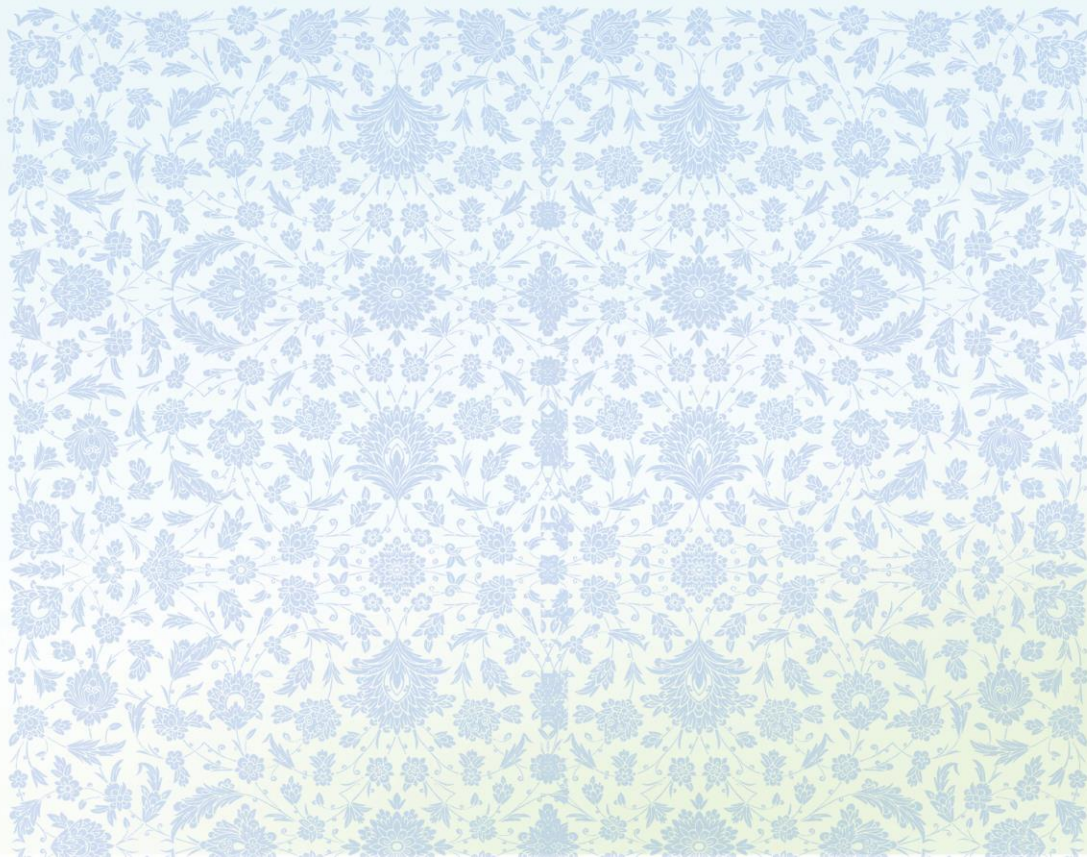


IN THE NAME OF GOD





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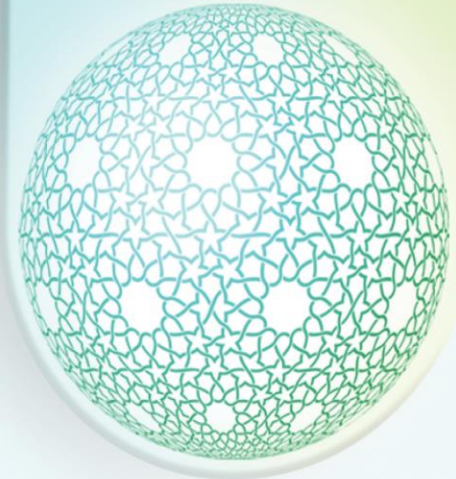


INSURANCE AND
DEVELOPMENT CONFERENCE

30th National and 11th International Conference
on Insurance and Development (ICID 2023)

The Evolution of Insurance Industry Ecosystem

(Takaful, Governance, Modern Technologies)



A STUDY ON MILLENNIALS' MOTIVATION TO CONTRIBUTE CASH WAQF-TAKAFUL MODEL: A FINANCIAL AID FOR THE NATURAL DISASTER VICTIMS



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PRESENTATION PLAN

- ❖ INTRODUCTION TO ISLAMIC FINANCE WORLD
- ❖ INNOVATION OF ISLAMIC FINANCE INSTRUMENTS
- ❖ THE UNCOVERED POTENTIAL OF WAQF
- ❖ THE SUSTAINABILITY OF WAQF-TAKAFUL HYBRID MODEL – BASED ON THE RESEARCH OUTPUT.



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INTRODUCTION TO ISLAMIC FINANCE WORLD



INTRODUCTION

Islamic Finance in the World

- State of the Islamic Economy Report 2022, despite the continued uncertainty related to the pandemic COVID-19, the global Muslim spending in 2022 is forecasted to grow by 9.1% for the Islamic economy sectors.
- All related Islamic economy sectors, except travel, have returned to pre-pandemic spend levels by the end of 2021. **Muslim spending is forecasted to reach USD2.8 trillion by 2025 at a four-year Cumulative Annual Growth Rate (CAGR) of 7.5%** (DinarStandard, 2022). A summary of the global Islamic economy for 2019-2024 is shown in Figure 1.1.

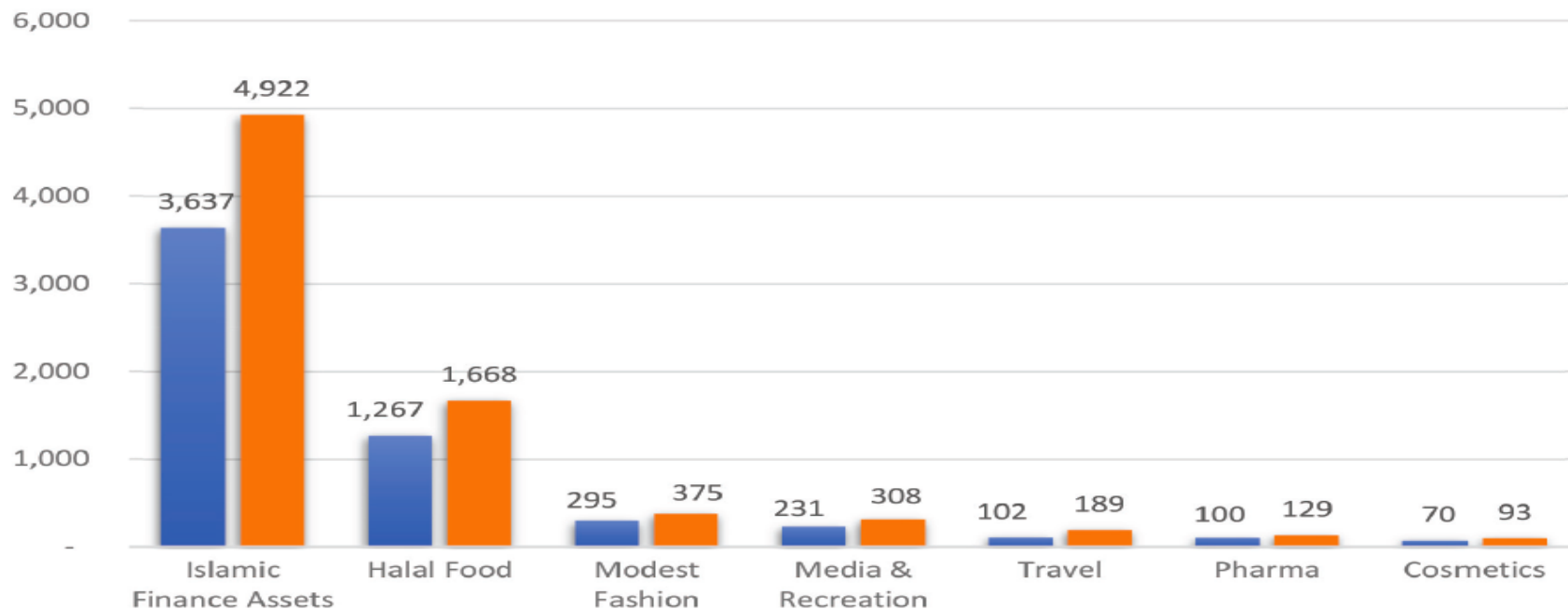


Figure 1.1: Global Islamic Economy 2021-2025

Source: *State of the Islamic Economy Report 2022* (DinarStandard, 2022)



INTRODUCTION

In terms of Islamic finance assets distribution in 2020, about **70 percent (USD2.349 billion)** is under **the Islamic banking** sector, followed by **19 percent (USD631 billion)** under **sukuk**, **five percent (USD178 billion)** under **Islamic funds**, **four percent (USD154 billion)** under other **IFIs** and the remaining **2 percent (USD62 billion)** under **takaful** sector.

