SOCIAL IMPACT MEASUREMENT OF WAQF: CASE STUDY OF WAQF ORGANISATIONS IN KARNATAKA, INDIA

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ABSTRACT

Social Impact Measurement (SIM) is a crucial procedure for assessing and validating the social impact of various activities. Within this context, *Waqf* endeavours to fulfil *Maqasid al-Shari'ah*, encompassing the pursuit of Sustainable Development Goals (SDGs). Nevertheless, the absence of a robust mechanism to verify and measure the impact of *Waqf*, particularly in India, remains a significant challenge. Existing literature on *Waqf* in India predominantly focuses on administrative issues, neglecting impact assessment. This research aims to explore the current SIM mechanisms implemented by *Waqf* organisations in Karnataka, India. Furthermore, this study proposes potential mechanisms that *Waqf* administrators can leverage to streamline impact assessment and reduce the workload and expenses of *Waqf* organisations Identifying the existing mechanisms serves as a preliminary step towards the efficient development of a SIM framework for *Waqf* in Karnataka, empowering *Waqf* administrators. By employing content and thematic analysis methods, as well as interviews with Waqf organisations, the study uncovers that despite Waqf's contributions towards achieving numerous *Maqasid al-Shari'ah* and SDGs in Karnataka, the organisations have not maximised their full potential in measuring and reporting these impacts to relevant stakeholders.

Keywords: Waqf, Social Impact Measurement, Sustainable Development Goals, Maqasid al-Shariah.

INTRODUCTION

Waqf is regarded as an important socio-economic tool of Islam (Ismail & Possumah, 2018). Throughout Islamic history, it has significantly contributed to the improvement of the welfare of Muslim Ummah. Many libraries, hospitals, orphanages, and universities (Noordin et al., 2017) even many cities were developed through the Waqf system (Ismail & Possumah, 2018).

It is proposed that the primary goal of *Waqf* is to cater to the basic needs of the Muslim community. Drawing from the historical practices of *Waqf* in Islam, Abdullah (2020) stated that the *Waqf* institution stands out due to its approach that prioritizes addressing needs and its objective-driven implementation. The author argues that the objectives of *Waqf*, as established by the companions of the Prophet (ﷺ) through consultations held in his presence, indicate that the Prophet (ﷺ) envisioned the objectives of *Waqf* to be centred around fulfilling needs.

For example, *Masjid al-Quba* -which is the first religious Waqf- was built to fulfil the urgent need of Muslim society for a mosque. *Byr al-Rumah* (the well) was dedicated as a *Waqf* by Othman (R.A) to provide a water source for the people of Madinah. While *Bayruha* (the orchard) was endowed by Abu Talha (R.A) to assist his poor relatives to fulfil their basic needs. Furthermore, *Waqf* by Omar al-Khattab (R.A) was also directed to fulfil the gap between the demand and supply of basic needs.

The Sacher Committee, a committee formed by former Indian prime minister Dr Manmohan Singh to examine the social, economic, and educational status of Muslims in India, also stresses the importance of *Waqf* in enhancing the socio-economic condition of Muslims in India and suggests the government to reinforce the poor condition of Indian *Waqf* properties.

Furthermore, it is believed that *Waqf* operates to fulfil the *Maqasid al-Shari'ah*, and its role in achieving the Sustainable Development Goals (SDGs) has been strongly emphasised. According to Abdullah (2018), *Waqf* is envisaged to function in alignment with the *Maqasid al-Shariah*, which shares commonalities with the SDGs. Therefore, *Waqf* can serve as a bridge between the objectives of *Maqasid al-Shari'ah* and SDGs, facilitating the realisation of their shared goals.

Social Impact Measurement (SIM) is a procedure that identifies the social impact of an activity or organisation. SIM assists organisations in determining the positive and negative effects of their activities and enables them to optimise the positive impact while minimising the negative consequences (Bass et al., 2020). SIM validates an organisation's claims of creating social

impact and helps them report it in a documented manner. When measuring social impact, SIM takes into account various dimensions, such as input, activities, output, outcome, and influences (Pedrini et al., 2014). Numerous methods have been developed by different organisations to measure social impact, many of which can also assess an organisation's contribution to the attainment of SDGs and *Maqasid al-Shari'ah*. As socio-economic organisations that contribute towards the achievement of *Maqasid al-Shari'ah* and SDGs, it is crucial for *Waqf* institutions to employ a social impact measurement system to know, verify, and demonstrate to stakeholders that their contributions are genuine and authentic.

Based on the preliminary literature review, no study has examined the social impact measurement practices of any *Waqf* organisation, particularly in India. Existing literature on *Waqf* in India mostly focuses on administrative issues within *Waqf*. Therefore, this study aims to investigate the social impact measurement practices of *Waqf* in India. For this research, through content and thematic analysis methods, the authors analyse the social impact measurement practices of *Waqf* organisations in Karnataka, India. The state of Karnataka was chosen because their reports were publicly accessible and experts in the field were easily available.

The paper is organised into five sections. Section two presents a literature review and provides an overview of the theoretical framework and practices of *Waqf* in India and Karnataka. Section three discusses the methodology employed in conducting this study. Section four presents the findings from this study. Finally, section five offers recommendations and concludes the paper.

