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MUTAWALLI COMPETENCY CONCEPTUAL FRAMEWORK: AMALGAMATION OF TECHNICAL KNOWLEDGE AND ISLAMIC BEHAVIOURAL COMPETENCIES

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Abstract:

Waqf is a crucial socio-economic mechanism in Islam, possessing substantial potential to facilitate sustained community development. Nonetheless, its efficacy is frequently limited by inadequate governance frameworks, disjointed institutional processes, and a lack of proficiency among mutawalli tasked with overseeing waqf assets. This study seeks to establish a practice-oriented mutawalli competency framework by amalgamating Facilities Management (FM) competencies, behavioural competencies, and Islamic principles (Qowwiyul Amin), and to illustrate the operationalisation of these competencies within waqf management processes. This conceptual study utilises a qualitative methodology based on systematic literature synthesis, employing academic research, institutional reports, and professional competency standards to delineate and amalgamate essential competency areas. The suggested framework employs an Input–Process–Output model, connecting competency domains to their practical implementation in

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governance and management activities. The results demonstrate that proficient waqf governance relies on the amalgamation of technical, behavioural, and ethical competencies. The framework illustrates how these competencies augment asset utilisation, fortify governance processes, and boost transparency and accountability while guaranteeing Shariah compliance. By connecting facilities management, behavioural competences, and Islamic governance inside a single competency framework, this study makes a theoretical contribution. It offers pragmatic guidelines for competency-based appointments, training, performance assessments, and institutional advancement, presenting a systematic approach to evolve mutawalli roles into professional, accountable, and value-oriented managers of waqf assets.

Keywords:

Behavioural Competencies, Competency Framework, Facility Management, Islamic Principles, Mutawalli, Waqf Management

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Introduction

The presentation of Malaysia's 2023 National Budget by Prime Minister YAB Dato' Seri Anwar Ibrahim marked the formal introduction of the Malaysia MADANI development framework, which seeks to shape a holistic and values-based national agenda. The framework is structured around twelve key policy thrusts and three overarching pillars, which are inclusive and sustainable economic growth, institutional reform and good governance, and social justice through the reduction of inequality. Within this agenda, Islamic finance and the broader Islamic economic sector are prioritised as strategic mechanisms capable of delivering equitable and sustainable development outcomes. One of the principal redistributive instruments highlighted within the MADANI framework is waqf, acknowledged for its potential to generate long-term socio-economic benefits through asset endowment and productive utilisation (Kementerian Kewangan, 2023). This initiative demonstrates how waqf assets can be productively leveraged to support national development goals, stimulate investment, and expand economic participation. However, the success of such projects is not guaranteed. Although waqf possesses an inherent capacity to enhance community welfare, inadequate management systems, weak governance mechanisms, or a lack of institutional capability may inhibit its contribution to sustainable economic growth among the Muslim community. In such cases, underutilisation or mismanagement of waqf assets risks transforming a potentially powerful development instrument into a dormant resource.

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The management structure of waqf institutions, therefore, plays a decisive role in determining whether waqf assets are translated into real socio-economic benefits. Effective administration not only influences organisational performance but also shapes community trust, donor confidence, and stakeholder engagement. Well-managed waqf property has the capacity to support diverse social objectives, including educational advancement, healthcare provision, religious activities, public infrastructure, and poverty alleviation (Md Saleh, 2024). By contrast, weak institutional capacity and fragmented governance structures can result in idle assets, delayed development projects, financial inefficiencies, and erosion of public confidence in waqf mechanisms. For waqf institutions to operate optimally, the competencies of those entrusted with stewardship, the mutawalli, are of central importance. Beyond administrative appointments, mutawalli are religious trustees whose leadership carries legal, ethical and spiritual accountability. This raises a critical question for contemporary waqf governance, and that is: What are the qualifications, competencies, and behavioural characteristics that a competent mutawalli should possess to ensure that waqf assets are administered in accordance with Shariah and deliver sustainable returns to beneficiaries? The issue extends beyond technical expertise alone; it encompasses ethical commitment, strategic vision, facilities management knowledge, and the ability to operationalise Islamic principles in daily administrative practice.