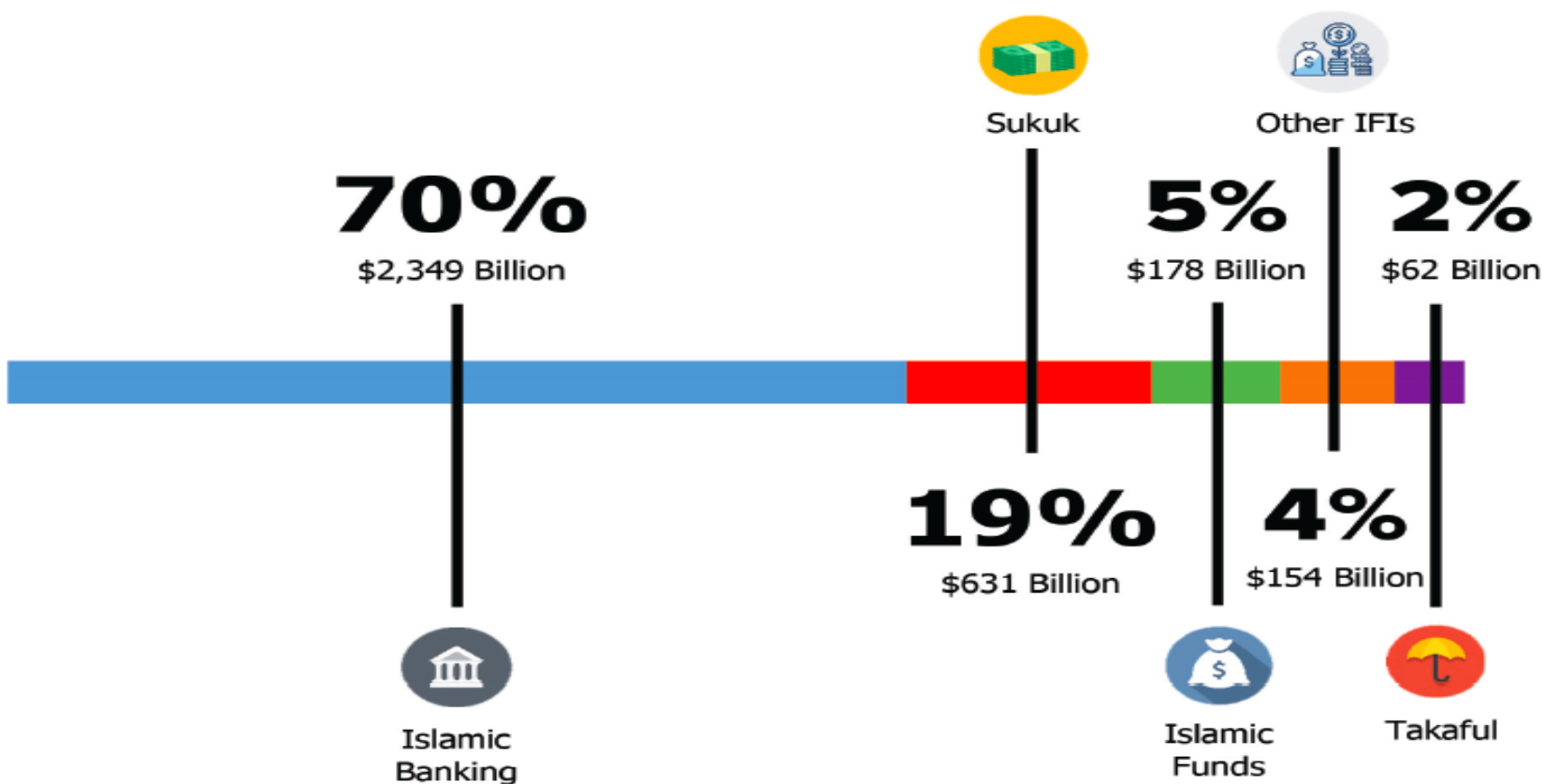


Figure 1.3: Islamic Finance Assets Distribution In 2020

Source: *Islamic Financial Development Report 2021* (ICD-REFINITIV, 2021)



INTRODUCTION

Malaysia maintained its top five positions in the **Islamic Finance Country Index (IFCI)** by the **Global Islamic Finance Report**. **Malaysia; topping the index in 2016, 2017, 2018, 2019 and 2020**. The report also placed Malaysia at the top of the list in **terms of developing a coherent and comprehensive Islamic financial policy, contributed by the issuance of IFSA 2013 and other Islamic finance guidelines and frameworks developed by Bank Negara Malaysia (BNM) and Securities Commission Malaysia (SC)** (GIFR, 2021).

Table 1.1: Top 5 Most Developed Countries in Islamic in 2020

| Countries | 2021 Score | 2020 Score | 2019 Score | 2021 Rank | 2020 Rank | 2019 Rank |
|--------------|------------|------------|------------|-----------|-----------|-----------|
| Malaysia | 80.01 | 83.33 | 81.93 | 3 | 1 | 1 |
| Indonesia | 83.35 | 82.01 | 81.01 | 1 | 2 | 2 |
| Iran | 79.73 | 79.99 | 79.03 | 4 | 3 | 3 |
| Saudi Arabia | 80.67 | 66.01 | 60.65 | 2 | 4 | 4 |
| Pakistan | 60.23 | 53.12 | 36.88 | 5 | 6 | 10 |

Source: *Global Islamic Finance Report 2021* (GIFR, 2020)



INTRODUCTION

The State of the Islamic Economy Report placed Malaysia as the global leader in development of Islamic ecosystems for eight consecutive years starting from 2013. Malaysia also topped the **Global Islamic Economy Indicator (GIEI)**, for example in 2020, for its success in developing its Islamic financial sectors (DinarStandard, 2020).