LITERATURE REVIEW

Theoretical Framework of Waqf

Waqf is an Arabic word derived from *waqafa* which means forbidding movement, transport, or exchange of something (Khan, 2012). Technically, *Waqf* refers to the permanent dedication of a particular property by devoting its usufruct for religious and benevolent purposes for the sake of Allah (SWT) (Saad et al., 2017). Therefore, Imam Abu Yusuf, a renowned pupil of Imam Abu Hanifa and a prominent Muslim scholar of the 8th century, defines *Waqf* as "the detention of a thing in the implied ownership of Almighty in such a manner that its profits may revert to or be applied to the benefit of his creatures" (Ibn Abidin, 2000). The Indian *Waqf* (Amendment) Act (2013) also describes *Waqf* likewise as it mentions *Waqf* as "the permanent dedication by any person, of any movable or immovable property for any purpose recognised by the Muslim law as pious, religious or charitable". The act also defines a person who undertakes such

activities as a "*waqif*". The *waqif* nominates a *Mutawalli* who manages the affairs related to his/her *Waqf* property (Prime Minister's High-Level Committee (Sacher Committee), 2006).

There are three essential principles overseeing the *Waqf*. Those are perpetuity, irrevocability, and inalienability. The principle of perpetuity means that the Waqf created by the *waqif* must be for an unlimited period and the *Waqf* for a limited time is not recognized in Islam. This opinion is held by the Hanafi, Shafi, and one opinion by Hanbali schools of thought. However, Maliki and one opinion of the Hanbali school of law allow the formation of temporary *Waqf* (Ali, 2019). The notion of irrevocability denotes that once a *Waqf* is always a *Waqf*. Once a property or any valid subject matter is dedicated as a Waqf, it cannot be revoked later by the *waqif*. The principle is unanimous and agreed upon by all Islamic jurists (Mohammed, 2017). The concept of inalienability implies that the Waqf assets cannot exchange hands by way of sale, gift, inheritance, mortgage, etc as its ownership is transferred and vested in Allah (SWT) who cannot be divested of the property. Nonetheless, inalienability is not absolute as the alienation of *Waqf* corpus is allowed for the proper reasons (Ali, 2019).

Fundamental Objectives of Waqf
Waqf is an outstanding socio-economic tool of Islam. It has played a significant role in Islamic history. Many organisations, infrastructures, and even many cities were developed through the Waqf system (Ismail & Possumah, 2018). *Waqf* establishes an eco-system where the vulnerable are supported by the rich to meet their basic needs such as clothing, food, health, education, etc (Ali, 2019). *Waqf* allocates private wealth for a public fortune by breaking the cycle of wealth transmission among the family members through inheritance (Husain & Rashid, 1979).

Based on early practices of *Waqf* in Islam, Abdullah (2020) asserted that the *Waqf* institution is distinct from others because of its need-oriented approach and objective-based application. Abdullah (2020) asserted that the *Waqf* institution is distinct from others because of its need-oriented approach and objective-based application. The author argues that analysing the objectives of the earliest *Waqf* by the companions of the Prophet (ﷺ) -which was made in Prophet's (ﷺ) presence and consultation- implies that how the Prophet (ﷺ) envisioned Waqf objectives to be in a need-oriented manner. The examples highlight the diverse applications of *Waqf* to fulfil needs, ranging from the construction of mosques like *Masjid al-Quba* to the provision of essential resources such as drinking water through wells like *Byr al-Rumah*. Additionally, *Waqf* has been utilised to support the livelihoods of impoverished individuals, as

demonstrated by *Bayruh*a, an orchard endowed by Abu Talha, and to bridge the gap between supply and demand for necessities, as exemplified by the *Waqf* initiated by Omar al-Khattab.

Waqf is widely considered as a highly effective mechanism for fostering sustainable development within communities (Abdullah, 2018). According to Abdullah (2020) there exists significant potential in shaping *Waqf* into a contemporary model of social enterprises. In the annual report of the International *Waqf* Fund (2021) a comprehensive exploration is presented on how waqf can serve as a powerful instrument for sustainable development. The report illustrates how the proceeds derived from waqf assets are utilised to empower underprivileged communities worldwide through diverse sustainable programs, such as sustainable livelihoods, healthcare, education, water and sanitation, support for orphans and children's welfare, as well as emergency relief efforts. Moreover, considerable emphasis has been placed on the invaluable contribution of the third sector in achieving the SDGs. Consequently, the pivotal role of Waqf, as the principal institution within the Islamic economy's third sector, should not be underestimated (Abdullah, 2018).

The Sacher Committee Report (2006) outlines several objectives of *Waqf* as below:

i. Founding, preserving, and strengthening learning facilities, hostels, libraries, sporting, etc. Granting scholarships to boost literacy.
ii. Offering health services and financial support to the disadvantaged and victims of natural disasters and community violence.
iii. Building marital halls and *musafirkhanas* (auberge) for public benefit.
iv. Strengthening Waqf properties and maintaining mosques, cemeteries, and *dargah*s (tomb of a Muslim saint).
v. Monetary assistance for divorced women, impoverished widows, and people with disabilities; organising marriage of needy brides.
vi. Paying wages to *imams* (a person who leads prayers) and *muazzins* (a person who calls for prayers).

The committee also asserts that the initiatives to improve the condition of Muslim society could pose an additional burden on the government. Thus, community participation and monetary contribution through the bequests could be admired and boost such programmes by the government. In this regard, *Waqf* can play an important role and enhance the welfare of the Muslim community in the country. However, the committee stresses that the central, as well as state governments, have not realised the potential of *Waqf* in generating wealth and

serving the deprived. Therefore, they considered enough to uphold the status quo of the *Waqf* properties.

