



BRANDING *WĀQF* FOR SUSTAINABLE DEVELOPMENT: A MARKETING APPROACH

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ABSTRACT

Recent years have seen discussions on the need to develop the managerial architecture of *wāqf* to align it with modern realities. *Awqāf* are suffering from a lack of funds to run their activities. The image of some *awqāf* has been damaged by poor performance, historical neglect, and colonial past. Efforts at redeveloping *wāqf* must not neglect organizational image building. To achieve this, the use of modern marketing and communication tools is inevitable. The focus of this paper, therefore, is not on defining *wāqf* or describing its functions but on creating a good image of *wāqf* in the public mind. The role of organization's image in the public mind in helping the organization achieve its mission has long been recognized by marketing and communication scholars. Hence the research method followed for this work is an intensive study of selected literature and a critical analysis of their contents. The work also benefits from careful study of existing *awqāf* operations. Thus, this work is conceptual in nature. It is observed that *wāqf* shall provide the needed resources for dealing with long-term challenges that require painstaking efforts going beyond political winds and short-term business interests. These include supporting efforts at tackling environmental challenges such as afforestation campaigns and green financing.

JEL Classification: L31, L33, M3, P49

Keywords: *Wāqf*, Trust, Marketing, Advertising, Charities

Submitted: 10/11/2020

Accepted: 09/01/2022

Published: 28/06/2022

1. INTRODUCTION

The contributions of *wāqf* to development of *Islāmic* societies in all facets of live cannot be denied when one is writing about *wāqf*

development in the modern world. During the Ottoman Empire, *awqāf* (*awqāf* is plural of *wqāf*) contributed a significant percentage of public works such as the building of schools, libraries, hospitals, roads, and others. Today hundreds of thousands of *awqāf* are spread across the *Muslim* world and beyond that; they are contributing to development. According to Abdullah (2020), “The function of *wāqf* institution is to contribute towards the provision of a social security net to those falling within its vicinities. The value proposition of *wāqf* lies in effectively cascading wealth and benefits of resources to the neglected or comparatively disadvantaged sectors of an economy.” A hadith (Sahih Muslim, 1255/3) reported by Abu Hurairah, narrated that the Prophet (*ṣal-Allāhu ‘alayhi wa sallam*) said: “When a man dies his acts come to an end, except three things: ongoing charity, beneficial knowledge and pious offspring, who pray for him.” One unique feature differentiating *wāqf* from all other charities is the concept of *sadaqat jāriah* (perpetual charity). This gives it an element of permanency, unlike the other charities that are not continuous by nature. In today’s world, *wāqf* has been used to eradicate poverty, in providing financial security, supplying basic necessities, training and education of unskilled labor, propagating *Islām*, creating employment, environmental protection, dispensing various types of social benefits, developing infrastructure, promoting charitable causes, preserving social justice, providing scholarships to students, and empowering communities.

Wāqf remains one of the most important socio-economic institutions in *Islām* (Yaacob, 2013). *Wāqf* combines the perpetuity of spiritual and material reward for the benefactor and the beneficiary (Abdullah, 2020). *Wāqf* is also called *habs* or *sadaqat jāriah*. The *wāqf* scope and coverage is broader than *Zakāt* or any other charity (Jahangir, Nagayev, and Saiti, 2020). This makes it more important and the need to preserve it essential. According to Laallam et al. (2020) modern *wāqf* administration suffers from malfunction in the system workflow and poor recruitment drive. *Wāqf* management, depending on its nature and needs, requires professional experts such as engineers, contractors, media professionals and investment management specialists. They observed that this explains the gap between the *wāqf* management requirements and the actual organization of the workers’ system. Studies such as Laallam et al. (2020), Obaidullah and Shirazi (2017), have criticized state control over *wāqf* which is linked with poor performance and inefficiency of the sector. State control over *awqāf* has entrenched corruption and underhand dealings in the sector.

