

Social Media Sentiment Analysis on Waqf and Education

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This research aims to measure public sentiment towards waqf education by using primary data derived from Twitter tweets. Sentiment measurement utilizes a Python Library software called VADER (Valence Aware Dictionary and Sentiment Reasoner) to classify the sentiment in each tweet analyzed. The results revealed that India was the location with the highest tweet activity around waqf education, reaching a total of 656 tweets. The highest peak of tweet activity occurred in 2020, with 170 tweets during the study period. In terms of sentiment polarity, the majority of tweets showed positive sentiment (48.3%), followed by neutral sentiment (27.0%), and negative sentiment (24.8%). The importance of these findings lies in the in-depth understanding of how people respond to and perceive waqf education. This sentiment analysis can provide valuable insights for decision makers and relevant stakeholders in developing and improving waqf education practices in the future.

Keywords: Waqf, education, Twitter analysis

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INTRODUCTION

Waqf education, also known as education waqf, refers to the waqf of assets, usually in the form of property or funds, for the purpose of supporting educational institutions and activities. It is an important tradition in Islamic culture and has been used to finance educational initiatives, including madrasas and higher education institutions. Waqf education has been practiced since the time of the Prophet Muhammad and has become a means of providing self-financing for education, contributing to the autonomy of educational and research institutions (Arjmand, 2018). The current application of waqf in higher education financing has been explored, highlighting its potential in providing funding for educational institutions in the Islamic world (Negasi, 2017). Moreover, the concept of waqf education is closely related to the principles of Islamic economics and has been the subject of scientific research and analysis in various academic institutions and countries, particularly in Malaysia (Rusydiana et al., 2021). Similarly, Hasan et al (2018) explained that the role of waqf in educational development has also been studied, particularly in the context of developing countries facing economic challenges, such as Malaysia.

Several empirical studies have generally explained the benefits of waqf education. Hasan et al (2018) explain that waqf education has several benefits, including reducing the financial burden of outstanding students, providing financial assistance to the community, and strengthening academic quality. Razak (2016) states that waqf education has also been used to finance higher education institutions, thus contributing to the autonomy and financial independence of these institutions. Thus, waqf education offers benefits such as supporting students, communities, and society at large, while contributing to the autonomy and development of educational institutions. These benefits are well documented in scholarly research and have practical implications for the implementation of waqf education initiatives.

Although the promoted benefits of waqf education are great, there are some weaknesses and/or problems that also pose challenges in the development of waqf education. The weakness of waqf education according to Azha et al (2013) is that management inefficiency is a significant factor in the weak management of waqf education properties. Jalil (2020) stated that legal issues were identified as a challenge in waqf practice, especially in terms of ownership and management of waqf assets. Lack of funding was also identified as a challenge in waqf practice, which could

limit the potential of waqf education initiatives. In addition, incomplete data records were identified as a challenge in waqf practice, which could limit the transparency and accountability of waqf management (Jalil, 2020). Overall, the weaknesses of waqf education relate to management inefficiencies, legal issues, lack of funding, and incomplete record data. These challenges have practical implications for the implementation of waqf education initiatives and require attention to ensure the effectiveness and sustainability of waqf practices (Azha et al., 2013; Jalil, 2020).

On the other hand, in some situations there are still different sentiments and debates on waqf education. The sentiment around waqf education is mostly positive, focusing on the opportunities that exist. It is explained by Baqutayan et al (2018) and Sari & Rusydiana (2022) that waqf education refers to the use of waqf funds derived from income generated from waqf assets such as land, buildings, and other properties, for the purpose of organizing education and scientific research in Islamic society. Waqf has played an important role in the development of education and scientific research in Islamic civilization. It has been the main source of various public services provided to the community, including the establishment of schools, scientific centers, and libraries (Baqutayan et al., 2018). Rusydiana (2018) also explains that public sentiment towards waqf education varies across regions and societies. Research conducted in countries such as Indonesia to determine public sentiment towards waqf can provide insight into the potential of waqf education in that society. In addition, waqf institutions can provide various benefits for the advancement of knowledge, including support for lecturers and students, as well as various services for the benefit of the community (Sari & Rusydiana, 2022). Waqf education can also be used as a tool for socio-economic development, addressing issues such as poverty, healthcare, skills development, and access to basic services in rural areas (Aliyu, 2018). This shows the recognition of the potential benefits of waqf education.

