waqf is forbidden by Hanafi and Syafii, while it is allowed by Hanbali and Maliki ([Aliyu, 2019](#)). Al-mujamma' al-fiqh (Islamic Fiqh Academy) issued statement No. 140, which denies that cash waqf is allowed. Likewise, on May 11, 2002, the Indonesian Ulema Council issued a fatwa that allowed cash waqf (cash waqf/al-nuqud waqf) on condition that the main value of waqf was guaranteed to be sustainable ([Aliyu, 2019](#)). All Muslim jurists agree that once a property is designated as Waqf, it must be subject to three conditions ([Al-Zuhaili, 2004](#)). So that the same thing can be applied in the case of Cash Waqf ([Mohsin, 2013](#)), namely: i) irrevocability: when someone makes a cash waqf, he cannot revoke it; ii) eternity; and iii) inalienability: cannot be subject to any inheritance, gift or assignment.

However, currently, among the challenges faced by waqf institutions in collecting cash waqf funds include the lack of public knowledge about cash waqf, the lack of a special unit that manages it, and the lack of socialization ([Furqon, 2011](#)). The collection of cash waqf, in addition to its use and management, needs special attention. Waqf funds can be collected most effectively from the community if the community is aware and willing to contribute. Knowledge and information can help people become more aware. It is thought that once awareness has arrived, the intention will follow ([Adeyemi et al., 2016](#)).

Public information has a significant impact on public understanding and awareness of cash waqf ([Adeyemi et al., 2016; Efrizon, 2008](#)). Outreach, education, and promotion initiatives are one way to ensure that people are aware of cash waqf programs. Those who have enough knowledge of cash waqf will have a strong grasp and understanding of the subject, and will eventually be able to perform cash waqf ([Adeyemi et al., 2016](#)). As a result, it is believed that a person's decision to perform cash waqf is influenced by knowledge, understanding, preferences, and social context ([Adeyemi et al., 2016](#)). Awareness is significantly lower due to a lack of public understanding of cash waqf. People's perceptions of waqf and, as a result, their decision to cash waqf are influenced by social contexts such as family and

religious activity groups, as well as the surrounding environment.

These findings indicate that persuading people to perform cash waqf is a time-consuming process. Because it must be preceded by a social environment and a profound understanding of cash waqf, there will be awareness and a desire to establish cash waqf, and then a decision regarding cash waqf will be made. It is not easy to foster a social climate that encourages the spirit of cash waqf. There are numerous alternative social activities that can be compared to both cash and alternative waqf. To raise public awareness of the existence of cash waqf structured in this manner, efforts must be made to create a social environment and increase public understanding of cash waqf.

CONCLUSION AND RECOMMENDATION

Conclusion

This research presents the most current literature on the avenue addressed the cash Waqf perception about public sentiment; It is also could be considered as an eye-catcher to encourage other researchers to work on cash Waqf broadly in the world. The in-hand research handles all relevant studies related to cash Waqf, regardless of their type or status, by our systematic review features. To maintain the so-called “equality of publication”.

This study aims to analyze the sentiment of Twitter application users towards cash waqf. Based on the results of sentiment analysis, the assessment of cash waqf originating from Twitter showed positive sentiment results of 53%, then 32.1% showed neutral sentiment, and 14.8% showed negative results. This shows the various sentiments generated from tweets related to cash waqf. The social context and understanding of a person have an impact on whether or not they make a cash waqf. The more one's social environment and understanding are favorable, the more likely one is to make a monetary waqf. A person's social context and understanding will create cash waqf knowledge and intention, which will motivate that individual to cash waqf.

The benefit of this research is as a material for literacy and considerations related to cash waqf. The limitation of this research is that the data taken is only tweets until February 21, 2022, totaling 741. The results produced are very dynamic and can change as knowledge develops regarding Islam and cash waqf, in particular, economy, technology, and other variables.

Recommendation

According to the findings, one's understanding seems to play a significant influence in the decision for cash waqf. This should be the basis for encouraging the community to actively participate in collecting cash waqf contributions. The first step in understanding someone is to provide complete information about cash waqf, which must be carried out on an ongoing basis as part of a comprehensive program. The government may include a discussion of cash waqf in a major waqf study program, which already includes a lot of material on it. In addition, the government needs to socialize massively related to cash waqf.

More recommended models addressing the Sustainable Development Goals (SDGs) should be considered by academia because cash Waqf has a lot of flexibility and can be channeled in any way. Waqf in Muslim minority nations is normally studied to determine the impact of religion and other factors, but they do not examine how to boost participation and propose a new hybrid cash Waqf model to accomplish so. Furthermore, the suggested model, or those that will be proposed in the future, should be validated using interviews and surveys to determine whether or not stakeholders intend to use it. It's critical to find out what forms of Waqf individuals prefer; this will aid in the development of the best cash Waqf model.

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