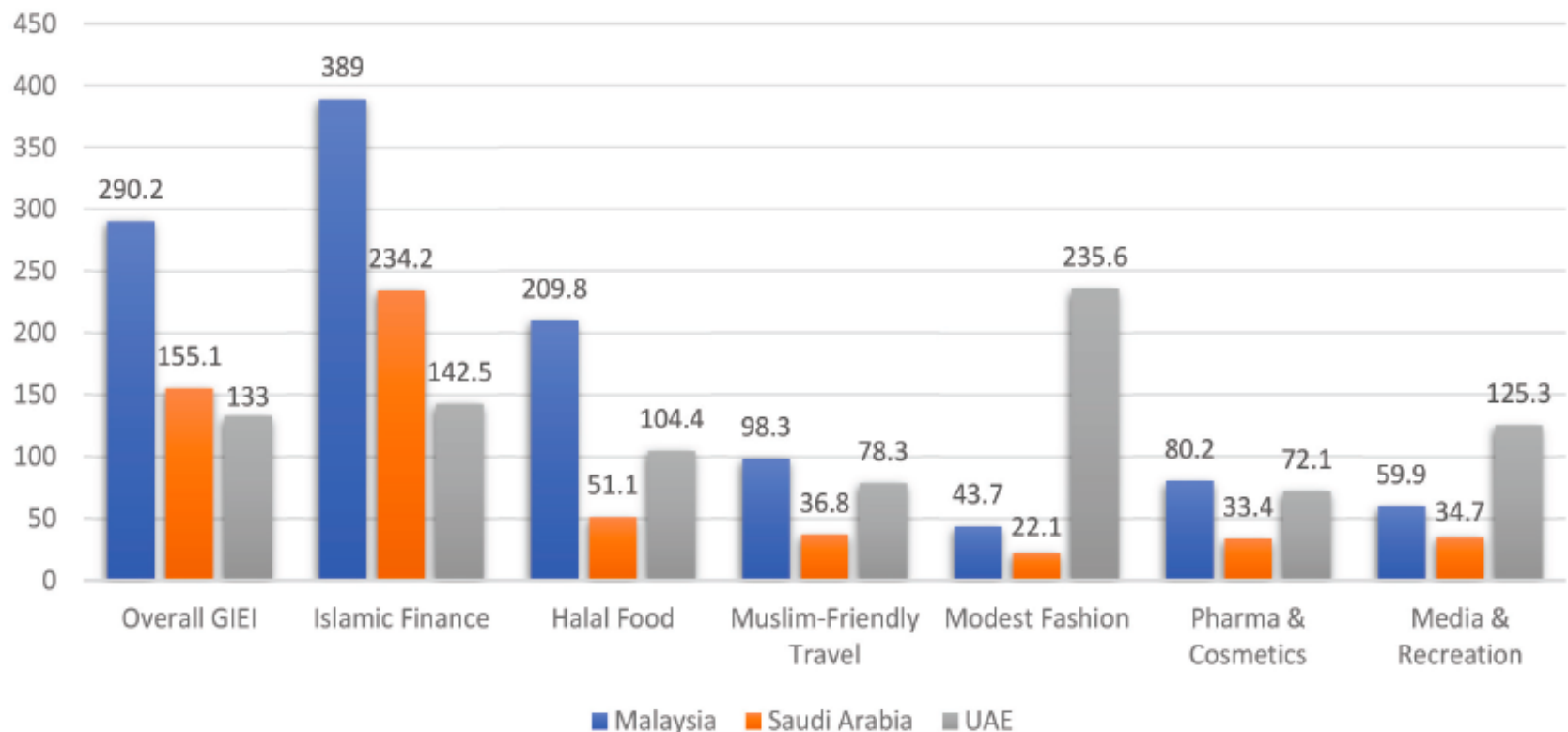


Figure 1.9: Top 3 Most Developed Countries in Islamic Economy In 2020/2021

Source: *State of the Islamic Economy Report 2020/2021* (DinarStandard, 2020)



INTRODUCTION

The Islamic Financial Development Report 2021 ranked Malaysia first with the score of 114, Indonesia in second place with a score of 76. Islamic Financial Development Indicators (IFDI) also show that Malaysia is leading in quantitative development, knowledge, awareness, and governance in this sector (See Figure 1.10) (ICDREFINITIV, 2021).

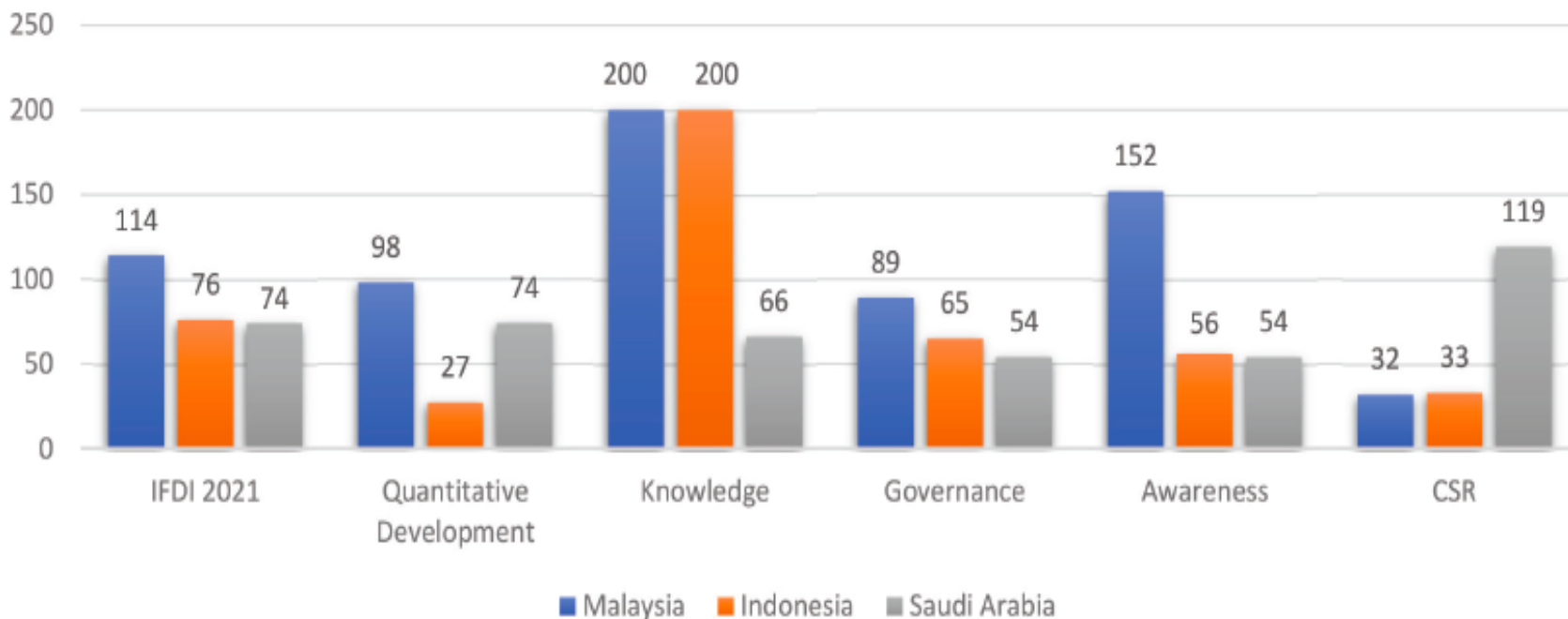


Figure 1.10: Top 3 Most Developed Countries in Islamic Finance in 2021

Source: *Islamic Finance Development Report 2021* (ICD-REFINITIV, 2021)



Key Players - Institutional Enablers



**Role of the Ministry
of Finance**



**Bank Negara
Malaysia**

**Role of the Bank Negara
Malaysia (BNM)**



**BURSA
MALAYSIA**

Role of the Bursa Malaysia



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INNOVATION OF ISLAMIC FINANCE INSTRUMENTS – CASE OF MALAYSIA

Islamic Social Finance

- In Malaysia, the administration of zakat, zakat fitrah, baitulmal, waqf is decentralised along state lines, hence each of the state's religious matters are governed by their own Majlis Agama Islam Negeri or the State Islamic Religious Council (SIRC).
- Each of the 14 SIRCs is established based on the Federal Constitution in accordance with Schedule 9 List 2. While the administrative framework is the same across all SIRCs, all SIRCs will have their own legal consultative councils (or Fatwa committees) and report directly to their respective state rulers (Aziz & Ali, 2018). In 2004, the Department of Waqf, Zakat and Hajj (JAWHAR) was established to coordinate zakat and waqf administration in general.