Furthermore, negative sentiments towards waqf education can be caused by various factors, including misconceptions, societal challenges, and governance issues. Some people may have negative sentiments towards waqf education due to misconceptions regarding its purpose and benefits. For example, some people may view waqf as a practice that only benefits the rich and not the general public (Azzahro, 2022). Negative sentiments may also arise from societal challenges, such as the perception that waqf institutions are not transparent or accountable in the management

of their resources (Aliyu, 2018). This can lead to a lack of trust and confidence in waqf educational institutions. Governance issues, such as mismanagement of waqf assets or lack of proper supervision, can also contribute to negative sentiment towards waqf education (Baqutayan et al., 2018). This may raise concerns about the effectiveness and impact of waqf institutions on education and scientific research. Waqf institutions may face competition from other educational and research institutions, leading to the perception that they are not effective or relevant in today's world (Sari & Rusydiana, 2022). This may lead to negative sentiments towards waqf education. Limited awareness of the benefits and potential of waqf education can also contribute to negative sentiment (Rusydiana, 2018). This can lead to a lack of understanding and appreciation of the role of waqf institutions in organizing education and scientific research.

These sentiments reflect the evolving diversity of views and needs in waqf education, as well as the complexity of the associated opportunities, challenges and regulatory issues. The continued emergence of these debates may also influence the future direction of waqf education. Therefore, this research attempts to explore further the sentiments on the topic of waqf education. Some previous studies that are relevant to the topic of this research include Azzahro (2022) explaining the sentiment analysis of waqf istibdal. The results of this study indicate a negative sentiment towards Istibdal Waqf, indicating that literacy regarding support for Istibdal waqf is still low so there needs to be massive socialization to the community or to Nazhir as waqf managers. The strength of laws and technical guidelines governing Istibdal is also needed by the Nazir so that the flow of execution is easier, until the creation of optimal waqf land.

Riani et al (2022) explained sentiment analysis related to cash waqf. The results showed that positive sentiment was the highest result with a percentage of 53%, followed by neutral sentiment of 32.1%, and negative sentiment of 14.8%. Positive (good) sentiment is the opinion of Twitter users who tweet about cash waqf topics with a positive attitude and tend to be optimistic in responding to the existence of cash waqf and supporting the development of cash waqf. Meanwhile, negative sentiments are the opinions of Twitter users who tend to voice criticism in reviewing cash waqf-related developments. Based on these findings, the majority of individuals are happier with the existence of cash waqf. As a result, an increase in the number of scientific literature publications in indexed

journals on cash waqf is needed to maintain this favorable view.

Timur et al (2023) identified the most popular topics and words as well as sentiments in Twitter conversations on the topic of waqf in Indonesia. The results showed that the words "Waqf," "Mosque," and "Land" were the three most frequently occurring words in discussions about waqf on Twitter. These three words refer to the society in Indonesia, where most people donate a portion of their wealth in the form of land designated as a mosque. On social media, Twitter is dominated by tweets with neutral sentiments indicated by happy emotions, accounting for 76.37% of the total tweets. Waqf management institutions can increase the intensity of their use of social media in publicizing activities related to the collection of waqf donations. It can also help in managing and distributing the benefits of waqf funds to mauquf alaih as a form of transparency to increase the credibility of waqf management institutions.

Rusydiana et al (2023) on the extent of development and sentiment towards Cash Waqf Linked Sukuk (CWLS). The results of the analysis show that the topic of Cash Waqf Linked Sukuk (CWLS) has a neutral sentiment of 39.7%, followed by a positive sentiment of 37.7%, and a negative sentiment of 22.6%. In addition, factors that influence positive and negative sentiments towards Cash Waqf Linked Sukuk (CWLS) were found. It can be concluded that CWLS can be a solution in increasing economic growth amid the Covid19 pandemic and economic recovery. Rusydiana (2018) analyzed the public sentiment towards the existence of waqf in a country is important to know the public response to its existence. The results showed that the assessment of the existence of waqf in Indonesia reached 66% of the public showing positive and very positive sentiments, 11% showing negative sentiments, and 23% showing neutral sentiments.

Based on some of the research found, there is no research that specifically examines sentiment analysis on waqf education. Therefore, this study aims to determine the extent to which existing research examines waqf education, gain a deeper understanding of how the public and stakeholders respond and interact with the concept of waqf education at large, and identify aspects that can influence the development of waqf education. Sentiment analysis can provide valuable insights to direct a more comprehensive implementation of waqf education in the future.

METHOD

This research is a type of qualitative research using sentiment analysis methods. The data used in this research focuses on tweets available on the Twitter social media platform. The selection of Twitter as a social media research platform is based on the relative ease of accessing Twitter data. The platform provides users' opinions in 140 characters, this feature allows for more effective data analysis compared to longer texts and those containing many photos. In addition, Twitter enables research that includes the analysis of both individuals and media within one analytical framework (Vargo et al., 2014).

