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TABLE OF CONTENT

The Usefulness of Using Dikir Barat In Mandarin Learning	Goh Ying Soon, Lee Chai Chuen, Ngo Kea Leng ³
Leaving Child Without Reasonable Supervision In Malaysia: An Overview Under Child (Amendment) Act 2016 And International Legal Framework.	Irma Binti Kamarudin Nur Irinah Binti Mohamad Sirat Sarirah Binti Che Rose Syatirah Binti Abu Bakar
Wakaf Tunai Instrumen Pembangunan Sosioekonomi Ummah Di Malaysia	Surita Hartini bt Mat Hassan Dr. Mohd Nasir Ayub
The Relationship between Quality of Work Life (QWL) and Organizational Citizenship Behavior (OCB) in Oil and Gas Sector in Terengganu Malaysia.	Marlina Binti Muhamad Dr. Kardina Binti Kamaruddin Mohd Fazil Bin Jamaludin Azlyantiny Binti Mohammad Nurul Akmar Tajuddin
Solat Jemaah: Kajian Terhadap Pengetahuan dan Penghayatan Mahasiswa UiTM Kedah	Noor Syahidah Binti Mohamad Akhir (Dr) Nurazlina Binti Abdul Rashid Suhaida Binti Abu Bakar

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THE USEFULNESS OF USING DIKIR BARAT IN MANDARIN LEARNING

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ABSTRACT

This paper aims to shed some light on the usefulness of using Dikir Barat in Mandarin in supporting Mandarin learning among the non-native Chinese learners. Song can be a very useful tool to enhance learning Mandarin motivation among learners. This study was carried out during a Dikir Barat in Mandarin competition held at UiTM (Kedah). A self-developed questionnaire was distributed to gain understanding on the view of the participants on the usefulness in using Dikir Barat in Mandarin to support Chinese learning among these non-native Chinese learners. Descriptive and inferential statistics were used to analyze the gathered data. It was found that students agreed that Dikir Barat in Mandarin is useful to enhance their learning motivation. Thus, activity such as Dikir Barat in Mandarin can be used as creative practice in teaching Mandarin as a foreign language in specific and also for other foreign languages.

Keywords: *teaching Chinese as a foreign language, singing, learning motivation, Dikir Barat, Dikir Barat in Mandarin contest.*

INTRODUCTION

Singing can be an effective tool for teaching Chinese as a foreign language (Xie & Lu, 2005). Singing competition such as Dikir Barat in Mandarin can be used to support Mandarin teaching outside the classroom environment.

Dikir Barat is a musical form, native to the Malay Peninsula that involves singing in groups. Using Dikir Barat for Mandarin singing competition is an innovative method for teaching Chinese to the non-native Chinese learners. Dikir Barat in Mandarin singing competition is a combination of Malay culture and Mandarin language group singing which is introduced to the non-native Chinese learners in order to enhance Mandarin learning motivation. Hence, the objective of this study is to validate its usefulness to support Chinese learning.

LITERATURE REVIEW

There are many literature reviews supporting that singing can be used as an effective tool to enhance language learning. These set as backbones to support the use of singing activity in and outside Mandarin teaching classrooms.

Chinese pronunciation is considered as quite difficult to be mastered by non-native Chinese learners. Music and singing is introduced to the teaching of Chinese as a foreign language to assist the non-native learners to master the Chinese pronunciation (Jiang, 1999).

The notion of left brain and right brain tendency for foreign language memory strategy has been widely studied. (Jia, 2003) The purpose is to use various methods which include singing to enhance the effectiveness of foreign language learning such as Mandarin. Students are able to use Mandarin songs to memorise Chinese vocabulary, sentences, and etc thru the use of their right brain in singing.

In order to enhance the effectiveness of foreign language instruction, multiple intelligences are believed to have played a vital role. (Cui, 2004) Singing which is strongly related to musical intelligence hence should be utilized to formulate and more effective Chinese teaching approach.

Research findings have proven that there was a positive relationship between music intelligence and listening as well as speaking skill. (Pei, 2005) Learners with higher musical intelligence performed better than learners with lower musical intelligence. With the use of musical based activity such as singing, it is definitely beneficial to non-native learners of Chinese.

There were many positive gains in the use of songs for Mandarin teaching (Xie & Lu, 2005). By participating in singing activity, students were able to improve their pronunciation, appreciate the song lyrics, and etc.

Goh, Nasirin, Noor Aileen & Raja Mariam (2006) reported that language activities are very relevant for second and foreign language learning. The challenges are placed on the approaches and methods used by the instructors in making these language activities effective for foreign language learning. This is especially true for the use of singing in the teaching of Chinese as a foreign language.

Interest and motivation is the key to the success of foreign language learning. (Duan, 2008) Various research findings have approved the motivational aspect of foreign language learning. The use of singing is definitely able to heighten learning motivation and interest among the learners. (Goh, 2004) Learners with higher learning motivation are able to perform better compared to learners with lower motivation. (Goh and Ng, 2004).

At the same time, there are many factors that will affect the effectiveness of the use of language activities such as singing on language learning. (Goh, Nasirin, Noor Aileen, & Raja Mariam, 2006) Among them, the level of students' attainment of language, the preparedness of students, the winning factors, gender, and etc, would have affected students' perceptions.

In sum, instructors are called to use singing as a popular tool to boost up the learning motivation in the language learning classroom. As Dikir Barat have the Malay cultural elements, it could be utilized in a good way in the teaching of Chinese as a foreign language.

RESEARCH METHODOLOGY

This study was carried out during a Dikir Barat in Mandarin singing competition held at UiTM (Kedah). The research procedure was summarised in Table 1.

Table 1: Research procedure

Stage	Research procedure
1	Students and instructors are prepared for the Dikir Barat in Mandarin competition
2	Singing competition was held
3	All participants were given a self developed questionnaire (derived from Xie & Lu, 2005) as to gather their perceptions on the usefulness of the use of Dikir Barat in Mandarin for Mandarin learning

All the participants of this Dikir Barat in Mandarin singing competitions were samples for this study. The distributions of the samples were shown in Table 2. A sample of participants (Silver-Plate award for Dikir Barat in Mandarin Competition won by participants from UiTM Terengganu) was shown in figure below.

Group	Kampus	Number of samples
1	UiTM Kedah A	38
2	UiTM Kedah B	30
3	UiTM Perlis A	25
4	UiTM Perlis B	25
5	UiTM Terengganu	22
6	UiTM Kuala Terengganu	28
7	UiTM Sarawak	20
8	UiTM Melaka	25
9	UiTM Malaysia	20
	Total	233



Figure 1: Participants' picture

There were altogether nine groups participating in this competition which consists of 233 participants coming from various campuses. All the participants filled up the questionnaires. The data was analyzed by using SPSS package in order to get the information on the descriptive and inferential statistics. The findings were shown in the next section.

There were several hypotheses made for this study. They were shown in Table 3.

Table 3: Hypotheses for this study

Number	Hypothesis
H ₁	Students were positive on the use of Dikir Barat in Mandarin for Mandarin learning
H ₂	There wasn't any significant difference among the groups of participants on the use of Dikir Barat in Mandarin for Mandarin learning
H ₃	The perception of the students with higher level of Mandarin learning was more positive than students with lower level of Mandarin learning
H ₄	The perception of the students from the winning teams was more positive than students from the non-winning teams

FINDINGS

There were ten questions in this questionnaire. A scale of 5 was used in which 1 was strongly disagreed and 5 was strongly agreed. The perceptions of the students according to groups were shown in Table 4.

Table 4: Perceptions of students according to groups

Group	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Overall view
1	4.33	4.28	4.28	4.14	4.06	4.31	4.22	4.36	4.39	4.19	4.26
2	4.27	3.93	3.97	3.97	4.03	3.93	3.97	4.13	4.07	3.97	4.02
3	4.24	4.2	4.24	4.16	4.24	4.16	4.16	4.32	4.32	4.36	4.24
4	4.04	3.96	4.08	3.8	3.64	3.96	4.08	4.16	4.2	3.96	3.99
5	3.64	3.59	3.5	3.59	3.41	3.59	3.55	3.59	3.64	3.68	3.58
6	4.04	3.96	4	3.75	3.75	3.93	3.93	3.96	3.93	3.86	3.91
7	4.85	4.85	4.75	4.65	4.6	4.7	4.65	4.75	4.75	4.8	4.74
8	4	3.92	3.96	4.12	3.92	3.92	4	4.04	4.04	4	3.99
9	3.75	3.65	3.5	3.6	3.5	3.4	3.4	3.55	3.65	3.55	3.56
Overall	4.1	4.01	4.01	3.94	3.88	3.97	3.97	4.08	4.09	4.01	4.01

For all the items, students have shown a positive perceptions (with overall mean=4.01 > 4.0). It showed that the students were affirmative that Dikir Barat in Mandarin was useful for their Mandarin learning (testing hypothesis 1, H1 was accepted).

However, there seemed to be some differences in perceptions among the nine groups. The means were distributed from the lowest mean (3.56) ranged to the highest mean (4.74). F test was used to validate its significance. The result is shown in Table 5.

Table 5: F test – comparing perceptions of students according to groups

	N	Std. deviation	Std. Error	F	Sig.
9 groups	9	.81	.33	.34	0.03

The result showed that there was a significant difference among the participating groups ($F(9 \text{ groups}) = 0.34$, $p=0.03 < .05$). It showed that the participating students were differ on the perceptions on the usefulness of Dikir Barat in Mandarin to support their Mandarin learning (testing hypothesis 2, H_2 was rejected). Hence, there was a need to verify the factors to bring about the differing perceptions among the participating groups.

The first factor validated in the study was on the level of Mandarin taken. Table 6 showed the level of Mandarin taken by the participants and the means of perceptions. It showed that students from higher level of Mandarin learning were have more positive perceptions on the use of Dikir Barat in Mandarin to support their Mandarin learning. F test was used to test if this was significantly different.

Table 6: Comparing perceptions of students according to levels of Mandarin taken

Level of Mandarin taken	Groups	Means of perception
1	4	3.99
	6	3.91
	Overall mean for level 1 (2 groups)	3.95
2	2	4.02
	5	3.58
	7	4.74
	8	3.99
	9	3.56
	Overall mean for level 2 (5 groups)	3.98
3	1	4.26
	3	4.24
	Overall mean for level 2 (2 groups)	4.25

Table 7: F test – comparing perceptions of students according to levels of Mandarin taken

	N	Std. deviation	Std. Error	F	Sig.
3 levels	3	.26	.55	4.18	0.00

In Table 7 the result showed that there was a significant difference among the participating groups according to the level of Mandarin taken ($F(3 \text{ levels}) = 4.18$, $p = 0.00 < .05$). It showed that the participating students were differing on the perceptions on the usefulness of Dikir Barat in Mandarin according to the level of Mandarin taken. Students with higher level of Mandarin were more positive in viewing that Dikir Barat in Mandarin supported their Mandarin learning (testing hypothesis 3, H3 was accepted).

