



RESEARCH ARTICLE

Quality Level of the Johor State Islamic Religion Council (Maij) Waqf Management Service Based On WM-Servqual Measurement Theory

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ABSTRACT

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The development of the waqf system in Middle Eastern countries has grown with the existence of the Haram Mosque, the Prophet's Mosque and al-Azhar University. It has become an icon of the waqf institution that has made the largest contribution in the world. Malaysia is also not lagging behind in planning the development of its waqf. In an effort to realize the waqf property development agenda, the Johor State Islamic Religious Council (MAIJ) is one of the institutions that are trustees in waqf management in the state of Johor. However, the quality of service is an important element in evaluating the institution's ability to meet its goals. Therefore, the quality of MAIJ's waqf management services is seen as a necessity in handling waqf governance. Therefore, this study was made to see the level of quality of MAIJ waqf management services by using the WM-SERVQUAL model. This study uses a quantitative methodology with descriptive analysis where data collection is done through a questionnaire and distributed to 185 Johor citizens. The findings of the study show that there are as many as five (5) elements of Endowment Management identified as below the quality level, three (3) elements in the Mauquf management component identified as below the quality level, four (4) elements in the Mauquf Alaih management component is below the quality level and a total of five (5) elements in the Sighah Management component are identified as being below the quality level. Other elements especially in the management of Endowment, Mauquf, Mauquf Alaih and Sighah have reached the expected level of quality. Therefore, the WM-SERVQUAL instrument under the Integrated Facilities Management Framework, developed through an empirical basis, is able to measure Service Quality in a complex MAIJ environment. In addition to being an effective diagnostic tool in identifying poor quality service elements, WM-SERVQUAL also functions as an important measure in the formulation of policies and future planning of an organization.

INTRODUCTION

Waqf is a form of ijtima'iyah worship in Islam and has a direct impact, whether on the economy or social (Didin Hafidhuddin et al, 2015). The practice of waqf has been done since the beginning of Islam until today, and continues to develop over time (Yulia Qamariyanti, 2016). Waqf is a form of philanthropy by giving the best property to fellow Muslims as stated in the Quran surah Ali Imran (03: 92). Which means: "You will not obtain perfect goodness before you give a portion of your loved ones in charity, and whatever you give in

charity, Allah knows". This is supported by the practice of waqf in the early days of Islam, where the companions gave waqf of the property they owned at that time. The practice of waqf is not only done by Arab countries, Asian countries with a large majority of Muslim population do not miss this opportunity. Malaysia, one of the countries with a large Muslim population, also implements the practice of waqf in its country. One of the states in Malaysia that practices waqf is the state of Johor Darul Ta'zim which is administered by MAIJ (Johor Islamic Religious Council). The Islamic Religious Council of the state of Johor was established in 1925 under the authority of Part IV, Chapter XV, Board of Rules for the Government of the King. It functions to manage and administer the Zakat & Fitrah Fund, Baitulmal Property and Waqf management. In the management of waqf in the state of Johor under the governance of MAIJ, there have been many significant changes more than two decades ago in line with the explosion of the information and communication technology (ICT) revolution and the change to the knowledge society era. These changes have pushed MAIJ to shape its functions towards faster, efficient, accurate, quality, proactive and responsive services in line with the 3rd CORE of the Public Service Transformation Plan. The state of Johor recorded a higher population growth rate than other states. In the years 2000-2015, Johor experienced an increase in population totalling more than 25% with an average annual growth rate (KPPT) of 2.25% compared to 2.16% for the country. With this growth rate, Johor will have 6.06 million people by 2030 (PLAN@MalaysiaJohor, 2018). The high rate of urbanization with 62% of the population living in urban areas compared to 51% in the past 10 years caused significant changes in waqf management in this country (Abdullah Ahmad Badawi, 2002). At the same time, the planning and work management methods related to waqf need to be improved to achieve a better level of service provision to the community. This development ultimately encouraged MAIJ executives to explore new methods in Waqf Management operations in a better way towards Service Quality. Quality Service apparently contributes to the success of an organization, especially service-based organizations. (Seiler, 2004; Jam et al., 2010). Quality Service is identified as important to ensure that businesses continue to remain competitive, and Quality Service can also ensure that customers remain loyal to receive services from the organization in question (Zeithaml Valeri A, 2000).