Waqf has the potential to immensely contribute towards the attainment of SDGs' and *Maqasid al-Shari'ah* central goal of sustainable and inclusive development of society. *Waqf* is envisaged to function to achieve the *Maqasid al-Shari'ah* which has many commonalities with SDGs. Thus, it can play an intermediary role in realising the common objectives of *Maqasid al-Shari'ah* and SDGs (Abdullah, 2018). In addition, it is important to note that the primary objective of *Waqf* is to attain nearness to Allah (SWT) by servicing human beings and taking care of their needs (Ali, 2019).

Waqf in India
1) History of Waqf in India
There is no consensus among the scholars regarding the earliest *Waqf* in India. Cizakca (2000) asserts that the earliest *Waqf* in India was made by the Muslim sultan Muhammad ibn-Sam in the latter years of the twelfth century when he dedicated two properties for the maintenance of the *Jama Masjid of Multan* (now a city in Pakistan) (Abdullah, 2013; Ahmed & Khan, 1998). However, some historians claim *Masjid Quwwah al-Islam* and the famous monument of *Qutub Minar* which was built in 1193 as the first *Waqf* deed of India. Nonetheless, this claim has been rejected by several scholars who argue that the monument was built as a sign of victory, and counting it *Waqf* will be inappropriate (Ali, 2019).

An alternative view suggests that the oldest Waqf in the country is the mausoleum of *Sayyid Salar Masoud* in Bahraich, constructed in 424 AH. This claim is based on the establishment date found on the door of the *dargah* (Abdullah, 2013; Ahmed & Khan, 1998). However, this claim has been met with scepticism, as it is likely that the door has been replaced multiple times since its original establishment (Abdullah, 2013). In this context, Ali (2019) presents a compelling logical argument, asserting that the history of *Waqf* in India dates back to the arrival of Islam in the country. The author questions the likelihood that Muslims took four hundred years after their significant presence in the region to establish their first endowment, especially considering the need to maintain mosques and cemeteries.

Despite these differing opinions regarding the earliest *Waqf*, there is a consensus that *Waqf* flourished in India during the rule of the Mughal Empire (Abdullah, 2013; Ali, 2019; Cizakca, 2000; Nadwi, 2013). Cizakca (2000) highlights those Mughal emperors supported not only Muslim sheikhs but also Hindu priests, with the term *Waqf* being used to describe this support, even for non-Muslim institutions. Additionally, there are instances where Hindu Rajas (kings) created Waqf for the people of their states (Rashid, 2018).

2) Administration of *Waqf* in India

During the Mughal period in India, a well-defined hierarchy governed the administration of Waqf institutions. The management of *Waqf* properties was entrusted to highly competent trustees and knowledgeable *qadis*, who were Muslim judges responsible for making decisions in accordance with *Shari'ah* law. This efficient system contributed to the productivity of *Waqf* properties and ensured the preservation of public trust in these institutions. At the grassroots level, the *imams* of villages held control over the *Waqf* institutions, with their actions subject to the oversight of regional *qadis* in case of any disputes. These regional *qadis*, in turn, had the responsibility to report to provincial governors regarding all matters concerning *Waqf* administration within their respective regions. Ultimately, the highest religious authority in the state, known as the *Sadr as-Sudur*, exercised control over these governors (Nadwi, 2013).

After the British colonization of India, the *Waqf* institution failed to retain its splendour. According to Ali (2019), the main reason for the glory and flourishment of *Waqf* institutions during the Mughal period was the well-managed institution of *qadi*. Thus, after the abolishment of this institution by the British rulers, *Waqf* failed to perform. This was a major setback for the hierarchal administrative system of the *Waqf* where *qadis* played a significant role (Abdullah, 2013). The *qadis* were replaced by English judges who were qualified in English law and not aware of the *Shari'ah* law (Abdullah, 2013; Khan, 2014).

Currently, *Waqf* institutions in India are regulated by the *Waqf* Act 1995, which was subsequently amended in 2013. The Act consists of 9 chapters with 113 sections (Rasool, 2017). This Act is a comprehensive piece of legislation that governs *Waqf* in an exemplary manner. The Act delineates the roles and powers of State *Waqf* Boards and related authorities, while also establishing the legal status of *Waqf* properties. It mandates *Mutawallis* to provide details about the *Waqf* properties under their supervision and necessitates the registration of each Waqf property with the relevant *Waqf* Board. Furthermore, it requires the inclusion of information regarding the type of *Waqf*, specifics of *Waqf* properties, provisions for beneficiaries, and trustee details in the *Waqf* deed (Nadwi, 2013). Additionally, it streamlines the process of reclaiming Waqf properties from unlawful encroachments by granting special powers to the Chief Executive Officers of *Waqf* Boards. The Act also strengthens the relationship between State *Waqf* Boards and the Central *Waqf* Council to enhance the administration and development of *Waqf* properties (Ali, 2019). Moreover, it encourages each *Waqf* Board in the country to explore the potential of *Waqf* properties for commercial purposes such as shopping centres, residential flats, educational buildings,

markets, and similar ventures. The act even permits the *Waqf* Boards to provide financing for the security and development of the respective *Waqf* properties.