For the second factor validated in the study was on the winning aspect. Table 8 showed the means of perceptions of students from the winning teams (the first placing to the fourth placing) and non-winning teams (other than these four). It showed that students from higher level of Mandarin learning were having more positive perceptions on the use of Dikir Barat in Mandarin to support their Mandarin learning. F test was used to test if this was significantly different.

Table 8: Comparing perceptions of students according to winning aspect

Winning	Groups	Means of perception
1	1	4.26
	3	4.24
	5	3.58
	2	4.02
	Overall	4.03
2	4	3.99
	6	3.91
	7	4.74
	8	3.99
	9	3.56
	Overall	4.04

The result showed that there was no significant difference among the participating groups according to winning state ($t(2 \text{ groups}) = 2.247$, $p = 0.37 > .05$). It showed that the non-winning participating students (mean = 4.04) were having slightly higher positive on the perceptions on the usefulness of Dikir Barat in Mandarin than the winning students (mean = 4.03). The winning students did not have more positive perception than the non-winning teams on the usefulness of Dikir Barat in Mandarin in supporting their Mandarin learning (testing hypothesis 4, H4 was rejected).

Table 9: T test – comparing perceptions of students according to winning aspect

	T	Df	Sig.	Mean difference	Standard error difference
Equal variance assumed	2.247	1	.37	-.01	1.6021

DISCUSSION AND IMPLICATIONS

This study has shown that in the whole the students were positive on the usefulness of Dikir Barat in Mandarin to support their Mandarin learning. It implies that instructors are encouraged to use all kinds of language activities such as singing to engage students in active learning of Chinese as a foreign language.

There was a significant difference among the groups of participants on the use of Dikir Barat in Mandarin for Mandarin learning. It implies that there are various extraneous factors that may have affected the usefulness of language activities such as singing to support Mandarin learning. The keenness in the use of all kinds of activities has to be balanced up with the gains the students may have in the involvement in all these activities. If not, the efforts in engaging students in all kinds of language activities will be in vain without yielding any substantial benefits.

The perception of the students with higher level of Mandarin learning was more positive than students with lower level of Mandarin learning. It implies that in the use of any form of language activities, the language ability has to be taken into considerations. Instructors may have organized various types of language activities; however the students involved might not gained maximized benefit. There might be the situation that only students with Chinese background were benefited. Hence instructors have to put in efforts in diversify the language activities in order that students of various levels will gain benefits in the participating process.

Lastly, the perception of the students from the winning teams was not more positive than students from the non-winning teams. It implies that students will gain benefits in the participating process disregards that they will be in the winning positions. The more important part lies in the preparation stages.

Hence, in helping students to do translation of Malay Dikir Barat lyrics into Chinese texts, instructor may engage students in the use of dictionary, such as desktop dictionary (Goh, 2009), web-based dictionary (Goh, 2011), online Malay dictionary (Goh & Saiful, 2013), and etc. Students with hands on experience in first edition of lyrics texts can then be edited by instructors to improve the accuracy of the translated texts.

In order to strengthen the mastery of Chinese pronunciation as to prepare students in participating in singing competition such as Dikir Barat in Mandarin, instructors may use various educational technologies to assist them. One of the approaches suggested is the use of Pinyin text to speech system (Goh, Saiful Nizam, Aileen, & Mohd Suhaimi, 2013).

There are other aspects of singing related factors which do not cover in this study.

For example comparing students with high musical intelligence and low musical intelligence, students who enjoy singing and students who do not like singing, and etc. This opens door for further studies in this area.

In summary, the usefulness of Dikir Barat in Mandarin to support Mandarin learning is definitely positive. The hitch is on how the process of preparing students in the involvement makes the whole process more meaningful and enriching.

CONCLUSION

Dikir Barat in Mandarin offers a creative practice in supporting Mandarin learning. It is certainly encouraged to be used in the teaching of Chinese as a foreign language with proper preparation.

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LEAVING CHILD WITHOUT REASONABLE SUPERVISION IN MALAYSIA: AN OVERVIEW UNDER CHILD (AMENDMENT) ACT 2016 AND INTERNATIONAL LEGAL FRAMEWORK.

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Abstract

The focal point of this paper is on the right of the children who have been left without reasonable supervision by their parent or guardian. Even though we already have law to govern this issue, there are still numerous of cases occurred in Malaysia which has caused traumatizing consequences to the nation. It would be detrimental to the children in Malaysia if there is no attempt taken to figure out the solution. The prevalence of this issue in Malaysia has invite us to conduct a study on this matters from the perspective of Malaysian's legislation and other countries' rule and regulation.

Keywords: *Unattended child, Child Act 2001, Amendment, Supervisory Neglect*

INTRODUCTION

Cases of child neglect in Malaysia have become a great concern for the government and the citizen especially.

According to the official portal of the Royal Malaysia Police (www.rmp.gov.my), most of kidnapping happened due to the negligent of the parent in supervising their children. The portal further advice parent not to leave their children at any place without reasonable supervision of trusted adult.

There is growing alarm at the increase in crime due to leaving child unattended by their guardian or parent. An alarming issue had started opening the eyes of the authority since the eight-year-old Nurin Jazlin Jazimin, who went missing after she went to a pasar malam alone in Wangsa Maju, Kuala Lumpur, in 2007. Her body was found a month later. She had been sexually assaulted and murdered. A year after, an eight years old girl, Sharlinie, was believed to have been kidnapped on her way home from a playground in Taman Medan in Petaling Jaya, Selangor ("Parent still hopeful," 2016).

The nation were again shocked by the news of a man beheading a toddler on the banks of the Klang River in broad daylight in May 2014. The man had abducted two-year-old Siti Soffea Emelda Abdullah at a shopping complex in Kuala Lumpur, after her mother Sity Salmy Suib left her with her friends to go to the restroom (Lee, 2015).

There are also incidences of carelessness by parents, as in the case of a baby and toddler who had been accidentally locked in a car by the parent. These situation may cause their children die from heatstroke ("The children," 2017). The issues of section 33 is endless and sometimes tragic. It seems that parent are not learning from this heartbreaking incidents and they take it for granted. Therefore, this is an issue that needs to be discussed and examined thoroughly for the sake of the children.

SUITABLE AGE TO LEAVE CHILDREN UNATTENDED

Age of the children could be one of the factors that could be the consideration for the parent to leave their children unattended. Normally when the infant turn to be toddler of certain age, their parents tend to believe that they can be left unattended and can cope when something happen. Some parents even entrusted their older toddler to look after their younger sibling when the parent are not around (Barbara A., Stacey L., Sarah, 2010).

The issue here is what would be the suitable age to leave the child unattended and whether there are any law prescribed the legal age for the kids to be left unattended. It is hard to determine the proper age since every child is different. The maturity of the

child can vary from child to child.

Due to that reason, most of the countries around the globe do not specifically prescribe at what age the parent can leave their children unattended. For instance, in United Kingdom Children and Young Person's Act 2008, even though it is an offence to leave a child alone but its law is silence about the age of the children when parent can leave the child at their own. Just as a guideline for parent, The UK National Society for the Prevention of Cruelty to Children (NSPCC) says (retrieved from www.nspcc.org.uk):

- children under 12 are rarely mature enough to be left alone for a long period of time
- children under 16 shouldn't be left alone overnight
- babies, toddlers and very young children should never be left alone.

Similar situation happen in Australia where there is no law setting the age of the child to be left unattended. Australian Family Law Act 1975 is clearly mentioned about the responsibility of the parent to look after and supervise their children but silence about the age.

On the other hand, there are several countries which prescribe the specific age in their legislation for the child to be left unattended, namely Canada and several states in U.S.

Section 218 of Canada's Criminal Code defines "children" as being under the age of 10. Parent in Canada who leaves the child under the age of ten will be liable to imprisonment for a term not exceeding eighteen months.

In United States, Section 2(1) (d) of Illinois Compiled Statutes states that parent cannot leave the child under 14 without reasonable supervision. While Section 163.545 of Oregon Procedure, Crime says that leaving a child under 10 years of age unattended is a crime of child neglect.

According to Islamic Law, child will go through 3 stages of understanding before he can reach maturity. The first stage is *ghayrul mumayyiz* which is the absence of understanding which starts from the day a child is born until he attains the age of seven. Most Islamic jurists have claimed that the child at this stage is incapable of distinguishing between right and wrong or between good and bad, and unable to understand the effect and consequences of their actions (Audah, 1964). The second stage is *mumayyiz* which refers to a child who has weak understanding. This stage starts at the age of seven and continues until the child reach puberty. During this stage, the child is developing his awareness where he or she is able to differentiate between right and wrong, but still weak on understanding of the effect and implication of his or her actions (Audah, 1964). The last stage is *baligh* referring to puberty or have

attain full and complete understanding. When a child attains the age of puberty, he is completely responsible for all of his deeds. Generally, puberty is a sign of maturity of man and woman through the existence of physiological signs (Audah, 1964).

From the 3 stages above, it is clear that Islamic Law do not specifically mention the age since the age of puberty of a child is different from one another.

While in Malaysia, Section 33 of the Child Act 2011 is just applying the general word of 'child' without specifically mentioning the age. According to Section 2(1) of the said Act, 'child' means a person under age of eighteen years.

Thus, it is clear that the issue of suitable age is actually quite subjective. In order to determine the suitable age, many factors need to be considered. Factors include the maturity, the readiness of the child, the physical health and mental state of the children (David, 2012).

SHOULD THE PARENT IN MALAYSIA AWARE ABOUT THE RELEVANT LAW BEFORE THEY COULD BE PUNISHED?

Naturally, parents is indeed have the primary responsibility of raising, protecting and ensuring the safety of their children. Due to that, parents in most countries in the world, are legally responsible for their children's welfare until they reach adulthood. Nevertheless, the issue of parent's awareness of the law might cause a problem to the implementation of the legislation. It will hinder the relevant legislation to be successfully implemented. Do Malaysian parents fully aware of the government policies and legislation pertaining to child care and the rights that their children have? Do they were fully aware of the nitty-gritties of the Child Act 2001? Can the parent claim ignorance of law as a defense for them to escape liability?

Generally, law does has maxim or principle which specifically dealt with ignorance of law by the offender. Ignorance of law is no excuse or in Latin's word, it is called as *Ignorantia juris non excusat*. It is a legal principle stating that no person may escape liability merely because he or she is unaware of the law that he or she committed. The citizens are expected to know what the law in that particular country says. Not necessarily for them to be legal expert, it is just they need to make themselves aware of the law of the country. It would be too easy for people to break the law, ignore other people's right and commit legal wrong if they could get away with it by arguing they didn't know it was against the law. This maxim is of utmost important in order to ensure the people to be well aware of the law thus they could respect the law and try to avoid violating the law.

In *R v Crosswell*, when charged with breach of probation, he said "misinterpreted his probation order". Justice Pringle replied, in convicting:

“...even if I give Mr. Crosswell the benefit of the doubt that he misunderstood his obligations as he said, his mistake was one of law. Generally, ignorance of the law is no excuse.”

The increasing disappearance and death of children has been the calls for action against the negligent parents.

