

A PROPOSED CONCEPTUAL FRAMEWORK OF PHILANTHROPIC BEHAVIOUR WITHIN THE ISLAMIC CONTEXT

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Abstract: Research on philanthropic behaviour has identified several key factors that motivate individuals to contribute. For Muslims, the belief that good deeds and contributions will be rewarded in the hereafter serves as a significant motivator. In essence, religiosity plays a crucial role in encouraging individuals to act benevolently. A study conducted by Hanudin Amin (2016) associated giving behaviour with the feelings of blessing which is interconnected with religion. While Ibrahim Sulaiman Alhidari (2013) asserted that philanthropic behaviour is significantly correlated and affected by other variables. This study aimed at proposing three theories to define the scope of philanthropic behaviour among alumni, namely the Theory of Planned Behaviour (TPB), Expectancy Theory and Investment Model. From the theories proposed, 16 variables and 15 hypotheses have been deduced. Other than that, this paper also discussed the Islamic view of intention, motivation and commitment, which were the mediating variables in the conceptual framework proposed.

Keywords: Philanthropic Behaviour, Theory of Planned Behaviour (TPB), Expectancy Theory, Investment Model, Theories of Philanthropy

1. Introduction

Philanthropic behaviour involves individuals contributing their time or money (Brown and Taylor, 2015). Some individuals engage in philanthropy out of a sense of obligation rather than for material rewards, such as profit or enhanced reputation (Dennis et al., 2009). As Muslims, we hold the belief that good deeds and contributions will be rewarded in the hereafter. Thus, religiosity serves as a significant motivator for individuals to act benevolently. Research by Skarmeas and Haseeb A. Shabbir (2011) confirms that individual donations are often driven by religiosity. Additionally, a study by Siti Khadijah Abd Manan, Muhammad Sabki, and Ismail (2017) emphasized that motivation, satisfaction, and social standing also play important roles in determining why individuals choose to contribute.

In their study, Brown and Taylor (2015) suggested that many individuals contribute their money primarily due to the effects of tax deductibility, along with related price and income factors. They also noted that personality traits influencing economic outcomes—such as earnings, employment status, financial decision-making, and learning—are additional

factors that impact philanthropic behaviour. On the other side of the coin, Skarmas and Haseeb A. Shabbir (2011) found that lack of knowledge on how to contribute has led an individual not to donate. Hence, as what the previous studies found, individuals may contribute or not to contribute for many different reasons.

Recent studies have further explored the interplay between psychological factors and charitable intentions. For instance, Mokhlis and Salleh (2022) examine how intrinsic motivations, such as personal values and religious beliefs, contrast with extrinsic motivations, like tax incentives. Given the diverse motivations and influencing factors identified in the literature, this paper proposes a conceptual framework of philanthropic behaviour that integrates these elements. By examining the interplay between religiosity, socio-economic influences, and psychological factors, this framework aims to provide a holistic understanding of how philanthropic behaviour manifests among Muslims, ultimately contributing to the enhancement of charitable practices in Islamic societies.

2. Literature Review

2.1 Philanthropy

The term "philanthropy" has its roots in the classical word "philanthrôpia," which combines the ancient Greek words "phileô" (meaning love, attraction, or desire) and "anthrôpos" (the general term for humankind) (Sulek, 2010a). According to Sulek (2010b) and Schervish (1998), philanthropy can be defined as a moral obligation that regulates social relationships to address communicated needs. In Islam, philanthropy is understood as voluntary giving (Abdul Ghafar Ismail, Muhammad Hasbi Zaenal, & Hakimi Shafiai, 2013). This concept embodies a moral obligation, emphasizing humanity's duty to Allah in the pursuit of social justice (Abdul Ghafar et al., 2013). Contributions in Islam extend beyond monetary donations; thus, Muslims are encouraged to engage in welfare projects (Ahmad Kaleem & Saima Ahmed, 2010). Their participation is seen as a means to share and transfer knowledge and skills to those in need, thereby improving the economic conditions of the underprivileged, which have often resulted from the unequal distribution of wealth.