3) Central Waqf Council
Currently, a strong hierarchical administrative system manages *Waqf* institutions in India. Mutawallis efficiently oversee the supervised *Waqf* property(ies) at the grassroots level. State *Waqf* Boards are mandated by the *Waqf* Act 1995 to supervise and maintain all *Waqf* properties within their states (Khan, 2014). The Central *Waqf* Council, a statutory body under the Ministry of Minority Affairs, advises State *Waqf* Boards and oversees *Waqf* nationwide (Central Waqf Council, 2019a). This system empowers Indian *Waqf* institutions to protect against internal weaknesses and external threats effectively.
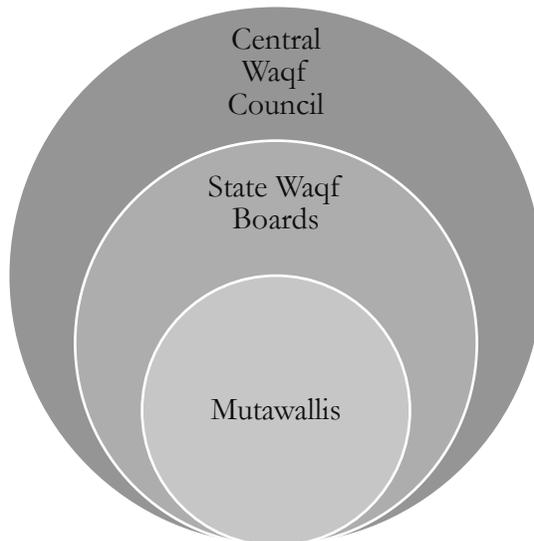
Figure 1: Administrative Hierarchy and Inter-Relationship Between Waqf Administrators in India

The Central *Waqf* Council, established in 1964 under the Waqf Act 1954 (now under section 9(1) of the *Waqf* Act 1995), advises the Central Government of India, state governments, and *Waqf* Boards on managing *Waqf* properties nationwide (Rasool, 2017). The Ministry of Minority Affairs in the Central Government serves as the council's ex-officio chairman. The council's goals include protecting, retrieving, and monitoring *Waqf* properties, as well as actively contributing to their development. It collaborates closely with State *Waqf* Boards to enhance its operations (Central *Waqf* Council, 2019a). Comprising 20

appointees by the Central Government, the council includes esteemed Muslim law scholars, financial managers, engineers, architects, and parliament members (Khan, 2014).

4) State Waqf Boards

The *Waqf* Act of 1954 mandated state governments to establish State Waqf Boards for managing and maintaining Waqf properties (Diwan & Diwan, 1992). The *Waqf* (Amendment) Act 2013 further required states without a Board to establish one within six months (Rashid, 2012). At present, there are 32 *Waqf* Boards in India. Union territories' Boards consist of three to five members appointed by the Central Government. Members include parliamentarians, state legislators, *mutawallis*, town planners, business managers, social activists, and *Shari'ah* scholars (Khan, 2014; Nadwi, 2013; Rasool, 2017). The Board supervises all Waqf properties, transparently maintaining records of sources, returns, properties, and beneficiaries. It has the authority to appoint and dismiss *Mutawallis* as per the Act's provisions. The Board's main goals are efficient management of *Waqf* properties, ensuring the intended beneficiaries receive the proceeds, and including at least two women members (Khan, 2014; Nadwi, 2013; Rasool, 2017).

Waqf in the state of Karnataka

Karnataka, a state in India, possesses a significant number of *Waqf* properties. The Karnataka State Board of Auqaf oversees 45,468 *Waqfs* in the state, including Mosques, Tombs, Cemeteries, Orphanages, etc. (Karnataka State Board Of Auqaf, 2020). The exact area covered by these *Waqfs* is unknown. However, the Sacher Committee report in 2006, which estimated the total *Waqfs* in Karnataka at 28,731 (lower than the recent figure provided by the *Waqf* Board), identified the land area as 18,033 acres. The revenue generated by these *Waqfs* varies based on their locations. Notably, there are 483 properties generating returns between Rs. 100,000 and Rs. 500,000, while 117 properties produce returns exceeding Rs. 500,000. *Waqfs* in the urban area of Bengaluru generate higher returns due to its status as the state capital. Table 1 presents a detailed breakdown of the annual income of Waqfs in the state.

**Table 1: Annual Income of the Waqfs (income category wise)**

Income category	Below 5k	Between 5k-10k	Between 10k–25k	Between 25k–50k	Between 50k-100k	Between 100k-500k	Above 500k
No. of Waqfs	2	102	303	254	329	483	117

Source: Adapted from (Karnataka State Board Of Auqaf, 2020)

