

# The Role of Waqf and Crowdfunding for Sustainable Halal Livestock Production in Strengthening Malaysia National Food Security

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## ABSTRACT

Sustainable food security remains a critical issue for many countries, including Malaysia. As the nation seeks to ensure a stable and halal food supply, waqf and crowdfunding have emerged as potential solutions to support the development of non-ruminant livestock production. This article explores the integration of waqf, an Islamic endowment, and crowdfunding as complementary tools for sustainability of halal livestock production. The study employs a qualitative and descriptive cross-sectional analysis, utilizing existing legal frameworks and data obtained from relevant administrative bodies. For comparative analysis, the study compares the waqf crowdfunding in Indonesia. By analyzing the effectiveness of these mechanisms, the article highlights their potential in bolstering national food security while adhering to Islamic principles. The study also discusses the challenges and opportunities associated with implementing these mechanisms and offers strategic recommendations for enhancing their impact. This article finds that waqf crowdfunding can significantly contribute to national food security by providing long-term, Shariah-compliant funding and promoting community involvement provided that the challenges to implement such model must be addressed.

**Keywords:** National Food Security, Waqf Crowdfunding, Halal Livestock, Sustainability, Malaysia

## INTRODUCTION

Food security is a pressing concern globally, particularly in Muslim-majority countries like Malaysia, where the demand for halal products is high. Non-ruminant livestock such as poultry and fish play a significant role in the halal food supply chain. However, the sector faces challenges such as limited access to financing, fluctuating market demands, and the need for sustainable production practices (Department of Veterinary Services Malaysia, 2021). Waqf, an Islamic charitable endowment, has long been recognized as a powerful tool for socioeconomic development. Traditionally, waqf has been used to fund religious, educational, and social welfare projects. In recent years, the concept of waqf has evolved to include economic initiatives, including agriculture and food

production (Kahf, 2003). When combined with modern crowdfunding techniques, waqf presents a unique opportunity to address the financial constraints faced by the halal livestock sector.

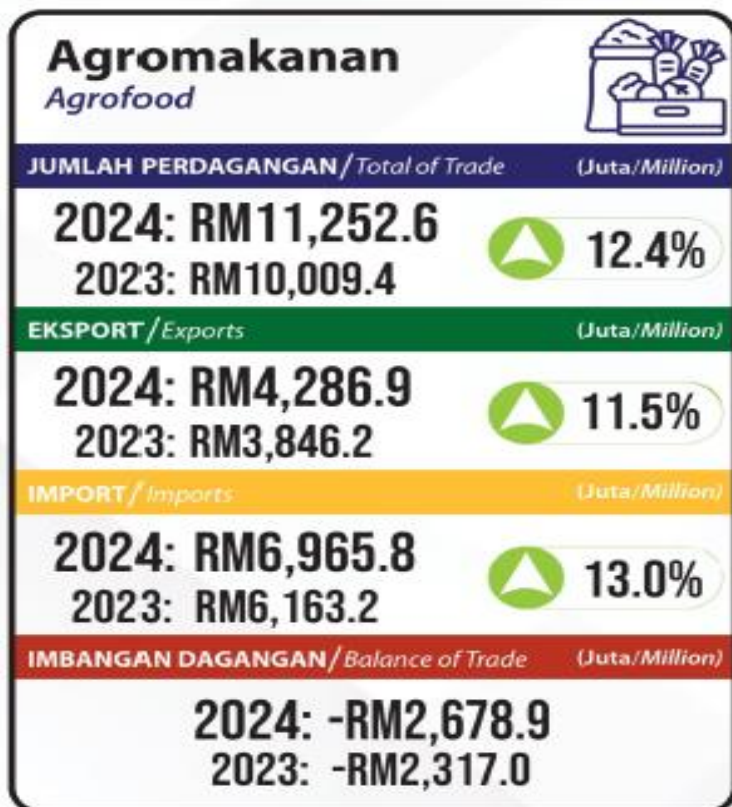
The halal livestock industry in Malaysia requires waqf crowdfunding solutions to meet growing domestic and international demand while ensuring sustainability. This article examines the potential of waqf and crowdfunding to support the development of non-ruminant halal livestock production. By integrating these approaches, the study aims to explore how they can contribute to national food security and sustainable agriculture.