The principles of philanthropy and charitable giving in Islamic teachings are rooted in the Quran and the traditions of the Prophet Muhammad, making it an obligation for every Muslim believer (Opoku, 2013). Philanthropy has been a well-established practice since the time of the Prophet Muhammad pbuh, evident in the daily actions of both him and his Companions. One notable example of this involvement is seen in the construction of the al-Nabawi mosque, as narrated by 'Urwa bin Az-Zubair:

Allah's Messenger pbuh prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Messenger pbuh at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Messenger pbuh said, "This place, Allah willing, will be our abiding place." Allah's Messenger pbuh then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger pbuh!" Allah's Messenger pbuh then built a mosque there. The Prophet pbuh himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet pbuh recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me. (Sahih al-Bukhari: no. 3906)

2.2 Philanthropic Behaviour

Philanthropic behaviour encompasses the decision to engage in voluntary services, either directly through the provision of labour or indirectly by earning income and donating a portion of that wealth (Hamdani, 2004, as cited in Muhammad Asghar Tashfeen et al., 2013). Wichardt (2009) characterizes philanthropic behaviour as actions that incur personal costs while benefiting others. This perspective highlights that individuals often engage in philanthropy as a reflection of their personal success and their associations with successful social groups (Wichardt, 2009).

Research indicates that philanthropic behaviour is influenced by a variety of factors, including income, education level, marital status, and personal experiences. For instance, studies have shown that higher income levels and educational attainment correlate positively with charitable giving, as individuals with greater resources are often more inclined to contribute to philanthropic causes (Breeze, 2018; Zainal & Ahmad, 2023). Moreover, internal motivations, such as personal values and religious beliefs, alongside external factors like tax incentives and societal expectations, can influence an individual's decision to engage in philanthropy. Recent studies have underscored the importance of intrinsic motivations—such as a desire to help others or a sense of moral duty—in driving philanthropic behaviour, particularly within religious communities (Mokhlis & Salleh, 2022).

In summary, philanthropic behaviour is a multifaceted phenomenon influenced by a range of internal and external factors. Understanding these elements is crucial for developing effective strategies to promote charitable giving and enhance the overall impact of philanthropic efforts. By integrating insights from various studies, this literature review underscores the complexity of motivations behind philanthropic actions and sets the stage for further exploration within the Islamic context.

2.3 Islamic View of Intention, Motivation and Commitment

Intention, motivation, and commitment serve as mediating variables in the proposed conceptual framework of this study. This section discusses these elements from an Islamic perspective, supported by evidence from hadith and scholarly articles.

2.3.1 Islamic View of Intention

In Islam, intention (*niyyah*) is fundamental for determining actions (Syadiyah Abdul Shukor et al., 2019). It reflects an individual's mindset, classified as either good or bad (Adewumi Ibrahim Adeyemi, 2020). Good intentions encourage individuals to act for the benefit of others, as they seek rewards in the hereafter.

Allah says:

“And they were not commanded except to worship Allah, (being) sincere to Him in religion...”

(Surah al-Bayyinah, 98: 5)

This comprehensive command underscores the importance of sincerity in actions.

As narrated in a hadith by ‘Umar r.a., the Prophet pbuh stated:

“Actions are to be judged only by intentions and a man will have only what he intended.”
(Sunan Abi Dawud: no. 2201)

Thus, intentions are influenced by personal and social factors (Andriani Kusumawati et al., 2019).