It is undeniable that parent and public awareness is extremely important in eradicating this issue. Thus, one of the way to create and raise awareness is via social media and advanced technology. These methods play an important and effective role in disseminating information and was the best tool to get attention of the public. Moreover, living in the era of technology now could not be an excuse for the parent to not know and aware the law. With easy accessible to social media and evolving technology at our fingertips, it is really helping the parent to know everything happening around them including the law.

Therefore by invoking the existing legal maxim plus the advent of modern technology and social media in Malaysia, it should not be an excuse for the Malaysian parent to escape liability and punishment of leaving their child without reasonable supervision.

RELEVANT LEGISLATION GOVERNING THIS ISSUE IN MALAYSIA.

Currently, leaving a child without reasonable supervision is governed by Child Act 2001 and Child (Amendment) Act 2016. The date of getting Royal Assent for Child (Amendment) Act 2016 was on 20 July 2016 and had been gazetted on 25 July 2016.

In Child Act 2001, leaving child without reasonable supervision is specifically clarified by Section 33. Under Section 33 of the Child Act 2001, any person either parent or guardian can be convicted for leaving the child without reasonable supervision. The offence carries a maximum fine of RM5, 000 or two years' jail or both, if found guilty.

While in the Child (Amendment) Act 2016, the amendment pertaining to this issue was incorporated in Section 31 of Child (Amendment) Act 2016. The amendment had changed the maximum fine of RM5, 000 to be RM 20, 000 and impose imprisonment not exceeding 5 years instead of 2 years in the previous statute. In addition to that, the amendment also give power to court to order the convicted person to serve community service not less than 36 hours and not more than 240 hours within 6 months' time from the date of the order. Failure to serve community service may be fined not more than RM10, 000

Despite having these laws to cater negligent parents, to date, there had been not many

cases of negligent parent or guardian being charged or convicted under section 33. This perhaps show the difficulty in enforcing section 33. The operative word used in that section was “reasonable” and the public prosecutor may have difficulties prescribing what “reasonable” standards were. The word “reasonable” can receive wide interpretation.

Alderson B in *Blyth v Birmingham Waterworks Co* (1856) defined negligence as ‘...the omission to do something which the reasonable man, guided upon those considerations which ordinarily regulate the conduct of human affairs would do, or doing something which a prudent and reasonable man would do’.

Therefore, in determining whether the parent has behaved negligently, the parent’s conduct will be compared with the conduct of a ‘reasonable person’ in the same circumstances as the parents’. If the parents’ conduct matches the level of care done by the ‘reasonable person’, then the parent has met the prescribed standard of care thus they are not negligent, and vice versa. But, who is exactly a reasonable person? *Vaughan v Menlove* (1837) opined that it is an objective test, which does not allow consideration of an individual’s unusual or unexpected behavior that someone has. Nevertheless, this objective test has received criticisms due to failure of it to precisely reflect reality. This test normally applied by the judges who tend to be male, well educated, well off background and sometimes take no notice of gender’s issues (Bonython, 2011). Reasonable supervision of a busy, hectic and working mother of 5 kids might not be similar to other parents who have had an easy life. The next difficulty in enforcing this section was aggravated by the fact that prosecution of the parent would be tantamount to prosecuting a grieving victim, especially if the child were to be later found dead. Punish the negligent parents using the law is undeniable is one of the solution but educating the public and the parent would be another good solution to this issue and would be more effective in preventing more tragedies. Despite of these difficulty in enforcing the law, credit need to be given to the drafter of the Child (Amendment) Act 2016 when suggesting community service as one of the ideal sentence to the negligent parents. This would benefit not only to the parent to make a positive changes but also to the community as a whole.

LEAVING CHILD WITHOUT REASONABLE SUPERVISION IN OTHER COUNTRIES JURISDICTIONS

Leaving children without reasonable care or supervision is under the type of supervisory neglect. According to Scott et al (2012, p.6), supervisory neglect occurs ‘when inadequate supervision leads to or has the potential to lead to harm to the child. Leaving children without reasonable care or supervision not necessarily refers to cases where a child is left unattended at home. It also covers cases where children were left unattended in vehicles. Whether or not leaving a child is neglect

depends on the age of the child alone, the age ability of a person left supervising the child, the length of time the child is left and how often, and the location of the child when unsupervised. (Hirschy, S.T and Wilkinson, E, 2010) What is the appropriate age for child to be alone? There is no actual law that states at what age children can or cannot be left alone, but the law is clear about the responsibility of parents to look after their children. The legal age depends on the countries jurisdictions. In a number of countries there has been explicit legislation placing limits on children being left without adult supervision.

In New Zealand, it is illegal to leave a child under the age of 14 without adult supervision except for a very short time. The most relevant piece of legislation relating to this is the Summary Offences Act. Section 10B of this Act says:

Every person is liable to a fine not exceeding \$2,000 who, being a parent or guardian or a person for the time being having the care of a child under the age of 14 years, leaves that child, without making reasonable provision for the supervision and care of the child, for a time that is unreasonable or under conditions that are unreasonable having regard to all the circumstances.

In United Kingdom law, does not set a minimum age at which children can be left alone, however it is an offence to leave a child alone when doing so puts them at risk. The guide produced by the National Society for the Prevention of Cruelty to Children in the UK suggests children under 12 should only be alone for very short periods and no child should be alone overnight until age 16 (NSPCC, 2009).

In United States of America, Texas (like most states) for example, has no specific age at which a child can be left unsupervised while Illinois gives the age of 14 as the age at which a child can be left alone.

In Canada, child welfare jurisdictions across the 13 Canadian provinces and territories define supervisory neglect in terms of caregiver behaviors that result in harm or place children at risk of harm (i.e., no observable harm needed to bring legal charges against caregivers) (Ruiz-Casares, Trocmé, & Fallon, 2012). The definition of “child” under Welfare Acts is linked to the age of majority in seven provinces and territories. One territory defines child as a person under 18 where the age of majority is 19. The remaining five provinces and territories define child as either being or appearing to be under the age of 16. The majority of provinces and territories do not limit the age at which a child can be left alone in their statutory rules. However, in two provinces (Manitoba and New Brunswick), the welfare Acts state that a parent cannot leave a child under the age of 12 unattended without making provision for adequate supervision. In Ontario, the statutory limit is 16 years. When it comes to leaving a child unattended in a vehicle, only Quebec establishes a statutory age limit (seven years).

When a person in charge of a child is found guilty under a Welfare Act, that person commits an offence and may be liable to a fine, imprisonment or both. Most provinces and territories in Canada provide for such an offence and for the subsequent possibility of penalties: a fine ranging from a minimum of \$240 to a maximum of \$50,000; imprisonment ranging from a minimum of 3 months to a maximum of 24 months or both a fine and imprisonment; only New Brunswick does not provide for both. Of the provinces and territories that allow for a fine, only two provinces do not also allow for imprisonment (Quebec and Prince Edward Island). No such offence and penalty are provided for in the Welfare Acts of two provinces and one territory (i.e., British Columbia, Nova Scotia and Yukon).

In Australia, there is no minimum legal age for leaving a child at home in Australia. Here's a breakdown of unattended children laws in some states in Australia. In Victoria, it is an offence for a person responsible for a child to leave the child unattended for any longer than is reasonable, without making appropriate arrangements for the child's supervision and care. This includes leaving a child at home, or in a car, or anywhere else unattended. There is no set age at which it is legal to leave a child unattended. It depends on the child and the situation. When deciding whether to charge a person with this offence, authorities must consider each case individually to determine the reasonableness of the circumstances in which the child was left unattended, including the needs of the particular child. The Secretary of the Department of Human Services has to be consulted before a charge can be laid. From 21 January 2015, the penalty for leaving children unattended is a fine of 25 penalty units or imprisonment for six months or both. Furthermore, Queensland parents risk up to three years' jail for the crime of leaving a child under 12 unattended. The Queensland Criminal Code states that it is a "misdemeanour" for a parent to leave a child younger than 12 for an unreasonable time without making reasonable provision for the supervision and care of the child. In New South Wales, Australia, section 231 of the Children and Young Persons (Care and Protection) Act 1998 provides for the offence of leaving children and young persons unsupervised in motor vehicles:

A person who leaves any child or young person in the person's care in a motor vehicle without proper supervision for such period or in such circumstances that: (a) the child or young person becomes or is likely to become emotionally distressed, or (b) the child's or young person's health becomes or is likely to become permanently or temporarily impaired, is guilty of an offence. Maximum penalty: 200 penalty units.

CONCLUSION AND RECOMMENDATIONS

The paper shows that there are areas for improvement in the existing legislation in Malaysia. The law needs to be updated so that it will be in tandem with the current international development.

The legislative regimes governing child welfare in Malaysia and other jurisdictions reflect the different practices and mechanisms of each country discussed above. Firstly, there is a significant difference between Malaysia and New South Wales (Australia) in terms of leaving child unsupervised in motor vehicles. Child (Amendment) Act 2016 or any legislation in Malaysia did not provide the offence of leaving children and young persons unsupervised in motor vehicles. Secondly, with the new amendment to Section 33 to the punishment of leaving child without reasonable supervision, the law in Malaysia seemed to be updated with the current international legal frameworks. However, the effectiveness rests with enforcement. It has been argued that the Child Act 2001 needed amending because it had not been enforced effectively, thus leaving the law looking inadequate.

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WAKAF TUNAI INSTRUMEN PEMBANGUNAN SOSIOEKONOMI UMMAH DI MALAYSIA

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ABSTRAK

Wakaf berperanan penting dalam membangunkan sosioekonomi umat Islam. Masalah kekurangan dana dan sumber kewangan menyebabkan harta wakaf di Malaysia tidak dapat dibangunkan. Keadaan ini mengakibatkan berlakunya pengabaian terhadap aset negara yang berpotensi menyumbang kepada pembangunan sosioekonomi ummah. Kini telah wujud pelbagai kaedah mendapatkan dana membangunkan harta wakaf, salah satu daripadanya ialah melalui instrumen wakaf tunai. Namun begitu, golongan ulama mempunyai pandangan yang berbeza mengenai keharusan wakaf tunai kerana secara semulajadinya wang akan habis apabila digunakan dan amat bertentangan dengan syarat mengekalkan harta wakaf bagi manfaat ummah. Walau bagaimanapun, di Malaysia pelaksanaannya telah diharuskan oleh Majlis Fatwa Kebangsaan. Justeru kajian ini ingin mengenalpasti instrumen wakaf tunai yang dilaksanakan di Malaysia dan kesan pelaksanaannya terhadap sosioekonomi ummah. Data yang diperolehi dari sumber kepustakaan ini dianalisis menggunakan kaedah analisis kandungan. Hasil kajian ini mendapati instrumen wakaf tunai yang diamalkan di Malaysia terdiri daripada Saham Wakaf, Wakaf Saham, Wakaf Kaki, Wakaf Wang Tunai dan sebagainya. Kajian juga mendapati wakaf tunai berjaya menyumbang dalam pembangunan sosioekonomi ummah dan dimanfaatkan untuk tujuan pendidikan, kesihatan, kerohanian dan ekonomi.

