

An Analysis of Waqaf and Zakat Information in Friday Sermons

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Abstract: *The main purpose of this paper is to identify the function and the lexical features of the sentence in the delivery of information of waqaf and zakat in Malaysia based on the background, participants and goals. A sample of the Friday sermons issued by the Malaysian Department of Islamic Development in 2009 has been selected; this contains information concerning waqaf and zakat resilience in the Malay language. The unit of analysis is the sentence of the paragraph. The approach of analysis is based on the functionalism in sentence and lexical features of the Malay language proposed by Asmah Haji Omar (2000; 2005). As discussed in this paper, both the function and the lexical features of the sentence are able to link the background, participants and goals with the enhancement of the language users' awareness in the delivery of information of waqaf and zakat.*

Key Words: *Islamic Studies, Islam and Linguistics, Islamic Institution Management; Friday Sermons; Islamic Philosophy*

I. Introduction

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Various Islamic scholars are working to develop models based on waqaf and zakat to revive this much-needed Islamic institution in fighting the endemic poverty problem. In Malaysia, the developments of waqaf and zakat activities and institutions have increased tremendously.

In recent years, ideas have evolved particularly on the contemporary waqaf activities in Malaysia. For example, JCorp has come up with their innovation on corporate waqaf (JCorp Annual Report, 2007). Former Prime Minister of Malaysia Abdullah Ahmad Badawi has also suggested the establishment of World Waqaf Fund (Tabung Waqaf Sedunia) and also establishment of Waqaf Bond offered under Waqaf Enactment (Negeri Sembilan) 2005 (Siti Mashitoh, 2001). All these are among new innovations towards modern and contemporary platform for waqaf development in Malaysia.

However, in Malaysia, the number of waqaf and zakat properties is still far from the actual figures that should be obtained. There have been several studies carried out, like the study of Ab. Rahim Zakaria (2007) which found that among the causes of the low amount of zakat and waqaf was a lack of awareness and information about waqaf and zakat in the Muslim community.

Commonly, the problem of waqaf administration that is faced by the states in Peninsular Malaysia is waqaf properties documentation transparency. In general, there are a few factors that contribute to the problems developing waqaf properties and to encourage Muslims to make their properties as waqaf and cash such as lack of knowledge of waqaf among the public, absence of documentation and systematic database, inadequate skillful professionals in waqaf management, absence of good structural administration in waqaf management, and absence of a clear and consistent procedures about the registration, land management and waqaf properties. The study also claims that

almost all States Waqaf Departments have documentation and some have taken the initiative to employ a code system, using the computer. Nevertheless, there are still a lot of restrains and shortcomings. State Waqaf Departments do not use the same accounting system; thus, a lot of the information is not transparent and only relies on the given information only. All visited waqaf institutions have their own unique quality.

The studies also further suggest that the awareness and knowledge about the information of waqaf and zakat must be significantly increased. One of the proposed approaches is through the effective delivery of information, especially in the language used. Based on these recommendations, this paper seeks to:

- a. identify the function of the text in the delivery of waqaf and zakat in Malaysia, based on the factors of background, speaker, participant and purpose in the delivery of such information;
- b. analyze the lexical features of the text in the delivery of waqaf and zakat in Malaysia.

II. Literature Review

This section reviews previous studies on the delivery of information, waqaf and zakat, the function of sentences and the lexical features of texts in religious language.

2.1 The delivery of information

In Islamic studies, the delivery of information is one of the aspects discussed in the Islamic *dakwah* (calling to Islam) and Arabic rhetoric. In *dakwah*, a topic that specialises in the delivery of information is the medium of *dakwah* (*wasilah al-da'wah*). In Arabic rhetoric, the delivery of information (*al-khabar*) debated is the topic of '*ilm al-ma'ani*.

Abdul Karim Zaydan (1987) analyses four elements of the foundation of *dakwah*: the preacher, the medium, the content and the receiver. His data of analysis is the principle of *dakwah* in Qur'an and the *hadis*. The finding on the medium of *dakwah* shows that the effectiveness of the delivery of information is dependent on the preacher's ability to identify the needs of the recipient. Thus, the preacher should not only always enhance the knowledge of the content of his/her, but should always also empower the methods and strategies for the delivery of his/her information.