Today, in many *Muslim* countries, *wāqf* investments are not based on sound scientific and objective foundations. But, they were also limited by the self-financing method of the *wāqf* institution; *awqāf* were not open to external funding through participation (Laallam, et al., 2020). These have confounded the problem of *awqāf* and made them stagnant. In *Muslim* countries, the *wāqf* sector must be separated from the public bureaucratic culture of the past decades. On the revival of *wqāf*, scholars in the Western world see the issue differently, for example, Stibbard, Russell, and Bromley (2012) noted that it was the emergence of ‘great wealth’ in *Islāmic* countries that caused the revivalism being witnessed in the *wāqf* sector. Kuran (2001), who in most of his writings was very critical of the *Islāmic* economic movement, sees *wāqf* emergence as commitment device to give property owners economic security in return for social services.

Wāqf also performs the function of a social financing tool. The *Islāmic* social finance sector that comprises *zakāt*, *awqāf* and *Islāmic* not-for-profit microfinance is described as fast becoming a major component of mainstream *Islāmic* finance (Omar, 2017). From the period of selective treatment in the beginning of the *Islāmic* economic and finance movement, today *Islāmic* social finance has attracted attention from both scholars and practitioners. Its potential for developing the larger *Islāmic* society is enormous. In recent years much discussion has emerged regarding the need to develop the managerial architecture of *wāqf* in the *Muslim* world to make it align with modern reality (Abdullah, 2020; Abdullahi, 2020; Jahangir et al., 2020). Numerous *awqāf* are suffering from lack of funds to run their activities (Laallam et al., 2020; Sulaiman et al., 2019). The link between *awqāf* and sustainable development cannot be overemphasized here. Sustainable development is “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Brundtland et al., 1987). The famed sustainable development goals (SDGs) were adopted by the United Nations General Assembly in September 2015, comprising 17 goals, 169 targets, and 300 indicators to be achieved by 2030.

Private philanthropy is recognized as one of the major sources of financing SDGs. Thus, the functions of *wāqf* support efforts toward achieving some of the global sustainable development goals. Just like sustainable development, *wāqf* goal is to meet human development needs without harming the ecosystem. SDGs such as poverty eradication, food security, good healthcare, quality education, economic growth, inequality reduction, environmental

conservation have been the focal point of *wāqf* activities. Just like sustainable development goals aimed at continuity, *wāqf* is a charity that is sustainable; thus *wāqf* and SDGs share one major feature of aspiring for something that is sustainable. Recent studies by Abdullah (2018) and, Khan and Hassan (2019) have discussed how *wāqf* and some sustainable development goals converge. But, the focus of this work is on how to use marketing strategies to enhance *wāqf* functions which as mentioned help to actualize some of the sustainable development goals.

The image of *awqāf* today has been damaged by poor performance, historical neglect and the colonial past. Efforts at redeveloping *wāqf* must not neglect the image building process. The focus of this paper, therefore, is not on defining *wāqf* or describing its functions and legality, but on creating a good image of *wāqf* in the public sphere. Hence, the rest of the paper will be devoted to achieving that. The role of organizational image in the public mind in helping that organization to achieve its mission has long been recognized by marketing and communication scholars. This paper observed that *wāqf* shall provide needed resources for dealing with long-term challenges that require painstaking efforts going beyond political motives and short-term business interests. These include supporting efforts to tackle environmental challenges such as afforestation campaigns and green financing. The research method followed for the work is intensive study of selected literature and critical analysis of their contents. The work also benefits from careful study of the existing *awqāf* operations. Thus, the work is conceptual in nature. The paper is divided into introduction, literature review, approaches toward improving *wāqf* image and conclusion sections.