Thus, this study aims to develop a conceptual framework of mutawalli competencies by integrating technical facilities management knowledge with Islamic behavioural principles to enhance the governance and sustainable management of waqf assets. Accordingly, strengthening waqf governance requires more than additional funding or policy directives. It requires the professionalisation of mutawalli roles, development of clear competency frameworks, and structured training strategies that integrate Shariah principles with modern management disciplines. Therefore, this shows that enhancing mutawalli competency is not merely an administrative concern but a strategic necessity for transforming waqf assets into dynamic drivers of inclusive and sustainable development. Addressing the competency question is therefore essential to ensure that the waqf fulfils its function as an instrument of social justice, wealth redistribution, and long-term national prosperity.

Literature Review

This section reviews the key literature on waqf governance and the development of a mutawalli competency framework within the Malaysian context. It begins by outlining the definition and concept of waqf as a foundational institution in Islamic philanthropy. The discussion then examines the current practices of mutawalli institutions in Malaysia and the common challenges in waqf management. Subsequently, the epistemology of facilities management is introduced, focusing on its core competency areas relevant to effective asset administration. The review further explores Islamic principles and behavioural competencies, which together contribute to a more holistic and value-driven competency framework for mutawalli. Finally, the section discusses the theoretical foundation underpinning the research framework, integrating facilities management competencies, Islamic principles, and behavioural components into a cohesive conceptual framework.

Waqf Definition and Waqf Concept

Waqf occupies a central position in Islamic philanthropy as a voluntary, perpetual dedication of property for the sake of Allah SWT and the welfare of society. Linguistically, the term *waqf*

(plural: *awqaf*) is derived from Arabic roots meaning "to withhold," "to stop," or "to prevent," signifying the restriction of ownership rights for a higher charitable purpose (JAWHAR, 2021). In contemporary usage, waqf is often translated as religious endowment, representing pious or philanthropic contributions legally recognised under Islamic law (Mohd Zaidi et al., 2022). In Malaysian legal literature, *wakaf* is also described as the dedication of property whose benefits are applied for charitable purposes according to Shariah principles, although its treatment differs from trust law under the Trustee Act 1949. These examples highlight the historical role of waqf as an instrument for community welfare and economic support throughout Islamic history (Kahf, 1998; Çizakça, 2000). Therefore, waqf has been implemented across the Muslim world since the early periods of Islam and is recognised under various names in different regions.

Waqf, as an institutional mechanism, has been historically defined by a set of defining features that distinguish it from other forms of charitable giving. Three characteristics, such as irrevocability, perpetuity, and inalienability, recur across classical jurisprudence and contemporary waqf literature. These features form the core of waqf's legal identity and help ensure its role as a sustainable vehicle for community welfare and development (al-Zuhaili, 2003; Kahf, 1998). Understanding the waqf concept also requires recognition of its fundamental pillars, which Islamic legal authorities have traditionally outlined. A valid waqf consists of the founder (al-waqif), who must be of sound capacity and free will; the waqf property (al-mawquf), which must be lawful and capable of yielding benefit; the beneficiaries (al-mauquf ʿalayh), who may be specific individuals or the broader public; and the declaration (al-sighah), which formalises the intended dedication through clear expression. For a waqf to be legally effective, these elements must fulfil Shariah conditions such as rightful ownership, expressed intention, and continuous benefit provision (Kamali, 2008; al-Zuhaili, 2003).

In addition, scholars have further categorised waqf into several types. Common classifications include religious waqf (waqf khayri), typically dedicated to mosques or religious institutions; philanthropic waqf, supporting welfare sectors such as education, healthcare, infrastructure and poverty alleviation; and family waqf (waqf ahli), designated initially for the benefit of family members before extending to broader charitable purposes (Shawon et al., 2018; Isa Abd Jalil et al., 2016; Hashim Omar et al., 2018). These categories reflect the versatility of waqf as both a spiritual act and a socio-economic mechanism. In summary, a waqf is a legally structured, religiously grounded institution that combines spiritual motivation with socio-economic functionality. Its irrevocable and perpetual nature ensures enduring benefit, while its diverse types and applications enable responses to evolving community needs. Understanding its definition, characteristics, and pillars is therefore essential for analysing contemporary waqf governance, mutawalli competency development, and the integration of waqf within national socio-economic frameworks.