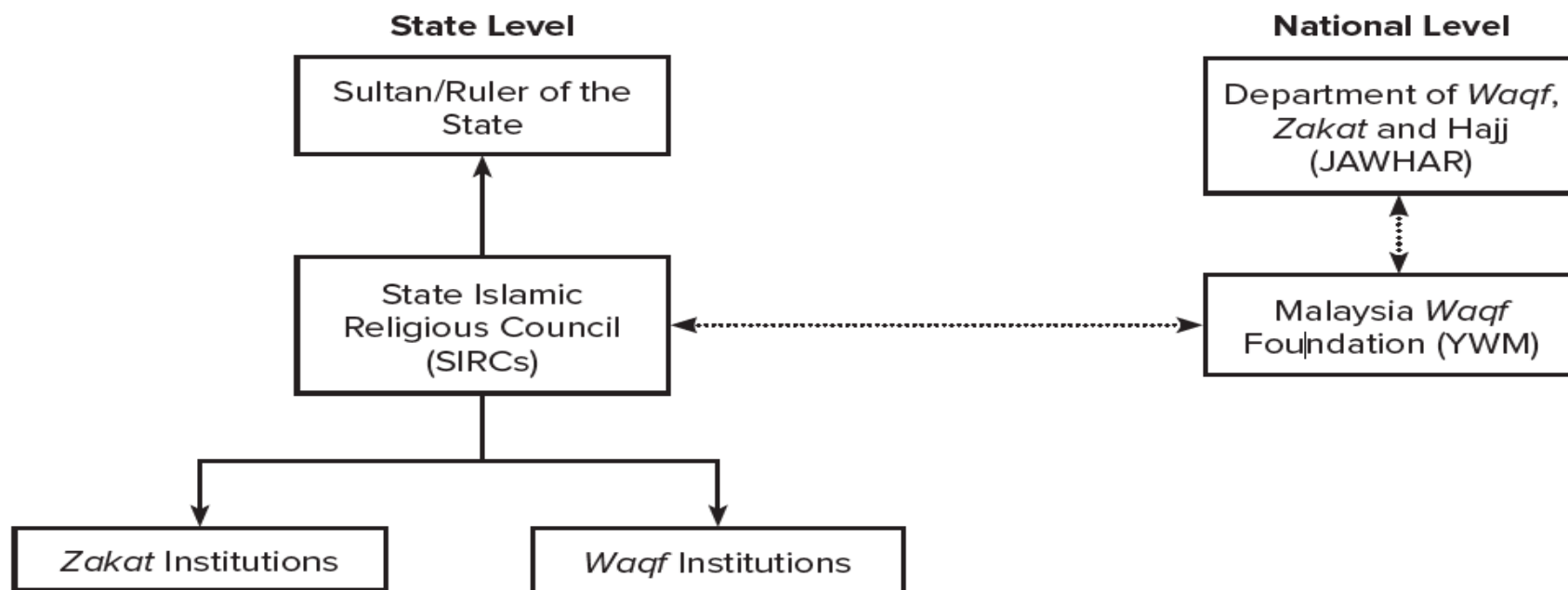
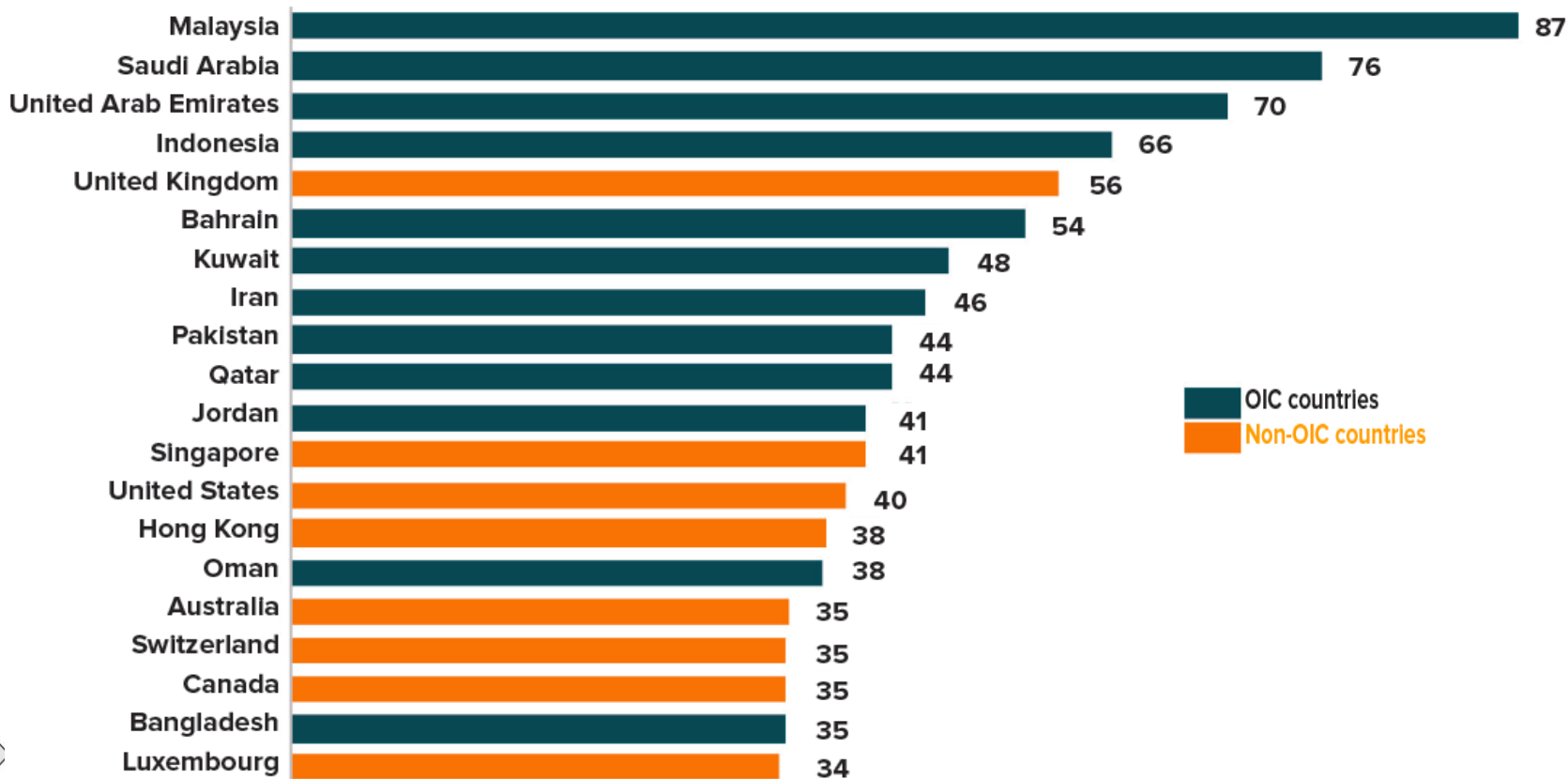


Figure 4.4: Zakat and Waqf Governance Structure in Malaysia







INNOVATION OF ISLAMIC FINANCE

The Global Islamic Fintech Report 2021, Malaysia was ranked at the top of the list based on the GIFT index. The GIFT index includes 32 factors across five different categories (**talent; regulation; infrastructure; Islamic fintech market and ecosystem; capital**) for each country of Islamic fintech development and ecosystem (e.g., active Islamic fintech community and presence of several Islamic FinTech; regulatory support; a thriving fintech sector; and a ready talent pool from developed Islamic finance and technology sectors). **Malaysia leads the other 64 countries in terms of capital growth and fintech ecosystem conduciveness** (DinarStandard, 2021).