2. REVIEW OF RELATED LITERATURE

According to Silk (2006), marketing is the process of planning and executing the development, value, promotion and distribution of products, services, and ideas to create mutually beneficial exchanges. In marketing and communication, branding is very important as it holds a strategic position in how a product or service is perceived by the public. Marketing, generally, always focuses on the audience perspectives. Kotler (2004) sees brand as a name, symbol, design or combination of these, that identifies the maker or seller of a product or service. Advertising helps in building a brand and positioning it in the public mind. Organizations that succeeded in their area of

business are great marketing organizations. Some marketing researchers have viewed marketing communications as signals that possess information content for stakeholders that can be used to judge an organization (Shrivastava and Dawle, 2020; Boulding and Kirmani, 1993). Advertising and publicity are potentially important signals to audiences and play important roles in shaping the corporate brand and organizational performance. Marketing professionals bridge psychology, sociology and graphic design principles in order to create a clearly defined message for their target audiences. The message is the information intended for the audience to know, created in a tone that appeals to their values (Wright, et al., 2015). Marketers put target audiences at the core of their activities by trying to ensure what is being offered meets the needs and preferences of the target audience (Nadube and Didia, 2018; Fox and Kotler, 1980). According to Hibbert and Horne (1996) and Ayyıldız, Akmermer, and Akyüz (2017) many conservations non-profit organizations are turning to marketing to increase the amount of public financial support. Other branches of marketing such as cause related marketing to have a positive role to play in boosting the image of the organization undertaking them. According to Varadarajan and Menon (1988) and Lee and Johnson (2019), cause-related marketing represents the confluence of perspectives from several specialized areas of inquiry such as marketing for nonprofit organizations, the promotion mix, corporate philanthropy, corporate social responsibility, fund-raising management, and public relations.

The literature on charitable giving is awash with a lot of ideas on how to manage these organizations and the major sources of getting funds. Yang, Brennan, and Wilkinson (2014) argued that charity and society need each other; society needs charities to fulfill the gap that neither private sector nor public can address, while charities need society to exist and for their sustenance. More importantly, charities rely on society to provide resources for their sustainability and growth. Donors' trust is considered central to survival of these organizations (Torres-Moraga, Vásquez-Parraga and Barra, 2010; Herzlinger, 1996). How such charitable organizations can influence donor trust to maintain steady growth has been extensively debated. According to Sargeant and Lee (2006), trust is probably the only most influential tool for charities which can not only attract new donors to charities but also retain their standing donor base. Fukuyama (2009) defined trust as a function of social networks, cultural ethics and collective values which can nurture both prosperity and social cohesion. Trust is a social capital in itself.

It has positive and constructive effects on an organization such as improving natural sociability among the organization members, cutting transaction costs, and simplifying adaptive forms of esteem to authorities (Kramer, 1999). But, when charities fail to maintain public trust, they may face unfavorable consequences such as decrease in donations, loss of image, shrunken self-sufficiency, and finally downfall (Yang et al., 2014). According to empirical studies, people's perception about charities is that they trust charities less than in the previous decades; reasons for this include 'blurred boundaries' (Populus, 2020; Gaskin, 1999) suggesting that large public and private corporate organizations and big charities are behaving alike. For example, charities have started to have business-style orientation and format; there is serious competition among charities in areas such as fundraising and in trying to de-market one another that make charities move away from their traditional base. According to Gaskin (1999), it is this 'blurred' boundary in the way charities operate as well as unfavorable media reports that intensify decline in trust in charities.

As with conventional nonprofit organizations, marketing is seen as a strange tool to use in promoting charities. The belief is that charities do not need promotion since they are not built to generate profit. Charities in the western world have since realized the urgency to use marketing and advertising to communicate their operations and needs to the public. Most works in this area have not directly treated the issue of marketing, branding and advertising of *wqāf*, but some of the research matters they treated may have some indirect relation to the issue. Hati and Idris (2014) have measured the impact of customer perceptual reaction to the credibility of social enterprise advertising. The study found that customers' socioeconomic status and religiosity have no significant influence on their intention to channel their donations via *Islāmic* social enterprises. It is the social enterprises' advertising which significantly influences their support intention. Kashif et al. (2018) examine the moderating role of brand credibility within the customer-based brand equity model to investigate donor perceived brand equity of charity brands in Pakistan. The 'results indicate that donor perceived brand association, brand awareness and brand loyalty strongly relate to perceived brand equity of charity brands. In a related paper, Rizal and Amin (2017) empirically investigate the role of perceived *ihsan*, *Islāmic* egalitarian attitude and *Islāmic* religiosity on cash *wāqf* contribution. The result shows significant relationship between perceived *ihsan*, *Islāmic* egalitarianism and *Islāmic* religiosity on