Mutawalli Current Practice and Its Issues

Malaysia is a federation consisting of 13 states and three federal territories, wherein Islamic matters are governed by state authority and entrusted to the Malay rulers and their corresponding state governments. In this governance framework, each State Islamic Religious Council (SIRC/MAIN) is constitutionally designated as the trustee accountable for waqf management (Hassan et al., 2022). This institutional obligation is carried out by appointed personnel referred to as mutawalli. A mutawalli is an appointed trustee or manager tasked with the administration, management, and protection of waqf assets in alignment with Shariah

principles and the objectives of the waqif (donor) within the framework of waqf governance (Cizakca, 1998; Kahf, 2003). Additionally, pursuant to the Ninth Schedule of the Federal Constitution, each state constitutes an Islamic Religious Council (Majlis Agama) to provide counsel on issues pertaining to Islam and Malay customs, including waqf. On 27 March 2004, the federal government enhanced institutional support for waqf development by establishing the Department of Awqaf, Zakat, and Hajj (JAWHAR), which is designed to improve Muslims' capabilities in managing and developing waqf assets (Mustaffa et al., 2022a). This initiative was further strengthened by the creation of Yayasan Waqf Malaysia (YWM), tasked with identifying underutilized waqf assets and coordinating their development in partnership with the State Islamic Religious Councils (YWM, 2008/2021; Ramli et al., 2022).

Unfortunately, mutawalli struggles to meet all their short-term targets. Thus, scholars such as Abas & Raji, 2018; Abd Mutalib & Maamor, 2018; Abdullah et al., n.d.; Hidayah Md Razali & Yakob, 2023; Ibrahim & Ibrahim, 2013; Ismail et al., 2015; Mohd Yusoff et al., 2021; Mustaffa et al., 2022; Mutalib & Maamor, 2016 conducted empirical research on waqf management issues. As a result, by focusing on the waqf management spectrum, the unintentional implications of inefficient administration and maintenance were explained. For example, in mutawalli institutions, waqf managers' lack of experience and work performance is the primary common cause of inefficiency. This was corroborated by Mustaffa et al. (2022; Mutalib & Maamor (2016, who found that certain appointed waqf managers lack asset management experience while being Islamic experts. Subsequently, lack of funds is also the main cause of undeveloped waqf assets and ineffective waqf management. Despite the abundance of waqf land and properties allocated by Muslims within society, substantial funds are necessary to cover maintenance expenses, operational costs, and staff salaries within mutawalli institutions. Ismail et al. (2015) even asserted that waqf management experienced financial deficiencies. Finally, mutawalli institutions' biggest issue is situating waqf lands and properties. Mutawalli institutions accurately said that many donors contributed their properties without realising their limited commercial and industrial potential. The waqf property's non-strategic location means there isn't enough space to erect a community-beneficial building (Ibrahim & Ibrahim, 2013b; Mustaffa et al., 2022b).

Facility Management Epistemology and Its Competencies Components

Facility management (FM) is a profession that includes various activities associated with humans, locations, processes, and technologies (Jenuwa et al., 2023; Wen et al., 2013). The International Facility Management Association (www.ifma.org) supports this claim by characterizing facility management as a profession that amalgamates many disciplines to uphold the functionality of the built environment through four principal features. The four key features are People, Place, Process and Technology. Moreover, the British Institute of Facilities Management (www.bifm.org.uk) promotes the evolution of facilities management as an essential, professional, and strategic business subject. Consequently, facility managers are expected to have degrees and a broad spectrum of management and leadership skills. For this research, two professional associations have been chosen, which are IFMA and IWFM, to examine the fundamental framework for facility management competencies. The selection was based on the enduring recognition and repute of these entities. Upon further examination of the study by Peiris et al. (2024), it becomes evident that IFMA and IWFM possess numerous FM competencies that consistently coincide with those identified by other experts, as both professional organisations have received the highest number of remarks compared to others.