Kata Kunci : *Wakaf Tunai, Instrumen, Pembangunan Sosioekonomi, Malaysia*

PENDAHULUAN

Menurut tatabahasa arab, wakaf atau juga *waqf* bermaksud menahan ((سب حلا) (al-Jurjani, 2004: 212; Ibn Manzur, t.t: 359). Manakala dari segi istilah bermaksud menahan ‘ain yang dimiliki oleh pewakaf (*waqif*) serta menyedekahkan manfaatnya. Wakaf merupakan ibadah sunat yang sangat digalakkan kepada umat Islam. Ia bertujuan untuk mendekatkan diri kepada Allah SWT dengan menginfakkan sebahagian harta yang dimiliki bagi manfaat seluruh umat manusia. Selain bersifat kerohanian atau bertujuan kebajikan, wakaf juga merupakan institusi sosioekonomi (Razali Othman, 2012) yang memainkan peranan dalam pembangunan ummah dari aspek ekonomi, pendidikan, kesihatan dan sebagainya (Ahmad Ibrahim et al., 1998). Ini kerana harta-harta wakaf seperti tanah, bangunan, wang dan sebagainya jika diurus tadbir dengan baik akan menjana keuntungan berlipat ganda. Ini terbukti dengan amalan wakaf pada zaman pemerintahan kerajaan Uthmaniah yang telah berjaya meringankan bebanan kerajaan dalam menyediakan sumber pembiayaan untuk pembangunan, pendidikan, kesihatan, pertanian dan sebagainya pada zaman tersebut kepada masyarakat (Razali Othman, 2012).

Merujuk kepada fakta sejarah di zaman kegemilangan kerajaan Uthmaniah, berwakaf dengan wang atau wakaf *al-Nuqud* (berwakaf dengan Dinar dan Dirham) telah menimbulkan perselisihan pendapat yang berpanjangan sehingga diharamkan pada satu ketika. Namun berlaku kesepakatan antara ulama fiqh dan kerajaan Uthmaniah dengan menyandarkan fatwa Imam Zufar bagi mengharuskan berwakaf dengan wang (Razali Othman, 2012; Farhana Mohamad Suhaimi et al., 2012).

Oleh itu, keharusan wakaf tunai ini telah banyak memudahkan umat Islam untuk melaksanakan ibadat wakaf tanpa perlu memiliki sebidang tanah yang sesuai atau memiliki bangunan tertentu yang melayakkannya untuk berwakaf untuk kemaslahatan ummah. Dengan nilai sejumlah wang sahaja, umat Islam boleh berwakaf dalam apa bentuk sekalipun melalui saluran atau pihak yang bertanggungjawab.

Amalan berwakaf itu sendiri telah wujud di zaman awal Islam. Masjid Quba’ antara masjid yang dibangunkan di atas falsafah wakaf. Baginda Nabi s.a.w. telah membangunkan masjid Quba’ yang merupakan masjid yang pertama dalam Islam pada tahun pertama hijrah lagi. Begitu juga dengan masjid Nabawi, masjid yang kedua selepas masjid Quba’ telah pun dibina di atas falsafah wakaf pada tahun pertama hijrah (Razali Othman, 2015). Hal ini jelas menggambarkan pensyariatan berwakaf untuk pembangunan dan kelestarian kehidupan ummah amat-amat ditekankan dalam Islam. Allah SWT menukilkan sejarah pembinaan masjid Quba’ dalam firmanNya yang bermaksud:

“Jangan engkau sembahyang di masjid itu selama-lamanya, kerana sesungguhnya masjid (Quba` yang engkau bina wahai Muhammad), yang telah didirikan di atas dasar takwa dari mula (wujudnya), sudah sepatutnya engkau sembahyang padanya”

(Surah al-Taubah, 9:108)

Pensyariatan ibadah wakaf tidak disebutkan secara jelas dengan kalimah wakaf itu sendiri, namun terdapat bukti dan hujah daripada al-Quran dan hadis tentang galakan membuat kebajikan dan ibadah yang mana pahalanya menjadi khairat kebajikan kepada kaum Muslimin. Tidak ada yang kekal kecuali harta yang diusahakan atau diniatkan untuk kemaslahatan umat Islam. Bahkan amalan bersedekah amat digalakkan dalam Islam dengan cara yang terbaik dan paling sempurna proses perlaksanaannya. Allah SWT telah menukilkan dalam al-Quran maksudnya:

“Kamu tidak sekali-kali akan dapat mencapai (hakikat) kebajikan dan kebaktian (yang sempurna) sebelum kamu dermakan sebahagian dari apa yang kamu sayangi. Dan sesuatu apa jua yang kamu dermakan maka sesungguhnya Allah mengetahuinya.”

(Surah Ali Imran, 3:92)

Berdasarkan ayat di atas, Rasulullah SAW menjelaskan kepada Abu Talah bahawa antara amalan sedekah harta yang dimaksudkan ialah ibadah wakaf. Apabilamendengarpenjelasantersebut, Abu Talah segeramewakafkankebunkurma kesayangannya di Buhairah untuk dijadikan harta wakaf demi memenuhi kemaslahatan kaum Muslimin (Hydzulkifli Hashim Omar & Asmak Ab Rahman, 2015).

Hakikat yang ingin dianjurkan dalam Islam ialah agar harta dan limpahan rezeki yang Allah SWT kurniakan itu hendaklah diagihkan kepada manusia yang lain. Kekayaan itu menjadi penyelamat pemiliknya di akhirat kelak dengan amalan sedekah jariah dan kebajikan yang berterusan melalui pelaksanaan ibadah wakaf yang berkesan dan dinikmati oleh orang yang kurang berkemampuan. Falsafah tolong menolong dan berkasih sayang diantara golongan kaya dan miskin diadaptasikan dalam amalan ini. Bertepatan dengan ini, Allah SWT berfirman yang bermaksud:

“... dan hendaklah kamu bertolong-tolongan untuk membuat kebajikan dan bertakwa dan janganlah kamu bertolong-tolongan pada melakukan dosa (maksiat) dan pencerobohan. Dan bertakwalah kepada Allah, kerana sesungguhnya Allah Maha berat azab seksaNya (bagi sesiapa yang melanggar perintahNya)”

(Surah al-Maidah, 5: 2)

Perkara ini juga selari dengan hadis Nabi SAW yang bermaksud:

“Apabila mati seorang insan, terputuslah semua amalannya kecuali tiga perkara; sedekah jariah, ilmu yang bermanfaat, atau anak soleh yang mendoakannya”

(Suyuti, Syarah Muslim, no. hadis: 1631)

Ulama bersepakat dalam memahami hadis di atas bahawa sedekah jariah adalah menepati amalan berwakaf dan pahalanya akan diganjar oleh Allah SWT secara berterusan. Jelas di sini bahawa berwakaf itu termasuk dalam kategori sedekah jariah yang sangat dianjurkan dalam syarak (Muhammad Abu Zahrah, 2007).

Oleh itu, kertas kerja ini dilakukan bertujuan membincangkan isu yang berkaitan dengan pandangan ulama mengenai wakaf tunai, mengenalpasti instrumen wakaf tunai di Malaysia dan kesan pelaksanaannya di Malaysia. Kajian ini dilakukan secara kualitatif melalui pengumpulan data secara kepustakaan terhadap dokumen bertulis seperti buku, tesis, jurnal, artikel, majalah dan sebagainya. Data-data tersebut kemudiannya dianalisis secara analisis kandungan kualitatif. Justeru, perbincangan dalam kertas kerja ini bermula dengan perbincangan berkaitan isu keharusan berwakaf tunai, disusuli dengan instrumen wakaf tunai dan kesan pelaksanaannya.

SOROTAN KAJIAN LEPAS

Berdasarkan kajian-kajian yang telah dilakukan sebelum ini, wakaf tunai dikatakan menjadi pilihan utama golongan ulama dan golongan berkemampuan pada zaman pemerintahan kerajaan Uthmaniah pada abad ke-15 hingga abad ke-17. Menurut kajian Cizakca. M (2004), kerajaan Uthmaniah telah berjaya mengurangkan perbelanjaan untuk menyediakan kemudahan infrastruktur kepada rakyatnya terutamanya dari segi pendidikan, kesihatan, pembangunan sosial dan sebagainya. Penubuhan Universiti Al-Azhar di Mesir sebelum pemerintahan kerajaan Uthmaniah juga merupakan bukti kepentingan amalan wakaf terhadap pembangunan pendidikan masyarakat Islam sebagaimana yang disebutkan oleh Farhana Mohammad Suhaimi et al. (2012). Kajian yang berkaitan dengan konsep pelaksanaan wakaf tunai pada zaman kerajaan Uthmaniah dilakukan juga oleh Cizakca. M (2012), beliau menyatakan seharusnya dunia hari ini melihat kepada kecemerlangan pelaksanaan wakaf tunai yang dicapai pada zaman kerajaan Uthmaniah dalam melaksanakannya pada masa kini.

Terdapat juga halangan dan kekangan dalam membangunkan harta wakaf. Halangan utama yang dihadapi oleh pengamal wakaf dalam menguruskan harta-harta wakaf terutamanya tanah adalah kekangan perundangan. Mengikut kajian Sanep Ahmad dan Nur Diyana bt Muhammad (2011), pengurusan wakaf secara tradisional menyebabkan tidak ada bukti bertulis berkenaan harta yang diwakaf-

kan. Keadaan ini merumitkan urusan mendapatkan hak secara perundangan. Selain itu, kekurangan tenaga pakar di institusi yang terlibat juga turut membantutkan usaha-usaha pelaksanaan ini. Kenyataan ini turut disokong oleh Che Khadijah Hamid (2010) yang telah membuat tinjauan mengenai wakaf tunai di Majlis Agama Islam Pulau Pinang dan mendapati terdapat banyak masalah pengurusan wakaf tunai disebabkan oleh kekurangan tenaga pakar.

Selain itu, wakaf mempunyai peranan dan fungsi yang tersendiri. Pada masa kini amalan wakaf tunai semakin mendapat tempat dihati masyarakat kerana wakaf tunai dikatakan berpotensi membangunkan sosio-ekonomi masyarakat Islam dari aspek kesihatan, perkhidmatan dan pendidikan (Muhammad Hisham Mohammad, 2009; Che Khadijah Hamid, 2010). Muhammad Hisham Mohammad (2009), menyatakan wakaf tunai boleh mengembangkan peranan institusi wakaf itu sendiri dan meningkatkan mutu kehidupan masyarakat Islam dalam pelbagai aspek. Kenyataan ini disokong oleh Farhana Mohamad Suhaimi et al. (2012) yang mengatakan wakaf tunai merupakan agen pembangunan umat Islam kerana berpotensi membantu dan mengurangkan bebanan kerajaan dalam menyediakan kemudahan infrastruktur kepada rakyatnya. Wakaf tunai juga berperanan sebagai sumber pembiayaan Institusi Pengajian Tinggi Awam (IPTA) dengan mengaplikasikan kaedah pelaksanaan yang memberikan pulangan yang tinggi berdasarkan kajian yang dilakukan oleh Razali Osman dan Rohayu Abdul Ghani (2009). Wakaf tunai juga mampu mengurangkan masalah kemiskinan dikalangan umat Islam jika dilaksanakan dengan baik (Mohd Umar et al., 2012).

