

LEVEL OF WAQF AWARENESS AMONG THE PEOPLE OF BANGSAMORO, PHILIPPINES

Salama Samid Lampatan
Department of: Islamic Economics and Finance
Istanbul Sabahattin Zaim University
Email: lambatansalama@gmail.com

Mohammad Ghaith Mahaini
Istanbul Sabahattin Zaim University

ABSTRACT

This study aims to gauge Bangsamoro people's awareness of waqf institutions in the Philippines. In the Philippines, particularly in the regional center of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), the institution of *waqf* has historically been used to establish mosques, Islamic schools, and a few social programs for underprivileged Muslims. *Waqf* has also been used for religious purposes in the Muslim community. However, the development of the institution of *waqf* in that region has almost stopped for various reasons. As such, the Muslim community's awareness of this institution, its importance, and the way it operates has been declining. On the other hand, the existence of *waqf* institutions still plays a role in raising people's awareness. Since raising awareness of any institution is the first step in developing it, the analysis focuses on how people are aware of waqf's existence, how it operates, and how they might use it in their communities. To meet the objective, the study used primary data collected from 204 respondents using a survey questionnaire. The data has been analyzed by the (SPSS) statistical package and Excel. The findings of the study show that although their basic knowledge of *waqf* is high, perhaps their knowledge and awareness of some specific current practices of *waqf* are rather low. The study may help lay the foundation for the application of *waqf* for poverty alleviation in the Philippines. This will also help policymakers address the main causes of the lack of awareness in that region.

Keywords: Waqf, Philippines, Religious Purposes, Bangsamoro People, BARMM

Submitted: 23/06/2022

Accepted: 13/12/2022

Published: 15/12/2022

INTRODUCTION

According to Kahf (2003), waqf [endowment] in Shariah means holding some special property and safeguarding it, for the advancement of Muslim people and utilizing it for set missions. "A waqf is the permanent or indefinite possession of an (asset or usufruct) that gives useful services or goods for either public or private justice." Thus, the brief definition of the *waqf*, as part of this basic awareness, has created awareness in every single person in the sense that it provides basic, specific information that is enough for everyone. The fuqaha (Islamic jurist) categorize the same meaning in different ways to reflect the constraints and classification of their respective schools of fiqh. Fuqaha's term indifference definitions of waqf are emphasized.

According to the Maliki school of fiqh, the pioneer retains ownership of the waqf, and "habs" is defined as a binding grant of the benefit or usufruct of an asset while the founder

retains ownership. When arguing against Abu Hanifah's view that the founder has the right to retract her/his waqf, the Hanbali and Shafi'i add "with the termination of the founder's disposition authority" to the description of a phase. Ibn 'Abidin prefers to define waqf as "holding the asset and avoiding others from disposing of it while it remains owned by the founder," to present Abu Hanifa's point of view Kahf (2003).

Al-Sawi, a Maliki, might well have offered the most thorough definition because it includes usufruct, revenues, or output, as well as perpetual and temporary waqf. "Habs is transferring the usufruct (benefit) of the property or its revenue to a deserving objective for the duration specified by the founder." Kahf (2003).

The most recent was In Mindanao, Philippines, the *waqf* was used to establish mosques, Islamic schools, and a few social programs for underprivileged Muslims. This kind of *waqf* funds for the development of the Southern Philippines, the regional center of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). At the same time, it is critical to understand that waqf as a tool for poverty alleviation is a hot topic at every International Islamic Finance Conference. Though awareness of waqf is still in its early stages in Muslim Mindanao's Bangsamoro Autonomous Region (BARMM). One of them is to make a waqf [endowment]. In addition to the charitable and public benefits of raising public awareness, these religious endowment practices will bring the man of action closer to Allah ((Iman & Mohammad, 2017) In some ways, the waqf had already been managed and formed into one of Islam's socioeconomic institutions, capable of assisting with a variety of activities (Al Arif, 2012).

At the moment, the Muslim community is establishing and implementing the waqf tradition, illustrating that the waqf, as a major part of the Muslim economy, has benefited the socio-economic development of every Muslim community and provides a religious purpose for every ordinary person. (Gamon & Tagaranao, 2017).