As the party closest to the community (society), MAIJ is faced with a big challenge in meeting the needs and demands of the community, most of which are endowments. In this regard, MAIJ received a lot of criticism for being considered to have failed to provide quality services to the local community. In reality, MAIJ is faced with various challenging tasks and responsibilities not only in the waqf field but also in other fields such as zakat and baitulmal. The situation prompted them to find the best way to manage waqf property and facilities to provide efficient and quality services to the local community. For that reason, many researchers think that Quality Service is very important in an organization, especially in the service industry. As mentioned by Hallowell (1996) and Howcraft (1993), Quality Services led to customer satisfaction and retention (satisfaction and retention) and further contribute to profits for the organization. However, before an organization expects its employees to consistently provide Quality Services, the management must first know how to measure or evaluate the services they provide and at the same time be able to identify things that need repair or correction. Most researchers also think that Quality Service is something that is difficult to measure or evaluate as a result of its intangibility, heterogeneity (Parasuraman, Zeithaml and Berry, 1985), inseparability between the process and output and perishability (Kasper and Lemmink, 1989). To overcome this problem, Parasuraman, Zeithaml and Berry (1985) through their research have created the SERVQUAL model to measure Service Quality. However, this model requires some changes and modifications before being used for other service areas (Carman, 1990).

LITERATURE REVIEW

When discussing the quality of service, it cannot be denied that it involves customer satisfaction. Customer satisfaction has been accepted by all service industries as an important determinant of institutional success. Therefore, it is a challenge for every institution to be more committed to the issue of improving the quality of customer service (Azimatun, Salmiah & Ahamad, 2012). Service quality according to Parasuraman et al. (1988) refers to the difference between the customer's perception of what the firm should provide and the service performance perceived by the customer. So it is important for an institution to ensure that customer

satisfaction is at the best level so that the improvement of the institution's performance is in line with the satisfaction given to customers (Richard Chang & Kelly, 1994). The issue of quality in Islam is closely related to achieving excellence. According to Islam, this excellence refers to the pleasure of God. It is not only measured according to purely utilitarian considerations which are based on secular concepts and even include Islamic values which are subjective (Abdul Ghani & Fadillah, 2006). This utilitarianism refers to aspects that are seen quantitatively such as cost reduction, productivity percentage, rate of return percentage and so on. The core of this quality and excellence is the building of a superior personality (Wan Omar, 1996). Therefore all charity and worship including the work of a Muslim must fulfill the code of religious ethics apart from fulfilling the work ethic that has been set by his employer in order to be accepted by Allah (Siddiq, 1992). In waqf management, quality service is very important to ensure that waqf management in waqf institutions is done smoothly, efficiently and effectively. This is important so that waqf management can achieve the organization's objectives and functions in managing and providing the best waqf services to the community. Siti Hawa Radin Eksan et. al (2016) in his study entitled evaluation of service quality for recipients of zakat aid scheme asnaf muallaf at zakat giving institutions. Finding that there is a gap between the perception of zakat institutions that provide services and the acceptance of converts who receive those services. It means that the quality of services provided is low compared to the expectations and perceptions of zakat recipients. While Maryam Abd Rashid, (2018) in her study titled Analysis of Factors Determining the Quality of Zakat Management: A Study of the Selangor Zakat Board (Lzs) in Sepang. Finding that the factors of empathy and existence are significant and greatly affect the service quality of the zakat board of selangor in sepang. Therefore, various factors need to be applied in an institution to support quality services, especially in zakat and waqf institutions. According to Sharfizie et. al. (2022), the factor of a manager who has good communication skills with employees is important and determines the effectiveness of the waqf institution in serving. For example, using the right communication language can increase motivation among employees in waqf institutions. Pitchay (2021) found that the attitude, behavior and behavior of managers are important factors influencing employees and others to give waqf and have an impact on the effectiveness of waqf management. In addition, Nor Asiah et. al. (2017) stated that the main challenge of property management in waqf institutions is to ensure sufficient and guaranteed financial resources and to ensure that waqf managers are experienced not only in property management but also asset management and service capabilities. According to Mohamad Zaim et. al. (2015), the effectiveness of waqf management is influenced by the factors of high awareness of waqf among the community, early education, governance and joint venture between MAIN and JAWHAR in the development of waqf assets. While the waqf campaign, expertise, joint ventures of corporate companies, the concept of trust, which is accountability and the coordination of waqf management in MAIN in each state, can improve the quality of waqf management. In addition, Latif et. al. (2013) concluded that the effectiveness factors of waqf institutions are influenced by finance, information, expert energy, governance management and marketing. Among the five factors, expertise, governance and marketing factors have a positive relationship with practical management in educational waqf. Saripah et al. al. (2018) at MAIK Kelantan found that waqf institutions need legal management, expertise and information technology to ensure the effectiveness of waqf management services. In addition, Noraina Mazuin and Nur Azni (2021) found that the determinants of the stability of waqf institutions lie in legal policies, capacity building, expertise, entrepreneurship programs, infrastructure and governance. In line with previous findings, Ahmad Zaki et. al. (2008) also stated that expertise is very necessary in developing and advancing educational waqf institutions which are an important investment in producing quality human capital. Various challenges are faced in developing and advancing waqf educational institutions. Expert energy management, administrative management and marketing management are the main contributing factors to the development of waqf property in Malaysia. This expertise factor is also supported by the study of Latif et. al. (2013), Mohamad Zaim et al. al. (2015), Saripah et. al. (2018) and Noraina Mazuin and Nur Azni (2021). The literature review shows that research has been carried out in the field of Quality Services in various service industries including in Waqf management. However, until now there is still no study that examines the relationship between Waqf Real Estate Management practices at MAIJ and Quality Services. Thus, this study aims to assess the level of waqf management service quality at MAIJ through the WM-SERVQUAL Model.