Terdapat juga kajian yang melihat kepada potensi pelaksanaan wakaf tunai. Sebagaimana kajian yang dilakukan oleh Suhrawardi (2012) yang meneroka potensi wakaf tunai yang dikeluarkan oleh Pensyarikatan Muhammadiyah Sumatera Utara, Indonesia. Hasil kajiannya mendapati wakaf tunai tersebut akan lebih berpotensi sekiranya diadakan satu penguatkuasaan untuk meningkatkan kefahaman dikalangan kakitangan dan juga orang awam. Berbeza dengan kajian yang dilakukan oleh Farhana Mohd Suhaimi & Asmak Ab Rahman (2012) yang meneliti potensi sumbangan wakaf tunai dalam pembangunan sosioekonomi masyarakat Islam di dunia. Kajian mereka mendapati wakaf tunai berpotensi membangunkan sosioekonomi ummah di Malaysia.

Berdasarkan penelitian terhadap kajian-kajian lepas, tidak dapat dinafikan bahawa wakaf tunai merupakan salah satu sumber kewangan kepada pentadbir amanah wakaf untuk membangunkan harta dan hartanah wakaf. Namun begitu, setakat ini kajian tentang instrumen-instrumen wakaf tunai yang dilaksanakan di Malaysia belum mendapat perhatian pengkaji-pengkaji lepas. Oleh sebab itu, kertas kerja ini akan mengenalpasti beberapa instrumen wakaf tunai yang telah dilaksanakan di Malaysia dan kesan pelaksanaannya terhadap sosioekonomi Malaysia.

WAKAF TUNAI DAN PERBAHASAN ULAMA

Terdapat perbezaan pendapat dalam kalangan ulama mengenai kesahan atau kewajaran wakaf tunai. Ini kerana secara semula jadinya wang akan habis apabila digunakan (Baharudin Sayin et al., 2006). Perbahasan mengenai kesahan wakaf tunai bermula pada abad ke-16 pada zaman pemerintahan kerajaan Uthmaniah dikalangan ulama fiqh dan ulama kerajaan Uthmaniah, walaupun mengambil masa yang agak panjang, namun akhirnya wakaf wang diharuskan berdasarkan fatwa imam Zufar (Nur Fadhilah, 2009).

Secara asasnya, berwakaf dengan harta alih tidak sah kerana tidak mempunyai elemen kekal sebagaimana yang dikehendaki dalam amalan wakaf dan terdedah kepada kerosakan dan perubahan (Majalah Al-Muamalat, siri 7 2012). Walau bagaimanapun Jumhur ulama iaitu mazhab Syafie, Hambali dan Hanafi membolehkan pewakafan harta alih berasaskan kepada semua harta yang harus dijual dan boleh mendatangkan manfaat dan kekal zatnya boleh diwakafkan (Bakri bin Ibrahim, 2008).

Menurut Imam Syafie harta yang boleh dijual beli boleh diwakafkan selagi manfaatnya dapat dinikmati secara kekal. Oleh itu, mewakafkan harta yang mudah rosak atau musnah seperti makanan dan minuman adalah tidak sah kerana tidak dapat dikekalkan dalam bentuk asal (Majalah Al-Muamalat, siri 7 2012). Mazhab Hanafi juga mempunyai pandangan yang berlainan dan tidak membenarkan pewakafan menggunakan harta alih, kecuali tiga keadaan iaitu pertama, sekiranya harta alih tersebut terletak atau melekat pada harta tak alih seperti mewakafkan pokok yang berada dalam tanah wakaf kerana harta tersebut akan turut sama menyumbang kepada tujuan wakaf (Bakri bin Ibrahim, 2008;Majalah Al-Muamalat, 2012). Kedua, sekiranya ada nas dan **hadis** yang menjelaskan bentuk harta alih dan ketiga sekiranya harta alih tersebut menjadi kebiasaan di sesuatu tempat atau negara seperti hasil penulisan, al-Quran dan wang bolehlah diwakafkan harta alih tersebut (Bakri bin Ibrahim, 2008).

Manakala mazhab Maliki pula mengharuskan berwakaf dengan harta alih seperti wang tunai tanpa mengisyaratkan kekal fizikalnya kerana berpandangan tujuan asal wakaf adalah untuk mendapatkan manfaat daripada harta tersebut (Bakri bin Ibrahim, 2008). Menurut pandangan Ibn Abidin, yang dipetik dari Majalah Al-Muamalat (2012) mewakafkan wang atau duit adalah sah walaupun fizikalnya tidak boleh dikekalkan dalam bentuk asal tetapi pengekalannya boleh direalisasikan dengan menukarkannya kepada bentuk harta lain yang bersifat kekal. Beliau juga berpendapat kesahannya juga bergantung pada uruf masyarakat setempat, jika amalan tersebut jarang-jarang berlaku maka tidak dianggap sebagai adat kebiasaan dan tidak boleh dilakukan.

Walaupun terdapat perbezaan pandangan dan pendapat ulama, namun kesepakatan telah diambil dengan mengharuskan wakaf tunai. Amalan wakaf tunai di Malaysia semakin berkembang dan telah wujud pelbagai alternatif dalam memperkasakan wakaf tunai untuk pembangunan ummah.

Wakaf tunai bukan lagi suatu yang asing dalam kalangan umat Islam di Malaysia. Menurut Surita Hartini Mat Hassan (2015), wakaf tunai bukan sahaja merupakan alternatif baharu dalam sistem wakaf di Malaysia, malah telah menjadi amalan masyarakat di seluruh dunia, terutamanya di negara-negara Islam. Perlaksanaan wakaf tunai di Malaysia telah berjaya membantu Majlis Agama Islam Negeri (MAIN) di negeri-negeri tertentu dalam mendapatkan dana untuk membangun serta memajukan harta-harta wakaf yang sedia ada.

Berwakaf dengan wang (wakaf tunai) adalah diharuskan di Malaysia berdasarkan fatwa yang dikeluarkan oleh Majlis Fatwa Kebangsaan bagi Hal Ehwal Agama Islam Malaysia kali ke 77, yang bersidang pada 10-12 April 2007 di Kuala Terengganu. Manakala Wakaf tunai di Malaysia, bermula di negeri Perak dengan Majlis Agama dan Adat Melayu Perak (MAIAMP) yang melaksanakannya melalui peruntukan statutori peraturan 18(2), Peraturan Kawalan Wakaf 1959 yang berbunyi :

“Jawatankuasa Kawalan Wakaf Negeri bolehlah menerima wang tunai daripada siapa-siapa yang berhajat hendak mewakafkan bagi faedah am dengan mengisi satu borang yang ditetapkan baginya.”

Peruntukan ini jelas memberikan kebenaran kepada jawatankuasa kawalan Wakaf Negeri Perak menerima wang tunai sebagai harta untuk diwakafkan oleh penyumbang (Farhana Mohamad Suhaimi et al., 2012). Kemudian, Majlis Agama Islam Negeri Pulau Pinang telah menubuhkan Skim Saham Wakaf Pulau Pinang pada 30 Disember 1994. Pada Oktober 2002 skim ini digantikan dengan Skim Dana Wakaf Pulau Pinang bagi menarik lebih ramai penyertaan dalam kalangan masyarakat Islam setempat untuk beramal jariah (Farhana Mohamad Suhaimi et al, 2012).

Seterusnya diikuti dengan negeri-negeri lain seperti Majlis Agama Islam Negeri Sembilan (MAINS) mengeluarkan Skim Wakaf Tunai Negeri Sembilan, Majlis Agama Islam Terengganu yang memperkenalkan Skim Wakaf Tunai Terengganu, Negeri Johor memperkenalkan Saham Wakaf Johor dan seterusnya Majlis Agama Islam Negeri Selangor memperkenalkan Skim Saham Wakaf negeri Selangor (Farhana Mohamad Suhaimi et al., 2012).

Jelas di sini, matlamat utama perlaksanaan wakaf tunai tercapai dan semakin rancak iaitu untuk mengumpul dana bagi membangunkan hartanah wakaf sedia ada dan mewujudkan wakaf baharu ke arah membangunkan sosio-ekonomi masyarakat

Islam. Berwakaf menggunakan wang tunai dapat membantu golongan yang berpendapatan rendah untuk melakukan ibadah wakaf, kerana pewakaf tidak perlu mengeluarkan modal yang besar hanya sekurang-kurangnya RM 10. Dan secara tidak langsung akan meningkatkan jumlah pewakaf dan seterusnya meningkatkan jumlah dana wakaf.

Sebagaimana yang termaktub dalam enakmen Enakmen Wakaf Negeri Selangor 1999, seksyen 17, wakaf tunai merupakan satu konsep baru pelaksanaan wakaf yang diterima oleh mazhab Syafie ialah Saham Wakaf iaitu pembelian lot-lot am secara tunai oleh pewakaf bagi tujuan pembangunan harta-harta wakaf atau apa-apa yang diperolehi oleh Majlis Agama Islam Selangor (MAIS). Saham wakaf yang dibeli secara tunai tersebut akan diwakafkan semula kepada MAIS yang berperanan sebagai pemegang amanah. Ini membuktikan keharusan pelaksanaan wakaf tunai di Malaysia.

INSTRUMEN WAKAF TUNAI DI MALAYSIA

Salah satu usaha mengembangkan harta wakaf adalah melalui wakaf tunai sebagai alternatif yang memberi ruang dan peluang kepada umat Islam yang tidak berkemampuan untuk berwakaf. Oleh itu, wakaf tunai terbukti sebagai satu alternatif yang menjadikan institusi wakaf lebih produktif (Wan Ariffin Wan Yon et al., 2008). Secara asasnya terdapat dua bentuk wakaf tunai yang diamalkan di Malaysia iaitu wakaf tunai yang mengekalkan *al-ain* dan wakaf tunai yang menukarkan tunai yang dikumpul kepada harta kekal secara *badal*. Wakaf tunai *al-ain* ialah mengekalkan jumlah modal asal seperti saham wakaf. Manakala wakaf tunai secara *badal* seperti wakaf saham, wakaf kaki dan wakaf wang tunai. Secara umumnya, pengurusan wakaf tunai melibatkan tiga pihak utama iaitu *wakif* (pemberi wakaf), *mutawalli* (pemegang amanah wakaf) dan *mauquf alaihi* (orang yang mendapat manfaat) (Nur Fadhillah, 2009).

SAHAM WAKAF

Saham wakaf merupakan bentuk baru dalam wakaf yang menawarkan satu skim yang menggalakkan seberapa ramai peserta untuk membeli saham-saham pada kadar harga tertentu misalnya RM 10 seunit sahaja. Sijil saham tersebut diwakafkan dengan jumlahnya dikekalkan hanya dividen dan keuntungan saham tersebut dikumpul dan disumbangkan untuk kepentingan ummah dan manfaat *mauquf alaihi*. Wakaf tunai seperti ini membolehkan lebih ramai umat Islam terbabit dalam amalan wakaf serta dapat meningkatkan lagi pembangunan sosio-ekonomi ummah.