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Following extensive empirical research, the International Facility Management Association (IFMA, 2020) identified eleven core competencies that define the essential domains of facility management practice. The eleven established core competencies are Project Management, Leadership Strategy, Operations & Strategy, Operations & Maintenance, Finance & Business, Sustainability, Communications, Occupancy & Human Factors, Performance Quality, Facility Information Management, Real Estate and Risk Management. Meanwhile, according to the Institute of Workplace and Facilities Management (IWFM, 2018), the organisation categorises its core competencies into ten functional areas, each comprising several components that collectively define proficiency in facility management. The ten core competencies are the role of workplace and facilities management, Strategy and policy development, Business continuity and compliance, Business support services management, Property portfolio management, Quality management and Customer Service, Finance and technology, Procurement and contract management and finally Sustainability. Furthermore, IWFM, (2018) enumerated other behavioural skills in their professional workplace handbook. As a result, the alignment of effective behavioural competences of facility management (FM) within the mutawalli institution is likely to succeed due to the significant similarity with Islamic principles (Qowwiyul Amin), and its associated qualities.



Figure 1: IFMA Core Competencies of Facility Management

Source: International Facility Management Association (2020)

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Behavioural Competencies

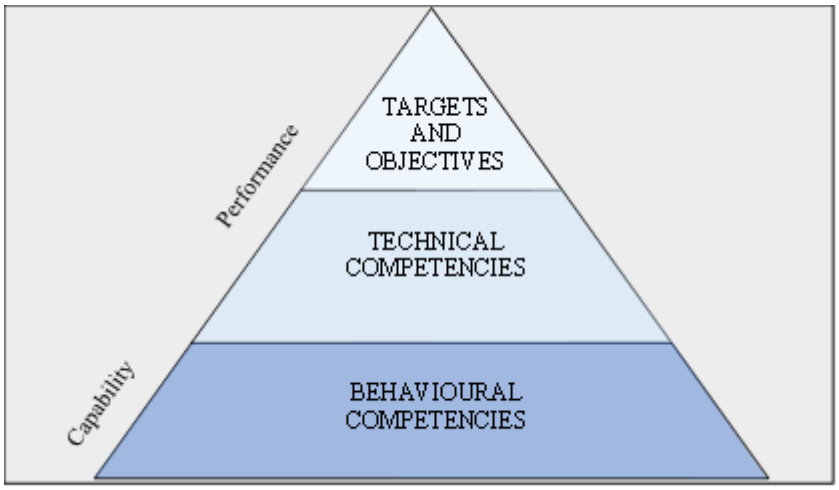


Figure 2: IWFM Competencies Categories

Source: Institute of Workplace and Facilities Management (2018)

Behavioural competencies refer to the personal attributes, motives, values, and attitudes that influence how individuals perform their work rather than what they do. They encompass enduring behavioural tendencies that shape interpersonal interaction, decision-making, and work ethic. Unlike technical competencies, which relate to specific knowledge or skills, behavioural competencies are cross-functional and transferable across multiple roles and organisational contexts. They typically include elements such as adaptability, integrity, collaboration, self-control, and responsibility (Sowjanya & Raju, 2022). Increasingly, research identifies emotional, social, and cognitive intelligence as core behavioural domains that organisations must nurture, given their demonstrated influence on job performance, career development, and employee wellbeing (Bonesso et al., 2020). Within the facilities management (FM) sector in Malaysia, the concept of competency remains relatively new, and emphasis has historically been placed on qualifications and technical expertise. As such, the explicit application and recognition of behavioural competencies in practice are still emerging. This gap represents both a weakness and an opportunity.