Abdul Aziz 'Atiq (1985) analyses the purpose and form of the delivery of information based on Arabic rhetoric by adopting an approach applied by al-Jurjaniy. His research proposes two modes for the delivery of information new and old information. Information is deemed to be new if the receiver does not know anything about it before delivery occurs. In other words, the delivery provides benefits to the receiver. On the other hand, if the receiver knows the information before delivery occurs, then it is considered old information. This is because the delivery aims at simply maintaining the existing information (Abdul Aziz, 1985).

In contemporary English linguistics, both of the purposes suggested by Abdul Aziz (1985) have similarities with two types of delivery information structured by Halliday (1994). New information is an information that does not exist in the receiver's knowledge before delivery occurs. Old information is a current information which is already known by the receiver before delivery occurs.

Abdul Aziz (1985) also produces a number of additional purposes of information delivery based on context and background, such as reminders, thanks, praise, pride, etc. These purposes have similarities with the function of the sentence, which is a specific topic of the sentence discussed as part of universal grammar.

In Malay linguistics influenced by English linguistics, the study by Nazirah Ismail (2003) on the delivery of information shows that there is a requirement on the sender's side to identify the needs of the receiver. Thus, the sender must make assumptions before delivering the information. In order to make assumptions, the sender should inquire into the background of the receiver.

In communication, McQuail (1994; 1997) notes that a sender must make two formations of the message analysis before the delivery of information: the analysis of stimulus setting and the analysis of receiver's background. Both the analyses are arranged in accordance with the level of knowledge and the ability to understand of the receiver. There is evidence that an adult sender frequently carries out both analyses, and that his/her subsequent performance is influenced by the results of these.

Hamelink (1999) demonstrates that in terms of trends and schools of thought, the delivery of information is one of the important issues influencing the development of communications in the twentieth century. There are two key aspects that indirectly make this area a very dynamic one. The first aspect is the development of some related areas, such as communications technology, economic and political world that enrich information known by the community. Communication technologies, such as radio, television, telephone, satellite and computer networks, have led to researchers attempting to find out the impact of the development of communication technology in the delivery of information on the individual, the community and the residents of a country (Moss, 2002). Apart from this, global political development is devoted to the delivery of information in political speech in order to create an impact on the public, and to produce propaganda and guide public opinion. Industrial developments, such as manufacturing and shipping also show the need for effective

communication in the delivery of information to increase productivity and quality in order to achieve the purpose or mission of the organisation.

Muir and Oppenheim (2002) indicate that the second aspect is from the point of interest and inclination of scholars and researchers to study other fields related to the delivery of information in communication. For example, the increasing awareness about Islam as a way of life has prompted the study of communication of *dakwah*. Those who are from a social psychology background study the effect of using new technologies, propaganda and persuasive techniques. Similarly, those who are trained in political science review global political developments, such as the propaganda of Nazism in Germany which influenced the listener to comply and unite under the auspices of this ideology.

Thompson (2004) stresses that the industrial growth during the first half of the twentieth century posits the role of communication in the marketing sector, in particular the effectiveness of the advertising as a main focus of study in the delivery of information. Therefore, the area of communication moves forward through the development of communications technology, industrial, global politics and elsewhere, by which communication becomes a new area of study. However, the development of communication is based almost on the foundations in social sciences, such as sociology, social psychology, education, management, anthropology and psychology (Schramm, 1983).

2.2 Waqaf and Zakat

Waqaf can be expressed in different points of view. From a linguistic point of view, waqaf means forbidding movement, transport or exchange of something. In literal meaning in the Arabic language, waqaf means 'confinement or prohibition'. In legal usage, waqaf

means the non-negotiability of property ownership which is of employable value, and the direction of its benefits to a certain charitable purpose, once and for all.

From the sharia point of view, waqaf may be defined as holding a maal (an asset) and preventing its consumption for the purpose of repeatedly extracting its usufruct for the benefit of an objective representing righteousness and/or philanthropy. Ibn Qudamah (1968) defined the meaning of waqaf by bequeathing the property and dedicating the fruit.