INNOVATION OF ISLAMIC FINANCE

Moving forward of Islamic social finance, the BNM recognises the importance of multi-stakeholder efforts including promoting shared infrastructures and supporting national developmental priorities. They recommend developing shared infrastructures or making better use of existing ones, such as by making them interoperable to reduce barriers to social finance offerings (BNM, 2022). Examples of such infrastructures include:

| Diverse platforms in the ecosystem | | | |
|--|---|--|--|
| Public sector-led | Private sector-led | | |
| SIRCs | Industry initiatives | Financial institutions ¹ | Fintech companies |
|  <ul style="list-style-type: none"> ◆ States have different apps to mobilise <i>zakat</i> and cash <i>waqf</i> with varying features e.g. <ul style="list-style-type: none"> • Real-time updates on collection, disbursement, and food bank for each mosque • <i>Asnaf</i> application and monitoring progress • Basic fund payment capabilities |  <ul style="list-style-type: none"> ◆ MyWakaf: Cashless fund-raising of <i>waqf</i> for eligible socioeconomic projects identified by participating financial institutions and SIRCs ◆ MyZakat: Pool returned <i>zakat</i> from participating financial institutions to support low-income microentrepreneurs in partnership with AIM and AKPK |  <ul style="list-style-type: none"> ◆ Programme allows both direct contribution from the public or from existing customers (via charitable riders) ◆ Each platform has its own network of NGOs and changemakers depending on financial institutions' appetite and qualifying criteria (e.g. track record, services, faith-based NGOs) ◆ Partnerships with SIRCs based on established individual financial institution's relationship |  <ul style="list-style-type: none"> ◆ Tulus: Payment gateway for <i>zakat</i> that connects 10 SIRCs and contribution of <i>waqf</i>, <i>sadaqah</i>, and <i>infaq</i> to partner agencies (e.g. Islamic charities, NGOs, and changemakers) ◆ Finterra technology provider: Smart contract linked with specific <i>waqf</i> projects involving various stakeholders |

Diverse Islamic Social Finance Platforms Available in Malaysia

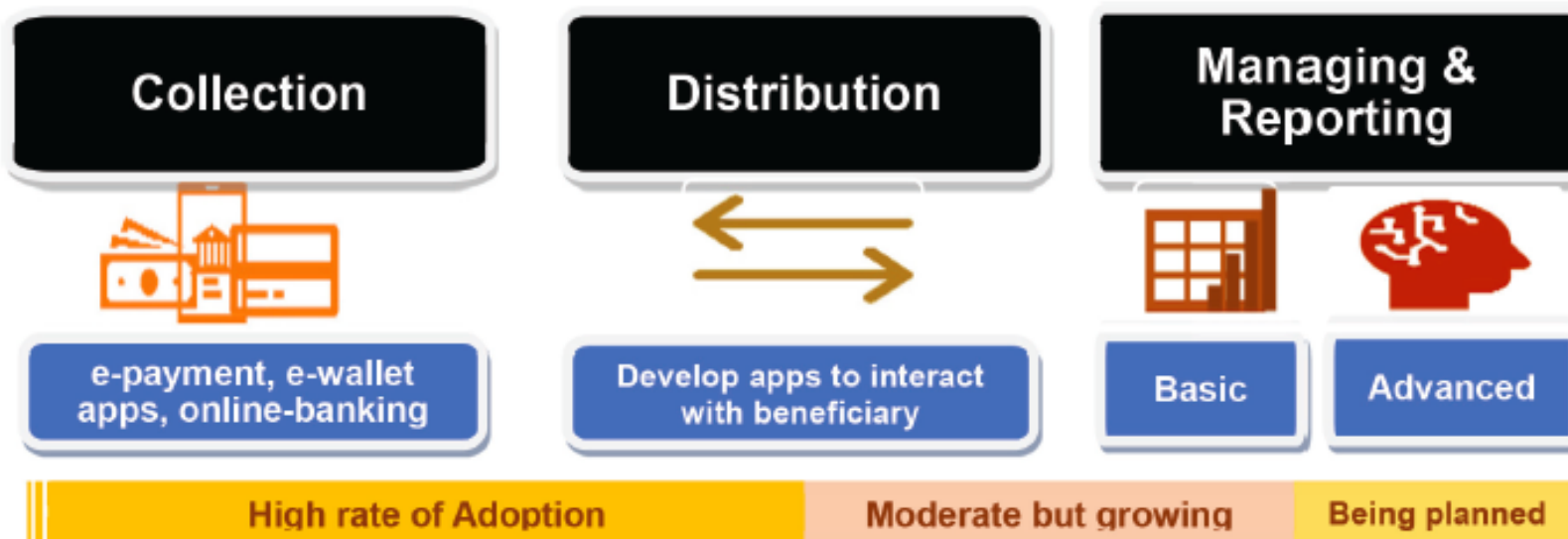
Source: Financial Sector Blueprint 2022-2026 (BNM, 2022)



INNOVATION OF ISLAMIC FINANCE

Fintech adoption in the managing and reporting processes can be categorized into two groups.

- First, a basic level of fintech adoption (capture, store data, produce basic infographic).
- Second, more advanced level of fintech adoption where automated analysis using artificial Intelligence (AI) and using natural language generation (NLG) to understand and process the huge amount of data about beneficiaries' needs and convert it into useful information and indicators.





INNOVATION OF ISLAMIC FINANCE

Impact of Fintech Adoption in Islamic Social Finance

"The use of fintech in PPZ MAIWP to approach payers has been used as best as possible. The online system has been used extensively. In addition, we also use internet banking. The zakat managers also support the implementation of FinTech."

(MAIWP Zakat Collection Centre Officer)

Source: Islamic Finance Case Studies Focus Group Discussion (2022)

"The usage of cashless technology is a zakat policy in Pahang. The usage of fintech is growing more common, with digital receipts replacing cash payments, and the elderly increasingly accepting, mastering, and employing the technology."

(MUIP Zakat Centre Officer)

Source: Islamic Finance Case Studies Focus Group Discussion (2022)

"The Lembaga Zakat Kedah (LZNK) began its digital makeover in 2017. The implementation had changed our working procedures, working culture, customer experience, reducing errors, reducing unnecessary costs, paperless as well as accurate and in time decision-making."

(Kedah Zakat Council Officer)

Source: Islamic Finance Case Studies Focus Group Discussion (2022)



INNOVATION OF ISLAMIC FINANCE

Impact of Fintech Adoption in Islamic Social Finance

“The potential of the zakat distribution efficiency, measured by the level of implementation connected to the use of fintech in collecting, administering, and distributing by Pulau Pinang, not even more than 50 percent at the moment.”

(Pulau Pinang Waqf Officer)

Source: Islamic Finance Case Studies Focus Group Discussion (2022)

“Some of the zakat institution, they tried to map it, and have live monitoring. Lembaga Zakat Negeri Kedah (LZNK) has this kind of mapping where they can see within their state, where the fund is coming from and where it is going to. But what they can see it from the high level.”

(INCEIF FinTech Expert)

Source: Islamic Finance Case Studies Focus Group Discussion (2022)

“Technology do the heavy lifting – data collection, data processing, data analysis, data recommendation. But the human part will be needed to provide the input. They do the site visit, the interview, evaluating the application form. This is important to ensure the governance of the funds and distribution of funds can be ascertain, at the very first point.”

(FinTech Industrial Player Expert)

Source: Islamic Finance Case Studies Focus Group Discussion (2022)



Zakat & Waqf Institution Fintech Adoption

| <i>Zakat & Waqf</i> Institution | Collection | Distribution | Managing & Reporting |
|---|---|--------------|-------------------------------------|
| Majlis Agama Islam Johor (MAIJ) | FPX Payment Online Portal (eMAIJ) | Online | - |
| Majlis Agama Islam Negeri Kedah | Online Banking SnapNPay JomPay | Online | - |
| Lembaga Zakat Negeri Kedah (LZNK) | FPX payment Online Agent (Boost, MyEG, UMobile, Layar Sutera, Dapat Vista) | Online/Apps | Real-time statistic |
| Majlis Agama Islam Kelantan (MAIK) | FPX payment JomPay (Debit Card) MIGS (Credit Card) | Online/Apps | Real-time statistic |
| Majlis Agama Islam dan Adat Istiadat Melayu Perak (MAIPK) | FPX payment JomPay Online banking (M2U) Mobile Apps (GoPayz & SnapNPay) | Online/Apps | Real-time statistic |
| Majlis Agama Islam dan Istiadat Melayu Perlis (MAIPs) | FPX payment Online Banking (M2U, Bank Islam, CIMB) | Online | Basic info. |
| Majlis Agama Islam dan Adat Istiadat Melayu Terengganu (MAIDAM) | Mobile Apps (<i>Tulus</i>) FPX payment, JomPay, Online Banking (Bank Islam, M2U, CIMB Clicks, IRakyat, RHB, Affin Islamic, Ambank) | Online/Apps | Basic info. |
| Majlis Agama Islam Melaka (MAIM) | Mobile Apps (MelakaPay/Boost) FPX online payment | Online | Basic info. |
| Pusat Zakat Melaka (PZM) | Mobile Apps (MelakaPay/Boost) Online Banking, FPX online payment Simple Pay Gateway | - | Basic info. |
| Majlis Ugama Islam dan Adat Resam Melayu Pahang (MUIP) | FPX Payment | Online | Real-time statistic (<i>waqf</i>) |