2.3.2 Islamic View of Motivation

Motivation, derived from the Latin “movere” meaning “to move,” is a process that drives individuals to act (Tansky, 2003, as cited in Bhatti et al., 2016). In Islam, motivation incorporates the concept of *tasawur* Islam, placing Allah above all (Caturida Meiwanto Doktoralina, 2016). In his study, Mohammad Zulfakhairi Mokhtar (2018) explored the motivation to share wealth with others, as highlighted by Allah s.w.t. in the Quran:

“(Remember), you are the people with such nature – Tou are called upon to spend in the cause of Allah yet among you are some who are niggardly. And whoever is niggardly to this cause is niggardly to himself. But (remember) Allah is rich (free of all wants) and you are poor (who always need Him for everything). If you turn back (from believing in Him, from God-consciousness and giving charity for His sake) He will replace you by others, and these will not be like you.” (Surah Muhammad, 47:38)

During the era of the Prophet Muhammad pbuh, he transformed the Jahiliyyah society by motivating his companions to act promptly on goodness and avoid prohibitions (Muhammad Faiz Fathi Asmori et al., 2017).

2.3.3 Islamic View of Commitment

Commitment arises from the desire for rewards in this world and the hereafter (Shukri Ahmad et al., 2016). The principles of *taqwa* and *ihsan* guide Muslims, supported by the Quran and hadith, fostering dedication to their actions. For instance, contributions to educational waqf funds are seen as beneficial commitments to the community. Allah states, As Allah s.w.t. says:

“That is because Allah would not change a favour which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.”
(Surah Al Anfal, 8: 53)

This implies that a person's success is linked to their efforts (Alwiyah Jamil, 2007). A committed individual aligns closely with organizational values and goals, enhancing their dedication.

2.4 Theories of Philanthropy

There are three theories that have been selected in defining the scope of philanthropic behaviour among alumni. The theories are the Theory of Planned Behaviour (TPB), Expectancy Theory and Investment Model. The theories were chosen as they complement each other in explaining the philanthropic behaviour for this research purpose.

2.4.1 Theory of Planned Behaviour (TPB)

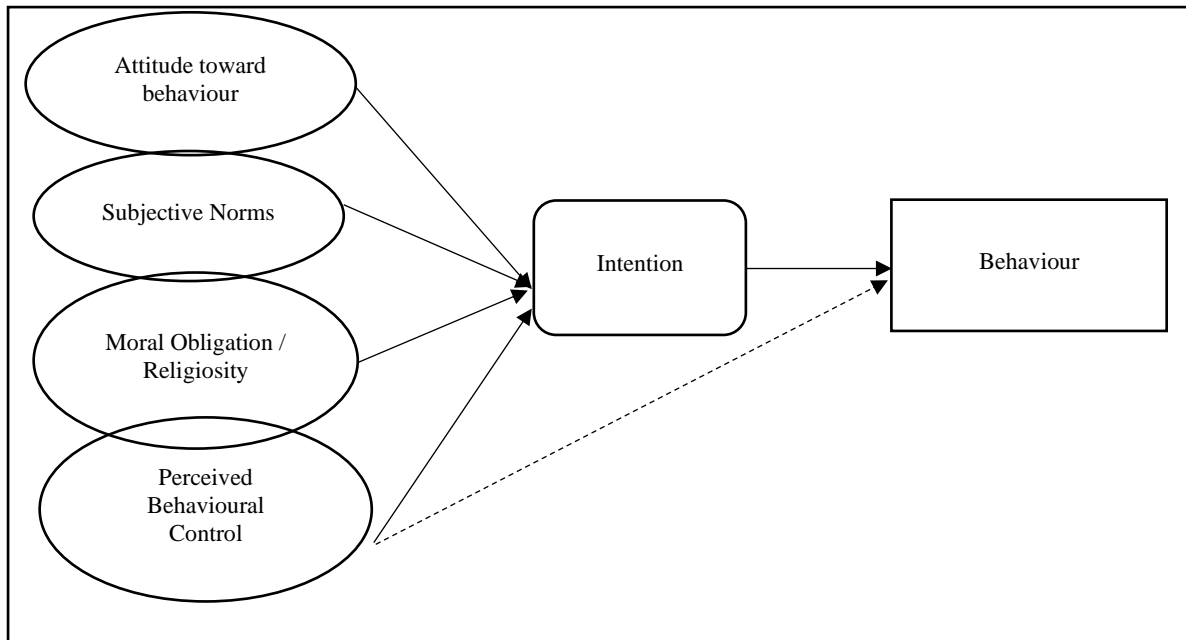


Figure 1 Theory of Planned Behaviour

Source: Babiak et al. (2012)

The Theory of Planned Behaviour (TPB), an extension of the Theory of Reasoned Action (TRA) developed by Icek Ajzen and Martin Fishbein in 1970, aims to predict human behaviour based on attitudes and norms (Veludo-de-Oliveira, 2009). Introduced in 1988, TPB incorporates an additional variable, perceived behavioural control (PBC), enhancing its predictive capabilities for intentional behaviours (Purnomo M. Antara et al., 2016).