Waqaf is an Arabic word derived from the root verb *waqafa*. *Awaqaf* is the plural of *waqaf*. Ahmed (2007) asserted that there is no equivalent word or expression in English to convey the Islamic concept and meaning of *waqaf* in the true sense of the term. So it is good to use the word *waqaf* in its Arabic form instead of attempting to give a precise translation.

Zakat is one of the most potent institutions of wealth-sharing that promotes the Muslims' economic activities and assures a minimum standard of living for the Muslims. The term of zakat has been mentioned 58 times in the Quran. It has been mentioned 32 times in isolation and 26 times together with *salat* (prayers). Zakat is one of the pillars of faith in Islam that emphasizes the socioeconomic development. Any discussion on zakat in the context of worship cannot be disconnected from the socio-economic factor, especially in aiding the underprivileged based on the *maslahat* concept (al Qardhawi 1987). Ibrahim Anis, Abdul Halim Muntasir, 'Atiyyah al-Sawalihi and Muhammad Khalfullah Ahad (1985) in *al-Mu'jam al-Wasit* have defined zakat in various ways including blessing, grow, pure and good (Ibrahim et al., 1985). Zakat also means pure, grow, blessing and renowned as defined by Ibn Manzur in *Lisan al-Arab*. From the point of view of fiqh, zakat carries the meaning of producing

a certain amount from a specific wealth for the benefit of those who are entitled to receive it as stipulated by Allah (Ibn Qudamah 1968).

The primary purpose of zakat is to redistribute wealth of the society among the poor. Zakat is not purely welfare-oriented that relies on the contribution of the giver but an obligation that must be carried out to qualified recipients. Therefore, it is pertinent that the management of zakat be made efficient to ensure that the rights of the recipients and the society, in general, will not be put in jeopardy. History has confirmed that one of the reasons that led to the fall of the Umayyad dynasty was its government's failure to manage the Baitulmal successfully (S.M. Hasanuz Zaman. 1991).

Abdul Monir (1994) points out that the zakat distribution proportion to the poor and needy must be made at certain levels in which they are given enough to get basic necessities to get on with their lives. Apart from that, zakat distribution must be enough to provide comfort for the recipient and his dependents and ensures that the standard of living is more than satisfactory. Hence, to ensure the continuity of comfort life through zakat distribution, the allocation of zakat proportion for zakat recipients must not only suffice to cater for their basic necessities but it must also be enough to help the recipients expand their zakat fund. Otherwise, the zakat recipient will carry on receiving zakat in the following years. Al Fanjari (1988) suggests that the role of zakat security must take into consideration the economic environment of specific locations apart from social and political changes. The collection and distribution of zakat can cater for the needs of a Muslim accordingly.

Mahamood (2001) focuses on the factors contributing to the lack of emphasis by the Kedah Department of Zakat (KDoZ), Malaysia on the alleviation of poverty among the rural poor through zakat capital assistance programs and employment opportunities. In this study,

seven research questions were outlined. A mixed-methods study was developed to answer research questions. Respondents' awareness towards Self-Help Support program is significantly related with the socio-economic and zakat assistance characteristics which are rate of districts' collection, number of years respondents receive zakat and distance of respondents' house from the KDoZ office. 80% of respondents interested to apply for the SHS program. The factors contributing to apply SHS were current zakat assistance, current income, economic activity, lack of motivation and constraints. Furthermore, the lack of interest in SHS was significantly related to the age of the respondents.

2.3 Functions of the sentence in religious language

The use of language reflects not only the compliance of the field, but also reflects the language situation and the context of utterance. This is because the language register is influenced by various factors, especially the background, the speaker, the participants and the purpose of forming the language of discourse.

Ab. Razak Ab. Karim (2006) identified factors in the language register of the traditional Malay medical language. His research adopted the approach of Ellis and Ure (1969) and found two situations in the description of text features in the book *Tib Pontianak*, the external text situation and the surrounding situation. The external situation is concerned with the production of texts by people who strongly hold to Islam, since many verses from the Quran are embedded in prayer and medication. The surrounding situation showed four aspects, namely, the method of delivery, social /personal interaction, related material, and social functions of the language.