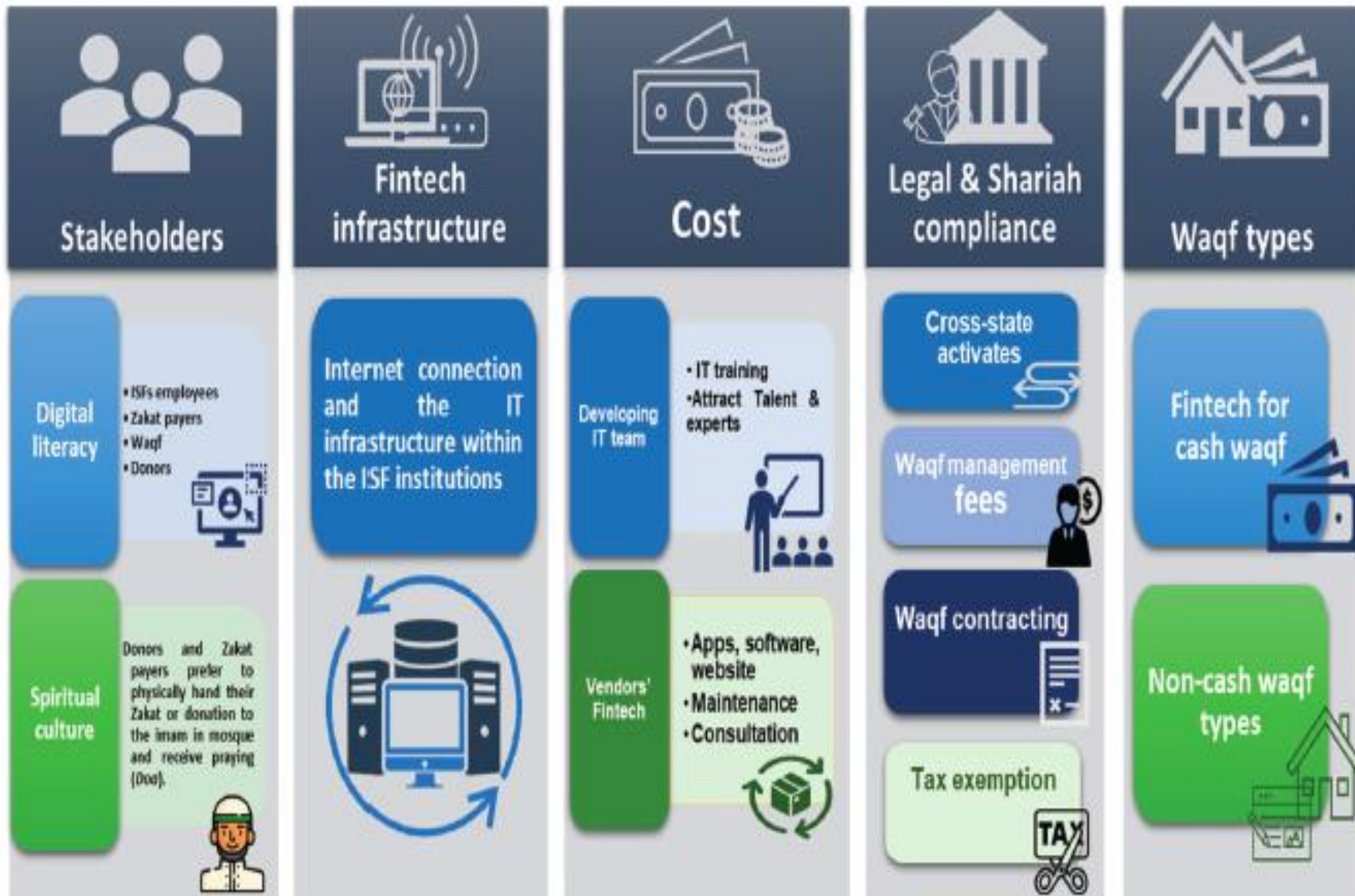
Zakat & Waqf Institution Fintech Adoption

| | | | |
|--|--|-------------|---------------------|
| Pusat Kutipan Zakat Pahang (PKZP) | Mobile Apps (SNAPNPAY, PahangGo GoPayz), FPX online payment | - | Basic Info. |
| Wakaf Pahang | FPX Payment | | Real-time statistic |
| Majlis Agama Islam Wilayah Persekutuan (MAIWP) | Mobile Apps (Boost) FPX online payment | Online/Apps | Real-time statistic |
| Pusat Pungutan Zakat MAIWP | Online Banking, Online Portal (Pos Online, senangPay, MyEG, PayHalal, MyPay, ElzarShari'ah, Al-Amil), E-Wallet (Boost, Shopee, GoPayz, Tulus, MAE, TheNoor), Mobile Apps (MyZakat) | - | Basic Info |
| Pusat Wakaf MAIWP | Mobile Apps (SnapNPay, ToyyibPay) Online Portal (RediPay) | | Basic Info |
| Majlis Agama Islam Negeri Sembilan | FPX payment Debit & Credit Card, JomPay | Online | Real-time statistic |
| Zakat Pulau Pinang | Online Banking, JomPay Mobile Apps (GoPayz) | Online | Basic Info. |
| Pusat Zakat Sabah MUIS (PZS-MUIS) | FPX payment, MIGS payment, Mobile Apps (MAE,Boost, Shopee, Tulus, SnapNPay), MyEG | Online/Apps | Real-time statistic |
| Tabung Baitulmal Sarawak (TBS) | Online Banking, MyEG | Online | |
| Lembaga Zakat Selangor (LZS) | Mobile Apps (ZakatSelangor), Online Banking, JomPay Touch n Go, Debit & Credit Card | Online | Basic Info |
| Perbadanan Wakaf Selangor | FPX Payment Online Banking | | Basic Info |



INNOVATION OF ISLAMIC FINANCE

Challenges of Fintech Adoption in Islamic Social Finance





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THE UNCOVERED POTENTIAL OF WAQF



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Waqf is a binding commitment;
declaring a property as Waqf would
spontaneously deprive its donating
owner the right of ownership.



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TYPES OF WAQF



GlobalSadaqah

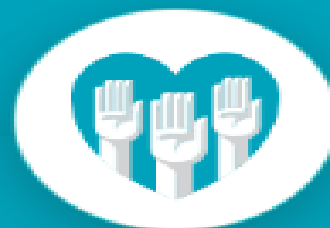
TYPES OF *WAQF*



Waqf al-Khairi

Waqf al-Khairi is created from the very beginning for a virtuous and charitable purpose for the sake of Allah. It can be subdivided into 2 types in which both are called Khairi:

- Public Waqf*
- Quasi-Public Waqf*



Waqf al-Dhurri or al-Ahli

Waqf al-Dhurri is made for someone's next of kin such as children, grandchildren and so on. However, it must be done for a religious, pious or charitable purpose. This type of waqf is made to fulfil the duty of every Muslim to secure the well-being of those who fall under their responsibility.