The Institute of Workplace and Facilities Management (IWFM) clearly distinguish behavioural competencies from technical competencies and emphasises their foundational role in determining performance outcomes. According to IWFM (2018), organisational performance is shaped by the interaction between targets and objectives, technical competencies, and behavioural competencies, as illustrated in Figure 2. Figure 2 shows technical competencies related to professional standards and functional responsibilities, whereas behavioural competencies describe the preferred qualities and behaviours that underpin effective performance and reflect organisational culture. IWFM (2018) further highlights key behavioural competencies, including customer focus, integrity, continuous improvement, and leadership. The literature consistently shows that organisations led by individuals possessing strong behavioural competencies are better positioned to achieve strategic objectives. Barasoud et al. (2015) argue that effectiveness at the senior management level depends not only on task-related skills but also on distinctive behavioural competencies. Well-defined competence frameworks enable organisations to measure behavioural performance, diagnose gaps, and design targeted development interventions (D. Mohanakumari & R. Magesh, 2017).

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Competence is therefore understood as a personality-linked factor that directly influences individual and organisational effectiveness (Rahmawati et al., 2021). Behavioural competencies also possess universal relevance beyond occupational settings. Agarwal and Raghav (2024) emphasise that behavioural skills underpin daily interactions and organisational culture, serving as a key determinant of institutional success. Training in behavioural skills helps regulate conduct, improve teamwork, and enhance performance outcomes. Examples include maturity, ethical integrity, decision-making ability, honesty, leadership, and transparency. Given the close alignment between behavioural competencies and Islamic principles (Qowwiyul Amin), integrating these competencies into mutawalli institutions is both logical and promising.

Principles and Qowwiyul Amin Elements

Islamic tradition emphasises that competence is integral to responsibility, portraying managerial capacity as both technical and ethical in orientation. Scriptural guidance stresses that those appointed to positions of trust must demonstrate not only capability but also moral rectitude, reinforcing that ethical excellence underpins effective leadership (Mutasim Nik Ab Rahman & Atiqah Abdullah, 2014). Previous study has demonstrated a definitive correlation between managerial competencies and job performance, highlighting the significance of good leadership in public administration settings (Asdlori & Purnama, 2023). Concurrent research on Islamic leadership has investigated its impact on employee performance and organisational commitment, emphasizing the significance of value-based leadership in fostering favorable organisational results (Abdelwahed et al., 2025; Zaim et al., 2024). For example, Sadat et al. (2013) identified several core managerial competencies values: decision-making, knowledge, adaptability, performance, leadership, and communication through systematic synthesis, while Ather and Sobhani (2007) proposed that Islamic leadership integrates character and technical proficiency.

However, among these values, the Qur'anic principle of Qowwiyul Amin, which includes *al-Qawiyy* (strength) and *al-Amin* (trustworthiness) derived from Surah al-Qasas (28:26), stands out as a foundational guideline for leadership selection and governance. These characteristics, as highlighted by Samsu (2014) and Fahmi (2019), are considered essential for achieving optimal leadership outcomes. Therefore, within the context of waqf governance, al-Qawiyy and al-Amin are operationalised through the Mutawalli Competency Framework as invisible competencies that underpin all managerial and administrative functions. This integration not only strengthens institutional governance but also aligns waqf administration with the higher objectives of Shariah (*Maqasid al-Shariah*), ensuring that the management of waqf assets remains both professionally sound and ethically grounded. The concept of Qowwiyul Amin was also introduced and supported by (Shiyuti, Hasbullah, Usop, & Islie, 2025) where the authors published a conceptual framework on the appointment of mutawalli based on Qowwiyul Amin elements. The integration of these three domains, which are FM, Islamic and behavioural competencies, transforms the mutawalli from a traditional custodian into a strategic leader who balances operational efficiency with ethical integrity and relational competence.

