

Comparative Analysis of Waqf Generosity Index (WGI) in Generation Y and Z

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Abstract

As the Islamic endowment (Waqf) has been practiced throughout the world, it is a challenge to measure the level of the generosity index on its practice. In fact, the awareness in performing Waqf among Muslims especially in the Generations Y and Z are important since it is valuable to the Muslims and concurrently can help those needy people. The study objective is to develop the generosity index among the two generations' classifications. The variables that have been selected in this study namely trust, altruism, personal characteristics, self-image, religious value, psychological benefits, social norms, personal satisfaction and commitment. Total of 450 questionnaires managed to be collected from Generations Y and Z respondents in Klang Valley area. Rasch Measurement Model was employed to analyze the data. The construct was found reliable with Cronbach Coefficient Alpha of 0.94. The statistical indicators such Point Measure Correlation (PtMea Corr) and Person Item Distribution Map (PIDM) revealed that all the two generations have different results for their generosity index. This can be relating where each generation having their own behavior traits in attitudes and intentions. The implication of this paper provides evidence of the usefulness of Rasch Measurement Model in identifying the Generations Y and Z generosity index on Waqf or named as Waqf Generosity Index (WGI).

Keywords: generosity index, Waqf, GenY and GenZ, rasch measurement model

1. Introduction

Waqf; as holding a property and preventing its consumption for the purpose of repeatedly extracting its usufruct for the benefit of an objective representing righteousness and philanthropy (Abdul Ghafar, M.H, 2013; Muhtada, D, 2014). Waqf is the permanent dedication by a Muslim, of any property for any purpose recognized by Islamic law as religious, pious or charitable. Muslims throughout the world are exposed to the Waqf practice, but it is difficult to measure the level of their generosity value on the practice. Each generation living today has come of age with profoundly different experiences concerning charitable giving behavior (Mansfield, 2014; Teh, et.al 2018). GenY came on age during the rise of Internet communications and increasingly shun print communications and fundraising while adapting quickly to the new trends in mobile and social giving. While Gen Z is not yet influential on fundraising campaigns, non-profits that work in education, child services, and youth empowerment should be laying a foundation now for future outreach. In Malaysia, there is an increasing number of Waqf properties given by the Muslims from time to time. Due to such scenario, the development of the Waqf in Malaysia needs to be monitored as to maintain the good practice and governance of Waqf institutions (Raimi, L., Patel, A., & Adolopo, I., 2014) and projecting towards excellence of the whole nation. Lack of awareness toward philanthropic attributes resulted to a lower charity giving in Islam (Harun, Possumah, Shafiai, & Noor, 2016; Tronzano, 2018). Therefore, the rate of generosity value of GenY and GenZ has been highlighted as one of the vital and indispensable contemplations in portraying the commitment conduct toward philanthropic attributes in Malaysia.

2. Literature Review

2.1 Islamic Philanthropy and Its Attributes

Islamic philanthropy covers beyond compulsory charity. It is important to note that Islam has a different perspective on wealth. All Muslims are encouraged to maximize their wealth according to the Shariah principles (Zakaria, Samad, & Shafii', 2012). By means of such act of giving, the wealth gap within and among the societies can be

downplayed or even done away with (Opoku, R. A., 2013). The redistribution of wealth in the form of charitable giving is an obligation on every Muslim believer. Sadaqah and kaffara are the donations in Islam and come in many kinds. Also, giving is, as a rule, a nearly the programmed passionate reaction, creating a positive state of mind, mitigating sentiments of blame, diminishing aversive excitement, fulfilling a yearning to show appreciation, or to be an ethically just individual (DeLamater, Myers, & Collett, 2015; Tyagi & Siddiqui 2017). Social norms provide opportunity for future interventions, especially because the influence of social norms carries across contexts. Commitment is defined as ‘an enduring desire or intention to develop and maintain a stable relationship.

2.2 Giving and Donation Behavior of GenY and GenZ

GenY is defined by the Internet using and an increasing globally connected where it can be related which is the most educated and technology savvy of all generational groups (Acar, B. A., 2014; Meyer, J., 2013). Gen Y who will come of age in a post-print era will be connecting to causes and giving to non-profits through technologies that have not been invented yet. The charity bodies will have to embrace multiple communications and fundraising tools if they want to reach donors and supporters of all ages. They have never lived without the Internet (Yusoff, W.F., & Kian, T.S., 2013). GenZ individuals are the new conservatives embracing traditional beliefs, valuing the family unit, self-controlled, and more responsible (Yigit, S., & Aksay, K., 2015; Singh, A., 2014). The Generosity Index uses readily available data to measure private monetary generosity in Canada and the United States (Lammam, MacIntyre, & Ren, 2015; Vlasov & Kiseleva 2017). By measuring both the percentage of tax filers who donate to charity and the percentage of aggregate income donated to charity in each jurisdiction, the Generosity Index recognizes the magnitude of charitable donations eligible for income tax deduction. This generosity gap undoubtedly limits the ability of charity activities in improving the quality of life.