cash *wāqf* contribution. Abdul Shukor et al. (2018) explore the relationship between integrity, reputation, trust on *awqāf* institution and intention to endow cash *wqāf*. The findings show that integrity and reputation of *awqāf* institutions have direct impact on endowers' trust on *awqāf* institution, which consequently lead to endowers' intention to endow cash *wāqf*. A number of works have shown the role of religiously embedded message on influencing advertising. Ustaahmetoglu (2020) studied the influence of religious messages on consumer attitudes and purchase intentions. His findings show that the attitude and purchase intention toward advertisements with religious messages is more likely to make purchase possible than advertisements without religious messages. A paper by Alam, Mohd, and Hisham (2011) provides further evidence on the role of religion in influencing the consuming public.

3. SUGGESTED APPROACHES TO IMPROVING *WĀQF* IMPACTS, IMAGE AND FINANCES

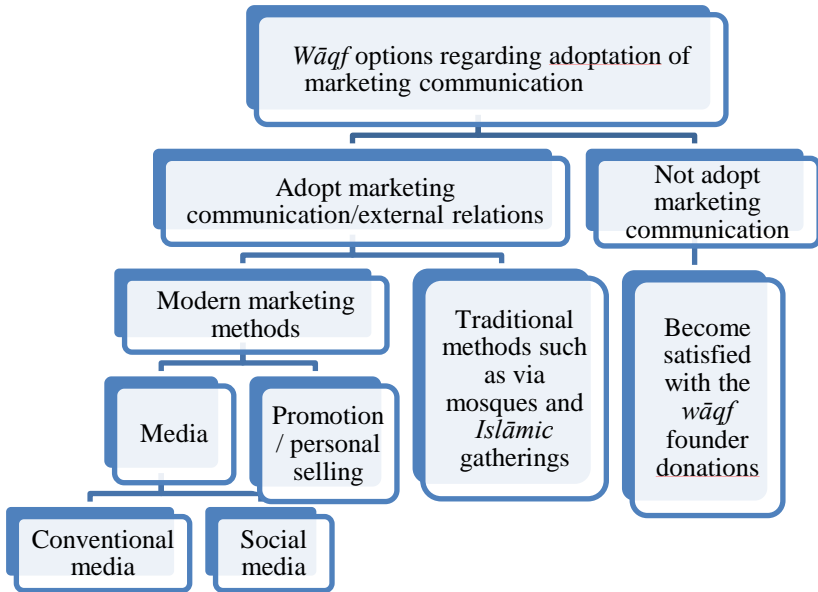
3.1 ON MEDIA MANAGEMENT AND BUILDING OF TRUST

Public relations (PR) are an integral part of marketing. PR is in the forefront when it comes to positioning an organization to the media and the larger public. PR development is one of the main areas of weakness in the *wāqf* industry in the *Muslim* world. PR will help in promoting or protecting a *wāqf* image or its offerings. In a nonprofit sector such as *wāqf*, PR is the best available tool to further promote its activities. Unlike in the case of for-profit organizations whose motives will always be viewed from the angle of making profit and self-interest, charities attract media firms. Media can help charities publicize their activities and accomplishments, but at the same time, where they detect any ill practice, they may play a part in ruining the trustworthiness of an organization. Story prepared by *wāqf* means for PR purpose shall be unique and imaginative. It shall be more than just issuing press releases. It requires a bit of creativity in the message in order to better capture public attention. *Awqāf* shall fully utilize what is made available by the PR program to tell their stories to the world before someone else does it for them in unfavorable manner. *Wāqf* can use its special attribute of being a pillar of *Islāmic* society and its economy in the previous generations to sell its brand image much faster in today's world. Additionally, *wāqf* shall use annual reports, brochures, articles, newsletters, audiovisuals and internet to pass their messages across. These channels have already