The data for this study was collected from Twitter using keywords related to waqf education. A common method used to collect tweets from Twitter is usually through a website's Application Programming Interface (API), which allows developers and researchers to collect data. However, the API method still has many limitations, including only returning tweets from the last seven days and only allowing a limited number of requests to Twitter servers (Ainin et al., 2020). To overcome these obstacles, this research chose to collect data through the search feature of the Twitter website, using a Python script known as VADER (Valence Aware Dictionary and Sentiment Reasoner). VADER is a lexicon- and rule-based sentiment analysis tool specifically set up to identify sentiment expressed in social media, and works well with text from various domains. VADER facilitates sentiment analysis by calculating a composite score, which is used to classify tweets into three categories: positive, negative, and neutral (Liu, 2012).

In addition, using this feature, the user's location is extracted by developing a Python script. Then, to identify duplicate tweets, the MD5 value of each tweet is calculated. MD5 itself is a hash function that returns a unique value for a given text (Ainin et al., 2020). Small changes in the text can change the hash value, thus, allowing researchers to identify duplicate tweets. This is considered a one-way encryption method, and has been widely used in the field of computer

security (Ainin et al., 2020). Furthermore, the dataset includes tweets that are not duplicated and are related to the topic of Waqf Education based on the keywords mentioned earlier. To ensure the relevance of the tweets, the researcher randomly filtered the dataset and manually analyzed 30 tweet texts. In other words, the sampling technique in this study uses purposive non-probability sampling, with the aim of obtaining information that is in accordance with the research objectives. Other studies using sentiment analysis for the example can be found at Maulida (2023), Firmansyah (2022), Rusydiana & Marlina (2020), Maulida & Hakim (2022), Ocktavia et al., (2023), and Maysyaroh & Rusydiana (2023).

RESULT AND DISCUSSION

This study aims to evaluate the sentiment contained in Twitter tweets that discuss waqf education, within the research time span starting from 2010 to 2022. Sentiment analysis is used as a tool to describe people's perceptions and views on a particular topic, in this case, waqf education. The data taken as the basis for sentiment analysis is a collection of Twitter tweets directly related to waqf education. This data is considered a primary data source, providing direct insight into the thoughts and opinions of social media users in relation to waqf education. The group of users and readers of these tweets is very diverse, not only general users, but also includes practitioners, politicians and even relevant institutions.

This diversity adds value to the analysis, as opinions on waqf education can come from different segments of society with different interests and backgrounds. Therefore, the results of this study reflect the voices of different segments of society. It is important to note that users from many countries participated in this study, adding an international dimension to the data collected. The list of locations with the highest order of tweets gives an idea of the geographical spread of participation which can provide further context to the sentiment analysis results.

Table 1. Distribution of Data Tweets by Location

No.	Country	Number of Tweets
1	India	256
2	Malaysia	41
3	United Kingdom	18
4	Singapore	15
5	Nigeria	13

The information presented above reflects the engagement of users from different countries in Twitter conversations about waqf education. The table provides an overview of the locations of users with the highest number of tweets, indicating the extent to which interest in this topic is spread across different countries. India ranked first as the location with the most tweet activity around waqf education, totaling 656 tweets. Second place went to Malaysia with a total of 41 tweets. Meanwhile, the UK ranked third with 18 tweets. Furthermore, Singapore ranked fourth with 15 tweets,

followed by Nigeria with 13 tweets. The distribution of the tweet data reflects the interest of Twitter users in each region in the topic of waqf education. This analysis provides additional insight into the geographical distribution of waqf education conversations on the Twitter social media platform over the period 2010 to 2022. This data can be a valuable source of information to understand the extent of public awareness and engagement in the conversation around waqf education at a global level.