## LITERATURE REVIEW

### Halal Livestock and Food Security:

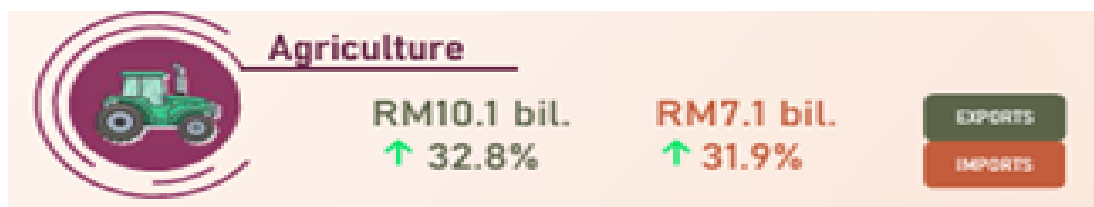
Livestock includes animals raised for meat, milk, eggs, leather, and wool. Livestock accounts about 40% of global agricultural income. Livestock generates 1/10 of Malaysia's agriculture sector GDP, which amounts for 8.9% of GDP (Kamruddin & Ahmad, 2018). This industry employs 20% of national agriculture labour (Rahman & Zainal, 2020). Malaysia has ruminants such buffalo, cow, goat, and sheep and non-ruminants like swine and fowl like chicken and duck (Loh, 2002). Smallholders farm most ruminant livestock in Malaysia, while commercial enterprises raise non-ruminants.

The Department of Statistics Malaysia (DOSM) anticipated Malaysia's population at 33.7 million in 2023, up 100,000 from 32.7 million in 2022 and 32.6 million in 2021. Malaysia has 63.5% Muslims (DOSM, 2023). This quantity illustrates the necessity for food security, especially halal food for Muslims. Since its population is growing, Malaysia must prepare halal food security adequately. Malaysia relies on its livestock industry to deliver meat and eggs (Zayadi, 2021). Poultry meat is the most consumed meat and poultry eggs are in high demand. Due to large-scale enterprise, non-ruminant livestock farms are few. Additionally, Malaysia still imports halal non-ruminant animal food commodities such chicken, duck, and eggs to meet demand (Zayadi, 2021). Malaysia imported RM64 billion in food and exported RM39 billion, leaving a deficit of around RM25 billion in 2021 and RM31 billion in 2022 (Zalani, 2023). The food trade imbalance is more than RM2.6 billion in July 2024 alone, making Malaysia economically vulnerable (Ministry of Agriculture and Food Security, 2024), as shown in Figure 1:



RM Juta/ Million

Keterangan/ Descriptions	Jun/ June 2024			Januari hingga Jun 2024/ January to June 2024		
	Ekspor/ Exports	Import/ Imports	Imbangan Perdagangan/ Balance of Trade	Ekspor/ Exports	Import/ Imports	Imbangan Perdagangan/ Balance of Trade
<b>Jumlah Agromakanan</b> <i>Total of Agrofood</i>	4,286.9	6,965.8	-2,678.9	24,968.2	44,691.6	-19,723.4
<b>Ternakan</b> <i>Livestocks</i>						
Binatang hidup <sup>1</sup> <i>Live animals<sup>1</sup></i>	85.6	18.6	67.0	558.0	138.1	419.9
Daging dan sediaan daging <i>Meat and meat preparation</i>	59.7	576.6	-516.9	414.0	3,797.1	-3,383.1
Hasil tenusu <i>Dairy products</i>	123.9	420.9	-297.0	683.7	2,909.1	-2,225.4
Telur unggas <i>Poultry eggs</i>	44.6	1.2	43.4	302.4	20.2	282.2