As per the data provided by Rashid (2005), Karnataka received a substantial loan from the Central *Waqf* Council for the development of *Waqf* properties, surpassing other states. The Central Waqf Council (2019b) confirms that Karnataka had the highest number of 96 Urban *Waqf* properties developed through grants, with Kerala ranking second with only 29 properties. It can be assumed that Karnataka also experienced the highest annual return after development compared to other states. Figure 2 illustrates the larger loan received, while Figure 3 depicts the greater returns enjoyed by Waqfs in Karnataka compared to other states.
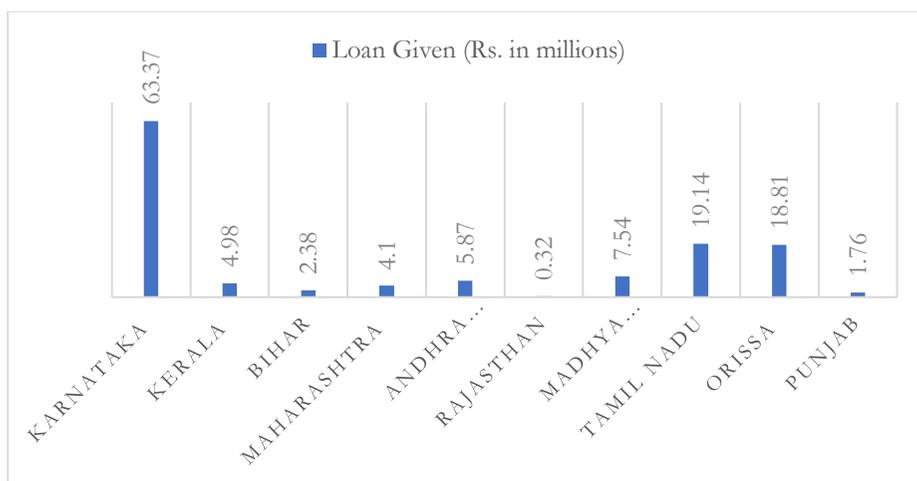
Figure 2: Loans given by the Central *Waqf* Council for the development of Waqf properties in different states.
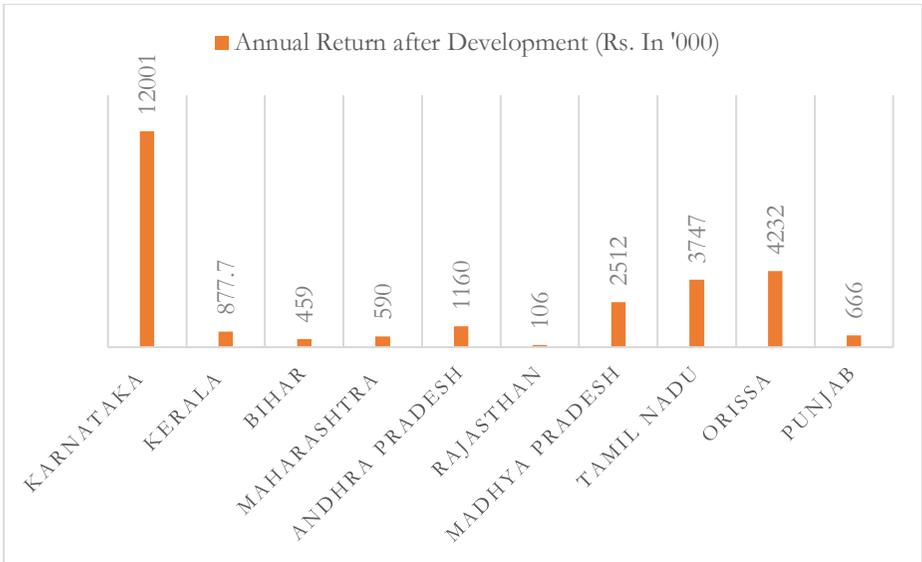
Figure 3: Annual return generated by the *Waqf* properties after the development.

The Karnataka State Board of *Auqaf* is a statutory body that oversees all Waqfs in the state. Established under the *Waqf* Act 1995, the Board comprises nominated and elected members, headed by the Chief Executive Officer. It operates through 30 District *Waqf* Advisory offices across the state. The Board protects *Waqf* properties from encroachment, provides legal aid to welfare-focused *Waqf* institutions, and supports their maintenance, reconstruction, and development. It centralizes scholarship disbursement and plans to establish schools in urban and rural areas with government assistance. Its mission includes achieving *Waqf* objectives, promoting best management practices, ensuring transparency, citizen-friendly administration, and reclaiming illegally occupied *Waqfs*.

To address public grievances, the Board facilitates grievance units, with users contacting district and state *Waqf* officers according to guidelines. Notably, citizens can demand surplus Waqf income for educational purposes. The Board also provides salaries and pensions to *imams* and *muazzins* (Karnataka State Board Of Auqaf, 2020).

The Karnataka State Waqf Council, established in 1992, provides loans for developmental purposes to *Waqf* institutions. These loans support the transformation of *Waqf* properties into hostels, marriage halls, commercial buildings, and more. Specifically targeting the Muslim community's educational

development, any Waqf institution can apply for the loan. The council also offers medical assistance and various welfare schemes. It operates under the Department of Minority Welfare, Haj & Waqf, Government of Karnataka (Minority Welfare Department, 2017).

Another significant organisation is the Karnataka State *Waqf* Foundation for Women Development, created by the state government to empower Muslim women in education, sewing, handicrafts, garments, self-employment, and other areas. The foundation provides financial assistance to *Waqf* institutions or NGOs dedicated to Muslim women's empowerment. It also offers medical relief for Muslim women and children with chronic illnesses in the state. The foundation falls under the Department of Minority Welfare, Hajj & *Waqf*, Government of Karnataka. Its schemes include scholarships for female Muslim students, support for NGOs providing computer training programmes for Muslim women, grants for training in tailoring and embroidery, and incentives for Urdu language studies (Minority Welfare Department, 2017).

It is important to note that these organisations rely on government grants for their welfare activities, rather than utilising returns from *Waqf* assets. *Waqf* institutions independently utilise the proceeds from their assets to fulfil the intended socio-economic objectives (Zaffari, 2020). Given the significance of these organisations and their efforts to improve the socio-economic conditions of the Muslim community in the state, the study will also analyse their social impact measurement practices.