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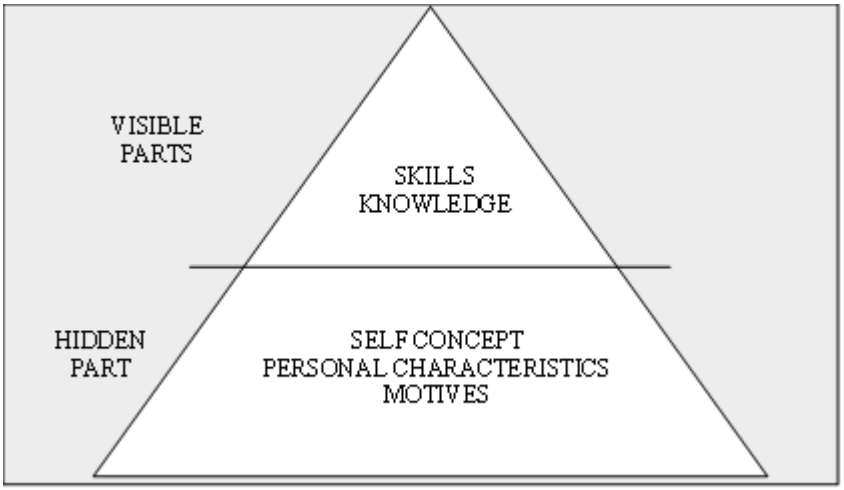


Figure 3: IWFM Iceberg Theory Competency Model
Source: Spencer and Spencer (1993)

In this research, facilities management competencies are integrated with Islamic principles (Qowwiyul Amin) and behavioural competencies within the waqf management through the application of the Iceberg Theory of Competence as shown in Figure 3. The figure shows the differences between visible and hidden competency attributes. The model originated from the seminal work of McClelland (1973) and was later developed further by Spencer and Spencer (1993). The upper, visible portion of the iceberg represents competencies that are comparatively observable and measurable, namely, knowledge and technical skills possessed by an individual. These elements are typically demonstrated through qualifications, professional training, and managerial experience. In contrast, the larger hidden portion of the iceberg consists of self-concept, personality characteristics, motives, and deeply embedded behavioural tendencies. These attributes are less observable, often subconscious, and strongly shaped by personal values, beliefs, and moral orientation. Spencer and Spencer (1993) argue that these internal characteristics exert a stronger influence on actual job performance than knowledge and skills alone, as they determine how individuals apply their capabilities in real organisational contexts. The Iceberg Theory, therefore, suggests that effective performance results from the interaction of both visible and hidden competencies, rather than technical capability in isolation. Within the present research, this concept justifies the alignment of facilities management competencies (primarily visible) with Islamic principles (Qowwiyul Amin) and behavioural competencies (predominantly hidden) in the development of a mutawalli competency framework.

Methodology

This study used a qualitative conceptual methodology to construct a mutawalli competency framework by integrating Facilities Management (FM) competencies, behavioural competencies, and Islamic principles (Qowwiyul Amin). The study concentrates on the formulation and organisation of the conceptual framework rather than empirical analysis. The framework is developed by a methodical synthesis of literature, utilising academic publications, policy documents, institutional reports, and professional standards pertinent to facilities management, waqf governance, and Islamic management. The sources are rigorously

examined to identify, compare, categorise, and synthesise essential competency domains that constitute the core elements of the proposed framework.

The chosen categories are then incorporated into a structured conceptual model utilising an Input–Process–Output framework, demonstrating the interconnection between technical (FM), behavioural, and Islamic competencies and their implementation in waqf management practices. This methodology guarantees conceptual clarity, theoretical foundation, and practical significance, establishing the framework as a systematic and usable paradigm for competency-based waqf governance across various institutional settings.