3. Analysis and Findings

3.1 Research Design

The nature of this study is descriptive study where it is the most suitable research design to measure Generations Y and Z generosity index on Waqf for society in Malaysia. In this study, the units of analysis are individuals whom are from GenY and GenZ. This study used Cross-Sectional Research One-Shot or Cross-Sectional studies where the data is collected once, during a period of days, weeks or month (Bond, T., & Fox, C. M., 2015). The study uses simple random sampling under the probability sampling.

3.2 Statistics for Reliability Analysis

The summary statistics represents a total of 11700 data points arising from measured 450 responses on the 26 measured items. The 11700 data points described in the table below provided a large enough range to remain usefully stable as person measure estimates and to obtain useful and stable item calibrations. This yielded chi-square value of 21882.04 with 11223 degree of freedom (d.f.) and $p=0.000$. The items measured in the table indicate a good reliability index of 0.88. This shows that it is sufficient for item range to measure all the variables. Acceptable value for item reliability indices was set at 0.90 and above (Linacre, 2011; Wang & Yang 2018). The in fit MNSQ at 0.99 and ZSTD at -0.4 which shows that the instrument gives a good yield of measurement. This indicated the goodness of data fit in measuring this instrument which is supposed to be used to measure in the related theory since the value is closed to 1 and 0 respectively. For the item separation index, the value is 2.70. This is considered as fair value to represent the spread of items and persons along a continuum. The Cronbach Coefficient Alpha (α) at 0.94 was considered very well and it's allowed for further analysis for the instruments. Person reliability was 0.94 which was deemed as “good” reliability index and the acceptable reliability index should be equal to or higher than 0.8. The infit was excellent with MNSQ at 0.99 and ZSTD at -0.1. In this measurement instrument, it is able to separate the separation index into five types of distinct person types as shown by the person separation index at 3.83.

3.3 Item Polarity for Validity Analysis

The result in Item polarity shows that all items were at positive index as illustrated by point measure correlation (PtMea Corr). A positive Pt-Measure Corr value signifies that the relationship between the respond and the item is in line with the item. The validity analysis shows that all the construct items in measuring the Trust, Altruism, Personal Characteristics, Self-Image, Religious Value, Psychological Benefits, Social Norm, Personal Satisfaction and Commitment does not need to be removed since they fulfilled the three indicators of misfit items in the Rasch Measurement Model. When the data fails to produce good results, it means that the validity of the data is not justified. Therefore, based on the findings, it can be concluded that this philanthropic attributes questionnaire prepared is valid to measure GenY and GenZ capability and subsequently differentiate them according to their capability (Wonyra, 2018).

3.4 Person Item Distribution Map (PIDM) Analysis

In PIDM map, the results show that the Person mean value is 1.00 which is higher than the threshold value of Mean item 0.00. The value indicates that the respondent's ability is above the expected performance. The easy items indicated most motivate items to Waqf while the difficult items indicated least motivate items to Waqf. It is found out that the most motivate items are Trust, Altruism, Psychological Benefits and Personal Satisfaction. This suggests that GenY and GenZ are most motivated towards the items and influence them in making decision to Waqf. The less motivate items are Personal Characteristics, Self-Image, Religious Value, Social Norm and Commitment. This indicates that GenY and GenZ are least motivate shown that the items bring less influences for their decision making to Waqf. This study provides new perspectives in examining the GenY and GenZ response pattern since they have different understanding for each philanthropic attributes items. The outcomes of the measurement instrument analysis will provide guideline in order to produce more measurement instruments in Waqf perspectives.

3.5 WGI of GenY and GenZ

Based on the results, the highest value among GenY respondents is personal satisfaction at 0.32. The second highest philanthropic attributes index is altruism with the index measure at 0.31 followed by psychological benefits with the index measure of 0.15 and religious value at 0.01 respectively. For trust, the value at -0.06, commitment with the value of -0.10 and personal characteristics shows the measure at -0.12. Social norm with the value of -0.13 and self-image with the value of -0.34. Based on the results, the highest value among GenZ respondents is altruism at 0.36. The second highest philanthropic index is personal satisfaction with the index measure at 0.32 followed by psychological benefits with the index measure of 0.11 and religious value at 0.02 respectively. For trust, the commitment at -0.02, trust with the value of -0.09 and social norm shows the measure at -0.10. Personal characteristics with the value of -0.13 and self-image with the value of -0.25.

3.6 Differential Item Functioning (DIF) Analysis

Based upon the findings, from the Differential Item Functioning (DIF) Analyses, it is discovered that there is a big gap between GenY and GenZ responses on Waqf. For GenY respondents, the highest DIF measure is at 0.51logit (Self-Image) while the lowest DIF measure is at -0.79logit (Commitment). For GenZ, the highest DIF measure is at 0.53logit (Social Norm) while the lowest DIF measure is at -0.44logit (Altruism).

4. Conclusion

This can be relating where each generation their own behavior traits in attitudes and intentions in giving have. Youth engagement in philanthropy needs a tremendous effort from the various parties. Adults' advisory on guiding the youth in philanthropy activities is essential. This includes the guide in the assets assessments in their communities, grants' preparation on philanthropic proposals, and youth volunteerism in the society. They are main resources and leaders in the philanthropic community. At the school and center of learning, the enlargement of philanthropy deeds needs to be enhanced by promoting programs that focus on civic minded youth engagement.

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