METHODOLOGY

WM-SERVQUAL Instrument

The study design is through a structured survey. The survey instrument was developed through an empirical process and is called the WM-SERVQUAL instrument. WM-SERVQUAL is a tool to measure the Quality of Waqf Management Services through a comparison mechanism between customer perceptions and expectations of quality services provided by MAIJ. A structured survey in such a design is suitable for collecting data in a large sample size to evaluate the quality services of Waqf Management at MAIJ. The unit of analysis of the study is the total number of waqfs under the governance of MAIJ which totaled more than 10,000 people since the year 2000. Of that number, 83 percent are cash waqfs (Johor Waqf Shares) and the remaining 17 percent are immovable property waqfs (land and buildings). Two phases of data collection were done in this study; in the first phase involving 28 respondents and in the second phase involving 189 respondents. The survey is distributed to random customers who come and receive service in the near future (6 months) from any MAIJ counter. This study involves the development of the WM-SERVQUAL instrument. The process of developing the WM-SERVQUAL Instrument involves 10 steps, it starts with determining Service Quality through the formula $SQ = P|E$. A variation of the P|E measure in which perceptions of perceived Service Quality are asked in relation to customer expectations of what actually accepted. Second Construction of 76 statements (items) that characterize the concept of SQ based on the Integrated WM Framework. Third Data collection on perceptions and expectations (survey 1) Data was collected on perceptions and expectations from 189 samples. Fourth Purification Scale The purification scale is implemented through the following methods: 1). Coefficient Alpha is calculated. Then item-to-total correlations are calculated. 2). Items that have a low correlation from all items will be dropped. This abortion will also increase Coefficient Alpha. 3). Factor analysis was conducted to confirm the dimensions of all scales. 4). Items that need to be reassigned and dimensions that need to be structured will be implemented where necessary. Fifth: Identification of the dimensions and items resulting from the purification by introducing 76 new items after the purification is carried out. Sixth: Data collection of expectations and perceptions from the new 76-item instrument. (Survey 2). Seventh: Purification of the 76-item scale. Eighth: Identification of dimensions and items resulting from the purification of the 76-item scale. This scale is called the WM-SERVQUAL Instrument. Ninth: Evaluation of the reliability of WM-SERVQUAL and finally Evaluation of the validity of WM-SERVQUAL. Both aspects of the reliability and validity of the WM-SERVQUAL instrument after passing 10 steps are at a higher level and are suitable to be used as a measurement instrument for the quality services of waqf management at MAIJ.

THEORETICAL FRAMEWORK

The main aim of the study is to evaluate the service quality of MAIJ based on the WM-SERVQUAL measurement instrument. The theoretical framework in this study is based on a combination of the definition of Waqf Management and the Quality Service model of Parasuraman et al. (1985). The theoretical framework of the study in this research is known as the Integrated Waqf Management Framework. This research is based on the concept of Waqf Management as a hybrid management discipline that includes expertise on human capital management, work processes, and technology. Endowment Management is a profession that encompasses multiple disciplines to ensure the work environment can function effectively by integrating the management of human capital, property, processes and technology. This master definition of WM is used as a basis to form a theoretical framework of WM that is the scope, scope and parameters in this research. Waqf management is also a branch of management that combines technical expertise as well as management expertise in managing resources. Thus, Waqf Management needs to be linked to strategic management theory to create organizational effectiveness in achieving core business goals. In this regard, Waqf Management also functions as a change enabler for the development and progress of the organization. As stated by Alexander (1994), Endowment Management should be placed as a multi-disciplinary activity that allows the application of generic skills to be utilized in the organization. The field of Waqf Management gives rise to three (3) management roles namely customer management, asset management and service management. In the measurement of Quality Service, the basic theory was