Sanat Mohd Nasir (2005) studied the language register in five selected Friday sermons, issued by the Malaysian Department of Islamic Development (JAKIM) and the Federal Territory of Islamic

Religious Department (JAWI), from August 1998 to July 1999. Among the aspects of grammar that he studied were the complexity of the sentences and the coherence of the text. His findings show that there were complex structures of the sentence in the sermons studied, that can affect understanding, as recognized by 76.66% of the respondents of the congregation. However, aspects of the coherence of the text shows the contrary, when no respondents admitted having trouble receiving information delivered in the sermons as the text was clear and well-organized.

2.4 Lexical features in religious language

Awang Sariyan (1996) studied the language register in the process of Malay language socialization. His research found that language register reflects the context of language use with emphasis on the relationship, the area and the medium. The religious language register can be identified by the terms and the production styles used. What is meant by the term is diction, while the production style is stylistics (Awang, 1996).

Salbia Hassan (2009) examined the use of Malay in Friday sermons prepared by JAKIM between January 2008 - May 2008, based on the framework of the four aspects of Leech and Short's (1981) language register, which are vocabulary, grammar, language aesthetics and coherence. These four aspects of language register were used to analyze the suitability of the words, the grammar, the aesthetics of language, and coherence in delivering information from the sermon to audiences based on the context. This analysis found that these four aspects have an important function in delivering the Friday sermon because of their accurate information and their positive effects on the audience. This analysis also detected the similarities and differences between the sermon's language register and other language registers because the choice of language used was in

accordance with the situation, context, audience and purpose.

III. Theoretical Framework and Methodology

The discussion of this part is divided into the theoretical framework and methodology.

3.1 Theoretical framework

The discussion is divided into two sections which are the theory of the functions of the sentence, the factors in religious language register, and the theory of the lexical features of the text in religious language register.

3.1.1 Functions of the sentence and factors in religious language register

The theory of functions of the sentence in religious language is based on the views expressed by Asmah Haji Omar (2000). This theory provides guidance about the structure and function of sentences in discourse, such as the use of active sentences, passive sentences, verse bias, inverted sentences, the length of sentences and abbreviations of sentences, as well as the types of text functions, such as persuasive, descriptive, explanatory and verification.

3.1.2 Lexical features of text in religious language register

The theory of religious language register is based on the guidelines proposed by Asmah Haji Omar (2005). According to this theory, the use of Arabic lexical terms, the construction of sentences that are often influenced by the structure of Arabic and verification from the Quran and hadith quotes are among the features that distinguish between the religious language register with other genres of language registers.

3.2 Methodology

This textual study chooses the Malay language Friday sermons

issued by the Department of Islamic Development Malaysia (JAKIM) during 2009 as a sample presentation of waqaf and zakat in Malaysia. The rationale for the selection is because of the position of JAKIM as a central institution in planning and coordinating the development and progress of Islam in all states in Malaysia.

From fifty-two texts in 2009, only three texts contain the information of waqaf and zakat, as shown in Table 1.0. The unit of analysis is the sentence. In the coding scheme, the text is numbered in chronological order of Paragraph (P) Text 1, Text 2 and Text 3.

Table 1: A Sample

Text	Week (Date)	Title of Sermon's Text
JAKIM1	4 (23/01/09)	Charity Makes Gaza Muslims Happy
JAKIM2	5 (30/01/09)	Helping Overcome Economic Crisis
JAKIM3	16 (17/04/09)	To Hasten in Paying Debt

In terms of the analysis procedure, the function of the sentence and the factors in the religious language register priority will be analysed. After that, the analysis of lexical features of texts in the religious language register will be done.

IV. Empirical Analysis

4.1 Functions of the sentence and factors in religious language register

In three JAKIM sermon texts, a variety of functions have been highlighted. Text 2 contains the highest number of functions, which are eighteen. In general, the functions most often used are the

statement of action, verification, call and expression of the fact. The position of the function of the sentence is shown in Table 2.0.

