FACTOR INFLUENCING CASH WAQF GIVING BEHAVIOR :
A REVISED THEORY OF PLANNED BEHAVIOR

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Abstract

Many previous researches in the giving behavior studies, applied the Theory of Planned Behavior (TPB) as an underlying theory in predicting giving behavior. However, there is little attempt to examine cash waqf giving behavior using TPB and consequently validate this theory. In this study an extended Theory of Planned Behavior was introduced by included three additional construct namely trust, religiosity and perceived services quality towards cash waqf giving behavior intention. Concern with findings, out of seven hypotheses, four was found to have positively influence intention toward cash waqf giving namely perceived behavior control, trust and religiosity. While intention is positively influence the cash waqf giving behavior. This study also confirms the suitability and validation of TPB in cash waqf giving behavior context. This shows that TPB is a general theory which can be applied in various fields to explain compliance behavior.

Keywords: Cash waqf giving behavior. Theory of Planned Behavior. Trust. Religiosity and Perceived Service Quality

Introduction

Cash waqf is a type of waqf where the original capital consists of cash or money (Cizacka, 2000). The introduction of cash waqf in early fifteenth century opened a new insight for waqf development, specifically to encourage Muslims giving behavior. Many waqf institutions, for instance, in Syria, Egypt, India, Singapore and Malaysia embraced the idea of cash waqf which seems to have great potential and benefit (Mohsin, 2009).

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For instance, cash *waqf* is perceived as a source of funds in the Islamic economy. It can serve as a financial tool for the *Muslim ummah*. The return obtained from cash *waqf* can be channeled into a public project, for example, building schools, mosques, bridges, providing food, etc. (Cizacka, 2000). Moreover, cash *waqf* is easy and flexible⁴ (Kuran, 2001). It is not restricted to any law⁵ which would prevent anyone from giving cash *waqf*. Anybody can endow cash *waqf* as much as he wishes. Furthermore, cash *waqf* carries the least burden and procedure, such as, it does not require much documentation⁶ (Mahamood, 2011). In addition, cash *waqf* comes as a great solution to the liquidity problem faced by many *mutawallis* in developing *awqaf* properties and assets (Meera, 2013). Therefore, cash *waqf* opens a wide opportunity for *Muslims* especially in Malaysia to be involved in this practice.

In spite of the great potential and administrative transformation of the *waqf* instrument, cash *waqf* giving behavior remains unattractive, in Selangor in particular and Malaysia, in general. Mahamood (2011) stated that the acceptance level of the *waqif*/donors towards cash *waqf* giving behavior is relatively low. Most of the *waqif*/donors are inclined toward endowment of real assets and property as subjects for *waqf* instead of cash *waqf* giving, despite the fact that it is much easier and flexible in nature (Ismail, 2009). On the same note, Mohsin (2009) revealed that although the amount of cash *waqf* collected is quite considerable, however, the feedback is still lacking. She related this to the fact that the level of public understanding on cash *waqf* schemes is still relatively low and the majority of them still think that *waqf* is only limited to immovable assets. In addition, Al-Habsyi, (2014) and Mohammed, (2012) mentioned that the number of *Muslim* donors (*waqif*) who contributed cash *waqf* in this present day is very small as compared to the early age of Islam. Similarly, Al-Bugha (2012) stated that the desire to contribute *waqf* in this current day has decreased among many *Muslims*.

Unfortunately, in this context the framework that covers the determinant factors toward cash *waqf* giving behavior, especially in the Malaysia context, are missing. Many studies by previous scholars highlighted the importance and significance of cash *waqf* instrument in the development of the social economics of the ummah and in the development of the Islamic Economic System (Mannan, 1998; Cizacka, 2000; Mohsin, 2009; Lahsasna, 2010; Alias, 2011). However, these studies have neglected the importance of cash *waqf* giving behavior. According to Mohammed, (2012) and Hassan, (2010) cash *waqf* giving behavior is socially significant in the development of *awqaf* instruments and institutions which rely much on cash to support the establishment and sustainability of these *awqaf* institutions. Hence, in such circumstances, it is increasingly important to understand the characteristics and behavior of *Muslim* donors in cash *waqf* giving practices.