Ajzen (1991) defines intention in TPB as a motivational factor reflecting the effort individuals are willing to exert to perform an action. This intention is influenced by three main components: attitude toward the behaviour, subjective norms, and perceived behavioural control. Attitude is characterized by an individual's positive or negative feelings about the behaviour (Fishbein & Ajzen, 1975; Amirul Faiz Osman et al., 2016). Babiak et al. (2012) note that individuals are likely to engage in actions they perceive as beneficial, while Peake et al. (2015) describe attitude as the expectation linked to performing the behaviour.

Subjective norm refers to social pressure influencing behaviour, shaped by how individuals perceive others' approval or disapproval (Dennis et al., 2009; O'Callaghan & Nausbaum, 2006). When positive subjective norms are present, individuals are more motivated to engage in the behaviour (Sung & Yang, 2009).

Perceived behavioural control is critical, comprising internal beliefs (abilities, skills, emotions) and external factors (environmental influences) that affect behaviour (Babiak et al., 2012; Dennis et al., 2009). Ajzen (1991) highlighted moral norms as significant in shaping intention. Moral obligation, which encompasses ethical responsibilities, can enhance motivation, particularly in philanthropic contexts.

Van Der Linden (2011) introduced a revised TPB model that includes moral norms alongside traditional components to predict donation intentions. This study found that moral norms were the strongest predictors of charitable giving, providing valuable insights for researchers examining philanthropic behaviour.