In the Philippines, the statement regarding waqf property is not governed or controlled by Philippine laws that regulate land as well as waqf land. As a result, the waqf demonstrates that the country still lacks legislation governing, controlling, or developing waqf land. Among the strategies and deployment of the waqf in the Bangsamoro Autonomous Region of Muslim Mindanao is the city of Marawi, which has several mosques and Islamic schools (BARMM). As a result, the Muslim community's practice of waqf in the Philippines is not covered by the government's program. This is due to the Philippine government's failure to support the waqf institution (Alizaman Dumangcag Gamon and Tagaranao, 2017). The current practices are solely for the benefit of Filipino Muslim society's advancement.

The Philippines is divided into three islands: Luzon, Visayas, and Mindanao. Islam was first introduced to the Philippines, as is well known, by Muslim traders who migrated in the thirteenth century. (Montiel, Rodil, and de Guzman, 2012). Mindanao is home to a diverse population with a variety of ethnic, religious, and linguistic backgrounds. "The Moro Nation is known as the Bangsamoro," and the Muslim minority within the Philippines. Around 20% of Mindanao's population is "Moros or Bangsamoros," a Muslim minority within the Philippines. It is a name that has become more widely known among them. Muslims in the Philippines are largely concentrated on the Mindanao islands to highlight the region's Muslim identity. Among the thirteen Muslim tribes in the country are the Iranun, Magindanaon, Maranao, Tao-Sug, Sama, Yakan, JamaMapun, Ka'agan, Kalibugan, Sangil, Molbog, Palawani, and Badjao. They are also known as the "Bangsamoro people." (Montiel, Rodil, and de Guzman, 2012, Paredes, 2015).

Nonetheless, no research has been conducted to assess waqf awareness in the Philippines. The Bangsamoro people, particularly those in the Bangsamoro Autonomous Region and Muslim Mindanao, were interviewed for this study (BARMM). As a result, the existing waqf as an Islamic microfinance institution continues to play a role in raising Bangsamoro awareness. Because raising awareness of any institution is the first step toward its

development. In some ways, a strong understanding of the importance of the waqf system in Muslim society is required. As a result, one of the alternative solutions to its consistent rise in Muslim society, particularly in the Bangsamoro Region, is increased awareness.

Moreover, there is a dearth of empirical literature that assesses the Bangsamoro people's awareness of the waqf in the Philippines. The current study aims to fill this void. As a result, the purpose of this study is to assess the Bangsamoro people's awareness of waqf's existence, how it operates, and how they might use it in their communities in Mindanao, the Philippines. Nonetheless, research in the field appears to be very limited because it is still in its early stages, particularly in the Philippines. As a result, this recommendation helps the government or institutions with waqf-related policy strategies, among other things.

This study could well result in the application of Islamic fundamentals and raise public awareness of the existence of the waqf institution in Mindanao, Philippines. As a result, the goal of this study is to determine the level of awareness of waqf among the Bangsamoro people in the Philippines. This study covers the related literature, and the following sections are discussions of the results.

LITERATURE REVIEW

An overview of Islamic Banking and Islamic Microfinance Within the Philippines Includes Waqf

As a pioneer in the establishment of Islamic banking, the Philippine government founded the only autonomous Islamic financial institution, Philippine Amanah Bank, in 1974. Through Presidential Decree No. 264, the late President Ferdinand Marcos founded the Philippine Amanah Bank (Latif 2019; Hadji Latif 2021).

Philippine Amanah Bank has not been effective in this authority since it was permitted to introduce Islamic banking and finance fundamentals to begin meeting the nation's Muslims' financial needs per their religion due to some pertinent restrictions as well as the Muslims' unresolved perceptions about the existence of the aforementioned bank. Under Republic Act No. 8648, which permitted the financing of one billion Philippine Pesos (PHP), the Philippine Amanah Bank was replaced and renamed Al-Amanah Islamic Investment Bank of the Philippines (AAIIBP) in 1990. (Latif 2019).

This same permitted investment was meant to strengthen the bank's activities to support Muslim Mindanao's Autonomous Region's economic growth through financial services, investments, and funding for commercial, manufacturing, and agricultural sources based on Islamic banking principles (AAIIBP Annual Report 2017).

In light of this, Al-Amanah Islamic Investment Bank of the Philippines has likewise not been profitable in recent years. With merely an average annual team loss of P33 million between 1990 and 2006, its dismal performance left it with financial liabilities of 554 million Philippines Pesos (Mylenko & Iqbal 2016).