created by Parasuraman, Zeithaml and Berry (1985, 1988). Parasuraman et al. propose five (5) important dimensions of Quality Service; reliability, welcome, assurance, empathy and tangible as important factors in Quality Service. He concluded that the five (5) dimensions are generic dimensions that can be used to measure Quality Service for all service areas. However, Taylor and Baker (1994) stated that the relationship and relationship of Quality Service is different from industry to industry in line with what Carman (1990) stated, new factors should be added and taken into account based on generic dimensions for the suitability of the service field. another. MAIJ has human capital resources, premises, technology and work processes, with these resources MAIJ provides a service delivery system to the community. MAIJ's delivery system must have a generic dimension to produce Quality Services. A feedback system called 'service recovery' needs to be established to overcome the problem of customer dissatisfaction. This system can also act as a One Stop Center (OSC) to speed up the process of solving customer problems. Customers will evaluate each element of the service provided through a comparison between perception and expectation. Through this evaluation it can be determined whether an element of the service reaches the quality level or is below the quality level. Thus, this research aims to evaluate service quality at MAIJ based on the WM-SERVQUAL model that was developed. WM-SERVQUAL is a new version of SERVQUAL developed based on the theoretical framework of Integrated Waqf Management to evaluate service quality at MAIJ. The original version of the SERVQUAL model was created by Parasuraman, Zeithaml and Berry. Parasuraman et al. (1985, 1988) who developed the SERVQUAL model to measure Service Quality in the retail banking, credit card, securities brokerage and repair and maintenance products sectors. In this study the WM-SERVQUAL model is developed and it differs from the original SERVQUAL version because it includes the Integrated Waqf Management framework and includes some changes that are different from the generic SERVQUAL of Parasuraman et al. (1988).

CONCEPTUAL FRAMEWORK

A conceptual framework was formed to show the relationship between the independent variable and the dependent variable in this study. It is shown in Figure 4.3.

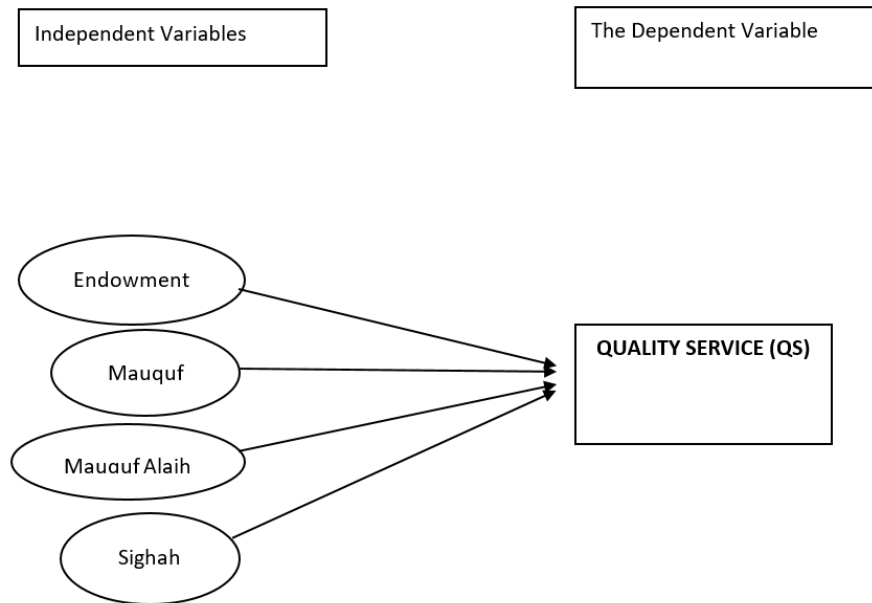


Figure 1: Conceptual framework.

RESULTS AND FINDINGS

In order to ensure that the WM-SERVQUAL measurement instrument has credibility to assess service quality at MAIJ, the sample adequacy test, validity test and reliability test are carried out.

Sample Adequacy Test (Sample Adequacy Test)

In this study, a total of 220 survey forms were distributed to respondents through 11 MAIJ counters throughout the State of Johor that provide services to the community. Of those, 189 responses were received. To test the adequacy of the sample size, the Kaiser-Meyer-Olkin (KMO) test and Bartlett's test were used. The KMO test conducted on the study sample gave a value of 0.937, resulting in a value greater than 0.5. This shows that the number of samples used of 189 is sufficient (Coakes and Steed, 2001). Next Bartlett's test was conducted showing that it is significant when it produces a value of 0.000 which is smaller than 0.05 (Table 1). The two tests conducted show that factor analysis is appropriate to continue in this research.

Table 1: KMO and Bartlett's Test

<i>Kaiser-Meyer-Olkin Measure of Sampling Adequacy.</i>		.937
<i>Bartlett's Test of Sphericity</i>	Approx. Chi-Square	15093.993
	df	2850
	Sig.	.000

Instrument Validity

Face validity and content validity were used to measure the validity of the WM-SERVQUAL instrument. Face validity refers to the extent to which the measurement is able to measure the true value that is intended to be measured (Chua, 2006a). Content validity refers to the extent to which a measure contains meaning in the items that are built on the things that are to be evaluated or studied (Babbie, 2004; Assaf, 2024). In this study, face validity and content validity were carried out by two (2) people with experience in the field of services at MAIJ and a group of expert researchers who are experienced in evaluating the validity of a research instrument. Discussions were held with this group of experts individually by presenting the draft instrument to each member to get their comments, criticisms and views. The comments are then taken into account in the instrument refinement process before the pilot study is conducted. The research instrument is considered to have face and content validity after going through the relevant process and getting the approval of the study committee before conducting the actual survey.