been put to good use by some *awqāf* around the *Muslim* world. Strategic communication plays an important role in how donors perceive the charity organization's pledge and how they respond to it. *Wāqf* shall fully utilize special *Islāmic* events such as annual Ramadhan period, Hajj period, and others. to promote their activities. They can also strengthen partnership with existing *Islāmic* banks and other *Islāmic* organisations in achieving their goals. *Wāqf* institutions shall continue to organize annual conferences on *awqāf* and charitable giving and invite notable scholars to present papers and speeches. The media shall be invited as well to cover the events. On ways of choosing to deploy modern marketing communication or not, a *wāqf* has many choices available to it. A *wāqf*, which is administrably satisfied with what its founder provides to it for running its activities, may not need to advertise or adopt any marketing scheme. Old *awqāf* that stick with traditional method of gathering charities for their social causes can continue to use mosques and *Islāmic* gatherings as channels for passing the desired messages across.

One important way of influencing potential donors to contribute to *wāqf* is through communicating the successes of the organization to the public. Communicating past successes has been recognized as an effective way of attracting donations. Another way to raise funds is by emphasizing the important goals the *wāqf* wants to accomplish in the future. Thus, *awqāf* shall focus their advertising messages on successes achieved so far and future goals. In order to succeed in carrying out their functions *awqāf* must build their brand image. A strong relationship exists between strong brand image and organizational effectiveness. An efficient and effective organisation, in general, has strong brand image. Abdullahi (2020) listed what a *wāqf* shall do in relation to building its brand image; "it must be seen for what it is, source of support for the *Islāmic* society. *Wāqf* benefits must also be clear for everyone to see, i.e., both the donor and the beneficiary. *Wāqf* must stand for all the values cherished by *Islām*. Looking at the history of *wāqf* that goes back into millennia, it symbolized *Islāmic* culture. The public image represented by *wāqf* shall be that of empathy, kindness and generosity. *Wāqf* shall move with the modern world, change it (sic) management to conform with the needs of the time." *Awqāf* shall maintain the highest corporate governance standards as they try to gain the hard-earned donors' trust. No individuals will donate their hard-earned wealth to a *wāqf* when they distrust the capability and credibility of its fund managers.

FIGURE 1
Wāqf Communication Strategy



Source: author's conceptualization,

Note: conventional media are the mainstream media such as TV, Radio, Newspapers, Magazines, etc.

Wāqf can perfectly serve the need of modern *sharī'ah* compliance. Corporations are allocating resources for corporate social responsibility (CSR) programs. Thus, modern CSR programs shall be absorbed into the concept of modern *wāqf* in the *Muslim* world. *Wāqf* shall serve as a medium through which sharia compliant firms execute their corporate social responsibility. Hence, *awqāf* shall get in contact with *sharī'ah* compliant firms in order to solicit donations in the form of CSR donations. Because of its religious and historical roots, *awqāf* have better chance of getting public trust than conventional charities such as the ones established as nongovernmental organizations (NGO) or the usual small and discontinuous *Sadaqat* across the *Islāmic* world. These peculiarities shall be factored in by managers of *awqāf* in the *Islāmic* world. Of note here are the prominent positions and physical locations occupied by *awqāf*; many of these *awqāf* are located in strategic

places in *Muslim* communities, making them invaluable assets. In terms of rewards in the hereafter, both *wāqf* and the annual *zakāt* are high rewarding acts of Ibadah, despite the fact that one is voluntary and the other involuntary. Table 1 shows how *wāqf* compares with other ways *Muslims* spend their wealth. In terms of continuity feature of the act of Ibadah, *wāqf* is acknowledged as continuous charity when it is compared to *zakāt* that is given to predetermined people and causes. But, when it is compared to spending money on worldly things, even though the worldly spending may be halal, these worldly spending are less rewarding than charities. Giving for charitable causes holds a prominent position in *Islāmic* society.