Islamic finance also lacks the sophistication of conventional finance. Despite the industry's rapid growth there and in the countries with which it shares borders, Islamic banking is still outlawed in the Philippines, prohibiting it from penetrating the domestic and international financial markets. Its sluggish expansion has been attributed to some interrelated major difficulties. This raises severe concerns regarding the long-term growth of Islamic funding. In the upcoming years, financial institutions will undergo a great deal of change. In the Philippines, Islamic banking has run into problems that are both governmental and private, which has slowed its expansion in recent years. The bank's internal technical capacity is lacking, and the working cash required to fund procedures is insufficient and badly invested (ADB 2017).

Islamic Microfinance In The Philippines Faces The Following Difficulties:

The lack of Islamic finance specialists, due to the protracted process of establishing good governance in Islamic banks in the country, it is still challenging to quickly pass legislation about Islamic finance. The absence of Islamic banking and financial expertise in the nation restricts its development. The smooth, efficient, and legal operation of Islamic banking depends on qualified bankers, staff, and regulatory organizations that are familiar with Islamic financial activities. Although the Al-Amanah Islamic Investment Bank of the Philippines has been in operation for more than "four decades," it has not yet developed into a mechanism for enhancing the country's access to experts in Islamic banking and Islamic finance (Latif 2019). The Philippines' sole Al-Amanah Bank, which was never completely operational, will be licensed and regulated in the same way as universal banks, although this bank has never truly been fully operational.

The Lack of Development of Waqf Properties in The Philippines

Gamon and Tagoranao (2017) claim that some of the assets, however, were simply not managed or improved for the stated applications:

- A sizable portion of Filipino Muslims is unaware of the significance and worth of waqf.
- Several other trustees (mutawalli) abused or poorly managed waqf assets for their own benefit.
- The growth of waqf qualities was hindered by a lack of finance from halal sources.
- The Muslim scholar's opposition to initiatives to disseminate information about the benefits of the waqf system in accordance with Islamic teachings.
- A lack of assistance from government and private organizations.
- Only a small percentage of wealthy Muslims seem inclined to give away some of their money for waqf-specific causes.

During the time of the Spanish administration, the masjids and madaris established as waqf by Datus and the chiefs in their respective regions contributed to the preservation and establishment of Islam in the Philippines. Even before the Bangsamoro Regions, waqf has had a significant impact on the Muslim population in the Philippines during the past few decades. The waqf, or "endowment," is viewed as a part of the Islamic tradition that the Filipino people's historic Muslim customs have integrated. Tagaranao and Gamon (2017).

Waqf properties are not currently governed, controlled, or developed by any laws in the nation, according to the waqf property consequently, there are numerous masjids, and Islamic schools in the city of Marawi in southern Mindanao, waqf is practiced and implemented. Therefore, the government program does not cover the continued practice of waqf for the southern Philippines' Muslim population. This is because the Philippine government has not provided financial support for the waqf establishment (Alizaman Dumangcag, Gamon & Tagaranao 2017). The only purpose of the current practices is to assist the Philippines' expanding Muslim population.

Amidst these, Muslim residents of the southern Philippines own property that complies with waqf customs. In this way, it can be argued that Islam's goal has advanced substantially in the country. This serves as an example of how a particular waqf activity might be promoted through religious traditions.

Regulation Of Establishments with Waqf in The Philippines

Numerous local mosques and religious schools have been established all across the nation thanks to the sacrifices and struggles of individual Muslim Filipinos as well as donations from waqf from other Muslim nations and organizations (Gamon & Tagaranao, 2017).

Waqf was a crucial supporter of Muslim economic development, particularly in the Bangsamoro Region. Other religious Muslims who did not completely understand the meaning of "waqf" and its characteristics have participated in the waqf system, either as donors or as recipients of waqf properties.

Some Muslims donate "movable and immovable" property to aid the poor outside of the bounds of religious morality and the hope that doing so will grant them an eternal reward in both this world and the next. They can distinguish between (waqf, sadaqah, and zakah). In addition, why is there such a gap between knowledge and awareness? (Gamon & Tagoranao 2017) state the following.