Reliability Analysis

Reliability in research refers to the ability of a study to obtain similar values when the same measurement is repeated. If the measurements on the second and third and subsequent times give similar values, then the study is said to have a high level of reliability. According to Bruner and Hensel (1994), 'Cronbach's Alpha' is a standard method that can be used to measure the level of reliability of a study. In this research, to test the level of reliability of the research instrument, the internal consistency approach was used. It is done by finding the correlation value between the score of each item in the test with the total score of all items in the test. Items that have a high correlation value with the test index score have a high level of reliability. While the items that have a low correlation value have a low level of reliability. Through this method Cronbach's Alpha reliability coefficient is calculated. When Cronbach's Alpha coefficient produces a value of 0.6 to 0.95, it shows that the reliability of the research instrument is at a good level and suitable for use. While the value of Cronbach's Alpha which is too low at a value of 0.6 or below shows that the research instrument has a low level of reliability and needs to be improved. While the alpha coefficient that is too high 0.96 above shows that most of the items are similar or overlap with each other and using overlapping items in the instrument is unnecessary (Chua, 2006b). In this research, an internal consistency test was performed to determine the level of reliability of the instrument. First, an internal consistency test was

performed for all the items in the instrument. Then the test is done according to the components. The results are shown in Tables 2 and 3.

Overall Test

The internal consistency test of the entire item produced a high Cronbach's Alpha value of 0.959 as shown in Table 2. Thus, this study shows a high reliability value and this instrument is very suitable for use.

Table 2: Reliability Statistics For All Items (N = 189)

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N (Sample)
.959	.971	189

According to Components

An internal consistency test on the components of pewaqf, mauqf, mauqf alaih and sighah waqf, as well as the respective work processes gave Cronbach's Alpha coefficient values of 0.954, 0.952, 0.938 and 0.960 as shown in Table 3. Through an internal consistency test on all items in the instrument and the item according to the component gives an Alpha coefficient value between 0.938 to 0.960. The range of Alpha coefficient values shows that all the items in the instrument have a high level of reliability and are very suitable for use in this study.

Table 3: Reliability Statistics by Component

Component	α value
Endowment	0.954
Mauqf	0.952
Mauqf Alaih	0.938
Purpose of Waqf	0.960

Evaluation of MAIJ Service Quality Based on the WM-SERVQUAL Measurement Instrument

As explained before, Quality Service is defined through a comparison between the customer's perception and expectations of the service provided ($SQ = P|E$). On the scale index 3.0 means the perception of the service provided equals the level of customer expectations. Thus the service provided is to reach the level of Quality Service. At the level of 2.99 and below, it means that the level of service provided is below the level of customer expectations, thus it is below the level of Quality Service. While at the scale level of 4.0 to 5.0 the service given is beyond the level of customer expectations and this means that the service element reaches a very good quality service level. The quality scale index formed based on a scale of 1 to 5 which is based on the WM-SERVQUAL evaluation form gives an interpretation as shown in table 4 below:

Table 4: WM-SERVQUAL Quality Scale Index











No	Index	Quality level	Description
1.	Scale 2.99 & below	Service below quality level	Perception is lower than Expectation


















2.	Scale 3.00 to 3.9	Services Reaching minimum quality levels	Expectation equals perception
3.	Scale 4.00 to 5.0	Service Reaching a level of quality that is proud	Exceeded expectations customer


















Measurement Service for All Items

















The evaluation of these service elements is evaluated through determinations made by 191 respondents who are from communities that receive various services provided by MAIJ through the WM-SERVQUAL survey form. The quality scale index on each service element is determined through a statistical test of the mean of 191 samples representing all MAIJ citizens. Figure 2-5 displays the results of the evaluation of MAIJ's service quality. Through the indicator, any service element below the 3.0 index means that the service element is below the quality level. While an element that reaches an index of 3.0 or above means that it has reached the level of Quality Service expected by the customer.