Furthermore, one main reason why the collection of cash *waqf* is not promising may be attributed to trust. According to Mohsin, (2009), some donors are reluctant to give *waqf* or cash *waqf* to the *mutawallis* due to the lack of trust, and prefer to manage it on their own. It has been cited in other literatures that trust and giving behavior are related sequentially (Sargeant et al., 2006). Trust refers to the extent of donor belief that a charity will behave as expected and fulfill its obligations (Sargeant & Lee, 2004). According to Tonkiss and Passey (1999) the potential donor will be driven by the extent to which they believe the organization has demonstrated it will use donations wisely. With regards to studies of cash *waqf* giving behavior, the nature of cash *waqf* scheme, which requires an appointment of trustee or

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⁴ Cash *waqf* provides liquidity and option for instance, it can be used for property investment or buying *sukuk* in market.
⁵ For *waqf* of property such as land, it is restricted to the National Land Code 1965
⁶ For example, document of transfer of ownership of *waqf* by *waqif*/founder
mutawallis, adversely entails a higher degree of trust among waqif towards the mutawallis. Hence, in this context, trust deserves to be revisited because this variables has not been empirically tested in relation to nonprofit (mutawallis) –donor (waqif) relationship especially in context to Muslim donors in Malaysia.

**Theory Of Planned Behavior**

Azjen (1985) proposed Theory of Planned Behavior (TPB), which is an extension of theory of reason action (TRA). The main similarity between TPB and TRA is that both models focus on the individual’s intention to perform a given behavior. However, TPB tackles the issue of behaviors that occurs without a person’s volitional control. In addition, TPB adds the Perceived Behavioral Control (PBC) element, which differentiates it substantially from TRA. PBC is the component that accounts for situations where an individual has less than complete control over the behavior, which can differ according to various situations and actions (Azjen, 1991).

To provide accurate understanding of prediction of behavior, TPB deals with attitude, subjective norm and perceived behavioral control. TPB hypothesizes that behavior is a function of prominent beliefs, which are significant to that behavior. These salient beliefs are regarded as the widespread determinants of a person’s intentions and actions. Figure 1 outlines these salient beliefs.

![Figure 1: Theory of Planned Behavior Model (TPB) by Azjen, 1991](image)

Figure 1 above clearly presents the main components of the TPB. They are attitude, subjective norms, perceived behavioral control, intentions and behavior (Azjen, 1991). The TPB assumes that individual behavior is led and controlled by behavioral intentions.

**Intention**

Intention is an indication of a person’s readiness to perform a given behavior, and it considered an immediate antecedent of behavior (Ajzen & Fishbein, 1980). Intention is assumed to capture the motivational factors that influence the behavior. It is an indication of how hard people are willing to try and how much of an effort they are planning to exert, in order to perform the behavior. In general, the stronger the intention to engage in behavior, the more likely it would be performed. (Ajzen & Fishbein, 1985).
Attitude
Attitude toward behavior is defined as an individual’s positive or negative feelings (evaluation effect) about performing the target behavior (Fishbein & Ajzen, 1975). According to Ajzen (2008), attitude towards behavior generally affects the intention more than the dimensions of subjective norm and perceived behavioral control. Moreover, attitude dimension depends on individual salient beliefs, which represent perceived outcomes or attributes of the behavior (Conner & Armitage, 1998). Based on a wide range of studies in different settings of behaviors and intentions to engage in those behaviors, attitude explains over 50% of the variance in intentions (Ajzen, 1991). The more positive the attitude; the greater is the intention.

Subjective Norm
Subjective norm is the perceived social pressure to engage or not to engage in a behavior. It is assumed that subjective norm is determined by the total set of accessible normative belief concerning the expectation of important referents (Ajzen, 1991).

Perceived Behavior Control
Perceived behavioral control refers to people’s perceptions of their ability to perform a given behavior.

Previous Research
The review of the selected works revealed that TPB has been successfully applied in many areas of study including in the giving behavior setting (Linden, 2011; Saad, 2010; Bidin, 2008; Smith & Mcsweeney, 2007). However, very few studies conducted focused on cash waqf giving behavior especially in context of Muslim donors in Malaysia.