Some are criticizing religious strife and the unwillingness of religious authorities to fully explain the waqf system to one's Muslim believers. As a result, some so-called "Muslim Filipinos" are unaware of the waqf principles and how crucial they are to the creation of religious and educational initiatives. Some people are unaware that Allah (Subnahu wata'a'la) owns the waqf properties.

In the debates mentioned above, waqf properties were used in the Philippines to construct masjids, Islamic educational systems, and philanthropic projects aimed at helping the country's underprivileged Muslims. These traits also formed and strengthened the Bangsamoro people's commitment to their respective religions and levels of education.

As already mentioned, the country has no central government agency appointed by the ruling government to manage waqf real estate. Depending on the situation, Muslim communities have been forced to make contact to fulfill their religious responsibilities as their identities have changed.

Due to the overwhelming conditions, Muslim communities have had to take the initiative to uphold their Islamic obligations through identity formation. This suggests that institutions with a focus on the basics, religious NGOs, and educational institutions are not adequately managing waqf assets. In other words, there is no standardized administration or governance control inside the country's waqf system. (Gamon & Tagaranao 2017)

METHODOLOGY

This study used primary data collected via a survey questionnaire. There are four survey questions that gauge respondents' level of awareness about waqf.

One of the most widely used response scales in survey design is the Likert scale. An economist named Rensis Likert was born in the 1930s. An American social psychologist was the first to recommend using a 5-point scale. A psychological assessment scale that is used to evaluate some propositions concerning attitudes is described by Lickert (1932). Participants rated their level of a statement's agreement on a five-point psychometric response scale: (1) strongly disagree, (2) disagree, (3) neutral (neither agree nor disagree), (4) agree, and (5) strongly agree.

Excel is used to evaluate the data. Each survey question is graded on a degree of awareness scale from 1 to 5, with 5 being the highest score. The score given was multiplied by itself and added the total score of each after that was divided into 5 which using the 5-point scale and the results are the total cumulative average score of the awareness of waqf. The

answers to the presented questions and an overall rating of respondents' knowledge of waqf among the Bangsamoro people in Mindanao, the Philippines, are shown in this section.

To assess survey respondents' basic understanding of waqf, the basic knowledge of the respondents was modified based on the prior study depending on these subcategories. The information in table below shows the findings of the study on the analysis of waqf levels of awareness.

Table 1: The criteria used to gauge awareness level

Likert scale	Category length	Percentage	Grade
1	From 1- 1.79	Less than 36%	Very low
2	From 1.80-2.59	More than 36% to 52%	Low
3	From 2.60- 3.39	More than 52 to 68%	Medium
4	From 3.40-4.19	More than 68% to 84%	High
5	From 4.20-5	More than 84%	Very high

Source: Adapted from (Nader, 2021)

RESULT

Descriptive Statistics

This study's 204 respondents are all Bangsamoro from Mindanao, the Philippines, and the demographic information on the respondents is also complete (there are no missing values). The participant's demographics were also provided, along with the distribution of the participant's gender, age, marital status, family size, and educational attainment. The utilization of descriptive analysis (IBM SPSS).

Table 2: Gender Distribution

		Frequency	Percent
Valid	Male	122	59.8
	Female	82	40.2

The survey included 122 males and 82 females, as shown in Table 2. The majority of the respondents are male with 59.8% while the female respondents with a total of 40.2%, indicating that male participants are more active than female participants.

Table 3: Age Distribution

		Frequency	Percent
Valid.	15-29	80	39.2
	30-44	75	36.8
	45-59	44	21.6
	60-64	4	2.0
	65-above	1	0.5
	Total	204	100

Table 3 shows, 80 respondents in the survey were between the ages of 15 and 29 with a percentage of (39.2%), 75 respondents were between the ages of 30-44 a total of (36.8%), 44 respondents were between the ages of 45 and 59 a total of (21.6%), and 4 respondents between the ages of 60 and 64 a total of (2.0%) considering a "Senior citizens" have been defined as any native Filipino citizen who is at least sixty (60) years old, as defined by Republic Act No. 9994, An act decision to grant additional benefits and protections to senior citizens, amending (Republic Act No.), and 1 respondent from the last list 65 and above a total of (.5%) the lowest.