Table 5: Quality Scale Index and Interpretation Of MAIJ Service Delivery System Evaluation

WM COMPONENTS		Index	Interpretation
ENDOWMENT MANAGEMENT			
1	MAIJ officers are polite when dealing	3.6283	
2	MAIJ officials are always ready to serve the Endowments	3.6283	
3	Endowments can easily find MAIJ officers in the office	3.5812	
4	Endowments are easy to communicate with officials	3.5105	
5	Endowment is easy to communicate by phone	3.4869	
6	In the perception of Endowment, the number of officers is sufficient	3.4628	
7	MAIJ officers understand the work SOP well	3.4628	
8	Endowment is not allowed to wait long at the counter	3.4450	
9	MAIJ officers dress neatly and appropriately	3.4339	
10	Solve the Endowment problem immediately.	3.4339	

11	Coordination among officers is good	3.4309	
12	MAIJ officials are able to solve the Endowment problem	3.4301	3  1
13	MAIJ officials showed sympathy	3.4301	
14	MAIJ officials understand the needs of the Endowment	3.2618	
15	Be professional when performing tasks	3.2053	
16	Give attention and treatment to Endowment	3.1989	
17	Respond efficiently and effectively	3.1989	
18	Treated fairly as I expected	3.1323	
19	Often interact with the Endowment and the public	3.1323	
20	MAIJ officials are concerned about the Endowment problem	3.0995	
21	Very attentive to all complaints and requests	3.0995	
22	In my perception, officers are given sufficient training	2.9476	
23	Officials are responsible to Endowment	2.9476	
24	MAIJ helps Endowment as a responsibility	2.9319	
25	MAIJ is the best government organization for me	2.9176	
26	The service provided is quality	2.9167	
MAUQUF MANAGEMENT			
27	Overall, MAIJ manages mauquf well	3.6283	

28	Using technology to manage mauqf	3.5812	
29	Mauqf managed by MAIJ looks interesting	3.5105	
30	Mauqf is well managed and maintained	3.4869	
31	MAIJ has a system to speed up the work process	3.4628	
32	Complete information for each mauqf	3.4628	
33	MAIJ uses professionals in managing	3.4450	
34	Manage perfectly, secure and safe	3.4339	
35	Mauqf that is suitable for rent is advertised on the website	3.4339	
36	Have a medium with tenants (on-line)	3.4309	
37	Upload work procedures, rules and explanations related to mauqf on the website	3.4301	
38	MAIJ uses an online system to facilitate cash waqf transactions	3.0995	
39	MAIJ maximizes the use of mauqf as expected	2.9476	
40	MAIJ always advertises mauqf vacancies for rent/lease	2.9319	
41	MAIJ uses an online system for rent/mauqf tax payments	2.9176	
ALAIH MAUQUF MANAGEMENT			
42	Accurate information related to mauqf alaih	3.6283	
43	Able to identify mauqf alaih	3.6283	
44	Always give feedback to mauqf alaih	3.5812	

45	Always monitor the development of mauquf alaih	3.5105	
46	Waqf land is leased to those who qualify	3.2053	
47	The waqf property in the mosque area is well maintained	3.1323	
48	Rental income is included in the account	3.0995	
49	MAIJ very much understands the need of mauquf alaih	2.9787	
50	Mauquf Alaih is not burdened with fees	2.9267	
51	Give good treatment to Mauquf Alaih	2.9105	
52	MAIJ will discuss with Mauquf Alaih	2.8936	
SIGHAH MANAGEMENT			
53	In my perception, MAIJ manages sighah-related matters in a professional manner	3.6283	
54	MAIJ resolves issues related to sighah waqf efficiently and effectively	3.6283	
55	MAIJ handles the waqf process that I submitted	3.5812	
56	MAIJ created a one stop center to solve the problem of waqf	3.5105	
57	MAIJ staff explained the procedure well	3.5105	
58	MAIJ made sighah waqf on time as promised	3.4869	
59	MAIJ specifies the exact date, time, and location for sighah waqf	3.4869	
60	I am satisfied with the level of service at MAIJ	3.4628	

61	MAIJ keeps records of sighah waqf perfectly	3.4628	
62	As a waqf I feel secure in waqf with MAIJ	3.4450	
63	MAIJ provides advisory services before Sighah Waqf is made	3.4339	
64	MAIJ is transparent in giving advice before sighah waqf is made	3.4339	
65	The Sighah Waqf that I fulfilled gave many benefits to the community	3.4309	
66	The meeting time to implement sigha waqf is flexible	3.4301	
67	I was informed about the status of the sighah waqf application	3.4301	
68	MAIJ acts as a facilitator to smooth the waqf sighah process	3.2618	
69	Sighah waqf documents are obtained within a reasonable period	3.2053	
70	Approval to implement sigha waqf is obtained within a reasonable period	3.1989	
71	MAIJ enforces rules & laws in sighah waqf	3.1989	
72	MAIJ is transparent in matters of sighah registration	2.9787	
73	MAIJ plans development according to sighah	2.9476	
74	MAIJ provides a workflow chart (sighah waqf) for waqf that is easy to understand	2.9476	
75	MAIJ successfully implemented sighah waqf as stipulated in the Customer Charter	2.9319	
76	MAIJ has and displays the Customer Charter as expected	2.9267	

Evaluation by Components

In order to see the service performance of each item in the resource component, the breakdown of items by component is shown in Figures 2 to 5. The Q line in the figure is the boundary line that separates whether an item reaches the quality level or is below the quality level.