Majlis Agama Islam Selangor (MAIS) menawarkan Saham Wakaf Selangor kepada umat Islam secara tunai dengan membeli unit-unit saham yang

ditawarkan dan mewakafkan unit saham tersebut kerana Allah SWT dengan tujuan kepentingan dan kebaikan umat Islam. Objektif penubuhan saham wakaf Selangor adalah menyediakan kemudahan dan alternatif kepada masyarakat Islam untuk menyertai ibadah wakaf walaupun tanpa melibatkan aset kekal, memperluas dan memperbanyakkan lagi pegangan harta umat Islam, hasil jualan lot-lot saham wakaf akan dijadikan modal untuk membangunkan harta-harta wakaf atau pembelian hartanah yang sedang dibangunkan serta manfaatnya akan disalurkan untuk kebajikan dan pembangunan masyarakat Islam dan menanam dan mendidik semangat bekerjasama antara umat Islam yang berteraskan konsep *taa'wun dan ukhuwah Islamiah* kerana dengan konsep persepakatan ini dapat membantu menggerakkan sosial dan ekonomi umat Islam(Laman Web Rasmi MAIS, 2012).

Johor Corporation (Jcorp) adalah organisasi korporat yang telah mewakafkan saham miliknya dalam tiga anak syarikatnya iaitu Kulim (Malaysia) Bhd, KPJ Health Care Bhd dan Johor Land Bhd dengan nilai RM 200 juta di bawah pengelolaan kumpulan wakaf An-Nur. Dividen yang diperoleh daripada saham tersebut diagihkan untuk dilaburkan sama ada diberikan kepada MAIN atau untuk kerja-kerja amal dan kebajikan (Wan Ariffin Wan Yon et al., 2008).

WAKAF SAHAM

Wakaf saham atau juga dikenali sebagai wakaf *musytarak* atau berkelompok bermaksud mewakafkan saham-saham yang dibeli secara tunai daripada badan-badan bertauliah yang bertindak sebagai pemegang amanah. Kemudian wang yang terkumpul hasil daripada pembelian saham akan dikumpul dalam satu tabung dana wakaf untuk ditukarkan kepada harta kekal yang dinamakan “*badal*”. Hasil yang diperoleh daripada harta tersebut akan digunakan untuk tujuan kebajikan dan manfaat ummah (Bakri Ibrahim, 2008). Sebagai contoh kerajaan negeri ingin membina bangunan di atas tanah wakaf dengan modal yang diperlukan adalah RM10 juta, maka kemungkinan MAIN akan mengeluarkan saham yang bernilai RM 10 persaham (Sohaimi Salleh & Syarqawi Muhammad, 2008).

Yayasan Wakaf Malaysia (YWM) mendefinisikan wakaf saham adalah berwakaf melalui wakaf tunai dengan membeli unit-unit saham yang ditawarkan dan mewakafkan semula saham-saham tersebut kepada YWM sebagai pemegang amanah. Wang pembelian unit saham tersebut dikumpul dalam tabung Saham Wakaf untuk ditukarkan kepada harta kekal yang dinamakan badal (Mohd Bakri Ibrahim, 2008).

YWM mengaplikasikan wakaf saham dengan nama skim wakaf tunai

Malaysia yang pastinya telah menarik minat orang ramai untuk membuat pelaburan yang berbentuk kekal abadi dimana keuntungan yang diinginkan adalah ganjaran daripada Allah SWT dan bukanlah wang ringgit semata-mata (Azri Ahmad, 2008). Antara projek yang telah dirancang oleh YWM dengan berkonsepkan wakaf tunai ialah projek pembnagunan sekolah menengah Agama Wilayah Persekutuan (IMTIAZ) dan pembnagunan kompleks saudara bar udi Mukim Batu, Kuala Lumpur (Azri Ahmad, 2008; Bakri Ibrahim, 2008).

Selain itu, wakaf saham juga turut diperkenalkan oleh MAIN disetiap negeri di Malaysia antaranya Selangor, Melaka, Johor, Pulau Pinang dan Terengganu. Namun begitu terdapat juga institusi korporat dan badan bukan kerajaan yang turut sama memperkasakan wakaf tunai seperti YADIM dan Johor Corporation (JCorp). YADIM telah mengeluarkan saham wakaf berjumlah RM 14 juta untuk membina Pusat Latihan YADIM di Sungkis Hulu Langat dengan harga RM 1 persaham. Pusat latihan ini dijadikan pusat melatih pendakwah dan lain-lain kegunaan untuk tujuan dakwah (Wan Ariffin Wan Yon et al., 2008).

WAKAF KAKI

Wakaf Kaki atau wakaf petak atau dikenali juga dengan nama wakaf lantai. Nazir wakaf akan membeli keseluruhan hartanah dan pewakaf akan membeli hartanah berkenaan mengikut saiz/ kaki persegi dan kemudiannya mewakafkannya kembali. Kebiasaannya Skim wakaf kaki dianjurkan oleh institusi pendidikan atau badan-badan tertentu untuk mendapatkan dana bagi membiayai aktiviti pembangunan. Sekiranya pembangunan yang ingin dilaksanakan telah selesai, maka skim ini akan ditamatkan. Tanah tersebut akan dibahagi-bahagikan kepada lot-lot tertentu mengikut saiz dan dijual kepada orang ramai dengan harga tertentu. Tanah-tanah yang dibeli ini disyaratkan agar diwakafkan semula kepada mutawalli (Mohd Affandi Mohd Rani, 2012).

Sebagai contoh wakaf kaki untuk pembinaan bangunan Surau Ar-Rayyan, di Taman Semenyih Impian (Lot 1510) dengan harga RM 20 sekaki persegi. Taman Semenyih Impian ini merupakan taman yang baharu, di mana majoriti penduduknya adalah beragama Islam iaitu sebanyak 96 peratus dan pembinaan surau ini perlu bagi menampung keperluan penduduk seramai lebih kurang 2000 orang (Surau Ar-Rayyan, t.t).

WAKAF WANG TUNAI

Wakaf wang tunai merujuk kepada berwakaf melalui wang tunai dengan

mewakafkan wang tunai kepada mana-mana pemegang amanah wakaf. Wang-wang tersebut akan dikumpulkan dan kemudiannya ditukarkan kepada harta kekal yang dinamakan *badal*. Manfaat hasil wakaf tunai tersebut digunakan untuk kebajikan dan pembangunan ummah (manual JAWHAR, 2009). Wakaf dalam bentuk wang tunai (ringgit) dibuat secara *tabarru'* dan mengikut kemampuan masing-masing. Dana yang dikumpul akan *diistibdalkan* dengan harta kekal seperti tanah, bangunan dan projek-projek yang memberi manfaat kepada *mauquf alaih*. Dari segi hukum, wakaf jenis dibolehkan kerana selari dengan prinsip dan konsep wakaf (Abu Bakar Manat, 2007).

Menurut Yayasan Wakaf Malaysia (YWM) skim wakaf tunai ialah berwakaf menggunakan wang tunai yang dikumpul di dalam satu tabung amanah di bawah pengurusan nazir yang diamanahkan untuk mengurus wakaf ini (iaitu YWM) bagi tujuan membiayai aktiviti-aktiviti dan kebajikan amal jariah (Web YWM). Terdapat beberapa objektif utama skim wakaf tunai oleh YWM antaranya ialah menyuburkan semula amalan wakaf, alternatif baru kepada umat Islam untuk berwakaf, memperbanyakkan lagi pegangan aset umat Islam dan sebagainya (Sohaimi Salleh & Syarqawi Muhammad, 2008; Mohd Bakri Ibrahim, 2008).

TAKAFUL WAKAF

Takaful wakaf merupakan produk terbaru takaful insuran yang diperkenalkan oleh syarikat takaful Malaysia. Syarikat takaful akan bekerjasama memasarkan produk wakaf dengan melantik agen-agen daripada kalangan individu atau entity berdaftar. Produk takaful wakaf ini lebih bersifat kebajikan am, tujuan pendidikan, pembangunan dan lain-lain (Syed Mohd Ghazali Wafa Syed Adwan Wafa, 2010). Syarikat takaful menerima sumbangan daripada waqif yang menyertai program ini. Peserta (waqif) membayar sejumlah tertentu mengikut kemampuan untuk tempoh masa tertentu sehingga matang (Saiffuddin, 2008). Sekiranya *waqif* meninggal sebelum insuran matang, syarikat akan menyumbang dengan jumlah yang sama sebagai pihak menggantikan peserta agar dapat memenuhi kehendak *pewaqif*. Jika sekiranya *pewaqif* masih hidup sehingga tempoh matang, jumlah dana akan diserahkan kepada badan-badan tertentu untuk tujuan wakaf (Sohaimi Salleh & Syarqawi Muhammad, 2008).

¹ Secara umumnya istibdal bermaksud penggantian harta wakaf dengan harta yang lain sama ada dari jenis yang sama atau berdasarkan perbandingan nilai dengan memenuhi syarat-syarat yang ditetapkan hukum syarak (Hasnol Zam Zam Ahmad, 2007).

KESAN PERLAKSANAAN WAKAF TUNAI TERHADAP PEMBANGUNAN SOSIO-EKONOMI DI MALAYSIA

Secara umumnya wakaf memainkan peranan dalam pembangunan ekonomi dan sosial umat Islam. Ini telah terbukti dengan pengalaman wakaf pada zaman kerajaan Uthmaniah yang telah mengamalkan wakaf tunai sehingga berjaya mengurangkan perbelanjaan kerajaan dalam menyediakan kemudahan kepada masyarakat. Begitu juga di Malaysia wakaf tunai yang diamalkan pada masa kini memperlihatkan sesuatu yang baik dan dapat mengatasi beberapa masalah berkaitan harta-harta wakaf yang gagal dimajukan.

Berdasarkan kajian yang dijalankan oleh Farhana Mohd Suhaimi dan Asmak Ab Rahman (2008) terdapat 4 peranan utama wakaf tunai di Malaysia iaitu membantu dalam menggiatkan aktiviti ekonomi, melengkapkan prasarana tempat beribadah dan sosial, melengkapkan infrastruktur serta pembiayaan pendidikan dan membantu menyediakan kemudahan dan perkhidmatan kesihatan kepada masyarakat.

KESAN TERHADAP EKONOMI

Menurut kajian Farhana Mohd Suhaimi et al. (2008), dalam menggiatkan aktiviti ekonomi, dana wakaf tunai yang terkumpul bolehlah dijadikan sebagai sumber modal dan dilaburkan dalam sektor yang menjamin pulangan yang tinggi seperti sektor hartanah, dengan membeli premis perniagaan, pejabat dan sebagainya kemudian disewakan. Dana yang terkumpul juga boleh digunakan untuk membangunkan harta wakaf sedia ada. Penyediaan perkhidmatan pembiayaan secara Islam (Kontrak Qard Al Hassan) juga membolehkan umat Islam membuat pinjaman modal untuk berniaga dan sebagainya. Kontrak pembiayaan seperti ini dapat mengurangkan beban golongan berpendapatan rendah terutamanya apabila berlakunya krisis kewangan kerana tiada kadar bunga atau faedah dikenakan.