In the context of giving behavior studies, a recent study by Knowles et al., (2012) used TPB to predict young people’s intention to donate money to charities among teenagers in Australia. Similarly, Linden (2011) extended the TPB construct to test the influence of six social-psychological variables namely; attitude, perceived behavior control, prescriptive norm, descriptive norm, moral norm and past behavior on an individual’s intention to donate to charity in the United Kingdom. While Smith and Mcsweeney, (2007) used a revised TPB model to determine the influence of attitudes, norm (injunctive, descriptive and moral norms), perceived behavior control, and past behavior on intention to donate money to charitable organizations in Australia.

In zakah compliance behavior studies, Huda et al., (2012) analysed the potential of zakah payer in Indonesia by examining the theory of planned behavior on attitude, subjective norm and perceived behavior control of the muzakki’s intention to pay zakah. In the Malaysian context, Sapinnggi et al., (2011) examined the intention of muzakki to pay zakah of employment among academic staff in public and private university in Malaysia. Saad (2010), studies the factors that influence compliance behavior on business zakah. By using the theory of planned behavior, the study identifies that the theory such as attitudes, subjective norms and perceived behavioral controls, could explain intention and compliance behavior in business zakah environment. Similarly Bidin (2008) used the theory of planned behavior as the underlying theory in determining zakah compliance behavioral intention on employment income.
A number of previous studies have incorporated TPB in their work (Knowles et al., 2012; Huda et al., 2012; Sapinggi, 2011; Linden, 2011; Smith & McSweeney, 2007; Saad, 2010; Bidin, 2008) and some of them used other theories to examine giving behavior such as Theory of Reason Action (TRA) and Technology Acceptance Model (TAM) (Saad & Hanifa, 2014; Amin et al., 2014). The following table 1 summarizes these previous studies using TPB model and other models. The following section present more details of these studies.

<table>
<thead>
<tr>
<th>Author/Year</th>
<th>Country</th>
<th>Respondents</th>
<th>Underpinning Theory</th>
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<tbody>
<tr>
<td>Saad and Hanifah, (2014)</td>
<td>Malaysia</td>
<td>Businessman</td>
<td>TRA</td>
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<tr>
<td>Amin et al., (2014)</td>
<td>Malaysia</td>
<td>Banking Customer</td>
<td>TAM</td>
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<td>Knowles et al., (2012)</td>
<td>Australia</td>
<td>Undergraduate</td>
<td>TPB</td>
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<td>Huda et al., (2012)</td>
<td>Indonesia</td>
<td>Public workers</td>
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<td>Sapinggi, (2011)</td>
<td>Malaysia</td>
<td>Academic’s staff</td>
<td>TPB</td>
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<td>Linden, (2011)</td>
<td>United Kingdom</td>
<td>Postgraduate</td>
<td>TPB</td>
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<td>Smith and Mcsweeney, (2007)</td>
<td>Australia</td>
<td>District community</td>
<td>TPB</td>
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<tr>
<td>Saad, (2010)</td>
<td>Malaysia</td>
<td>Muslim businessman</td>
<td>TPB</td>
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<td>Bidin, (2008)</td>
<td>Malaysia</td>
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In its original formulation, the TPB was a parsimonious account of the attitude-behavior relationship and decades of research have demonstrated the power of the model to predict behavioral performance (Armitage & Conner, 2001). Nevertheless, Ajzen, (1991) suggested that if further predictors can be identified, the TPB is open to expansion. This has led to the consideration of a number of additional predictors. Previous research in giving behavior setting has included several number of additional predictor in TPB (Knowles et al., 2012; Linden, 2011; Smith & Mcsweeney, 2007). Thus, in the present study, the role of trust, religiosity and perceived service quality were examined.

**Discussion And Conclusion**

The present study revealed that attitude had no effect toward cash *waqf* giving intention, which contradicts the findings of previous studies on giving behavior (Osman et al., 2014; Knowles et al., 2012; Linden, 2011; Smith & Mcsweeney, 2007; Bidin, 2008). However, the finding of this study is in line with Saad, (2010) who indicated that attitude did not have a significant effect on *zakah* business compliance behavior intention.