TABLE 1
Conceptualization of *Wāqf* and *Zakāt* Charities

		Degree of continuity	
		Low	High
Perceived level of reward in the hereafter	High	<i>Zakāt</i>	<i>Wāqf</i>
	Low	Money meant for consumption	Money meant for investment

Source: author's conceptualization

Awqāf shall hold trust issues with the importance they deserve in order for them to succeed. The more *awqāf* identify and understand their different audiences, the greater their success in creating good funding campaign brand image. By focusing on causes that resonate with the existing concerns of large numbers of people at all income levels, and by creating structured ways for these people to connect where none had previously existed, *awqāf* will improve their prospects with potential donors. How *wāqf* deliver social benefits while operating sustainably is a good question demanding stakeholder attention. Effective marketing and sustainability funding can help them do that. Marketing, when appropriately employed, ensures that *wāqf* managers understand the environment they are dealing with and build plan templates that will help them achieve their objectives. Researchers and practitioners in *wāqf* may not like to talk about “marketing” or “brand management” as being of social benefit and a tool to achieve their mission. Generally, the public is usually suspicious about huge marketing and administrative expenses; the more an organization is seen trying to raise public funds using marketing and advertising, the more the organization risks losing support because of the amount they are seen to be

spending on these activities. In as much as managing *wāqf* distribution and execution of contributors will is important, managing how to sustain the organization through continued sourcing of donations is just as important. This is where marketing and advertising come in as the right tools for achieving that goal. Reputation is crucial for voluntary sector organizations such as *awqāf* to be able to attract donors. *Awqāf* with poor reputation cannot expect people to keep donating to their causes. But despite these mentioned benefits, *awqāf* shall be careful with using too much commercialization as the donor public may feel they are being forced to do what may not be in their best interest.

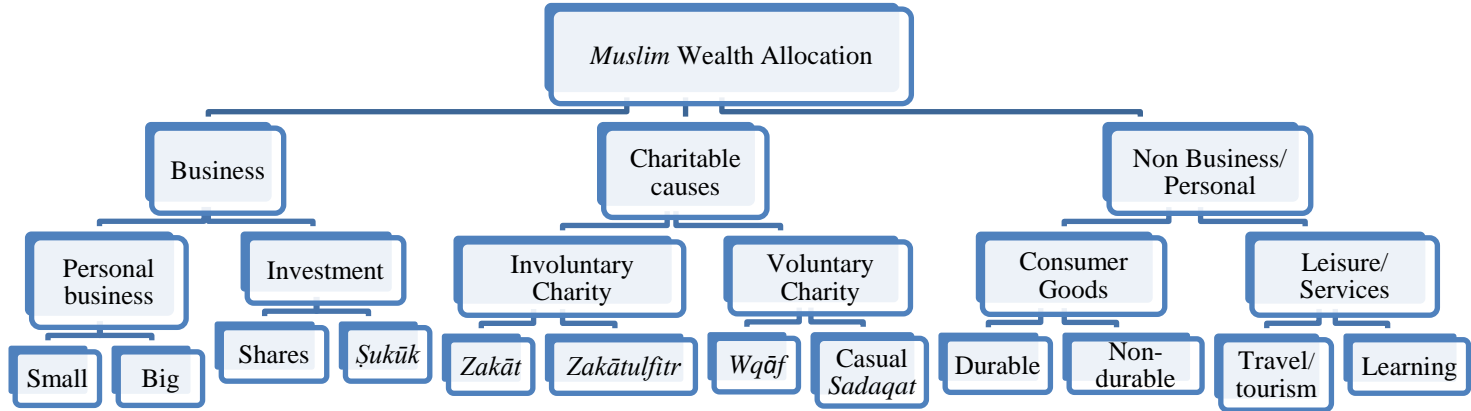
Trust is associated with facilitating efficient business transactions, increasing customer satisfaction, and enhancing employee motivation and commitment; because of these, *wāqf* shall be guided by the knowledge that they are accountable for their actions and inactions. Unlike in the secular environment, accountability under an *Islāmic* environment in which *wāqf* is part of extends to the hereafter, where all deeds in this world will be accounted for by those responsible for them before *Allāh ‘azza wa jalla*. Subsequently, *wāqf* management will account for the trust given to them before *Allāh ‘azza wa jalla* on the Day of Judgment. Because of these, the need and level of accountability under *wāqf* is far superior to what is obtainable under conventional charities where accountability stops in this world. Under the secular setting, if the usurper of *wāqf* fund is able to escape judgment in this world that is all there is to it. But under the *Islāmic* setting, even after one may have escaped judgment here, one cannot escape judgment in the hereafter. Consideration and reality such as that of accountability in the hereafter makes it necessary to develop a unique model to cater for *awqāf* different from what obtains in secular charities. The major point of departure between *awqāf* and secular charity is the belief in *Allāh ‘azza wa jalla* which led one (who must be a *Muslim*) to be conscious of the hereafter. These also make issues of materialism and commercialism less of concern in managing *awqāf* than in conventional secular charities. The fact that the *wāqf* management boards include *sharī‘ah* scholars helps reduces the fear of *awqāf* departing from their traditional *Islāmic* roots. Donors feel it easier to contribute to charities they are familiar with than those unfamiliar to them. Thus, as a brand, *wāqf* shall do whatever is necessary to increase their closeness to potential donors. The more familiar a charity is to donors, the more trustworthy and convenient the charity is to them.