Sebagai contoh MAINPP telah berjaya membina sebuah bangunan perniagaan dan perkhidmatan dua tingkat yang terdiri daripada sembilan unit kedai pejabat dengan kos 1.4 Juta menggunakan dana wakaf tunai. Bangunan tersebut dikenali sebagai Wisma Syeikh Abdullah Fahim yang terletak di Jalan Bertam, Kepala Batas, Pulau Pinang (Zakaria Bahari & Surita Hartini Mat Hassan, 2016). Pembinaan bangunan perniagaan ini telah memberi peluang kepada masyarakat setempat untuk berniaga. Keadaan ini secara tidak langsung dapat meningkatkan taraf ekonomi dan juga dapat menyediakan kemudahan ruang niaga kepada masyarakat untuk menjalankan perniagaan. Begitu juga dengan pembelian Lot Kedai di Space U8, Bukit Jelutong, Shah Alam dan Lot kedai atau pejabat di Seksyen 7, Shah Alam oleh

Perbadanan Wakaf Selangor (PWS) menggunakan sumber dari Dana Saham Wakaf Selangor (Perbadanan Wakaf Selangor (PWS), 2014). Premis perniagaan ini kemudiannya disewakan dan hasil sewaan diagihkan kepada masjid bagi tujuan pengurusan masjid. Keadaan ini membolehkan pengurusan masjid lebih terjamin terutamanya bagi tujuan penyelenggaraan masjid supaya dapat dimanfaatkan untuk jangka masa yang panjang.

KESAN TERHADAP PRASARANA IBADAH DAN SOSIAL

Pembinaan masjid dan surau penting bagi tujuan kerohanian. Oleh itu, skim wakaf tunai dengan tujuan untuk membina bangunan untuk tujuan penyebaran ilmu agama serta aktiviti kerohanian yang lain perlu diteruskan dalam usaha pembangunan umah di samping dapat mendekatkan diri kepada Allah SWT (Farhana Mohd Suhaimi et al., 2008). Dengan lahirnya individu muslim yang beragama, cergas dan produktif dapat mewujudkan satu generasi yang cenderung melakukan kebaikan terhadap bangsa, negara dan agama. Lebih banyak masjid atau surau yang terbina di bumi Malaysia yang bukan sahaja sebagai tempat melaksanakan ibadah wajib, tetapi juga aktiviti lain yang berkaitan kerohanian hasil daripada amalan wakaf akan menjadikan Malaysia pusat penyebaran Agama Islam yang disegani.

Pembinaan Masjid Tengku Kelana Jaya Petra, Taman Bandaran Kelana Jaya, Selangor berjumlah RM 8 juta dan Masjid An-Nur, Kampung Kunci Air Buang, Tanjung Karang berjumlah RM 350 ribu merupakan contoh masjid yang dibina melalui Dana Saham Wakaf Selangor sepenuhnya (PWS, 2014). Di Pulau Pinang, hasil kutipan dana wakaf tunai digunakan untuk pembangunan semula dan pemuliharaan masjid di atas hartanah wakaf seperti masjid Kapitan Keling dan Lebuah Acheh (Zakaria Bahari & Surita Hartini Mat Hassan, 2016). Pemuliharaan bangunan masjid ini telah berjaya mengimarahkan semula masjid dan dapat menarik lebih ramai Jemaah ke masjid tersebut.

KESAN TERHADAP PENDIDIKAN

Sejarah wakaf telah membuktikan institusi wakaf berperanan penting dalam pendidikan sebagaimana terbinanya Masjid Nabawi oleh Nabi Muhammad SAW sendiri yang menjadikan masjid tersebut sebagai pusat penyebaran ilmu-ilmu Allah (Wan Ariffin Wan Yon et al., 2008). Aktiviti wakaf juga turut menyumbang dalam membiayai segala aktiviti pendidikan sebagai contoh university Al-Azhar di Mesir, segala perbelanjaan adalah hasil daripada dana wakaf (Zaki et al., 2008a; Zaki et al., 2008b) Di Malaysia antara institusi pendidikan yang dibina bermodalkan dana wakaf ialah Kolej Islam Klang,

madrasah dan pondok di negeri Kelantan dan Terengganu (Wan Ariffin Wan Yon et al., 2008)

Tujuan utama wakaf pendidikan adalah bagi menjamin keutuhan institusi wakaf dalam bidang pendidikan dengan membina institusi pendidikan yang berperanan dalam pembangunan masyarakat Islam. Kemudahan yang disediakan akan membantu pelajar melaksanakan tugas sebagai pelajar dengan sempurna dan mampu mempertahankan disiplin ilmu Islam serta mampu menyelamatkan ekonomi umat Islam dan menjadi benteng pertahanan akidah umat Islam (Mohd Zaki et al., 2008b).

Berdasarkan penulisan Syed Mohd Ghazali Wafa Syed Adwan Wafa (2010), beliau mencadangkan beberapa kaedah atau cara mengumpulkan dana pendidikan iaitu infak bulanan dan takaful, infak bulanan dan takaful dan mengumpulkan dana daripada individu atau korporat. Berdasarkan kaedah pelaksanaan wakaf pendidikan ini boleh mewujudkan sebuah negara yang mempunyai ramai golongan intelektual yang bakal membangunkan ekonomi dan sosial masyarakat Islam.

Sebagai contoh pembangunan bagi tujuan pendidikan yang melibatkan penggunaan hasil wakaf tunai ialah pembangunan Sekolah Rendah Agama di Pulau Indah dengan menggunakan sebahagian daripada dana saham wakaf sebanyak RM 2 juta di Selangor. Begitu juga dengan Pusat Maklumat Komuniti Siber, MAIS, di Wisma MAIS Seksyen 3, berjumlah RM 350 ribu (PWS, 2014). Pembinaan serta penambahbaikan institusi pendidikan membolehkan institusi pendidikan meneruskan peranannya sebagai tempat menimba ilmu dapat menyuumbang kepada penigkatan tahap pendidikan di Malaysia. Dalam masa yang sama dapat melahirkan generasi yang cemerlang dan terbilang.

KESAN KEPADA KESIHATAN.

Wakaf kesihatan bertujuan mengumpulkan dana untuk tujuan pembiayaan menyediakan kemudahan kesihatan seperti hospital, klinik dan pembelian peralatan berkaitan. Dengan membina hospital wakaf yang mampu memberikan perkhidmatan secara percuma atau dengan kos yang rendah sebagai contoh penubuhan pusat-pusat dialisis pesakit buah pinggang (Wan Ariffin Wan Yon et al., 2008)

Johor Corporation (JCorp) adalah sebuah organisasi yang bertanggungjawab membina dan menguruskan 16 buah klinik wakaf An-Nur dan sebuah hospital wakaf An-Nur Pasir Gudang (HWAN). Berdasarkan laporan tahunan 2011 Jcorp jumlah pesakit yang mendapat rawatan sehingga akhir tahun 2011

ialah seramai 765, 611 orang di mana 6 peratus daripadanya adalah pesakit bukan beragama Islam. Jumlah pesakit buah pinggang yang mendapat rawatan juga meningkat sehingga 113 orang (Web JCorp, 2012). Klinik wakaf An-Nur ini menyediakan perkhidmatan rawatan asas kepada masyarakat dengan bayaran hanya RM 5 bagi kos rawatan dan ubat-ubatan (Web JCorp, 2012). Kemudahan perkhidmatan seperti dapat membantu meringankan bebanan masyarakat mendapatkan rawatan kesihatan.

KESIMPULAN

Berdasarkan perkembangan terkini, pembangunan harta wakaf semakin diberi perhatian dengan adanya seminar dan konvesyen diperingkat kebangsaan dan antarabangsa. Justeru wakaf tunai seharusnya menjadi mekanisme utama kerajaan dan badan bukan kerajaan dalam meningkatkan taraf ekonomi dan sosial masyarakat. Ini kerana sudah terbukti banyak faedah yang dapat dinikmati daripada amalan wakaf tunai. Wakaf tunai juga bukan hanya memberikan manfaat kepada masyarakat malah kerajaan dan negara kerana melalui wakaf tunai dapat mengurangkan bebanan kerajaan dalam menyediakan kemudahan dan perkhidmatan secara percuma atau dengan kos yang rendah kepada masyarakat. Walau bagaimanapun, bagi merealisasikan amalan wakaf tunai ini agar lebih berkesan memerlukan satu tahap ketelusan yang tinggi dan kepakaran yang terbaik daripada golongan professional atau pentadbir wakaf itu sendiri. Sokongan kerajaan dan organisasi korporat sememangnya diperlukan bagi memartabatkan institusi wakaf khususnya di Malaysia.

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THE RELATIONSHIP BETWEEN QUALITY OF WORK LIFE (QWL) AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OCB) IN OIL AND GAS SECTOR IN TERENGGANU MALAYSIA.

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ABSTRACT

Organizations worldwide in today's industries are facing challenges with the globalization of the economic issue and the growing of marketplace. The purpose of this study is to examine the relationship between quality of work life and organizational citizenship behavior in oil and gas sector in Terengganu, Malaysia that arising from the problem of economic and growing marketplace

challenges nowadays which influenced on organization's changes and employee decision to choose a better career for their self-continuation. The conceptual framework of this study is based on the model of Quality of Work Life (compensation, working condition, development of human capacities, opportunity, social integration, constitutionalism, and life space) by Walton and the concept of organizational citizenship behavior (OCB). OCB is a concept that describes employees' voluntary commitment within an organization that not part of their contractual tasks. A total of 498 employees from various companies who works onshore in oil and gas sector in Terengganu Malaysia were selected as respondents through convenience sampling technique. Findings indicated that working condition and compensation was significantly related to employees' voluntary commitment within an organization that not part of their contractual tasks. To conclude this study, optimizing the allocation for working conditions to employees can lead to higher organizational citizenship behavior.

Keywords: Quality of work life, organizational citizenship behavior, employees, oil and gas sector.

INTRODUCTION

To increase and maintain the quality of work life harmoniously, there is a need to maintain the quality of human inputs in organization. As mentioned by Rose, Beh, Uli and Idris (2006) quality of work life is a set of principles or philosophy that holds the employees are trustworthy, responsible and capable of completing all the contribution in organization.

In today's organizational, oil and gas organization may lose employees voluntary commitment through economic issues brought on by problems related to stress due to global economic uncertainties at this time (Henderson, 2013). As stated by Awang, Ahmad and Zain (2010) that if employees are satisfied with their jobs, then they committed to exhibit extra external behavior and less turnover rate. Thus, when employees were feeling satisfied they tend to increase the higher level of service-oriented on organizational citizenship behavior (Chou and Rodriguez, 2013). Thus, it is critical to recognize causes of organizational citizenship behavior and how oil and gas employees can most effectively manage the quality of work life.