Table 2: Functions of the sentence and factors in religious language register

Text	Num.	Function	Paragraph (P)	Frequency
1	1.	Order	P1	1
	2.	Hope	P1	1
	3.	Statement of situation	P2,P5	2
	4.	Verification	P2,P4,P5,P7,P8	5
	5.	Statement of fact	P3,P4	2
	6.	Sampling	P3,P4	2
	7.	Anecdote	P3,P4	2
	8.	Persuasion	P5	1
	9.	Statement of causation	P5,P8,P8	3
	10.	Expectation	P6	1
	11.	Urging	P6	1
	12.	Assumption	P6	1
	13.	Reminder	P7	1
	14.	Comparison	P8	1
	15.	Prohibition	P8	1
	16.	Exclamation	P9	1
	17.	Statement of action	P9	1
2	1.	Advice	P1	1
	2.	Statement of expectations	P1	1
	3.	Statement of	P2	1

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		situation		
	4.	Disclosure concerns	P2	1
	5.	Question	P3,P14	2
	6.	Statement of causation	P3	1
	7.	Statement of fact	P4,P7,P8,P10	4
	8.	Statement of action	P4,P5,P5,P11,P12,P13,P14	7
	9.	Anecdote	P5	1
	10.	Hurrying	P5,P6,P7,P8,P12	5
	11.	Assumption	P6	1
	12.	Substantiation	P6,P7,P10,P14	4
	13.	Application	P6	1
	14.	Legal description	P9	1
	15.	Reminder	P10	1
	16.	Guidance	P10	1
	17.	Exclamation	P11,P14	2
	18.	Recommendation	P13,P14	2
3	1.	Advice	P1,P11	2
	2.	Statement of expectations	P1	1
	3.	Explanation	P2,P5,P7	3
	4.	Clarification	P2,P3,P4	3
	5.	Reminder	P6,P10	2
	6.	Statement of causation	P6,P9	2
	7.	Guidance	P8,P9,P11	3
	8.	Substantiation	P8,P11	2

In example (1) below, the function is expression of action:

(1) Text 2: P4

Islam menuntut umatnya agar sentiasa berusaha dan berwaspada untuk memperbaiki tahap mutu hidup serta mengelak dari terjerumus kepada kemelut kemiskinan dan kepapaan.

(Islam requires its followers to always try and be alert to improve the quality of life and avoid falling to the crisis of poverty and destitution).

There are four recommended actions to the audience who received property information in the sermon entitled 'Helping Overcome Economic Crisis' (Week 5, January 30, 2009). These actions are working hard, being alert, improving and preventing. The goal of the improvement of the quality of life and avoidance from poverty is to increase the capacity of waqaf and zakat. This is because the poor quality of life and poverty is an obstacle in performing waqaf and zakat.

4.2 Lexical features of texts in religious language register

Nearly seventy lexical forms of property hyponyms had been used in the three JAKIM sermons. The majority of the words were from nouns. In terms of semantics, this lexical diversity shows that the expansion of meaning has been applied in the delivery of waqaf and zakat information. This lexical feature is displayed in Table 3.0 below.

Tablel 3.0: Lexical features of text in religious language register

Text	Num.	Lexical	Paragraph (P)	Frequency
1	1.	Amal jariah (charity)	P1,P6,P9	3
	2.	Diwaqafkan (being donated)	P3	1
	3.	Mendermakan (donate)	P4,P9	2
	4.	Seluruh harta	P4	1