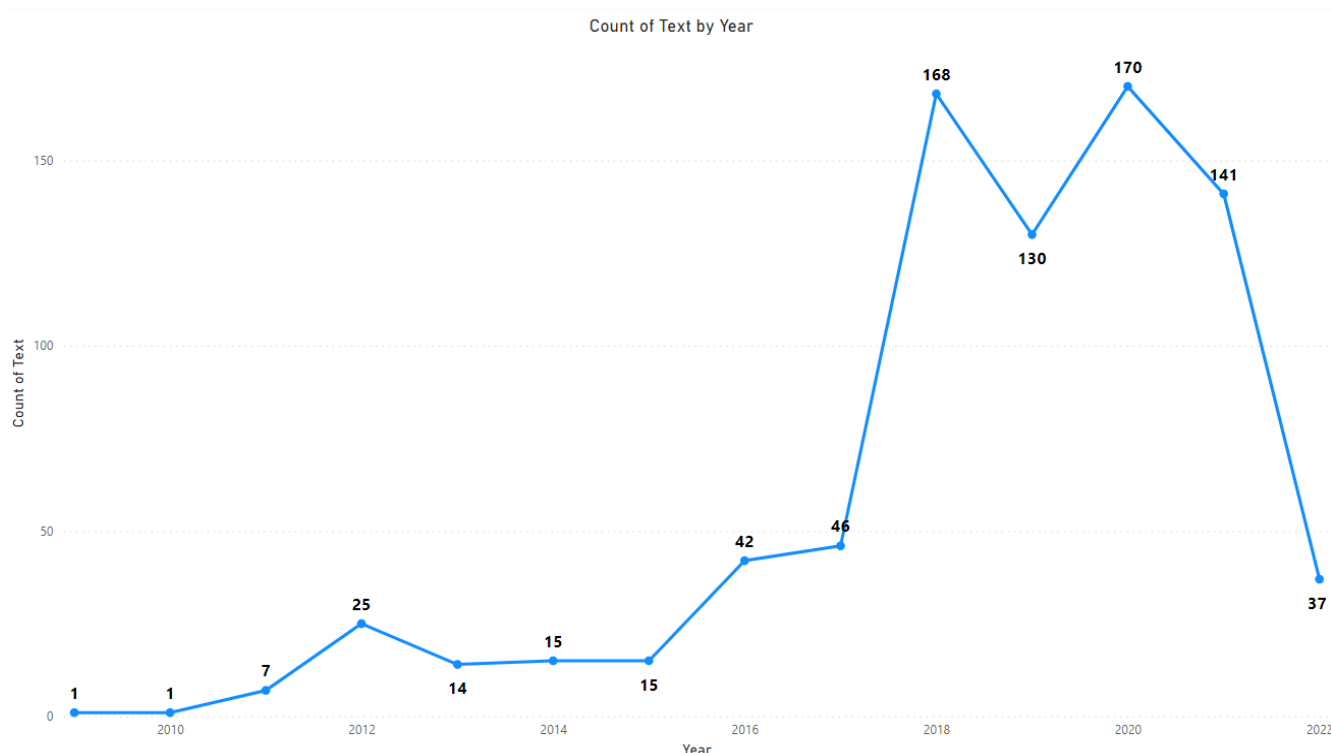


Figure 1. Count of Text Clean by Month

This study not only examines the development of Twitter tweets based on user location, but also analyzes the trend of tweets about waqf education by year during the study period. From the graph presented, it can be seen that for 12 years, the number of tweets about waqf education has fluctuated every year and tends to experience a significant increase in recent years. The peak of waqf education tweet activity occurred in 2020 with 170 tweets. However, the following year experienced a very significant decline, reaching only 37 tweets.

In this research, the analysis tool used is a Python Library programming language known as Vader.

Vader is used to process tweet data and classify it into three categories, namely positive, negative, and neutral. The Python library itself is a collection of related modules containing a collection of code that can be used repeatedly in different programs. This library makes Python programming simpler and more convenient for programmers. This classification is based on a value assessment given to each tweet. After the scoring is done, the tweets are grouped into one of the three categories based on the score obtained. The results of the sentiment analysis on the topic of waqf education will be further explained and elaborated in the pie chart in the next step.