Table 4: Marital status

		Frequency	Percent
Valid	single	68	33.3
	married	123	60.3
	widowed	7	3.4
	divorced	3	1.5
	single parent	3	1.5
	Total	204	100

Table 4 shows, 68 respondents in the survey are single a percentage of (33.3%), the majority are 123 respondents that most are married a percentage of (60.3%), 7 respondents the widowed a percentage of (3.4%), and both 3 respondents in divorced and single parents a percentage of (1.5%) the lowest.

Table 5: Family Size Distribution

		Frequency	Percent
Valid	below 5	77	37.7
	5-7	87	42.6
	8-10	35	17.2
	10 above	5	2.5
	Total	204	100

Table 5 shows, the family size in the survey is 77 respondents below 5 with a percentage of (37.7%), while the majority are 87 respondents in family size 5-7 with a percentage of (42.6%), then 35 respondents in family size 8-10 a percentage of (17.2%), and 5 respondents in family size a percentage of (2.5%) the lowest.

Table 6: Level of the Education Distribution

		Frequency	Percent
Valid	Informal education	4	2.0
	Islamic Schools\ madrasah	103	50.5
	Primary	24	11.8
	Diploma\college	73	35.8
	Total	204	100

Table 6 shows, the survey found at least 4 respondents in informal education a percentage of (2.0%) the lowest, the majority is 103 respondents in Islamic Schools/Madrasah a percentage of (50.5%), 24 respondents in the primary school a percentage of (11.8%), and among its 73 respondents in college-level a percentage of (35.8%).

Empirical Results

Particularly for the Bangsamoro people, in the Philippines, there are four survey questions intended to gauge respondents' degree of awareness about waqf.

Level Of Awareness Of The Respondents About Waqf

Excel is used to evaluate the data. Each survey question is graded on a degree of awareness scale from 1 to 5, with 5 being the highest score. The answers to the presented questions and an overall rating of the respondents' knowledge of waqf among the Bangsamoro people in Mindanao, the Philippines, are shown in this section.

Table 7: I am aware of the existence of the waqf institution

Scale	Frequency	Score	Total Score
Strongly Disagree	7	1	7
Disagree	27	2	54
Neutral	84	3	252
Agree	25	4	100
Strongly Agree	61	5	305
Total	204		718
Total average			3.52
		$\frac{sum}{5}$	=70 %

The purpose of this question is to determine whether the respondents agree that they are aware of the waqf institution's existence. As a result, individuals who chose "strongly disagree" received a score of 1 for awareness because they were ignorant of the existence of the waqf institution. However, because they were previously aware that the waqf institution existed, those who responded with "strongly agree" received a score of 5. Table 7 displays the results, showing that, out of the 204 respondents, 61 strongly agreed. A score is also provided. It shows that the respondents' average level of awareness is 3.52, with a cumulative average of 70%, indicating a level of awareness that is neutral.

The Bangsamoro people of Mindanao, Philippines, are the reason for this lack of awareness since only a small percentage of them are aware that waqf is a religious institution that has historically only been implemented at Islamic madrasahs, where it is commonly employed.

Table 8: I don't know the purpose of waqf in Islam

Scale	Frequency	Score	Total Score
Strongly Disagree	26	5	130
Disagree	34	4	136
Neutral	88	3	264
Agree	35	2	70
Strongly Agree	21	1	21
Total	204		621
Total average			3.04
		$\frac{sum}{5}$	= 61 %

The purpose of this of this question is to determine whether the respondents are willing to admit that they are ignorant of the meaning of waqf in Islam. Because they were unaware of the significance of waqf in Islam, those who chose "strongly disagree" received a score of 5. However, because they were previously aware of the significance of waqf in Islam, those who responded "strongly agree" received an awareness score of 1. The outcome is displayed in Table 8 Out of 204 respondents, 26 strongly disagreed, according to the data, with a final score in table 8. It shows that respondents' average levels of awareness are 3.04, with a cumulative average of 61 percent, indicating a degree of awareness that is neutral.

Few of them may be aware of the waqf's relationship to Islam, which accounts for the low awareness rate. Waqf is actually one of the Islamic customs, although there is a dearth of knowledge about it in Islamic organizations.