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		(the entire property)		
	5.	Kemusnahan harta benda (destruction of property)	P5	1
	6.	Derma (donation)	P6	1
	7.	Sedekah (alms)	P7	1
	8.	Menderma kepada saudara (donate to relatives)	P8	1
	9.	Bakhil (stingy)	P8	1
	10.	Harta benda (property)	P8	1
	11.	Kebakhilan (stinginess)	P8	1
	12.	Bakhilkan (greed)	P8	1
	13.	Beramal jariah (doing good deeds)	P9	1
	14.	Harta yang halal (lawful property)	P9	1
	15.	Dermakan (donate)	P9	1
2	1.	Kegawatan ekonomi (economic turmoil)	P1,P2,P14	3
	2.	Kemelut ekonomi (economic crisis)	P2,P14	2
	3.	Prestasi ekonomi (economic performance)	P2	1
	4.	Sistem kewangan (financial system)	P3	1
	5.	Sistem hutang (debt system)	P3	1
	6.	Pertumbuhan ekonomi (economic growth)	P3	1
	7.	Hutang-hutang (debts)	P3	1
	8.	Asas-asas ekonomi	P3	1

	(economic fundamentals)		
9.	Sistem perbankan (banking system)	P3	1
10.	Kewangan negara (country's finance)	P3	1
11.	Pemberian pinjaman (giving loans)	P3	1
12.	Kesejahteraan ekonomi (economic well-being)	P4	1
13.	Mencari nafkah pendapatan (earning income)	P4	1
14.	Kemelut kemiskinan (poverty crisis)	P4	1
15.	Kepapaan (destitution)	P4	1
16.	Kemiskinan (poverty)	P4	1
17.	Peminta sedekah (beggar)	P5	1
18.	Mencari nafkah (earning a living)	P5	1
19.	Krisis ekonomi (economic crisis)	P5	1
20.	Kedekut (selfish)	P6	1
21.	Cengkaman hutang (the grip of debt)	P6	1
22.	Sifat keji (indecenty)	P6	1
23.	Menegakkan ekonomi (upholding the economy)	P9	1

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	24.	Mengukuhkan ekonomi (strengthening the economy)	P9	1
	25.	Mengurus kewangan (managing finance)	P12	1
	26.	Amalan kewangan (financial practices)	P12	1
	27.	Menabung demi masa depan (saving for the future)	P13	1
	28.	Institusi kewangan (financial institutions)	P13	1
	29.	Budaya menabung (saving culture)	P13	1
	30.	Tabungan (savings)	P13	1
3	1.	Membayar hutang (settling debts)	P1,P2,P9	3
	2.	Senarai si berhutang (list of debtors)	P2	1
	3.	Mereka yang berhutang (those who owe)	P2	1
	4.	Enggan membayar hutang (refusal to pay debts)	P2	1
	5.	Berhutang (owe)	P2,P7,P8,P9,P10,P11	6
	6.	Tidak membayar hutang (not settling debts)	P3,P10	2
	7.	Tunggakan hutang bank (bank debt arrears)	P4	1
	8.	Hutang kad kredit (credit card debts)	P4	1

9.	Budaya berhutang (debt culture)	P5, P6	2
10.	Sikap suka berhutang (fondness for debting)	P6	1
11.	Hutang-piutangnya (his/ her debts)	P6	1
12.	Membayar semula hutang (repay the debt)	P7	1
13.	Isu hutang (debt issues)	P8	1
14.	Sikap amanah pemiutang dan penghutang (the trustworthy attitude of the debtor and creditor)	P8	1
15.	Memberi hutang (to provide debt)	P8	1
16.	Hutang (debt)	P8	1
17.	Pembayaran hutang (debt payment)	P9	1
18.	Melunaskan hutang-piutang (paying the debts)	P10	1
19.	Amanah berhutang (debt trust)	P11	1
20.	Wajib membayar hutang (have to pay debt)	P11	1
21.	Bersegera membayar hutang (hasten to pay debt)	P11	1
22.	Asnaf al-gharimin (al-gharimin group)	P11	1
23.	Bantuan zakat	P11	1

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		(zakat assistance)		
	24.	Harta Allah (property of Allah)	P11	1

Extension of meaning means the semantic field in supplying information of waqaf and zakat was extended, covering nouns, verbs and adjectives. Examples of nouns are ‘donations’ (derma) and ‘charity’ (sedekah) in P6 and P7 Text 1 and ‘zakat assistance’ (bantuan zakat) in P11 Text 3, while examples of the verbs are ‘performing aqaf’ (diwaqafkan) in Text 1 and P3 ‘financial management’ in P12 Text 2. The adjective is also part of the lexical feature, which is ‘lawful property’ (harta halal) in P9 Text 1. The example of this lexical feature is in example (1) below.