Among the reason that may attribute to this cause are the differences of the environment of the study, population, and the classification of study which could influenced of individual’s attitude. In contrast to other research studies (Knowles et al., 2012; Linden, 2011; Smith & Mcsweeney, 2007; Bidin, 2008) the environment of cash *waqf* giving behavior is unique whereby it is voluntary in nature and requires the trustee to manage the cash *waqf* fund. The
donors themselves do not have a right to determine where the money goes and manage their cash waqf fund despite the need to have another party to manage it, called the mutawallis.

Thus, the influence of personal factor, such as attitude, would be a little different than other previous studies. This study showed that the attitude of Muslim donors is different with the attitude of students donor (Osman et al., 2014) in respect to cash waqf giving behavior. Hence, According to Ajzen and Fishbein, (1980) this difference is due to the changes in attitude objects and a population of studies. This shows that the construct of attitude cannot be generalized to all objects and population because it is depends on a specific attitude objects and population.

The study found that the relationship between subjective norm and cash waqf giving intention was insignificant. Even though this study contradicts previous studies such as Osman et al., (2014); Knowles et al., (2012); Linden, (2011); Smith and McSweeney, (2007). It is found to be in accordance with recent studies in zakah compliance behavior intention (Huda et al., 2012; Sapinggi, 2011; Saad, 2010). It is also in agreement with Armitage and Conner, (2001) who revealed a meta-analytic review of 185 independent studies dealing with TPB. Armitage and Conner (2001) showed that subjective norm is a weak predictor of behavioral intentions.

In the context of cash waqf giving behavior, the perception of whether people who are important (family) think that he or she should or should not perform the behavior does not matter to motivate Muslims donors toward cash waqf giving behavior. The reason may be due to the nature of cash waqf itself, which is a voluntary action, depending on the individual Muslims (Muslim donors) either to give or not to give without need any cues to participate in cash waqf giving behavior. The possible factors of influence could be other network characteristics, such as information quality and trust (Shih & Fang, 2004).

This study also revealed that perceived services quality have no significant effect toward both intention. The result of this study contradicted the previous research in giving behavior setting (Sargeant et al., 2006; Bidin, 2008; Ahmad et al., 2005; Idris, 2002). Perhaps, these differences occur due to several reasons. Firstly, the donors may not consider services quality as an important issue in their decision to donate. This is because the nature of cash waqf itself which is a voluntary action, could be the reason for the insignificance. The donor only aims for Allah’s reward regardless of any services provided, different with zakah compliance which is compulsory which might require donors to have some needs or expectation of good services provided (Bidin, 2008; Idris, 2002). Secondly, it is estimated that other issues may be more powerful in influencing their behavior to donate cash waqf. For instance, donors may be very much influenced by religiosity and trustworthiness. Additionally, this suggests that perceived services quality dimension in charitable organization, in this context is the State Islamic Religious Council may be different in other industries (Nugroho, 2007).

However on the other hand, The study found that perceived behavior control is significantly and positively related to cash waqf giving intention. This positive relationship between perceived behavior control and intention is parallel to the Theory of Planned Behavior (TPB). TPB framework is developed with emphasis on the role of perceived behavior control which influences intention and behavior.

In this study, the Muslim donors who has a high perceived behavior control has a strong intention to participate in cash waqf giving behavior compared to those with low perceived behavior control. This study is in accordance to related previous studies (Osman et al., 2014; Knowles et al., 2012, Linde, 2011; Saad, 2010; Bidin, 2008; Smith & Mcsweeney, 2007; Gopi & Ramayah, 2007; Idris, 2002).
Thus, sufficient evidence is obtained in this study to confirm the role of perceived behavior control in an environment of cash waqf giving. Perceived behavior control seems to be an important determinant of cash waqf giving intention because it is a major requirement for the Muslim donors which determines the control behavior of the waqif.

Similarly, trust was found to have a positive significant effect toward cash waqf giving intention. It is described that the element of trust plays a crucial role in determining Muslim donors’ willingness to engage in cash waqf giving behavior. According to Sargeant and Lee (2004), trust is the basis of public goodwill. If the public has little confidence in charity, they will be less willing to offer resources to support it.