PILLARS OF WAQF



THE 4 PILLARS OF WAQF





SIGNIFICANCE OF WAQF

the significance of waqf



GlobalSadaqah





Innovative of Waqf

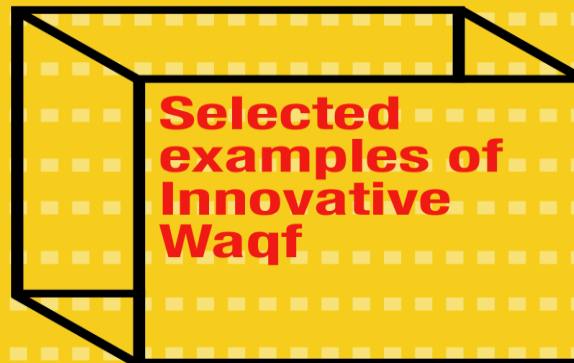
1

Cash Waqf

Waqf Sukuk

2

Waqf Shares



3

Corporate Waqf

4



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WAQF AT MALAYSIA HE

WAKAF



KEMENTERIAN PENDIDIKAN TINGGI



“ Bagi mereka yang memberi, biasanya mereka akan dapat kepuasan daripada pemberian mereka. Pemberi sumbangan wakaf misalnya, mereka tahu dapat pahala kerana wakaf adalah satu bentuk sedekah jariah”

YB Dato' Seri Idris Bin Jusoh
Menteri Pendidikan Tinggi

APA ITU WAKAF

Kutipan daripada hasil sumbangan individu, syarikat & NCO. Sumber pendanaan yang penting bagi kelestarian universiti

RM1.85 BILLION

Jumlah Kutipan Tabung Endowment bagi 20 UA

RM23.05 JUTA

Jumlah kutipan daripada 13 UNIVERSITI AWAM.

UniTP PURPLE BOOK

Enhancing University Income Generation, Endowment and Waqf untuk membimbing dan membantu UA menjana pendapatan sendiri termasuk garis panduan untuk kutipan tabung endowmen dan wakaf.

13 UNIVERSITI PUSAT WAKAF



07

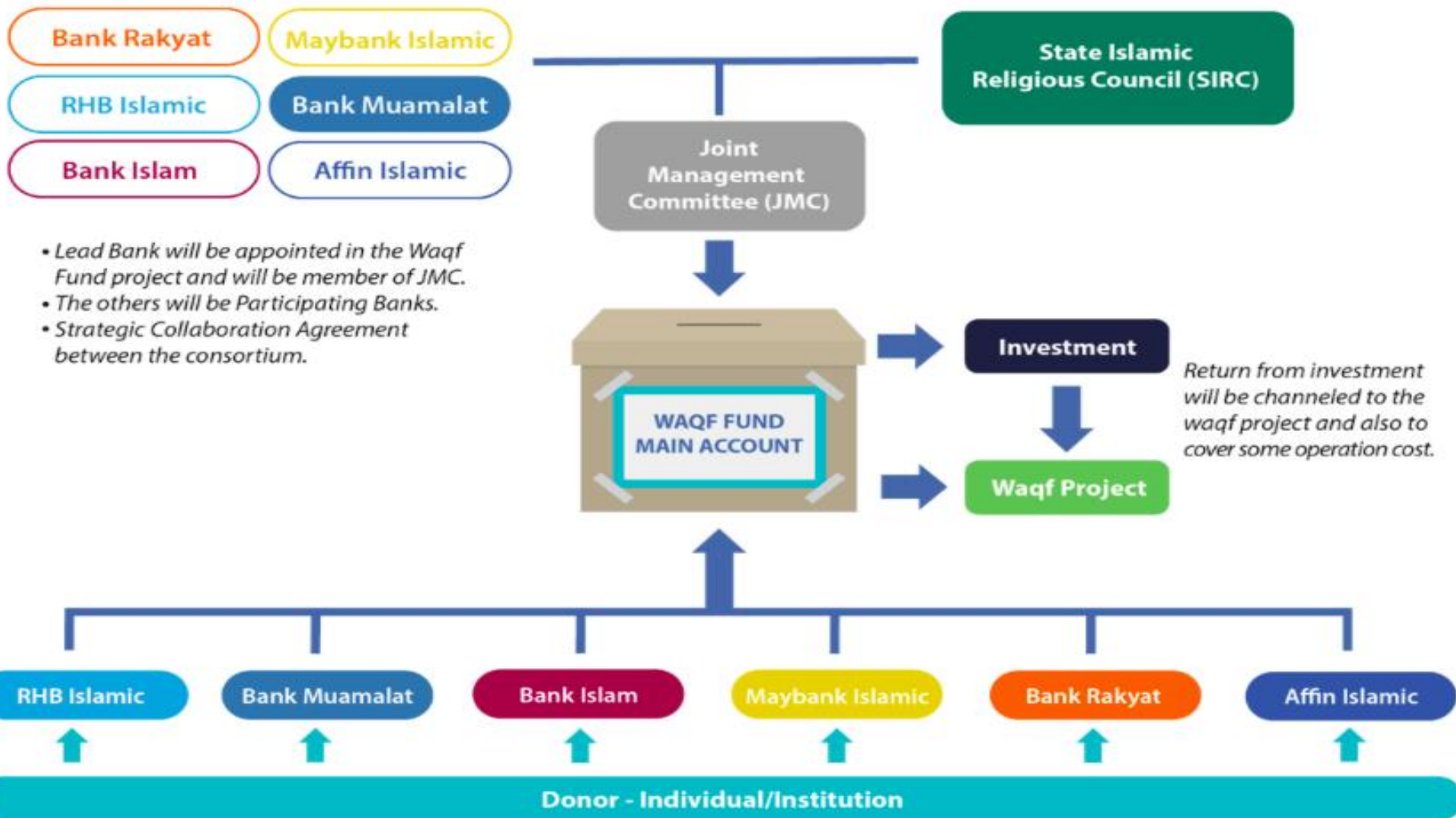
UNIVERSITI DALAM PROSES KELULUSAN Majlis Agama Negeri (MAIN)





WAQF IN IFIs

WAQF FUND STRUCTURE



- Lead Bank will be appointed in the Waqf Fund project and will be member of JMC.
- The others will be Participating Banks.
- Strategic Collaboration Agreement between the consortium.

All banks will open respective collection accounts, and the collected fund will be credited to the project main account at Lead Bank.