As the Malaysian population grows, demand for these goods will rise. The community is burdened by the high price of halal non-ruminant livestock in Malaysia (Roslan, 2023) as chicken costs RM9.50 to RM11.50 per kilogramme (Astro Awani, 2022; Bernama, 2023). Halal poultry and eggs must be produced more to meet community need due to the growing global population, demand for animal products, and food security concerns (Harian Metro, 2022). Non-ruminant industries that are self-sufficient must be developed to boost their competitiveness and sustainability (Kosmo, 2021). Recently, Malaysian government policies have supported sustainable agriculture through Shared Prosperity Vision 2030. In October 2021, the National Agrofood Policy 2.0 was launched with three principles: economy, social, and environment. The goal is to promote sustainable food consumption and production. This policy will keep Malaysia's agro-food sector competitive, boosting economic growth and environmental sustainability. These policies can propel the national cattle business towards sustainability and expand to satisfy community needs. This means the country requires domestically manufactured products to lower market pricing (Berita Harian, 2022). The Ministry of Rural Development (KPLB) will prioritise local chicken farm development (Harian Metro, 2022). In addition, all cooperatives in the country are encouraged to import livestock and chicken at lower costs to distribute to the public. (Astro Awani, 2022). Even the Ministry of Entrepreneur Development and Cooperatives (KUSKOP) asked Bank Rakyat to grant special funds to agricultural cooperatives and firms to help launch the agro-food chain (Harian Metro, 2022). Livestock development policies can enhance production to meet local demand for high-quality livestock products. Modern technology-based commercial farming requires boldness and incentives (Kosmo, 2021). Our halal business must prepare for the Fourth Industrial Revolution (IR 4.0), and HDC will engage with government organisations and private companies to innovate. Industry players should leverage IR 4.0 and the digital economy to boost production and income (Berita Harian, 2018). This solution project follows the Halal Industry Master Plan 2030 (HIMP 2030), which requires consumers and producers. Not all consumers can become producers because it requires a lot of money (Berita Harian, 2022). Agriculture is financed by banks, cooperatives, and other government agencies, as well as neighbours, friends, family, and community-based financial groups.

**Waqf and Crowdfunding:**

Waqf has historically been used to fund various public goods, including education, healthcare, and infrastructure.

Its application in economic initiatives, particularly in agriculture, is gaining traction as a means to support sustainable development (Cizakca, 2000). In the context of halal livestock production, waqf can provide long-term, non-repayable capital, making it an ideal financing mechanism for projects that require substantial initial investment.

One of the four main categories of optimising waqf land is agriculture, including animals. Only a few waqf models finance and empower productive cattle (Sukmana et al., 2024). Waqf-based finance has been explored for livestock projects to improve food security in Malaysia and reduce beef and mutton imports. This development highlights the need for strong food security protections because the country relies heavily on imports. The current approach is insufficient to solve the current issue since large-scale firms dominate non-ruminant livestock farms (Zayadi, 2021) and stock prices are high (Bernama, 2023), burdening the community.

Azganin et al. (2021) devised a waqf crowdfunding strategy for farmers, and this research suggests a model for halal livestock commodities in Malaysia. Crowdfunding has emerged as a popular method for raising funds for various projects, including those aligned with Islamic finance principles. Crowdfunding platforms allow individuals and organizations to pool resources for a common cause, making it a decentralized and inclusive financing model (Hasan & Siraj, 2016).

Micro-finance and crowdsourcing influenced crowdfunding. It is used in fundraising to meet financial aid goals by collecting from group members. Crowdfunding can be defined as an online notification for the purpose of fundraising or obtaining support from certain parties, to carry out a project or initiative” (Schwienbacher & Larralde, 2010). The International Organisation of Securities Commissions (IOSCO) defines crowdfunding as ‘an umbrella term, describing the use of small amounts of money, obtained from a large number of individuals or organisations, to fund a project, a business or personal loan, and other needs through an online web-based platform’ (Kirkby and Worner, 2014). Crowdfunding has become a government program with public support to fund projects or create businesses (Raus & Sufian, 2016).

Meanwhile, waqf crowdfunding model offers a pool of fund campaign for donations. Waqf funds are invested by a fund manager on the site. Farmers manage the project and share their revenues with the waqf organisation. Reinvesting farmer payouts will help the fund manager develop funds (Azganin et al., 2021). Nasution and Medias (2020) developed the “Crowdfunding Waqf Model” to finance waqf programs like education, agriculture, and health. Crowdfunding can help small farmers overcome financial constraints (Azganin et al., 2021). Masrizal et al. (2024) notes that the waqf crowdfunding approach can improve waqf fundraising in Indonesia, which could boost fundraising and economic growth. The waqf crowdfunding model, which uses internet-based innovations for waqf project development, may be the best financing approach for waqf institutions' financial challenges (Rusydia, 2024).

In the halal livestock sector, crowdfunding can attract a broad base of investors who are interested in supporting sustainable and ethical food production.

The integration of waqf and crowdfunding combines the strengths of both mechanisms. Waqf provides a sustainable and Shariah-compliant source of funding, while crowdfunding offers a platform for engaging a wide range of stakeholders. This combination can create a robust financial model that supports the development of halal livestock production while promoting community involvement and transparency (Rashid & Asutay, 2020).