Endowment

Through Figure 2 below, it is found that five (5) items are below the quality level. The items in question are; adequate training, being responsible, helping as a responsibility, the best government organization and quality services. While the other twenty-one (21) items are easy to contact, the number of officers, understanding the soup, not waiting at the counter, dressing well, solving problems, coordination among officers, being able to solve problems, sympathetic attitude, understanding needs, being professional, attention and hospitality, responding efficiently, fairly, interacting with the public, taking care of problems and being very concerned is to reach the level of Quality Service.

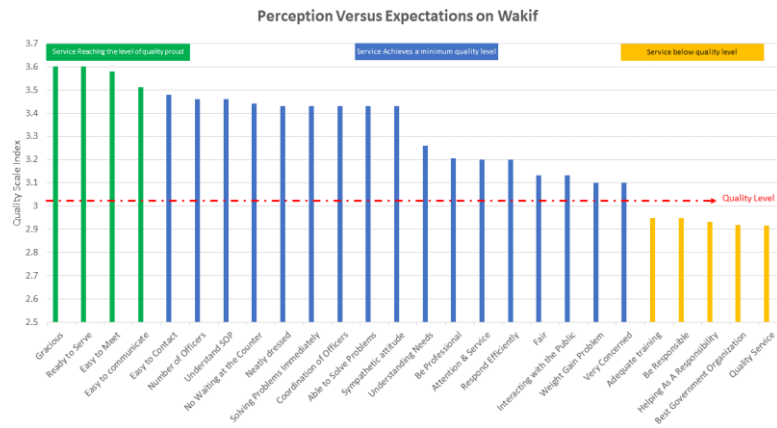


Figure 2: Quality Scale Index of Service Components to Waqf

Mauqf

The evaluation of Mauqf components found that three (3) items were below the quality level. The items in question are; Maximizing the use of mauqf, advertising mauqf vacancies, and the online rent payment system (Figure 3). While the other twelve (12) items are Managing mauqf well, Using technology, Mauqf looks attractive, Well maintained, Having a system, Complete information, Using professional services, Perfectly guaranteed and safe, Offered on the Website, Medium with Tenants, The work procedure on the website and the cash waqf online system is to reach the level of Quality Service.

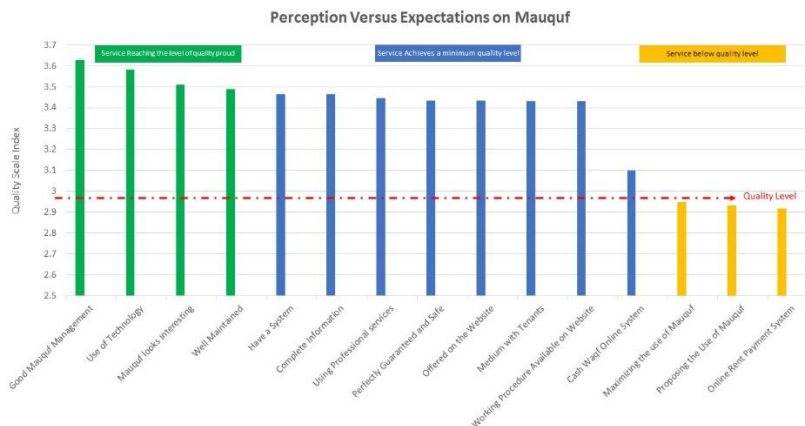


Figure 3: Quality Scale Index on Mauqf Components

Mauquf Alaih

Figure 4 below shows the items of accurate information, the ability to identify Mauquf Alaih, always give feedback, monitor progress, rent to those who are eligible, waqf property is well looked after and rental income is accounted for, assessed to reach the quality level. While the other four (4) items are below the quality level.

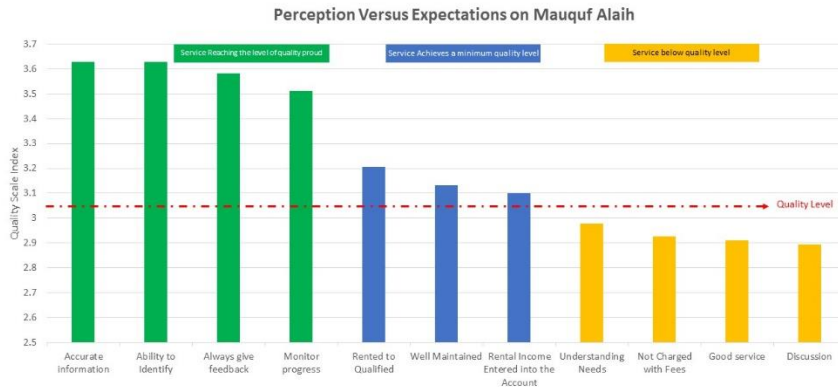


Figure 4: Quality Scale Index of Mauquf Alaih's Management Components

Components of Sighah Management

In the sighah management component, twenty-three (23) items are assessed to reach the quality level when all items are assessed above the index scale of 3.0 and above except for five (5) items that are below the index of 3.0.