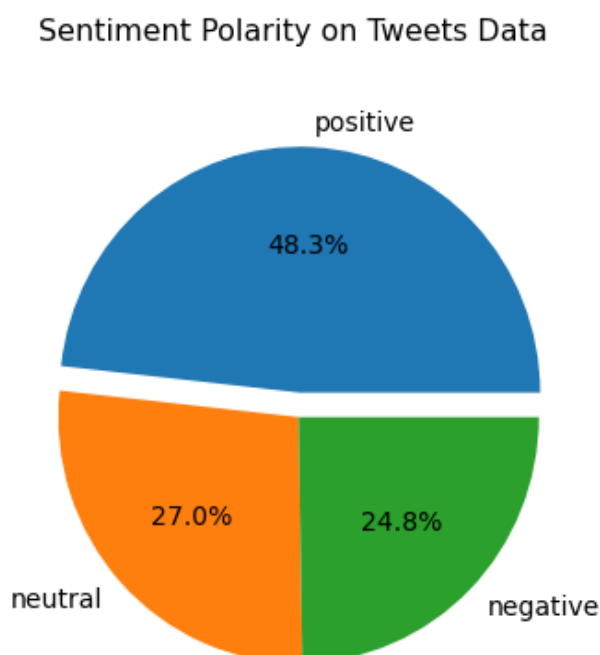


Figure 2. Sentiment Polarity on Tweets Data

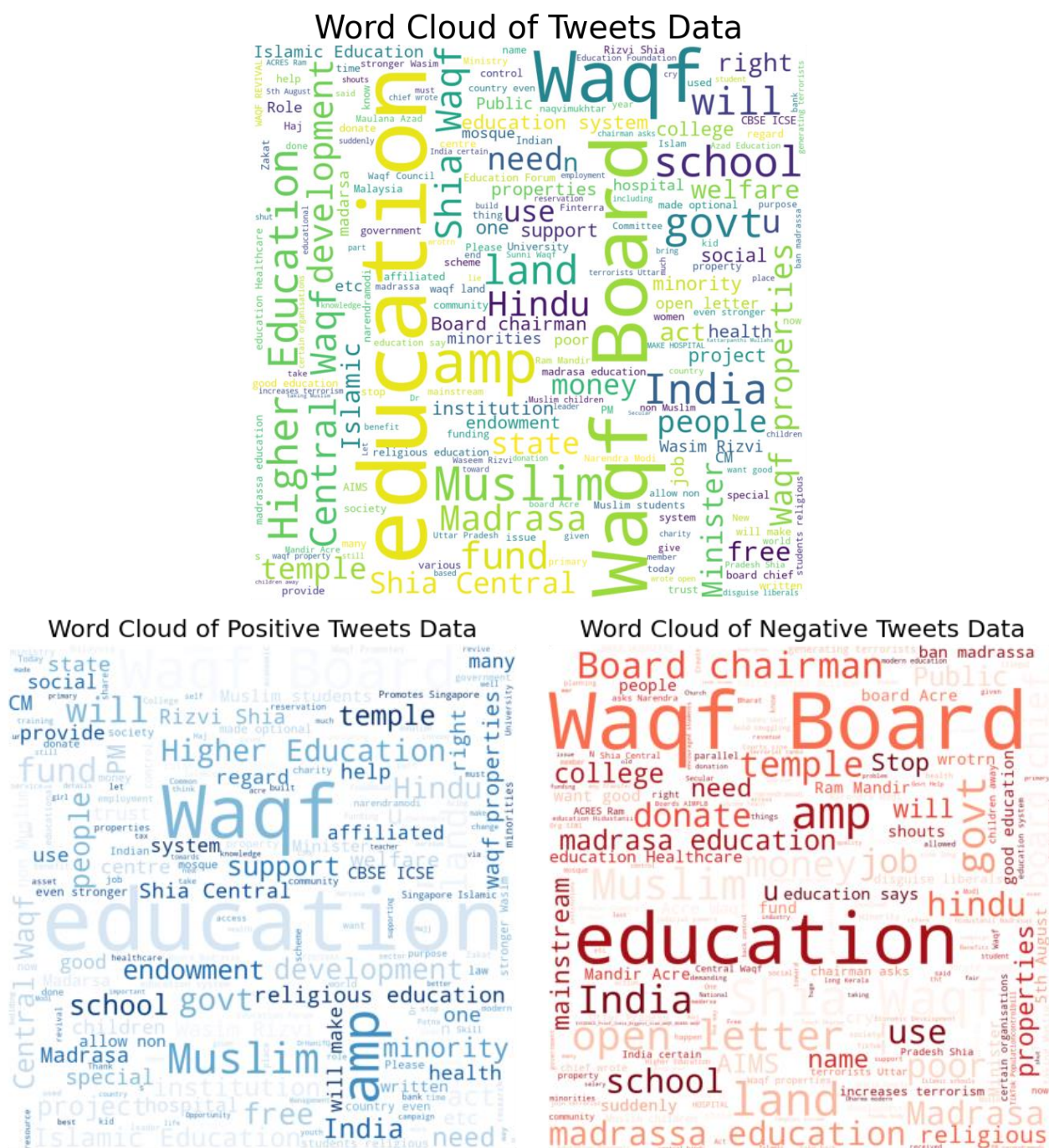
The data contained in the pie chart illustrates the sentiment of Twitter users towards waqf education. With 48.3% positive sentiment, it can be concluded that the majority of users express an optimistic or supportive view towards this topic. This positive sentiment reflects a favorable reception to the concept of waqf education, and this trend can be a potential indicator of further success or acceptance within the community. Correspondingly, there was 27.0% neutral sentiment, indicating that the majority of tweets did not have a strong tendency towards either positivity or negativity sentiment.

This neutral sentiment may come from users who convey factual information or speak objectively without emotional emphasis. Meanwhile, the negative sentiment of 24.8% indicates that a minority of Twitter users expressed views or opinions that were less favorable towards waqf education. This could include criticism of the implementation or concerns about some aspects of waqf education. It could also occur due to less than ideal practices regarding educational waqf in several aspects.

The use of sentiment analysis tools such as Vader provides an additional dimension to

understanding how words in tweets are interpreted. The process of classification into three categories, namely positive, negative and neutral, provides further insight into people's reactions to waqf education. The importance of positive perceptions from the majority of Twitter users highlights the importance of developing waqf education in gaining further support and acceptance.