This finding is in accordance with previous research in giving behavior context (Sargeant & Lee, 2004; Sargeant et al., 2006; Cheung & Chan, 2000). Cheung and Chan, (2000) discovered the determinants of donation to international relief organizations (IROs) in Hong Kong. The result supported the causal relationship of trust which showed a significant positive effect on intention. Trust gives voluntary organization the ‘political license’ they require to operate. It occupies a moral space quite distinct from government and other business entity and has a profile far outweighing its economic significance. Thus, trust is important as it helps create this moral space and lends credibility to the stance adopted by the organizations concerned (Sargeant & Lee, 2004).

Hence, the mutawallis should, therefore, take into careful consideration the prerequisites for the development of cash waqf giving behavior. Trust take a long time to build but can easily be destroyed, and it is hard to regain. Also, since breaking trust gives rise to distrust, maintaining trust requires careful attention from the mutawallis. This research contributed by validating previous trust models for Muslim donors in Malaysia, a sample that was not considered by previous researchers regarding this specific area of research.

The result also indicated a significant and positive relationship between religiosity and cash waqf giving intention. This result is consistent with previous studies (Osman et al., 2014; Ranganathan & Henley, 2007; Shabbir, 2009; Bidin, 2008) in giving behavior context. Qardawi, (1988) stated that intention plays an important role in the implementation of worship in Islam including giving behavior such as sadaqah or waqf. In Islam, any worship that is not accompanied by intention will not get good rewards from God (Allah) (Qardawi, 1988).

The significant effect of religiosity and cash waqf giving intention explained that the higher the Muslim donors’ belief in Allah’s S.W.T rewards on those who give (infaq) their wealth in the way of Allah S.W.T, they will receive a bounty of Allah’s blessing and reward, the higher the motivation of the individual’s Muslim donors to participate in cash waqf giving behavior. Thus, the mutawallis should conduct more religious talks (tazkirah) regarding the benefits and advantages of cash waqf giving behavior to Muslims at the state and national levels. The program should be conducted frequently from time to time. For example, programs such as cash waqf contribution week or campaign for cash waqf contribution at every agencies and institution under the state government. This is to increase and enhance the donor awareness and understanding about cash waqf from the Islamic teaching perspective, and eventually motivate them and increase their willingness to give cash waqf in order to get reward and bless from Allah S.W.T.

One of the objectives of this study was to empirically investigate the relationship between intention and cash waqf giving behavior. The study found the relationship between intention and cash waqf giving behavior to be positively significant with p<0.001. This finding is in line with previous studies especially in giving behavior context. Saad (2010) found positive
effect between muzakki’s intention and business’s zakah compliance behavior. Indeed, the significant relationship between intention and behavior is in accordance with the Prophet Muhammad S.A.W Hadith\(^7\) about the role of intention in determining the behavior.

Apart from that, it supports the recommendations of TPB and is parallel to previous studies. For example, in marketing literature, Al-Ekam (2013) and Al-Jabari, (2013) found those intentions have a positive effect on the actual purchase behavior.

The present study also provides empirical evidence that intentions translate into actual behavior, thus, validating the practical utility of the proposed model. In addition, it is shows that the donors have high readiness and motivation for giving cash waqf. Therefore, if the mutawallis could generate intention to the Muslim donors about cash waqf giving behavior, there are significance chances to convert this intention into actual behavior.

Finally, this study confirms the suitability and validation of TPB in cash waqf giving behavior context. Variables highlighted in TPB, such as attitudes, subjective norm, perceived behavior control, intention and three additional construct namely trust, religiosity and perceived services quality, play an important role in explaining cash waqf giving behavior. This shows that TPB is a general theory which can be applied in various fields to explain compliance behavior.

\(^7\) Umar bin al Khattab related that : I hear the messenger of Allah, Muhammad S.A.W saying: “ Verily actions are by intentions, and for every person is what he intended. So the one whose hijra was to Allah S.W.T and His Messenger, the his hijrah was to Allah S.W.T and His Messenger, and the one whose hijrah was for the world gain form it or woman to marry her, then his hijrah was to what he made hijrah for”. (Al-Bukhari and Muslim)
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