2.4.2 Expectancy Theory

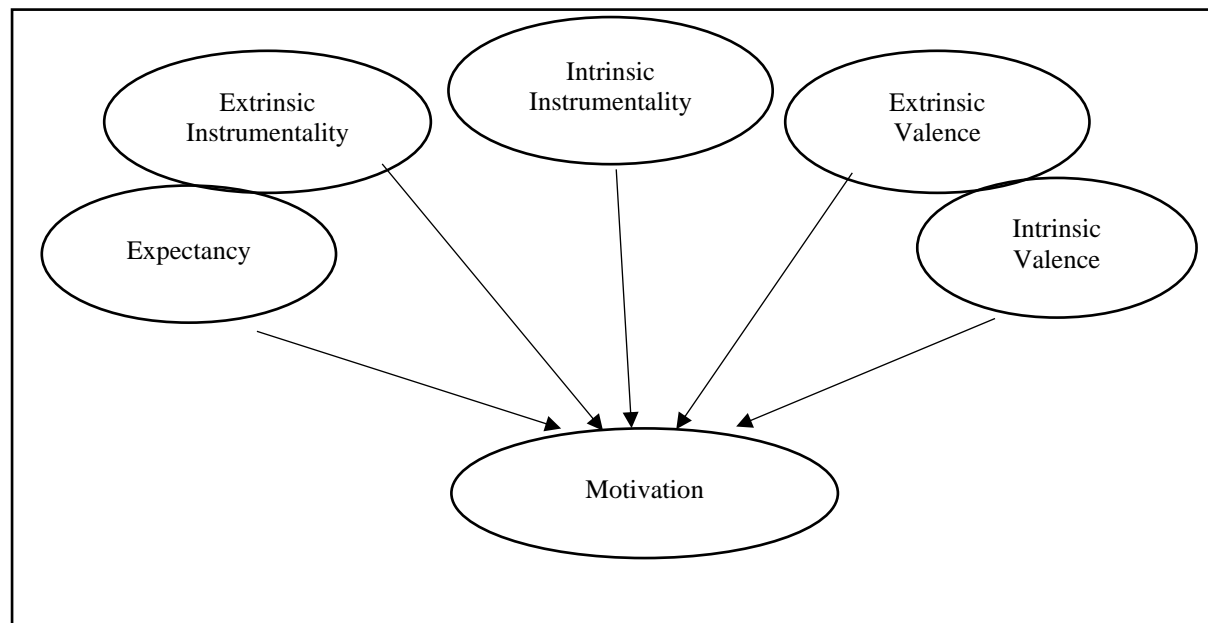


Figure 2 The Modified Expectancy Theory Model for Employee Motivation Proposed by Chiang and Jang (2008)

Source: Farhad Ebrahim Abadi et al. (2011)

Expectancy theory is crucial for understanding motivation, guiding individuals in selecting and exerting effort toward tasks (Campbell et al., 2003; Friedman et al., 2008). Developed by Vroom in 1964, the theory consists of three main components: expectancy, instrumentality, and valence (Settles, 2001).

Expectancy refers to the belief that effort will lead to performance, while instrumentality connects performance to outcomes (Farhad Ebrahim Abadi et al., 2011). When expectancy, instrumentality, and valence are high, motivation is also likely to increase (Lambright, 2010). Vroom (1964) describes expectancy as a belief about the likelihood of achieving a specific outcome, which can range from zero (no chance of success) to one (certainty of success) (Lee, 2007).

Instrumentality signifies that good performance will lead to rewards (Friedman et al., 2008). It embodies the belief that meeting performance expectations results in greater rewards (Chiang & Jang, 2008). Valence is defined as the attraction of outcomes, with positive valence indicating preference for attaining the outcome, zero valence indicating indifference, and negative valence indicating a preference against it (Lee, 2007; Hsu et al., 2014).

Both valence and instrumentality are influenced by intrinsic and extrinsic factors (Chiang & Jang, 2008). In the context of philanthropic behaviour, intrinsic instrumentality

includes aspects like kindness, while extrinsic factors involve religious teachings and moral obligations. Intrinsic valence reflects personal satisfaction from giving, while extrinsic valence pertains to recognition and material rewards.

Research by Mira Nimri et al. (2015) explored the motivations of public sector employees in Jordan, while Chiang and Jang (2008) applied a modified expectancy theory model to assess intrinsic and extrinsic factors affecting employee motivation. Their findings indicated that intrinsic instrumentality and valence significantly influenced motivation, highlighting the importance of these elements in understanding philanthropic behaviour.

2.4.3 Investment Model

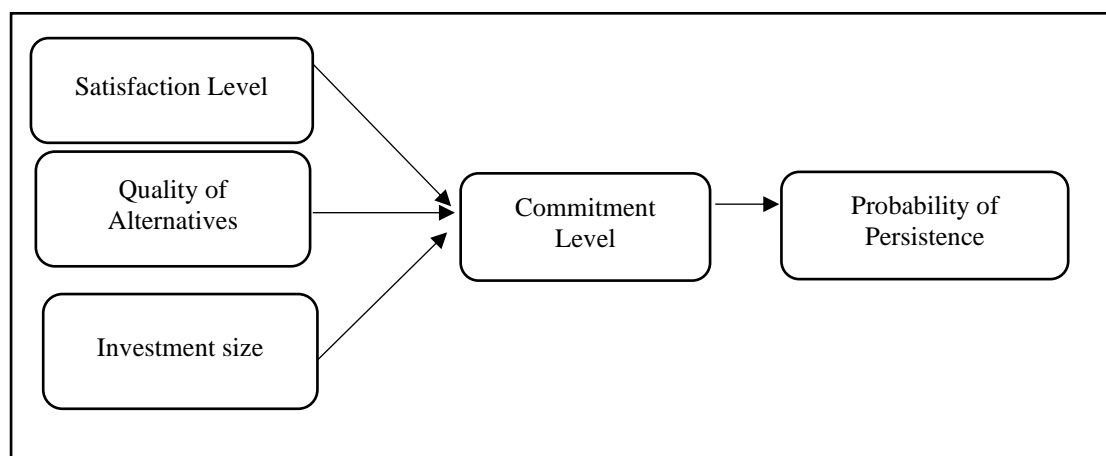


Figure 3 The Investment Model of Commitment Processes

Source Rusbult, Martz, & Agnew (1998)