RESEARCH METHODOLOGY

The study uses qualitative methods for data collection. Primary data is collected through semi-structured interviews with *Waqf* administrators. The special officer (former CEO) of the Karnataka *Waqf* board and an auditor of *Waqf* properties were selected for interviews using purposive sampling. Thematic analysis was employed to analyse the interview data. Secondary data, mainly obtained from the websites and reports of *Waqf* organizations in Karnataka, was analysed using content analysis. These methods facilitated the researchers in deriving meaningful conclusions from the data.

FINDINGS AND DISCUSSION

SIM considers five dimensions: inputs, activities, outputs, outcomes, and influences, whilst measuring social impact. These dimensions offer insights to evaluate financial and non-financial performance. Inputs encompass resources utilised for impact creation, including financial, physical, human, knowledge, and technical assets (Noordin et al., 2017). Activities utilise inputs and lead to social impact. Outputs denote direct quantitative results. Outcomes depict

comprehensive changes in individuals or society resulting from activities. Influences assess external effects on outcomes, avoiding overestimation of social impact. Social impacts reflect adjusted outcomes after subtracting influences, demonstrating the actual effect of activities. In Karnataka's *Waqf* context, physical inputs, such as real estate properties like mosques, *Eidgahs* (prayer grounds), graveyards, orphanages, marriage halls, and educational institutions, dominate. Cash-*Waqf* and manpower utilisation are underexplored.
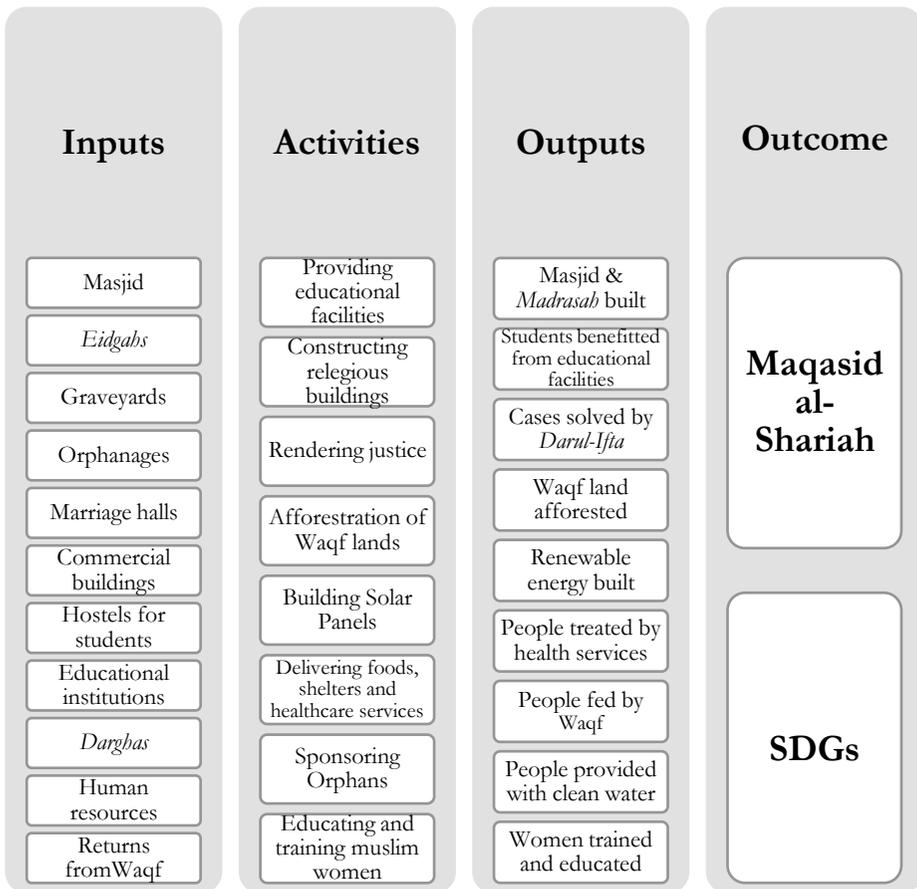
Waqf inputs drive diverse socio-economic activities in the state, aiming to fulfil the *Mansha-e-Waqif* (objectives of *Waqif* by creating the *Waqf*) objectives aligned with *Maqasid al-Shari'ah* and SDGs. According to an interviewee, Waqf in Karnataka significantly contributes to the achievement of *Maqasid al-Shari'ah* and SDGs. The state's *Waqf* institutions, primarily *Masjids* (mosques) and *Madrasahs*, play a vital role in safeguarding religion. Moreover, they actively promote education for Muslim individuals, as mandated by the *Waqf* Board, allocating 30%-40% of their annual income to this cause. Notably, these institutions construct educational facilities, libraries, and provide scholarships, further enhancing educational opportunities in Karnataka.

In addition, numerous *Darul-Ifta* (a place from where decisions concerning Islamic law are issued) establishments, operating within *Waqf* institutions, serve as authoritative bodies for issuing decisions on Islamic law, ensuring justice for the people. *Waqf* administrators have initiated afforestation projects on *Waqf* lands, promoting greenery and environmental sustainability. Solar panels have been installed on these lands to provide alternative and sustainable energy sources. Several *Waqf* institutions offer free healthcare services to Muslim individuals, while others, such as orphanages and *dargahs* provide complimentary meals to those in need. During the Covid-19 lockdown, when grocery shops were closed, many *Waqf* institutions successfully distributed free food to numerous households. Additionally, schemes have been implemented by *Waqf* institutions to ensure clean water access for school children. The institutions also organize weekly programs to educate Muslim women about various social issues. Furthermore, *Waqf* institutions have engaged in partnerships with private entities, collaborating to advance the objectives of *Mansha-e-Waqif*.