Table 9: I know waqf is mainly used for graveyards, mosques, and madrasah

Scale	Frequency	Score	Total Score
Strongly Disagree	10	1	10
Disagree	12	2	24
Neutral	85	3	255
Agree	35	4	140
Strongly Agree	62	5	310
Total	204		739
Total average			3.62
			$\frac{sum}{5} = 72\%$

The purpose of this question is to determine whether respondents recognize waqf, which is typically applied to cemeteries, mosques, and madrasahs. As a result, individuals who chose "strongly disagree" received a score of 1 for awareness since they were unaware that graveyards, mosques, and madrasahs were the main uses of waqf. However, because they already knew that graveyards, mosques, and madrasahs were the principal uses of waqf, respondents who chose "strongly agree" received a score of 5 on the awareness scale. Table 9 displays the outcome; it shows that, of the 204 respondents, 62 strongly agreed. A score is also provided. It implies that the respondents' average degree of awareness is 3.62, showing a neutral level of awareness, with a cumulative average of 72%.

This amount of awareness may be due to the fact that waqf was previously practiced in the Bangsamoro region's general Muslim population but was not specifically addressed as a waqf objective. that the graveyards, several masjids, and Islamic schools can all be supported by the waqf.

Table 10: I know the role of waqf in poverty alleviation

Scale	Frequency	Score	Total Score
Strongly Disagree	9	1	9
Disagree	16	2	32
Neutral	83	3	249
Agree	39	4	156
Strongly Agree	57	5	285
Total	204		731
Total average			3.58
			$\frac{sum}{5} = 72\%$

The purpose of this question is to determine whether the respondents fully understand how waqf contributes to the elimination of poverty. As a result, individuals who chose "strongly

disagree" received a score of 1 for awareness since they were unaware of how waqf contributes to the eradication of poverty. However, because they were already aware of how waqf contributes to the eradication of poverty, those who responded "strongly agree" received a score of 5 on the awareness scale. Table 10 displays the outcome; it shows that, out of the 204 respondents, 57 strongly agreed. A score is also provided. It shows that the respondents' average level of awareness is 3.58, with a cumulative average of 72%, indicating a level of awareness that is neutral.

There may be no social explanation for why waqf practices are not supported, notably among the Bangsamoro people, which accounts for the cause of this rate of awareness. Waqf can only be utilized for religious purposes and cannot provide financial support, it is realized.

Table 11: The Outcome of the Waqf Awareness Test

Item	Average Score
Q1	3.52
Q2	3.04
Q3	3.62
Q4	3.58
Sum= Total number of considered questions	13.76
	$\frac{sum}{4} = \underline{3.44}$

Table 11, which shows the total score for each survey question, shows the total average divided by the total number of survey questions.

The study's findings showed that most respondents have a neutral understanding of waqf, as indicated by the scores given to each question. The result of the research Between 68 and 84%, the total score for awareness of the Bangsamoro population is considered to be quite strong. The Bangsamoro people's level of awareness is high, as evidenced by the fact that their understanding of waqf institutions indicated a high score.

CONCLUSION

This research intends to evaluate the Bangsamoro people's awareness of waqf in Mindanao, the Philippines. The consequences of any institution, such as the understanding of any participant on this, are considered by the research findings, which is important to this research.

Most research indicates that there is little widespread knowledge about waqf. The Bangsamoro people have a high waqf awareness level. However, the possibility that some such contemporary waqf exist is lower than the study's hypotheses. The present study is thought to be the initial step toward raising participant awareness.

It is important to evaluate each community's waqf potential because doing so has several advantages for helping the underprivileged. In order to enhance the condition of the Bangsamoro homeland inside the area of Islamic solutions, waqf is applied to address issues about the security and enlightenment of the Bangsamoro homeland.

Evaluating the grasp of the Bangsamoro people about waqf in Mindanao, the Philippines, is the key piece in this study. The study's findings show that respondents to the questionnaires evaluated waqf awareness in Mindanao, Philippines. Analysis was done on the survey's results. This indicates that the respondents' influence on the willingness of the Bangsamoro people indicates that at that some of them are familiar with the existence of the

organizations, but it also indicates that the respondents have only a limited level of knowledge on waqf can support poverty alleviation that was can be inside the Islamic microfinance.

This study examines the knowledge of waqf in the Philippines. Future developments, particularly in the field of research, could be significantly impacted by the survey respondents' awareness. Nevertheless, it has important practice-related ramifications. The empirical result of the investigation covered the study's conclusions. The results of this study contribute several thoughts while keeping in mind the fundamentals of Islamic microfinance. As a result of this realization, the researcher reached this conclusion, each person started to realize that it might be possible to increase awareness. When knowledge originates from a certain person, the light of that knowledge is what matters most.