The Investment Model, developed by Rusbult in 1980, initially focused on satisfaction and commitment in romantic relationships but has since been applied to various contexts, including employee retention and environmental commitment (Rusbult et al., 2011; Li-Ting et al., 2007; Dix et al., 2014). The model identifies three key antecedents of commitment: satisfaction, quality of alternatives, and investment, which collectively mediate commitment (Allen et al., 2012).

Satisfaction reflects the positive outcomes expected from a relationship, while investment encompasses the resources dedicated to it, including time, effort, and emotional involvement (Dix et al., 2014). Quality of alternatives refers to the perceived attractiveness of other available options, influencing whether individuals choose to stay in their current relationship (Rusbult & Buunk, 1993).

Greater commitment occurs when individuals perceive low-quality alternatives, indicating a strong attachment and long-term perspective toward the relationship (Rusbult et al., 1998). Investments can be classified as extrinsic (external gains or losses) and intrinsic (emotional involvement and effort) (Weerts & Elliott, 2007).

Rusbult and Buunk (1993) emphasized that satisfaction is determined by how well a partner meets essential needs, with higher satisfaction leading to increased commitment. Conversely, if individuals perceive favourable alternatives that fulfil their needs better than their current relationship, they may choose to leave.

Weerts and Elliott (2007) argued that the Investment Model is particularly relevant for understanding alumni philanthropic behaviour, as it examines the relationship between alumni and their university. In this context, commitment is reflected in contributions, rewards (satisfaction), and perceived alternatives (other philanthropic options) (Webster et al., 2015). The model posits that high commitment is characterized by high satisfaction, substantial investment, and low-quality alternatives (Li-Ting et al., 2007).

3. Methodology

This paper reviews scholarly literature on philanthropic behaviour, waqf, education waqf, and endowment funds, with a primary focus on the nuances of philanthropic behaviour within the Islamic context. It analyzes existing literature and secondary data from publicly available research, examining relevant theories that enhance understanding of philanthropic actions.

An inductive reasoning approach was employed to draw conclusions from the collected data. The literature review included scholarly articles, books, and reports that addressed themes such as motivations for giving, cultural and religious influences on philanthropy, and the impact of philanthropic activities on communities.

Additionally, secondary data was gathered from studies by research organizations focused on charitable giving in the Islamic community. This combination of literature and secondary data provided a comprehensive foundation for understanding the complexities of philanthropic behaviour in Islam and informed the proposed conceptual framework.

4. Data Analysis

The data analysis consisted of two main components: thematic analysis of the literature and synthesis of secondary data. Thematic analysis was being employed to identify and categorize key themes and patterns from the literature review. This process involved coding the literature to highlight recurring themes related to philanthropic behaviour in Islam and organizing these codes into broader themes that reflected motivations, practices, and impacts of philanthropy.

Additionally, secondary data was analyzed to complement the findings from the literature review. This data was categorized and compared to identify consistencies and discrepancies with the themes identified in the literature. This synthesis was ultimately aiding in validating the proposed conceptual framework, ensuring a comprehensive understanding of philanthropic behaviour within the Islamic context.