Outputs serve as indicators of an organisation's effectiveness in utilising inputs. They reflect the extent to which an organization accomplishes its mission and short-term objectives (Mitchell, 2012). Outputs are aligned with the institution's goals and missions, and their measurement is crucial for assessing social impact (Bosheim, 2012). In the context of *Waqf* in Karnataka, examples of outputs include the construction of *Masjids* and *Madrasahs*, educational benefits provided to students, resolutions achieved by the *Darul-Ifta*, afforestation of *Waqf*

lands, implementation of renewable energy projects, provision of healthcare services, training initiatives, food distribution, access to clean water, and women's education and training.

On the other hand, outcomes represent the achievement of an organisation's ultimate goals. They are similar to social impact but require careful consideration of the influences involved to avoid overestimation. Since this study focuses on *Maqasid al-Shari'ah* and SDGs as target variables, they will be considered as outcomes. Figure 4 illustrates the Logic model of organisational results for Waqf in Karnataka.

Inputs	Activities	Outputs	Outcome
Masjid	Providing educational facilities	Masjid & *Madrasah* built	**Maqasid al-Shariah**
Eidgahs	Constructing relegious buildings	Students benefitted from educational facilities	
Graveyards	Rendering justice	Cases solved by *Darul-Ifta*	
Orphanages	Afforestation of Waqf lands	Waqf land afforested	
Marriage halls	Building Solar Panels	Renewable energy built	
Commercial buildings	Delivering foods, shelters and healthcare services	People treated by health services	**SDGs**
Hostels for students	Sponsoring Orphans	People fed by Waqf	
Educational institutions	Educating and training muslim women	People provided with clean water	
Darghas		Women trained and educated	
Human resources			
Returns fromWaqf			

Figure 4: The logic model of organisational results for *Waqf* institutions in Karnataka

Impact Measurement Approach for Waqf Institutions in Karnataka

SIM holds significant importance for *Waqf* institutions, as it offers manifold benefits. However, presently, there is no SIM framework utilized by the *Waqf* institutions in Karnataka. Furthermore, despite the contribution of *Waqf* towards achieving *Maqasid al-Shari'ah* and SDGs, there is no established procedure followed by the Waqf institutions in Karnataka to measure these accomplishments. According to one of the interviewees, the failure to measure and report these achievements has been evident despite *Waqf's* significant contribution towards SDGs in Karnataka. Although there is no specific procedure in place for measuring and reporting social impact, this study aims to examine the approach used by the *Waqf* in recording and reporting their activities.

Typically, *Waqf* institutions maintain records and report three types of data: collection, distribution, and data concerning beneficiaries. In the context of this study, collection data is more relevant to the inputs of the *Waqf* institutions, while the distribution and beneficiaries' data pertain to the outputs and outcomes of the institutions. Regarding the recording and reporting of collection data, there exists a systematic procedure followed by the Waqf to document the dedication of *Waqf* properties. When a property is dedicated as *Waqf*, the dedicator of the *Waqf* applies for registration of the property with the Karnataka State Board of *Auqaf*. Subsequently, the Board registers the property under the relevant Waqf law and issues a certificate of registration to the *Waqif*. Following registration, the Board approves the scheme of administration for that property, outlining the functioning details of the *Waqf*. The *Waqif* formulates a managing committee based on the provisions for a three-year term.

Upon the registration of *Waqf* properties, a survey of the registered property is conducted by the *Waqf* Board. Subsequently, the property is recorded in the *Kitab-ul-Awqaf* (a book for *Waqf* records). Additionally, the property is notified and published in the government's official gazette. According to one of the interviewees, both the *Kitab-ul-Awqaf* and the gazette are public documents accessible to everyone. Furthermore, details of registered Waqf properties are uploaded to the Waqf Management System of India (WAMSI) portal. The WAMSI scheme was introduced by the Indian government to computerise Waqf records across all states. The WAMSI portal allows access to information about each *Waqf* property.

The returns generated from the *Waqf* assets are also recorded and reported by the Waqf institutions in an organised manner. All *Waqf* institutions in the state are required to record all their income and present it to the Waqf Board each year. Failure to present may lead to punishment, penalty, or even

imprisonment. The recording and reporting of income are mainly done together with the recording and reporting of the distribution amount.

Regarding the recording and reporting of the distribution data, it is found that the recording and reporting are mainly done in financial terms. In the context of our study, it can be said that the *Waqf* institutions in Karnataka record and report the short-term output of their activities rather than long-term outcomes. The output is also measured in some cases, with a major emphasis on financial details. According to one of the interviewees, the recordings for *Waqf* are primarily done in monetary terms and for auditing purposes. Each *Waqf* institution is required by the *Waqf* Act to provide a statement of their receipts and expenditure in July every year. Even the expenses for which the *Waqf* is created must be declared in that statement. As stated by one of the interviewees, all *Waqf* institutions are required by the law to maintain 14-15 registers. The registers include cash books, receipt books, rent books, etc. All expenditures, including administrative expenses and amounts distributed to the beneficiaries, are declared in those registers. Information about beneficiaries is also provided in those registers. For example, if a scholarship is provided by the *Waqf* institution, then the details about the recipients must be provided in those registers. The registers are also audited by the district *Waqf* supervisors. Furthermore, the assessment of whether the *Waqf* institution is fulfilling the underlying objectives of *Waqf* or not is also done by analysing various registers.