3.2 ON SETTING TARGETS AND PRIORITIES

Since *Muslims* are enjoined to spend their wealth in charity, *awqāf* must look at the available ways to attract donations to their causes. But, this as earlier mentioned is seen as unconventional because *awqāf* are known to depend on the initial bequest of the founder. The ways of getting donations to assist *wāqf* are as varied as the forms of *wāqf* available. Many needs compete for attention of a *Muslim's* wealth apart from spending on charities. For example, *Muslims* spend their surplus wealth on purchasing consumer goods, leisure, investment in businesses, *Sadaqat*, and so forth. Then how does a *wāqf* target those *Muslims'* money to ensure that Muslim spend more on endowments than is currently obtainable. Figure 2 shows a number of ways for *Muslims* to allocate their surplus wealth.

In *Islām taqwā* (the fear of God) is the beginning and root of the actions of any pious *Muslim*. Thus, *taqwā* shall be the main barometer in prioritizing *wāqf* donation generation from various sources available. The companions of the Prophet and the generations that followed them are noted for their generosity in contributing to charitable causes and for their *taqwā*. Today's *Muslims* cannot do better than following after them in establishing endowments and giving generously in charity. The more *taqwā* a *Muslim* is blessed with the more likely for him or her to donate to charitable courses. For example, a rich and religious *Muslim* is expected to donate more than a poor and less religious *Muslim* or even a rich but less religious *Muslim*.

FIGURE 2
 Ways a *Muslim* Allocates His Wealth



Source: author's conceptualization

Table 2 shows how *wāqf* shall prioritize generation of charitable funds, taking into consideration various ways of allocating wealth and level of *taqwā* of the *Muslim* populace. The table is based on *Muslim* level of *taqwā* and the likely outlets through which wealthy *Muslims* allocate their wealth; these outlets can also be called sources of *wāqf* funds. Sources of *wāqf* funds include wealth means for any kind of charity not necessarily *wqāf*, tax-exempted investments such as some kind of small-scale businesses and startups, and the generality of investments that attract government taxes. It shall be noted that the table is not directing *awqāf* to forcefully collect donations from people, but it is only nudging *awqāf* in directions where they shall focus their attention when generating funds. It shows ranking of priorities based on the ease of generating *wāqf* funds and level of *taqwā*; here cell (1) is the most attractive in terms of the presumed softness of generating *wāqf* charity through the means indicate against it, and cell (9) is the most difficult to generate *wāqf* funds because of combination of low *taqwā* and deduction of tax from the wealth. *Wāqf* shall be seen as a system that interacts continuously with its actual and potential donors; in the system; the only factors making the relation sustainable are trust and fear of God.