5. Discussion

Figure 4 shows the conceptual framework for this study. In this study, three theories are combined in a model that consists of 16 variables. The theories used, as being discussed before, comprising Theory of Planned Behaviour (TPB), Expectancy Theory and Investment Model. The model has 12 independent variables, three mediating variables and one dependent variable that are formulated after hypotheses are designed. Hypotheses were formulated to measure the relationship between variables. Hence, the hypotheses were written as follows:

- Hypothesis 1 a): There is a positive direct effect between individual's attitude towards philanthropic fund and intention to contribute to the philanthropic fund.
- Hypothesis 1 b): There is a positive direct effect between individual's perceived subjective norms and intention to contribute to the philanthropic fund.
- Hypothesis 1 c): There is a positive direct effect between individual's perceived behavioural control and intention to contribute to the philanthropic fund.
- Hypothesis 1 d): There is a positive direct effect between individual's religiosity and intention to contribute to the philanthropic fund.
- Hypothesis 1 e): There is a positive relationship between individual's intention to contribute to the philanthropic fund and philanthropic behaviour.
- Hypothesis 2 a): There is a positive direct effect between individual's expectancy and motivation to contribute to the philanthropic fund.
- Hypothesis 2 b): There is a positive direct effect between individual's extrinsic instrumentality and motivation to contribute to the philanthropic fund.
- Hypothesis 2 c): There is a positive direct effect between individual's intrinsic instrumentality and motivation to contribute to the philanthropic fund.
- Hypothesis 2 d): There is a positive direct effect between individual's extrinsic valence and motivation to contribute to the philanthropic fund.
- Hypothesis 2 e): There is a positive direct effect between individual's intrinsic valence and motivation to contribute to philanthropic fund.
- Hypothesis 2 f): There is a positive relationship between individual's motivation to contribute to philanthropic fund and philanthropic behaviour.
- Hypothesis 3 a): There is a positive direct effect between individual's learning satisfaction and commitment to contribute to the philanthropic fund.
- Hypothesis 3 b): There is a negative direct effect between the quality of other investment alternatives and individual's commitment to contribute to the philanthropic fund.
- Hypothesis 3 c): There is a positive direct effect between investment in education waqf fund and individual's commitment to contribute to the philanthropic fund.
- Hypothesis 3 d): Individual's with higher commitment to contribute to the philanthropic fund will show better philanthropic behaviour.

Hypotheses 1a to 1d highlight the significance of individual attitudes, perceived subjective norms, perceived behavioural control, and religiosity in shaping intentions to contribute to philanthropic funds. This aligns with existing literature that emphasizes the role of personal beliefs and social influences in fostering charitable behaviour. A positive attitude towards philanthropic funds is likely to enhance an individual's willingness to contribute, as it reflects personal values that resonate with charitable giving. Moreover, perceived subjective norms, which encompass societal expectations and peer influences, can further motivate

individuals to engage in philanthropy, reinforcing the importance of community and social responsibility in Islamic teachings.

Hypotheses 2a to 2f delve into the motivational aspects of contributing to philanthropic funds, emphasizing expectancy, instrumentality, and valence. These hypotheses suggest that both intrinsic and extrinsic factors play crucial roles in motivating individuals to give. For instance, intrinsic motivation, such as personal fulfilment from helping others, can lead to sustained philanthropic behaviour, while extrinsic rewards, such as recognition or social approval, can also drive contributions. This dual framework of motivation underscores the complexity of philanthropic behaviour, suggesting that effective fundraising strategies should consider both types of motivation to enhance contributions.

Hypotheses 3a to 3d focus on the role of commitment in philanthropic behaviour, particularly in relation to education waqf funds. The findings suggest that learning satisfaction significantly influences commitment, indicating that individuals who find value and fulfilment in their educational experiences are more likely to commit to contributing to philanthropic funds. Furthermore, the negative impact of the quality of other investment alternatives on commitment highlights the importance of perceived value in philanthropic contributions. If individuals believe that alternative investment options provide greater benefits, their commitment to philanthropic funds may diminish. This insight emphasizes the need for organizations to communicate the unique benefits of philanthropic investments effectively.

The interconnectedness of these hypotheses illustrates a broader understanding of philanthropic behaviour within the Islamic context. By recognizing how attitudes, motivations, and commitment intertwine, stakeholders can develop more effective strategies to encourage charitable giving. For instance, educational programs that enhance learning satisfaction could foster greater commitment to philanthropic causes, while initiatives that emphasize social norms and communal expectations could positively influence individual intentions to contribute.