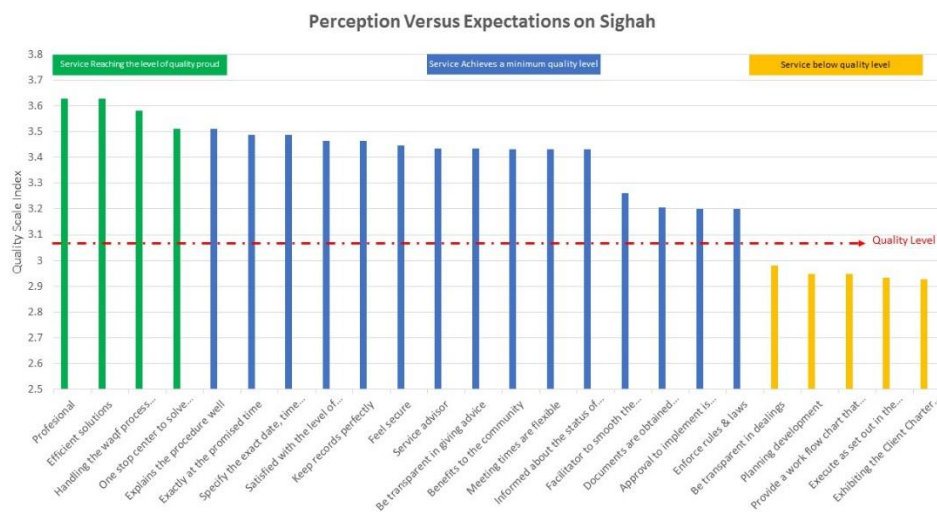


Figure 5: Quality Scale Index of Sighah Management Components

Service Elements Below the Quality Service Level

There are five (5) elements identified as being in the Pewakaf management component, three (3) elements identified as being in the Mauquf management component, four (4) elements identified as being in the Mauquf Alaih management component and a total of five (5) elements identified as being in the Sighah Management component. (Table 2-5).

Elements That Are At A Proud Quality Level

Overall, none of the service elements reached the 4.0 index scale level, which is when the perception exceeds the service expectations expected by the customer. Most of them are at a level above the 3.0 index scale. This leads to the interpretation that most of the elements of the service provided are at a satisfactory level, ie when the perception matches the expectation. Although none of the elements reached the index scale level of 4.0, four (4) elements under Pewakaf, three (3) elements under Mauquf, four (4) elements under Mauquf Alaih and five (5) elements under the Sighah component which makes sixteen (16) MAIJ service elements are at a good level when evaluated on an index above the value of 3.5 points (Table 2 - Table 5).

CONCLUSION

Evaluation of service quality is an abstract and elusive matter that is difficult to deal with. So it is not surprising if organizations often claim to have implemented various programs to improve the quality of their services, but the results are still at an old level. Considering these difficulties, this study has developed a Quality Service measurement instrument. This instrument is called the WM-SERVQUAL instrument in the framework of Integrated Waqf Management. The WM-SERVQUAL instrument functions as a tool to assess service quality at MAIJ, in addition to that it is also capable of identifying signs of customer dissatisfaction in important elements of service that allow improvement actions to be implemented. This framework takes into account the four main components of MAIJ which are Pewakaf, Mauquf, Mauquf Alaih and Sighah. The evaluation of MAIJ revealed the following points. There are as many as five (5) elements of Pewakaf Management identified as below the quality level, three (3) elements in the Mauquf management component identified as below the quality level, four (4) elements in the Mauquf Alaih management component are below the level quality and a total of five (5) elements in the Sighah Management component were identified as being below the quality level. Other elements especially in the management of Pewakaf, Mauquf, Mauquf Alaih and Sighah have reached the expected level of quality. MAIJ is also advised to carry out further inspections on elements that are identified as being below the level of Quality Services, to find the cause of the problem, think of solutions and implement appropriate improvement measures. While other elements that are at the minimum quality level need to redouble their efforts in order to achieve a more proud level of service quality. Finally, the author suggests that reviewers to try intensify research in the field of waqf service so that it is in line with how service is ranked nationally.

Conflict of Interest

Not have conflict

Acknowledgement

Not have Acknowledgement

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