As mentioned above, *Waqf* institutions are required by the *Waqf* Act to present their receipt and expenditure statements every year to the *Waqf* Boards. Along with that, the *Waqf* institutions are also obliged to demonstrate what work has been done by them to fulfil the objectives of *Waqf*. The statements of *Waqf* institutions received by the Karnataka *Waqf* Boards are kept with them and included in their annual report. The annual report is presented in both houses of the state assembly and then published as well.

Additionally, some of the *Waqf* institutions also report their output on their websites. For example: (a) some of the *Waqf* institutions report details about the employees recruited by them (b) some educational *Waqf* institutions report research studies conducted by their faculties and students (c) some institutions report religious structures built by them, etc. However, reporting of the activities seems to be more prevalent on their websites.

In conclusion, it has been found that none of the *Waqf* institutions in Karnataka have adopted a SIM framework. While these institutions occasionally record and report the outputs of their activities, such practices are primarily carried out for auditing purposes. Similarly, to for-profit organisations, *Waqf* institutions mainly record and report financial data. Additionally, it has been noted that *Waqf* institutions primarily document and share information about

their social activities through photographs posted on their social media accounts, websites, and occasionally in local newspapers.

SIM Approach of *Waqf* Relevant Bodies

As outlined in section three, there are three main bodies associated with the *Waqf* institutions in Karnataka: the Karnataka State Board of *Auqaf*, the Karnataka State *Waqf* Council, and the Karnataka State *Waqf* Foundation for Women Development. While these bodies engage in some social activities, the funding primarily comes from government grants. The returns from *Waqf* assets are not utilised by any of these bodies for their activities. Since these bodies are closely related to *Waqf* institutions and carry out social activities, the study will also analyse their impact reporting practices.

As mentioned earlier, government grants serve as the main source of funding for their social activities. Additionally, section three highlights the activities undertaken by these bodies. Regarding the recording and reporting of outputs and outcomes, like *Waqf* institutions, all three bodies predominantly report financial data and occasionally the outputs of their activities. The Karnataka State Board of *Auqaf* reports on *Waqf* properties, expenditure on repairs and renovations, salaries for *imams* and *muazzins*, annual income from Waqf institutions, and the *Madrasah* served under the *Madrasah* Modernization Scheme, among other details. They also provide a comprehensive list of employees and their designations in State *Waqf* Boards and district advisory offices. However, they do not report on the social impact of their activities. They do report some outputs, such as the number of jobs provided, salaries and pensions for *imams* and *muazzins*, the number of modernized *Madrasah*, and employee salaries. Nevertheless, outcomes and social impact are not measured or reported.

In a personal communication, a special officer and former CEO of the Karnataka State Board of Auqaf stated that "there is no procedure laid down for measuring social impact in KSBA (Karnataka State Board of Auqaf)." The other two bodies follow a similar pattern, reporting primarily on outputs rather than outcomes. For example, the *Waqf* Council reports on the number of beneficiaries and the amount allocated to *Waqf* institutions under their developmental scheme. Similarly, they report on the number of people benefiting from their health scheme and the amount allocated to the scheme. However, they do not report on the outcomes and social impact of their schemes. Likewise, the Karnataka State *Waqf* Foundation for Women Development reports on the number of beneficiaries and the amount allocated for their welfare schemes but does not highlight the social impact of these schemes.

Transparency, classified as an important characteristic of social enterprises, is highly exemplified by the Karnataka State Board of *Auqaf*. The board has prioritised the development of accountable and transparent administration of *Waqf* in the state as one of its two visions. Citizens have the right to access information about policies and programs related to *Waqfs* and can request financial statements from any Waqf institution. The board has also employed a financial auditor to audit its accounts. However, the transparency practices of the Karnataka State *Waqf* Council and the Karnataka State *Waqf* Foundation for Women Development could not be explored as access to their websites was restricted.

CONCLUSION

The study analysed the social impact measurement practices of *Waqf* organisations in Karnataka. To achieve the intended objective, the study conducted content and thematic analyses as well as semi-structured interviews with the experts of *Waqf* in Karnataka. Various reports of *Waqf* organisations and their websites were examined to understand their social impact measurement pattern. The study found that there is not any proper social impact measurement framework followed by the *Waqf* organisation in Karnataka. Furthermore, *Waqf* in Karnataka contributes towards the achievement of many *Maqasid al Shari'ah* and SDGs; nonetheless, there has been a failure to systematically measure, authenticate, and report these achievements. In addition, the study found that some *Waqf* institutions in Karnataka report the outputs of their activities; however, they do it mainly for auditing purposes. Besides, *Waqf* institutions mainly focus on financial reporting like other "for-profit" organisations in their reporting. The study contributes significantly to the existing literature as there are no similar studies conducted on the topic. As social impact measurement is a resource-intensive process, the identification of existing practices that can be leveraged in the social impact measurement of *Waqf* can reduce the work and expense for *Waqf* organisations in Karnataka. By extracting the insights from this study, *Waqf* administrators can determine their current position and plan strategically to develop an efficient SIM for *Waqf* in Karnataka.

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