Waqf on education in fact is the most widely conducted study in waqf studies, both in Indonesia (Zarkasyi, 2020; Junarti et al., 2023; Saidon et al., 2019; Mustofa et al., 2020; Fajariah et al., 2020) and globally (Usman & Rahman, 2021; Mahamood, 2015; Rusydiana et al., 2021; Khadijah et al., 2017; Mohaiyadin & Aman, 2021). Educational waqf is a number of assets donated for educational activities. Educational waqf can be in the form of land waqf or cash waqf intended for the education sector. The presence of neutral sentiments also suggests that there is room for further information or clarification regarding waqf education to be provided to the public. This data, obtained from a widely used social media platform, provides a valuable snapshot of trends and people's views on this topic over a given period.



The word cloud above provides a visual representation of the keywords that frequently appear in tweets related to waqf education, grouped into three categories: positive, negative and combined. In the word cloud, larger word sizes reflect higher frequency of occurrence. "Education", "waqf board", "waqf", "muslim", "higher education", "central waqf development", and "India", were the most prominent keywords in the tweets overall, indicating that they have high significance in online conversations related to waqf education.

Furthermore, in the word cloud of positive tweets, key words such as "waqf", "muslim", "school",

"higher education", and minority" dominate the visualization. This shows that when users express positive views on waqf education, they tend to associate it with issues that are considered important, such as higher education, school, and minority empowerment. This confirms that these aspects are considered positive and relevant in the context of waqf education.

policies, madrasa education and the role of the waqf board. Word clouds are an effective tool in summarizing and visualizing the focus of online conversations, providing valuable insights into the keywords that most influence sentiment and topics in waqf education discussions on the Twitter platform.

Discussion

This research highlights some interesting findings regarding sentiments on waqf education. For example, India is highlighted as the country with the highest number of tweets about waqf education on the Twitter platform compared to other countries. Analysis of the tweet data (Appendix 1) shows that some countries show serious commitment to the practice of waqf education, such as the support given by the Indian government to waqf initiatives for education. India, being a country rich in diversity and multicultural, also has the largest number of waqf properties globally (Conteh et al., 2020). Historically, most parts of India were ruled by Muslim rulers for centuries. This resulted in a lot of land being endowed by ruling groups and wealthy individuals. These lands, in particular, were often located in the vicinity of the residences and tombs of various Sufi saints who were instrumental in the spread of Islam throughout the country. (Shariff & Ahsan, 2021). This history created a foundation for the practice of waqf in India, and the current government's support shows seriousness in advancing education through the waqf approach.

However, the holistic nature of waqf in India requires special measures in order to make a greater contribution in the field of education, especially in the field of higher education, which is an essential need for the younger generation of Muslims. It is important to note that higher education remains a significant challenge for the Muslim community in India. The Gross Enrollment Rate (GER) of Muslim youth in higher education stands at only 4.5%, being the lowest among all other communities in India. This figure highlights the urgency of educational activities in the community to increase participation and access to education for Muslim youth. (Shah & Basheer, 2015).

Further findings from this study reveal the dominance of positive sentiments in social media conversations related to waqf education. The appendix table shows several tweets highlighting the positive contributions of the country's government in terms of cash waqf for education, such as the provision of scholarships, infrastructure development, and other

educational issues. According to Azha et al. (2013), waqf educational institutions are considered a platform of great social importance, as Muslims are considered agents of societal development. These institutions not only provide an opportunity for people to obtain Islamic education through waqf assets, but also become a platform that provides opportunities for Muslims to contribute to prosperity. It is important for Muslims to realize that waqf is a crucial investment to produce scholars who are capable of becoming leaders of society. Graduates of waqf educational institutions not only excel in academics, but have also become important figures who contribute to the development of the country. (Nawi & Sidek, 2018).

Today, educational waqf is considered an important instrument that has great potential for further development. Therefore, the management of educational waqf must be conducted professionally in order to provide maximum benefits, not only for the recipients (students) but also for the educational institutions themselves. It is important to preserve and strengthen educational waqf institutions so that sustainable benefits can be felt by the community. (Mujani et al., 2018).

In the opposite context, negative sentiments were also reflected in a number of tweets related to waqf education, which are described in more detail in Appendix 3. Some users expressed concerns that the waqf funds managed by the Waqf Board had not been adequately allocated to higher education. They consider that the Waqf Board has failed to implement the waqf education development scheme. This view is in line with the findings of Shah & Basheer (2015), where the quality of education in most government schools and institutions was rated as very poor, causing the younger generation of Muslims from low economic backgrounds to face difficulties. Concerns were expressed that waqf has not provided sufficient benefits to the entire country and has not succeeded in meeting the educational needs of the community as a whole. Waqf institutions are still considered suboptimal in providing adequate salaries and educational infrastructure. Therefore, there are still many challenges to be overcome in the effort to empower Muslims in the field of education.