Findings and Discussion

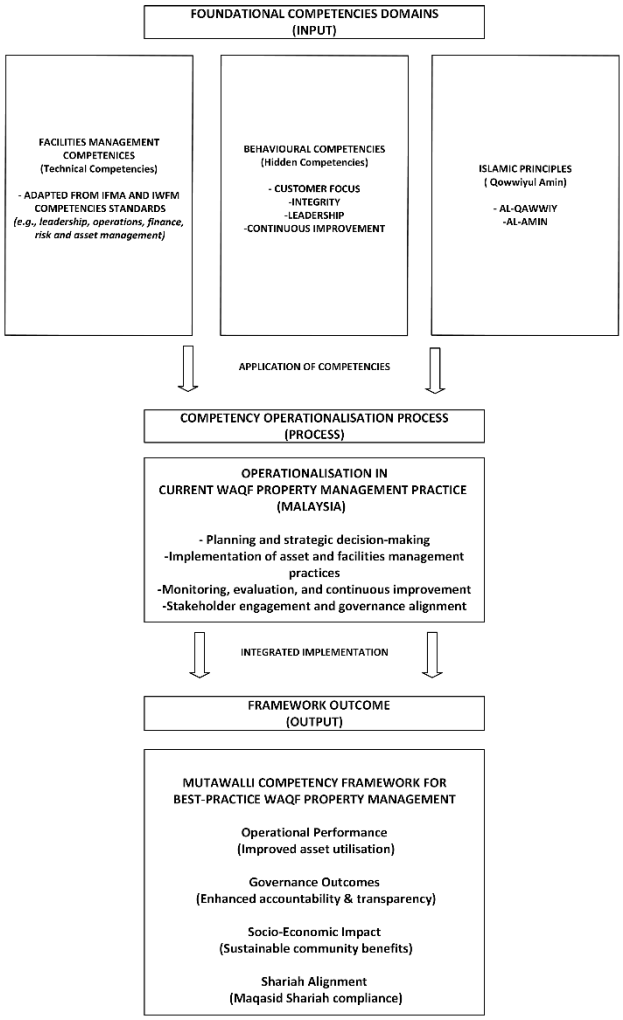


Figure 4: Proposed Conceptual Framework

Source: Author

The suggested conceptual framework (Figure 4) amalgamates Facilities Management (FM) competencies, behavioural competencies, and Islamic principles (Qowwiyul Amin) within an Input–Process–Output structure to elucidate the operationalisation of mutawalli competencies in waqf property management practices. This framework creates a clear connection between

competency domains and practical institutional application, in contrast to fragmented competency models.

Input Phase: Foundational Competency Domains

The input phase consists of three interconnected competency domains: FM competencies, behavioural competencies, and Islamic principles. FM competences, derived from IFMA and IWFM standards, establish the technical basis for waqf asset planning, maintenance, financial management, and regulatory compliance (IFMA, 2020; IWFM, 2021). These competencies facilitate the orderly administration and effective usage of waqf properties. Behavioural characteristics, including customer attention, integrity, leadership, and continuous development, will influence how mutawalli utilise technical knowledge within organisational settings. Behavioural competencies are essential for efficient stakeholder engagement, transparent decision-making, and institutional performance (Boyatzis, 2008). The ethical underpinning of waqf governance is grounded in Islamic values, shown by Qowwiyul Amin (Al-Qawiyy and Al-Amin). They guarantee that management methods conform to Shariah stipulations and the objectives of the waqif, thereby enhancing responsibility and confidence. The input phase collectively represents a multifaceted competency framework that encompasses technical, behavioural, and ethical dimensions.

Process Phase: Operationalisation in Waqf Practice

The process phase implements the operationalisation of specified competency domains within the governance and management frameworks of waqf organisations. This phase specifies the institutional structures that define, regulate, and oversee mutawalli responsibilities, rather than just depicting a general management cycle. The process begins with the appointment of a mutawalli, whereby individuals or entities are officially assigned to manage waqf assets. At this juncture, both technical and ethical competencies are implemented, as mutawalli are required to exhibit proficiency (Al-Qawiyy) and reliability (Al-Amin), in addition to essential behavioural competencies such as integrity, leadership orientation, and a robust sense of accountability in fulfilling fiduciary duties.

Upon nomination, waqf management adheres to governance frameworks, encompassing legal stipulations, institutional policies, and standard operating procedures (SOPs), which delineate authority, responsibilities, and compliance obligations. These frameworks may differ across institutional contexts, including State Islamic Religious Councils (SIRCs), waqf boards, foundations, or other sanctioned waqf institutions, yet collectively function to control and standardise management procedures. In this framework, Facilities Management skills are utilised in asset planning, maintenance, financial management, and project execution. Concurrently, decision-making quality, resource prioritisation, and responsiveness to stakeholder needs are all significantly impacted by behavioural abilities, especially leadership and vision, customer focus, and dedication to continuous improvement.