## METHODOLOGY

This study employs a qualitative research approach, focusing on the analysis of secondary data, case studies, and expert interviews. The research aims to explore the potential of integrating waqf and crowdfunding in financing halal livestock production and to assess their impact on national food security.

Data was collected through a review of academic literature, reports from governmental and non-governmental organizations, and case studies of successful waqf and crowdfunding projects. Additionally, interviews with experts from selected State Religious Islamic Council (SIRC) in Malaysia were conducted to gain insights into the practical application of these financing mechanisms and to what extent is the effectiveness of waqf

crowdfunding can help in strengthening the issue of national food security in Malaysia. The data was analyzed thematically, focusing on identifying the key opportunities, challenges, and strategic recommendations for implementing waqf and crowdfunding in the halal livestock sector. For comparative analysis, the findings were then compared with the existing model of waqf crowdfunding in Indonesia.

## FINDINGS AND DISCUSSION

Malaysia needs livestock to supply meat, revenue, and jobs. Malaysia has a large chicken population since poultry meat and eggs are the most popular meat and egg products (Zayadi, 2021). Ruminant livestock farms like beef cattle and goats outnumber non-ruminant farms. Because ruminant farmers are smallholders and non-ruminants are large-scale enterprises (Zayadi, 2021). Agriculture is financed by banks, cooperatives, and other government agencies, as well as neighbours, friends, family, and community-based financial groups. Researchers found that farmers still struggle to get official financing (Suhartini et al., 2020). Farmers frequently choose informal institutions for funding because they are easier to access, do not require collateral, and have a faster approval process than banks, although they demand higher interest rates (Mardikanto et al., 2021). Microfinance, crowdsourcing, and peer-to-peer networks sprang from this. To increase farmer financing, crowdfunding platforms don't require collateral. Their loan default risk is larger since they cannot charge farmers for financial penalty (Rizal et al., 2022). Group lending with common liability can reduce this risk. Joint liability means other borrowers will pay a loan if one cannot. Joint liability may reduce the lender's default risk by socially sanctioning the delinquent member.

The study found that waqf has significant potential in supporting halal livestock production. Waqf can provide long-term capital for developing infrastructure, purchasing livestock, and supporting research and development in sustainable farming practices (Kahf, 2003). Moreover, waqf can be used to fund educational programs for farmers, promoting best practices in animal husbandry and halal certification.

Crowdfunding offers a complementary tool to waqf by enabling broader community participation in funding halal livestock projects. The study identified several successful crowdfunding campaigns that raised substantial funds for agricultural projects, demonstrating the feasibility of this approach in the halal livestock sector (Hasan & Siraj, 2016). Crowdfunding also enhances transparency and accountability, as funders can track the progress of the projects they support.

Muslims traditionally pledge perpetuity-linked tangible waqf assets. Modern cash waqf is a valid waqf asset. Cash waqf is strong because all Muslim groups can contribute, regardless of amount. Traditional waqf fundraising can be done online or offline. Online waqf is young. Waqf empowerment through fintech is new. The power of fintech can improve waqf efficiency. The current online strategy needs a smart platform to connect communities, stimulate risk sharing, democratise wealth, and route cash to genuine economic activity. These are possible with crowdsourcing. Crowdfunding and monetary waqf are seen as complementary (Alma'amun et al., 2018). Digital cash waqf uses electronic platforms to manage and distribute cash waqf contributions, making micro-contributions easy via mobile banking or online platforms and increasing Muslim participation. Digital currency waqf can also be invested in other areas, improving its community development potential (Rusydia et al., 2022; Kamal, 2021). Waqf crowdfunding, on the other hand, involves several contributors pooling their funds for a project or cause through a crowdfunding platform. Due to its focus on local needs and initiatives, crowdfunding promotes community engagement and social responsibility (Masrizal et al., 2022). Additionally, only banks can collect digital currency waqf, while waqf crowdfunding is for productive sectors and involves direct investment (Hamidiyah, 2023).