Looking at the overall negative sentiment contained in the tweets (Appendix 3), it can be concluded that the sentiments voiced are not directed towards the practice of waqf education itself, but rather towards external elements such as the role of the government and other interested parties. This criticism highlights concerns or dissatisfaction with the responses

and actions of external entities that are perceived to have a significant impact on the implementation of waqf education. As such, these negative sentiments do not directly refer to the success or failure of waqf education practices, but rather to the external dynamics that influence them. This illustrates that, while the principles of waqf education may be well-regarded, implementation challenges may lie in factors outside the direct domain of the practice.

CONCLUSION

Waqf education reflects the principles of philanthropy and social responsibility in Islam, where people are given the opportunity to contribute to the development and maintenance of the education system through their waqf. This approach can also help reduce disparities in access to education and improve the quality of education in certain communities. This study aims to measure the extent of public sentiment towards waqf education taken from the tweet data of the social media platform Twitter. The results showed that India ranked first as the location with the highest tweet activity around waqf education, reaching 656 tweets. The year 2020 was the highest peak of tweets during the research period with 170 tweets. In terms of sentiment polarity, the study showed that positive sentiment dominated with a percentage of 48.3%, followed by neutral sentiment at 27.0%, and negative sentiment at 24.8%. This reflects that most Twitter users expressed positive views towards waqf education, although a small number voiced negative views. In addition, the research also explored keywords that influence sentiment and topics in waqf education discussions on the Twitter platform. This analysis provides further understanding of the issues that most captivate users' attention and reflect the focus of online conversations related to waqf education. These results can make a valuable contribution in understanding the dynamics and public perception of waqf education initiatives.

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APPENDIX

Appendix 1. Positive Sentiment Tweets Text

N o.	text_clean	vader_label_ clean	Retweet Count	Like Count
1	Madrasas should be affiliated to CBSE, ICSE, and allow non-Muslim students, religious education should be made optional. Have written to PM and UP CM in this regard. It will make our country even stronger: Wasim Rizvi, Shia Central Waqf Board	positive	397	817
2	Dear Azam Khan ji, Jama Masjid is also a Waqf Board property. Its earnings can also fund education of Muslim children. Spare the Taj 4 tourists pls	positive	196	72
3	Mr. Waseem Rizvi (Chairman Shia Waqf Board) visited my Office to file a PIL seeking Common Education System i.s. Common Syllabus & Common Curriculum in all Schools including Madarasas throughout the Country. Equal Opportunity can't be secured without Equal Education narendramodi	positive	120	267
4	AIMIM Prsdnt asadowaisi along with AIMIMIM MLAs warispathan & imtiaz_jaleel met Maharashtra Governor Vidyasagar Rao & discussed on Education, Skill Develompnt, Access to credit, spl devlpmt initiatives, measure of affirmative action, waqf lands, miscellaneous areas of Devlpmnt.	positive	107	443
5	RahulGandhi naqvimukhtar ypg narendramodi Muslim only vote bank? Do the Waqf Board money only for the welfare of Politicians? When we have DBT for everything how come this can happen. Let us stop appeasement and actually impart them regular education and respect for their life.	positive	97	34
6	January 2, 1976: Hazrat Khalifatul Masih III (rh), under the Waqf-e-Jadid scheme, encouraged members of the Jamaat to take up honorary life-devotion (waqf). That is, members of the Jamaat should stay in the markaz for 3 months and attain religious education...	positive	52	141
7	Visited by Atif Rasheed VC National Commission For Minorities, GOI with his Director Dir Dhanalakshmi. Secretary Social Welfare, Uday Kumâr GPU, also present. VC Offered support in education, skills dev, sports, Anganwadis+more They r GEO tagged WAQF PROPERTIES, AtifRasheed	positive	50	206
8	We are in the last week of Ramadan...avail yourselves to these blessed nights to donate to a cause that combines so many important causes: helping orphans, girls education, Palestine, al-Aqsa, waqf (continuous charity)..and the list goes on! Donate here:	positive	50	146
9	Still amazed at how CON pulls it off in KA. Minister for Primary and Secondary Education, Minorities Development, and Waqf. Same person.	positive	47	20

10	Queensland Ahmadiyya Youth at Solomon Islands, Waqf-e-Arzi. Our lives, wealth, skills, time, & education are all for humanity.	positive	36	55
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Neutral Sentiment Tweets Text