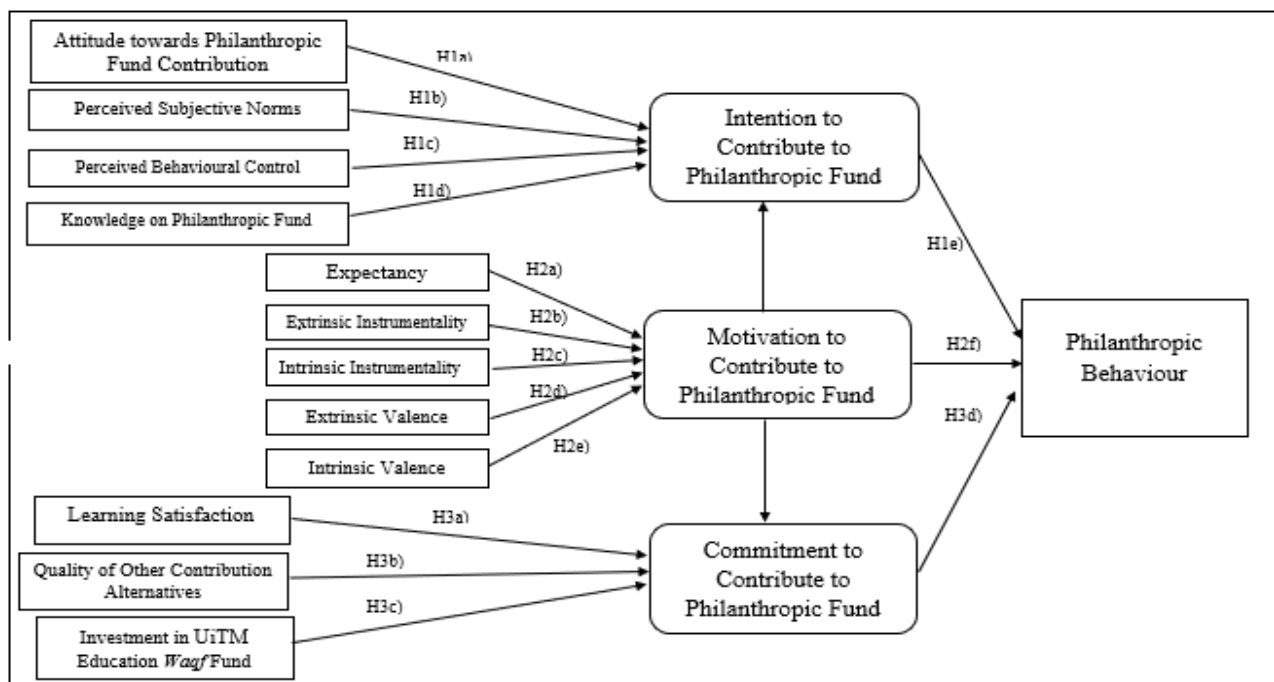


Figure 4 Conceptual Framework
Source: Researcher's Own (2020)

6. Conclusion

The primary aim of this paper is to present theories related to philanthropic behaviour, the constructs utilized in this study, and the interrelationships among these constructs, which form the basis for the conceptual framework. Based on a review of the literature, there is substantial evidence supporting the appropriateness of using the Theory of Planned Behaviour, Expectancy Theory, and Investment Model as foundational elements of the framework. This evidence highlights the significance of several relevant constructs and their linkages in understanding philanthropic behaviour. The interrelationships among these constructs have been recognized through the development of the conceptual framework, from which the hypotheses have been derived.

In summary, this study not only enhances theoretical understanding of philanthropic behaviour but also provides practical implications for organizations aiming to increase contributions to philanthropic funds. By addressing the factors outlined in the hypotheses, stakeholders can implement targeted interventions that align with individual motivations and community values, thereby fostering a stronger culture of giving within the Islamic context. Future research could further investigate these relationships through empirical studies to validate the proposed hypotheses and enrich insights into the dynamics of philanthropic behaviour.

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