LITERATURE REVIEW

Although researchers have given the issue of quality of work life a great deal of attention and practitioners have attempted to increase the organizational citizenship behavior, to date the organizational citizenship behavior continues to be problematic. Today, employees in oil and gas industry are facing economic downturn in their workplace that arising from the problem of economic and

marketplace challenges which influenced on organization's changes and employee decision to choose another career for their self-continuation. Therefore, one possible explanation as to why organizational citizenship behavior continues to be problematic is due to relevant dimensions of quality of work life for oil and gas employees have not yet been identified. Currently, quality of work life experienced by oil and gas employees could reduce their organizational citizenship behavior, therefore this study focuses specifically in one state of oil and gas organization which has not been addressed seriously.

Quality of work life was first conceptualized by Walton (1973), whereby quality of work life is viewed as comprehensive program that is influencing organizational commitment in the present technical, technological, economic, cultural and social complexity era. In other opinion by Abdulaziz, and F. Nazarmahd (2011), their findings of QWL towards librarians in government academic libraries in the Klang Valley indicate positive and significant relationship between organizational commitment and the quality of work life. It is believed that employees' attitudes toward their organization depend on the services that the due organization grants them. According to Abdulaziz, and F. Nazarmahd (2011) again, there is a converse relationship between quality of work life and organizational citizenship behavior indicating that there is high quality of work life in house officers, resulting in high organizational citizenship behavior. Walton (1973), identified eight dimensions of quality of work life which are adequate and fair compensation, safe and healthy environment, growth and security, development of human capabilities, the total life space, social integration, constitutionalism, and social relevance.

Lewis, Brazil, Krueger, Lohfeld and Tjam (2001) pointed out the followings as the main influential dimensions which are fairness, clear supervision system, organizational decisions, professionalism, education, contradiction and limited role, occupational feedback, promotion opportunity, fair payment, commitment and loyalty to the organization, positive relationship, free hand, being recognized, capability of predicting work activities. Generally, quality of work life is vital for employees because in their everyday work they deal with people at different level in their workplace.

Background of this study is based on the studies collected that there are seven best dimensions' quality of work life by (Walton, 1973). According to them, the best seven dimensions include compensation, working condition, development, opportunity, social integration, constitutionalism and lastly life space. Indeed, Sajjad and Abbasi (2014) found working condition, development, constitutionalism, and life space to be a significant source of quality of work life that has a direct positive and meaningful influence on organizational commitment of customs employees in Iran. However, this study proposed that there is no

relationship between compensation, opportunity, and social integration with organizational commitment.

In a study of employees representing oil industries' company, Parvar, Allameh and Ansari (2013) found that the effect of employee's quality of work life is directly influences the organizational commitment as stated with the hypotheses given which the personnel will raise if the employees' quality of work life is increasing too.

In addition, a study by Das (2013) presented eight factors that influenced employees on quality of work life, but three of the factors shown the most influenced to employees which is working condition, development, and social integration.

Other than that, Choi, Heo and Kim (2015) stated that an effective compensation system can motivate individuals' non-organizational citizenship behavior and organizational citizenship behavior, which leads to enhanced performance. Thus, this motivates organizational members and has an important effect on organizational citizenship behavior.

Moreover, a study by Mahmoudi (2015) reported that life space is related to establish a balance between work life and other employees' sector including leisure time, education and family life. A more life space could highly create a balance between employees' work and life. Therefore, employees tend to work harder and doing more than their usual job duties.

Another study by Walton (1973) found that opportunities are to provide a condition to improve individual abilities, opportunities for advancement and opportunities to apply acquired skills and provide income and employment security. On that note, Bateman and Organ (1983) proved that opportunities variable are fixed and have a positive influence on organizational citizenship behavior as an employees' willingness to perform behaviors that beyond their role and position formal requirements are also considered as one of the basic constitutive elements.

On the other hand, Walton (1973) mentioned social integration include a situation where no bias towards race and gender and considering various aspects of personnel life. This variable is not helping the other employees in performing their tasks and not focus on organizational citizenship behavior at all, and the same study by Walton (1973) also found that constitutionalism in the organization of work is to observed the fairness and efficacy in a job promotion, freedom of expression, job security, ethnicity, religious and many more. Hence, there is a lack of studies to support between constitutionalism and organizational citizenship behavior.

Apart from that, the essence of organizational citizenship behavior relies on

quality of work life (Papi and Nuralizade, 2014). Based on study done by Papi and Nuralizade (2014), the results shown that quality of work life and organizational citizenship behavior have a positive significant relationship between the variables. As mentioned by Lambert (2010), organizational citizenship behavior can be viewed as something extra beyond the basic job description, is without any compensation, and is for the betterment to the organization.

RESEARCH OBJECTIVE

The objective of this study is to determine whether there is a relationship between quality of work life and organizational citizenship behavior in the model.

METHODOLOGY

Survey questionnaires were used to collect data from the respondents comprising of employees at an oil and gas industry.

There were 3 sections which the first section constructs on 5 demographic variables (gender, age, marital status, monthly salary, and length of service) of the sample, followed by 64 items in quality of work life and 20 items on organizational citizenship behavior. 5-points Likert-scale were used for the questions. To assess the oil and gas employees quality of work life, a series of questions developed by Swamy, Nanjundeswaraswamy and Rashmi (2015) was utilized. In addition, organizational citizenship behavior was measured using self-evaluation adapted from Swamy, Nanjundeswaraswamy and Rashmi (2015) as well.

A total of 550 questionnaires were distributed to employees in oil and gas industry which offer solutions ranging from day-to-day office operations. A total of 498 respondents responded and have contributed in this research.

RESULTS

Sample Description

The data of the completed questionnaire were analyzed using SPSS version 20. With regard to gender, out of 498 responses, 50.2% of the respondents were male and 49.8% were female. Examining the respondents' age, 65.1% of the respondents were in the range of 20 – 30 years old, followed by age group between 31-40 years old and 41-50 years old, while only 0.2% respondents are above 51 years old. Meanwhile for marital status, 57.6% were married and 42.4% reported as unmarried. In addition, 49.6% respondents work between one to three years, followed with 22.1% who work for three to five years, 21.9% work five years and above, and only 6.4% served for less

than a year with the current organization.

Relationship between Independent and Dependent Variables

This section discusses the findings on the correlation between each component of quality of work life and organizational citizenship behavior in oil and gas company. As shown in Table I, the interpretation of the correlation coefficients whereby in Table II, the results from the correlation coefficients between QWL and OCB.

TABLE I: PEARSON CORRELATION COEFFICIENT TABLE INTERPRETATION

Strength of Association	Negative		Positive	
Weak	-0.29 0.10	till	- 0.10 0.29	till
Moderate	-0.49 0.30	till	- 0.30 0.49	till
Strong	-1.00 0.50	till	- 0.50 1.00	till

Correlation between Each Component of Quality of Work Life and Organizational Citizenship Behavior

As shown in Table II not all the correlation between all components of quality of work life and organizational citizenship behavior was significant ($p < .05$). Results indicate that organizational citizenship behavior was significant, positive and had a high correlation with working condition ($r = .625$; $p < .05$); a significant, negative and moderate relationship with compensation ($r = -.333$; $p < .05$); a significant, negative and moderate relationship with total life space ($r = -.297$; $p < .05$); and in lastly, a significant weak but positive correlation with opportunity ($r = .250$; $p < .05$). On the other hand, organizational citizenship behavior has a positive weak correlation with overall quality of work life ($r = .163$; $p < .05$). With regards to this, positive relationships between the two quality of work life dimensions, shows that the more the employees in oil and gas industry experience quality of work life, the more their employees' voluntary commitment within an organization that not part of their contractual task and vice versa. In summary, working condition has the strongest association with organizational citizenship behavior ($r = .625$; $p < .05$) while opportunity, had the weakest ($r = .250$; $p < .05$) relationship.

TABLE II: CORRELATION COEFFICIENTS BETWEEN THE SEVEN DIMENSIONS OF QUALITY OF WORK LIFE AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR

Components of QWL	Pearson Correlation Coefficient (<i>r</i>)
Working Condition	.625
Compensation	-.333
Life Space	-.297
Opportunity	.250
Social Integration	-.115
Development	-.060
Constitutionalism	.070

DISCUSSION

The results of this study show that the correlation between working condition and organizational citizenship behavior for oil and gas company was significant, positive, and strong. This is consistent with Das (2013) study where working conditions dimension shown the most influenced to employees. According to Davoudi (2014) working condition is a situation where organizational creating a physically immune working conditions and specifying rational working hours, proper drinking water facilities, library and reading room and so on whereas Kantan (2014) reported employees working environment includes employees' convenient situation for physical and mental health. This indicates that if employees are exposed to stable working conditions or in other words, the more safe and healthy work environment in organization prevails the more employees' organizational citizenship behavior, thus their level of organizational citizenship behavior also high.

Further, this study reveals that the relationship between compensation and life space with organizational citizenship behavior were significant, negative and moderate among all of the seven dimensions of quality of work life which is similar with Choi, Heo and Kim (2015) and (Mahmoudi, 2015). Besides, the results of this study also shown that the relationship between organizational citizenship behavior and opportunity was the weakest, contradict to (Bateman and Organ, 1983). Although the result was the weakest, it also similar to (Bateman and Organ, 1983) where there was a positive influence on organizational citizenship behavior.

In contrast, this study reveals that there are incompatibility between social integration, development, and constitutionalism towards organizational citizenship behavior. With regard to the relationship between these three variables, results indicate that the relationship between all of these components were not significant, negative and weak which is consistent to Walton (1973) study

however inconsistent with (Das, 2013). Depending on the quality of work life, variations occur in the level of individual citizenship behavior in such a way that if the quality of work life is not affected, the organizational citizenship behavior significantly increases. The findings of this study indicate that the quality of work life in employees oil and gas working environment must be further explored. Thus, employees need to understand the role of quality of work life in increasing their organizational citizenship behavior effectively at workplace.

Conclusion

Based on previous researches, there are many contradicts findings on quality of work life such as social integration, development, and constitutionalism towards organizational citizenship behavior. As extension of previous research, this study revealed social integration, development, and constitutionalism were negatively significantly associated with organizational citizenship behavior while working condition and compensation were found positively significantly related to organizational citizenship behavior. In relation to this, it can be concluded that any increases of working condition and compensation will lead to higher organizational citizenship behavior. Therefore, under those circumstances the organization should be aware that these critical factors could lead to lower performance in organization and eventually will decrease the organizational citizenship behavior. Consequently, in relation to social integration, development, and constitutionalism, employers must address these issues by providing job planning, job direction, and job expectation from top management. The employees in oil and gas sector must be aware on expectations from organization, the rights, the activities and the responsibilities of his or her position. Other than informing the employees the expectation and job planning, employers also need to provide them with adequate work life balance in order to retain employees and carry out their duties. Meanwhile, working conditions were identified positively associated with organizational citizenship behavior. This shows that optimizing the allocation for working conditions to employees can lead to higher organizational citizenship behavior. On the whole, organization should maintain a conducive work environment, which is free from security issues, belongingness, and threat. Oil and gas sector should formulate policies related to secure workplace design and working conditions.

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