With increased awareness of waqf-based philanthropy, internet crowdfunding is prepared to fund many emerging waqf needs in many nations. Thus, waqf fundraising must become more professional, especially in mechanism construction. Waqf-based crowdfunding requires certain basic shariah compliance design parameters. Concerns include (1) halal goals and initiatives, (2) free-based issues including usury (riba), gambling (maysir), and speculating (gharar), and (3) Shariah supervisory boards. Live and online crowdsourcing were possible with web technologies. Crowdfunding gives waqf entities a new fundraising option. Crowdfunding can link people to waqf causes. According to its setup, it can draw users' emotional interest and provide low-cost finance. Waqf entities should benefit from crowdfunding's global donations (Agrawal et al., 2014). The

project creator's personal network also impacts funding (Yoo & Choe, 2014). Kuppuswamy & Bayus (2013) observed that bystander effect and closure deadline affect funding collection promotion involvement. Updating the platform with the newest philanthropic initiative information boosts success (Kuppuswamy & Bayus, 2013).

From the data collected from the interviews conducted in November 2024, the SIRC of Kedah and Perlis reported that waqf crowdfunding already exists. However, they have not yet expanded the fund for halal livestock. There are some farmers rearing cattle on waqf lands in Arau, Perlis, which is estimated to be about 17 acres. On the other hand, SIRC Kedah is also planning to develop a project for producing animal feed, amounting to RM5 million. In Penang, Waqf Penang reported that as of 1st October 2024, they have successfully collected about RM1.7 million from their waqf crowdfunding. Although they do not have plans to develop halal livestock production, they are planning to develop shrimp farming on 145 acres of mangrove swamp waqf land. In Perak, the SIRC has advanced in halal livestock production, having already allocated RM1.7 million to purchase 100 cattle.

For comparative analysis, based on data collected from interviews conducted with the Indonesian Waqf Board and the Indonesian Ulema Council in September 2024, Indonesia is more advanced in their waqf crowdfunding, having already collected more than 100 trillion rupiah. They have extensive livestock production, to the point where Indonesia can develop forest waqf. Despite their potential, several challenges were identified in implementing waqf and crowdfunding in halal livestock production. These include regulatory barriers, lack of awareness among potential donors, and the need for robust governance structures to ensure the proper management of funds (Rashid & Asutay, 2020). Additionally, integrating waqf with modern crowdfunding platforms requires careful consideration of Shariah compliance to maintain the integrity of the financing model. Apart from that, the direction of each state differs, with Perlis focusing more on medical development, Kedah on agriculture, Penang on housing development, and Perak on both agriculture and livestock. Apart from that, each state in Malaysia has its own waqf legislation based on local requirements and situations. Each state can pass and enforce waqf laws. This leads to inconsistencies and variances amongst states in waqf interpretation, classification, registration, administration, and development. Currently, only six states have their own waqf laws, which are Perak, Terengganu, Selangor, Negeri Sembilan, Melaka, and Sabah. Donors, recipients, authorities, and developers are confused, conflicted, and complicated by waqf regulations' lack of uniformity. This also causes waqf crowdfunding management, administration, reporting, accounting, and auditing problems. On the other hand, waqf law in Indonesia is governed by federal law, which is aligned with and followed by all states in Indonesia.

To maximize the impact of waqf and crowdfunding in halal livestock production, this research proposed several strategic recommendations. Firstly, the governments should provide clear guidelines and support for integrating waqf and crowdfunding in agricultural financing, ensuring that these models comply with both Islamic law and national regulations. Secondly, the respective authority must increase the awareness about the benefits of waqf and crowdfunding can attract more donors and investors. Educational programs and marketing campaigns can highlight the role of these mechanisms in supporting food security and sustainable agriculture. Thirdly, through the capacity building: By developing the capacity of waqf institutions and crowdfunding platforms to manage agricultural projects effectively is crucial. Training programs for managers and operators can ensure that funds are used efficiently and in line with Shariah principles.

The integration of waqf and crowdfunding in halal livestock production has significant implications for national food security. By providing sustainable financing, these mechanisms can help increase domestic food production, reduce dependence on imports, and ensure a steady supply of halal food products. Moreover, involving the community in financing these projects can foster a sense of ownership and responsibility towards national food security (Cizakca, 2000).

## CONCLUSION

This article has explored the potential of waqf and crowdfunding for sustainable halal livestock production in strengthening the issue of national food security in Malaysia. The findings suggest that these models can significantly contribute to national food security by providing long-term, Shariah-compliant funding and promoting community involvement. However, to fully realize their potential, challenges such as regulatory

barriers and the need for capacity building must be addressed. With the right support and strategic implementation, waqf and crowdfunding can play a pivotal role in strengthening Malaysia's halal livestock sector and ensuring sustainable food security.

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