A significant influence among the Bangsamoro people offers a fantastic chance for the growth of waqf institutions. In the future, by researching Muslim awareness. Perception is a method that aims to keep educating the Bangsamoro people concerning waqf, most of whom are only dimly aware of it in the Bangsamoro Autonomous Region of Muslim Mindanao (BARMM). The current study fills an important research gap by adding to the existing literature on waqf. Furthermore, this research could help the Bangsamoro Region waqf agency develop appropriate socialization strategies to help build and develop the waqf. Waqf has enormous potential in the Philippines. This study has many limitations. First and foremost, this study makes use of a limited amount of data. Future research could broaden the sample area's scope based on respondent information. In addition to the number of respondents, compare waqf awareness, perception, and willingness to use it.

This paper's scope is limited to more research that can be conducted from the Muslim community's perspective as a donor/waqf. To gain a better understanding of the mechanisms, we will delve deeper into the perspectives of waqf service users [small business owners]. In addition to the benefits for the Muslim community.

The emphasis of this Journal is on both qualitative and quantitative works and papers that are relevant to current Islamic economics and finance research.

REFERENCES

- Al Arif, M. N. R. (2012). Wakaf Uang dan Pengaruhnya terhadap Program Pengentasan Kemiskinan di Indonesia. *Jurnal Indo-Islamika*, 2(1), 17–29. <https://doi.org/10.15408/idi.v2i1.1649>
- Autonomous Region in Muslim Mindanao , Repealing for the Purpose Republic*. (n.d.). 9054, 1–114.
- Gamon, Alizaman D., & Tagoranao, M. S. (2018). The role of waqf properties in the development of the islamic institutions in the philippines: Issues and challenges. In *Intellectual Discourse* (Vol. 26)
- Gamon, Alizaman Dumangcag, & Tagaranao, M. S. (2017). The evolution and development of waqf institution in a secular state: The Philippine case. *Journal of Islam in Asia*, 14(2), 345–375. <http://irep.iium.edu.my/61140/>
- Hadji Latif, S. D. (2021). Knowledge and attitudes towards Islamic banking in the Philippines. *Journal of Islamic Accounting and Business Research*, 12(2), 169–185. <https://doi.org/10.1108/JIABR-05-2019-0092>
- Iman, A. H. M., & Mohammad, M. T. S. H. (2017). Waqf as a framework for entrepreneurship. *Humanomics*, 33(4), 419–440. <https://doi.org/10.1108/H-01-2017-0015>
- Kahf, M. (2003). The Role of Waqf In Improving The Ummah Welfare. *The International Seminar on “Waqf as a Private Legal Body,”* 1–26. http://monzer.kahf.com/papers/english/ROLE_OF_WAQF_IN_THE_WELFARE_OF_THE_UMMAH.pdf

- Kahf, M. (2016). *Waqf: a Quick Overview*. 2.
http://monzer.kahf.com/papers/english/WAQF_A_QUICK_OVERVIEW.pdf
- Latif, S. D. H. (2019). Attitudes and Realizing Potentials of Islamic Banking in Enhancing the Socio-Economic Conditions of Muslim Communities in the Philippines. *ProQuest Dissertations and Theses*, June.
- Montiel, C. J., Rodil, R. B., & de Guzman, J. M. (2012). *The Moro Struggle and the Challenge to Peace Building in Mindanao, Southern Philippines*. 71–89.
https://doi.org/10.1007/978-1-4614-0448-4_4
- Mylenko, N., & Iqbal, Z. (2016). Developing Islamic Finance in the Philippines. *Developing Islamic Finance in the Philippines*. <https://doi.org/10.1596/24677>
- Paredes, O. (2015). Indigenous vs. native: negotiating the place of Lumads in the Bangsamoro homeland. *Asian Ethnicity*, 16(2), 166–185.
<https://doi.org/10.1080/14631369.2015.1003690>
- Tagoranao, M. S., & Gamon, A. D. (2017). The post-war reconstruction of waqf properties in Marawi City: Prospect and challenges. *Contemporary Issues on Zakat, Waqf and Islamic Philanthropy*, 348–357