N o.	text_clean	vader_label_ clean	Retweet Count	Like Count
1	Why are Waqf properties not being used for betterment & education of Indian Muslims? Muslims do NOT need subsidy, give them their rightful.	neutral	279	552
2	Delhi waqf board to sponsor education of late NDMC law officer MM Khan's children.	neutral	33	18
3	Constructive discussions were held with the delegation on various issues of education, Waqf, Haj.	neutral	26	105
4	Minister for Higher Education, Minority Affairs, Haj & Waqf, Govt. of Kerala, Shri K T Jaleel met me at Antyodaya Bhawan in New Delhi today. Various projects for socio-economic-educational development in the state were discussed.	neutral	24	139
5	Chairman of Shia Central Waqf Board, WasimRizvi has written to Prime Minister Modi and Yogi Adityanath for implementing CBSE and ICSE education pattern in the madrasas.	neutral	23	75
6	sardesairajdeep The churches and waqf boards have the largest total land holdings in India. Let GOI take them over, monetize the same and then invest in the welfare of people and education of children. Why cannot you push for such things?	neutral	22	105
7	In the conference, officials of Minority Affairs Ministry gave detailed presentation to representatives of the states/UTs on PMJVK, different scholarships, skill development schemes, Waqf, NMDFC & various schemes of Maulana Azad Education Foundation narendramodi naqvimukhtar	neutral	22	65
8	Shia Waqf Board chief Wasim Rizvi writes to Prime Minister Narendra Modi asking to curb madrasa education in its current form in the country	neutral	20	101
9	Tannsworld MINISTER OF AUQAF & EDUCATION KARNATAKA STATE TanveerSait Alhaj Tanveer sait Sir atteded World Waqf Conference at Malaysia International Islamic University Malaysia INCKarnataka INCIndia OfficeOfRG ghulamnazad plpunia sarveshamethi ameenshaikh3 Ifidel	neutral	17	30
10	CM capt_amarinder Sahab, Here is a list of all the Waqf properties in Punjab encroached by various state departments including home, health, and education. All it takes is a single directive from you to evict these unauthorized occupants.	neutral	15	19

Appendix 3. Negative Sentiment Tweets Text

No.	text_clean	vader_label_clean	Retweet Count	Like Count
1	Telangana government is planning to give judicial powers to Waqf Boards. AIMPLB is demanding such Sharia Courts sine long. Kerala Education Minister who is involved in Gold smuggling, was a member of Terrorist Org SIMI. Since Bharat is Secular Country, So such things can happen!	Negative	1918	3740
2	MAKE HOSPITAL ON THAT 5 ACRES Ram Mandir- 2.77 Acres Waqf board -5 Acres. Why don't they donate it to AIMS or Some college. I also want good education, Healthcare but not suddenly on 5th August! I disguise liberals who shouts for jobs and cry for TikTok! Populationcontrolbill	Negative	180	516
3	New solutions to old Kashmir problems; education, economic development and employment. In new J&K, Waqf properties to become schools & colleges, Ladakh to get 'Hunar hub' KapilMishra_IND Payal_Rohatgi TajinderBagga	Negative	35	167
4	Stop playing with the community's assets. Waqf Board failed in Waqf Development & Waqf Education schemes; why it's adamant to destroy successful schools run by the community? If there is a problem, solve it by negotiation or arbitration or go to courts; don't follow illegal tactics.	Negative	34	109
5	Members of Maulana Azad Education Foundation & Central Waqf Council will launch awareness campaign across India on CAA & NRC to demolish malafide misinformation & fake fabricated propaganda being carried out by some for their narrow political interests: naqvimukhtar	Negative	20	33
6	WakfFundForCommunity waqf should be assigned to the satisfaction of specific needs such as medication for sick people who are unable to pay medication expenses and education of poor children.	Negative	19	11
7	Benny Behnan - male version of ശീലാവതി. The petition he filed against Jaleel seemed to be written by K. Surendran or Kummanam at first glance. The executive summary of his write up is - "Being the Minister of higher education, waqf, Hajj and minorities, he violated FCRA.	negative	16	37

8	State Haj Committees, Waqf Boards, their associated organizations, Central Waqf Council, Maulana Azad Education Foundation, and other social and educational institutions will be part of a nationwide campaign to counter rumors and address vaccine hesitancy: Union Minister naqvimukhtar	negative	13	32
9	MadrassaDebate My agenda is clear that Muslim kid should focus on education. Primary Madrassa should be banned: Waseem Rizvi, Shia Waqf Board Chairman	negative	11	37
10	shashank_ssj Halal certificate parallel revenue illegally allowed by govt, waqf board parallel illegal land rights allowed by govt, salary paid to religious practitioner, now this Hijab in education to create parallel Education system. Seems on track for parallel governance in Gazwa-e-Hind	negative	11	13