TABLE 2
Conceptualization of Level of *Taqwā* of Donors

Different Levels of <i>Taqwā</i> level of potential Donor		High	Moderate	Low
Major outlets through which potential donors allocate their wealth	Taxable Investments	(6)	(7)	(9)
	Investments exempted from tax	(2)	(5)	(8)
	Wealth means for various types of charity	(1)	(3)	(4)

Source: author's conceptualization

The growth of marketing communications and the growing researches in marketing have reflected the new emphasis on effective planning and appropriate policy implementation. These initiatives shall be extended into other areas of managing *wāqf* in order to achieve organizational harmony and effectiveness. The *wāqf* management must prioritize among the various mediums available through which it communicates with its stakeholding community. On the appropriate channels of communicating (actualizing) the need to

support *wāqf* development activities, these channels may be grouped into three categories: marketing/advertising, religious orientation/education, and politico-legislative. Table 3 provides possible directions on how that can be achieved.

TABLE 3
Perceived Levels of *Taqwā*

		Perceived <i>Taqwā</i> level		
		High (H)	Moderate (M)	Low (L)
Channels of creating consciousness on the need to contribute to <i>wqāf</i>	Advertising/ Marketing (A)	A		
	Religious orientation/ education (R)			R
	Politico-religious/ legislative (P)		P	

Source: author’s conceptualization

With reference to Table 3, from the angle of who/what to target first; all the three named channels focus on the cell ‘low’ (L), based on the presumed criteria of who needs the message more in order to be able to decide; followed by ‘medium’ (M) cell and finally ‘High’ (H). This is because a low *taqwā Muslim* is the one that first needs to be rescued. But, from the point of view of effectiveness, efficiency and maybe urgency or need for each channel/method by *wqāf*, the focus of marketing/advertising use shall be on the high *taqwā Muslim* group, in order to bring their attention to the existence of a particular *wāqf* activity. But, the use of politico-legislative (which includes use of pressure groups and changes in legislation) shall focus on the moderate *taqwā Muslim* group, in order to give them the necessary political and legislative incentives to donate to *wqāf*; while religious education shall focus on low *taqwā Muslims* to teach them first about the Islamic teaching pertaining to *wqāf*. The assumption here regarding *taqwā* is that religiously knowledgeable *Muslims* have more *taqwā* than less religiously knowledgeable *Muslims*; though this may not always hold true. Looking at *wāqf* as a system, this example is not difficult to practise.

4. CONCLUSION

Trust is the magnet that attracts public admiration for any organization; *awqāf* shall attract it wherever possible. *Wqāf*, no matter where it is located, shall be driven by the imperative to meet human needs, alleviate suffering, and tackle the obstacles to human development and progress. It can be a path-breaking, supporting innovation and education, field building, first movers and fast movers. It shall provide needed resources for long-term challenges that require painstaking efforts that go beyond political whims and short-term business interests. These include support for efforts to tackle environmental challenges such as afforestation campaigns and green financing. Effective marketing programs for *awqāf* require planning, just like in any serious endeavor. The responsibility for marketing and external communication planning shall fall to either a subgroup of the endowment, or the management as a whole. But, *awqāf* shall be intentional about creating a marketing plan as a part of their overall fund generation plan.

5. AREAS FOR FURTHER RESEARCH

Empirical works shall be conducted to gauge the opinion of *Muslims* regarding the use of marketing and advertising to promote *wāqf* image and causes. This is necessary because it will provide good background, motivation and direction for the overall efforts to introduce modern marketing tools to *wāqf* management. Specific studies (case studies) are needed to measure effectiveness of the various tools and mediums to be used in boosting the image of *wqāf*.

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