The process includes performance monitoring and assessment tools, such as key performance indicators (KPIs), reporting systems, and oversight by governing bodies, assuring efficiency, accountability, and regulatory compliance. This phase emphasises behavioural qualities including integrity, transparency, and a focus on continuous improvement, which bolster the trustworthiness of reporting processes and the dedication to performance enhancement. Principles of Islamic governance consistently inform decision-making by depending on fatwa

judgments and Shariah advisory inputs, thus enhancing ethical integrity in waqf management. Simultaneously, engaging stakeholders, including beneficiaries, donors, and regulatory authorities, promotes transparency and institutional legitimacy, wherein behavioural competencies like effective communication and stakeholder orientation are crucial for building trust and maintaining institutional relationships.

Overall, the process phase shows how competency operationalisation takes place within an integrated institutional environment that includes stakeholder interaction, governance regulation, performance monitoring, appointment procedures, and Shariah compliance. This demonstrates that Facilities Management competencies, behavioural competencies, and Islamic principles are not merely co-existing but are actively interconnected and implemented across various waqf institutional contexts, thus transcending a singular governance model and enhancing a comprehensive competency-based approach to waqf management.

Output Phase: Outcomes and Best Practice Contribution

For the output phase, a practice-oriented mutawalli competency framework is established through the operationalisation of competencies within the institutional procedures of waqf management. This framework transforms the amalgamation of Facilities Management skills, behavioural competencies, and Islamic principles into quantifiable enhancements in operational, governance, and socio-economic aspects. At the operational level, it improves asset utilisation through more methodical planning, maintenance, and financial administration of waqf properties. Through organised monitoring methods, such as key performance indicators (KPIs), reporting systems, and supervisory oversight by pertinent governing authorities, it enhances accountability, transparency, and regulatory compliance at the governance level. The integration of Qowwiyul Amin principles at the ethical and religious levels guarantees that all management activities adhere to Shariah rules and the goals of the waqif, hence enhancing integrity and trust in waqf administration.

The amalgamation of these aims has extensive socio-economic effects by empowering waqf institutions to provide durable advantages to recipients while tackling enduring issues such as underutilised assets, governance fragmentation, and diminishing public trust. The suggested approach transcends mere descriptive or structural analysis by clearly associating competency domains with their practical implementation in waqf management practices. It offers pragmatic direction by converting these competencies into effective governance mechanisms, encompassing competency-based appointment standards, organised training and development initiatives, performance evaluation systems, and Shariah-compliant decision-making processes. The framework serves as a best-practice reference by providing a systematic basis for competency-based appointments, training, performance assessment, and institutional capacity enhancement.

Conclusion

This study illustrates that the efficacy of waqf governance is primarily influenced by the capabilities of mutawalli and their capacity to implement these skills in institutional practices. The suggested framework conceptualises mutawalli competency as a multidimensional construct by merging Facilities Management competencies, behavioural competencies, and Islamic principles (Qowwiyul Amin), combining technical aptitude, behavioural efficacy, and ethical responsibility. The Input–Process–Output paradigm demonstrates the systematic

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integration of competency domains within governance systems, encompassing appointment procedures, regulatory compliance, performance evaluation, Shariah alignment, and stakeholder involvement. This methodology rectifies a significant deficiency in current literature, which frequently examines governance structures and competencies in isolation, by offering an integrated model that explicitly links competency domains to practical application. The research offers contributions in both theoretical and practical domains. Theoretically, by combining diverse viewpoints into a cohesive framework, it advances the literature on competency-based governance. It provides a systematic framework for competency-based recruiting, training, performance assessment, and institutional capacity enhancement. This allows waqf organisations to optimise asset utilisation, bolster accountability, and augment public trust. Ultimately, enhancing mutawalli proficiency is both a managerial imperative and a socio-religious duty to guarantee that waqf assets achieve their original objectives in providing sustainable socio-economic advantages. Subsequent research ought to empirically validate this concept across various institutional contexts to augment its generalisability and practical significance.

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