(1) Text 1:9

Justeru itu, pada hari yang penuh berkat ini, mimbar menyeru umat Islam memperbanyakkan amal jariah kerana:

Pertama: beramal jariah adalah tanda keimanan seseorang;

Kedua: beramal jariah merapatkan tali persaudaraan dan menggembirakan ummah;

Ketiga: beramal jariah menghapuskan dosa;

Keempat: beramal jariah tidak memiskinkan seseorang malah menambahkan rezeki; dan

Kelima: beramal jariah adalah mewarisi amalan para Rasul, Nabi dan orang-orang soleh.

Maksudnya: “Dan apa jua harta yang halal yang kamu belanjakan (pada jalan Allah) maka (faedahnya dan pahalanya) adalah untuk diri kamu sendiri dan kamu pula tidaklah mendermakan sesuatu melainkan kerana menuntut keredaan Allah dan apa jua yang kamu dermakan dari harta yang halal, akan disempurnakan (balasan pahalanya) kepada kamu dan (balasan baik) kamu (itu pula) tidak dikurangkan”.

Thus, on this blessed day, the pulpit called on Muslims to increase charity because:

First: doing good deeds are a sign of faith;

Second: doing good deeds strengthen family ties and make communities happy;

Third: doing good deeds eradicate sin;

Fourth: doing good deeds do not impoverish but add provisions; and,

Fifth: doing good deeds inherit practices from the messenger, the Prophet and he righteous, which means: “And whatever lawful property that you spend (in charity), then (the benefits and rewards) are for yourselves and ye shall only do so to donate, to the demanding pleasure of Allah, and whatever ye give, of lawful property, be executed (rewards) to you and the (lost) you (as it were) is not reduced”.

The source of property acquisition is a very important factor in Islam. The property collected, whether income, savings or inheritance must be from legitimate channels. The property collected from illegal sources does not provide a benefit or reward, but is rather injurious and sinful.

From the morphological aspect, ‘debt’ is one of the most frequent vocabularies used, which is about six times in Text 3. ‘Debt’ rooted words were also used in various forms, such as paying off debts (membayar hutang), in debt (berhutang), bank debt (hutang bank), the debts (hutang-piutang), the creditor and debtor (pemiutang dan penghutang), creditor (pemberi hutang), debt payments (bayaran hutang) and pay the debts (melunaskan hutang-piutang), particularly in Text 2 and Text 3.

Thus, the information delivery of property has taken advantage of various morphological forms by giving advice and clarifying the

responsibilities and obligations in respect of the debt. At the end of Text 3, the function of zakat has been associated with the debt, which is the zakat assistance that is entitled to be given to those who are in debt because of the fundamental needs of families, such as debts to buy rice, fish, water bills, electricity, etc., which are classified as *al-gharimin asnaf* .

IV. Findings and Conclusion

On average, there are between ten to over twenty sentence functions that have been studied in the sermon. The only consistent function in all the texts is verification. Other functions are statement of action, guidelines, explanation, causation, description, narration, and method of expression.

From the semantic aspect, these functions exhibited their relevance in the context of waqaf and zakat. The context is not only about the amount of zakat collection, or the zakat time, but also about the interests and needs of waqf and zakat, the way waqaf and zakat perform, places to perform waqaf and zakat, as well as consideration of good and evil that awaits in the hereafter. In terms of structure, the functions show a comprehensive chronology of information, which fulfils most of the information of waqaf and zakat, whether new information or old, and instructions and prohibitions. New information means information with respect to the zakat rate prescribed in 2009 in contrast to the previous year's rate, or the method of online zakat payment. Old information refers to the procedure and the importance of waqaf and zakat that are already known by the audience.

Generally, the use of lexical features has a bearing on the delivery of waqaf and zakat. The appropriate lexical features are semantically

and morphologically able to leave a deep impression and thus influence public action. The lexical diversity can also provide a clearer understanding of their actions, particularly in understanding the responsibility of implementing waqaf and zakat.

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