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THE SUSTAINABILITY WAQF-TAKAFUL HYBRID MODEL



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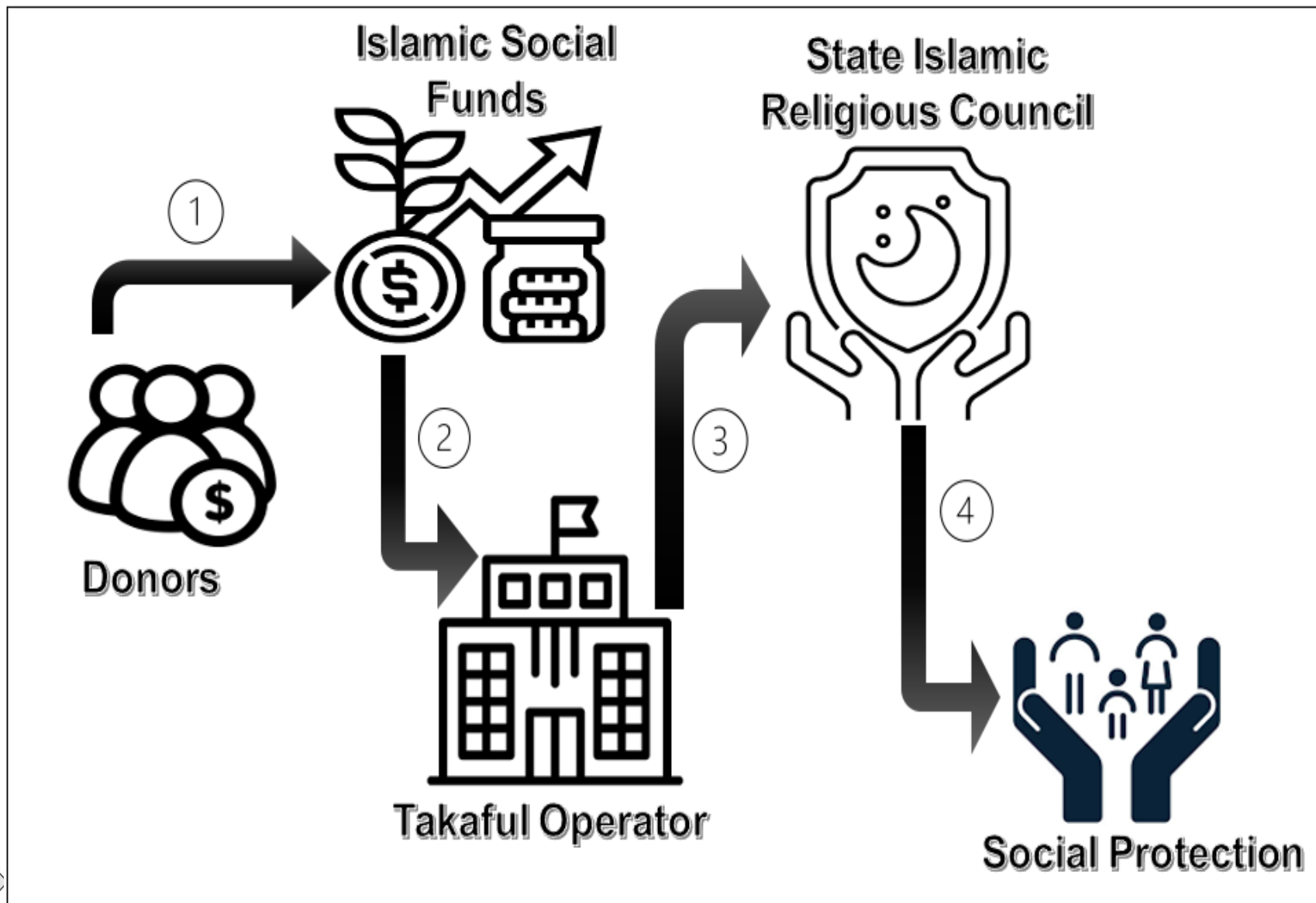
A STUDY ON MILLENNIALS' MOTIVATION TO CONTRIBUTE CASH WAQF-TAKAFUL MODEL: A FINANCIAL AIDS FOR THE NATURAL DISASTER VICTIMS



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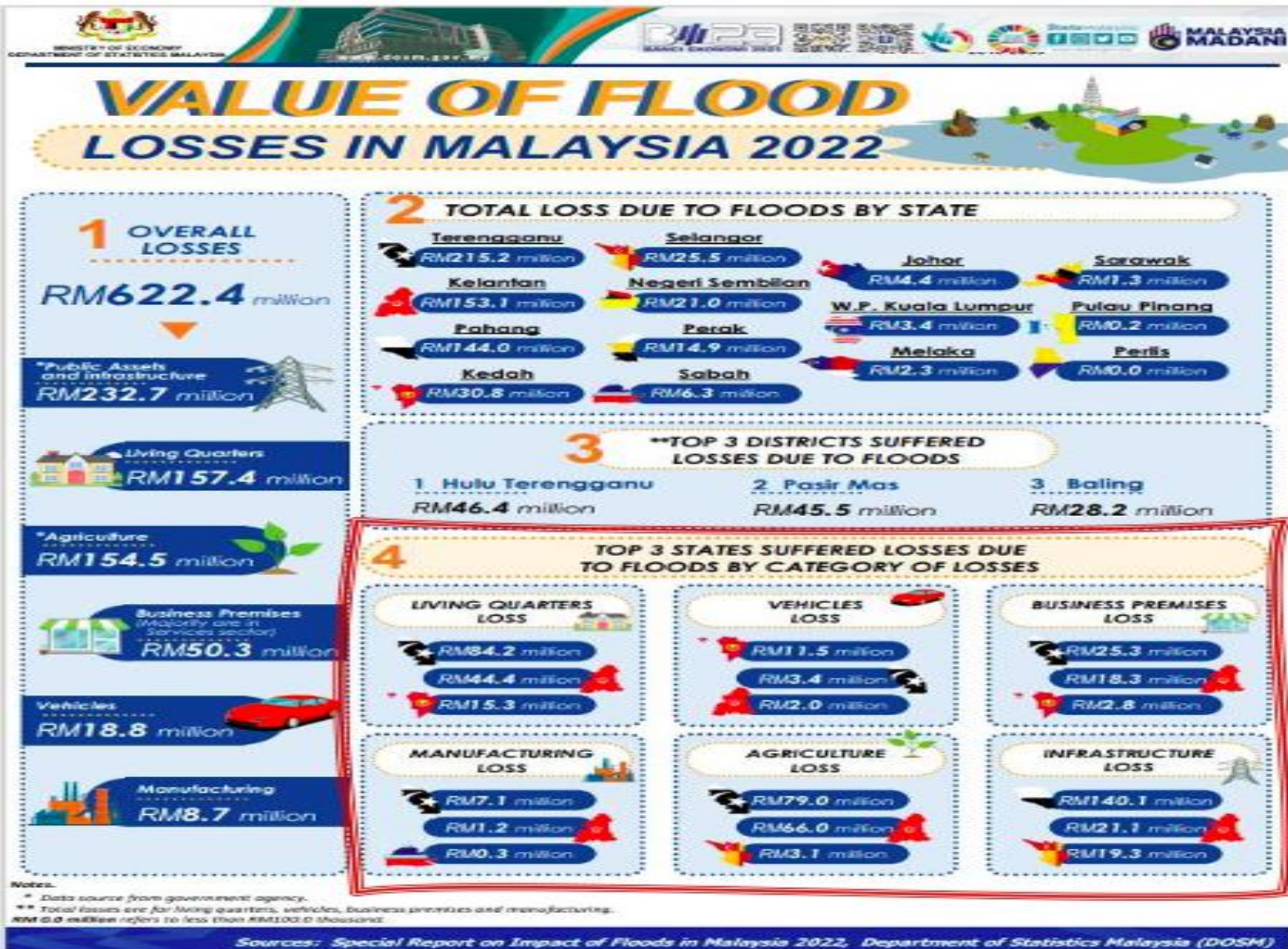
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PROPOSED MODEL - ISLAMIC SOCIAL FINANCE AND TAKAFUL (ISOFIT) PRODUCT





WHY ISOFIT PRODUCT?





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INTRODUCTION

- Today's modern world consists of four (4) unique generations; traditionalists, baby boomers, generation X and generation Y (also known as millennials), whose time development has influenced various aspects of life. This creates a new challenge and gap for a nation to identify its needs and expectations.
- This cash Waqf-Takaful Model aims to provide financial aid for natural disaster victims. Over the years, Malaysia has been badly affected by severe floods, and this disaster has affected both urban and rural areas. The post-disaster floods are the most challenging situation which incurred a high cost of asset destruction which burdened the victims. Department of Statistics Malaysia (DOSM) reported the overall losses of the 2021 floods is RM6.1 billion, which consists of RM2.0 billion in Public Asset and Infrastructure destruction; RM1.6 billion in Living Quarters; RM1.0 billion in Vehicles; RM0.9 billion in Manufacturing sectors; RM0.5 billion of business premises; and RM90.6 millions of agricultures.
- The recent COVID-19 and flood episodes have pressured the government's financial capacity to assist the victims who lost their jobs, assets, and belongings. The government's financial aid may not be sustainable enough to cover the total loss of the people. Thus, the role of Islamic financial institutions such as Waqf, Zakat and Takaful need to be rejuvenated, especially to assist victims at the post-disaster event. This study focuses on two (2) powerful Islamic finance instruments, i.e., Takaful (the social protection instrument) and cash Waqf (the social development instrument).

LITERATURE REVIEW

The theoretical model of the SDT for the existing research is derived from the previous literature on the grounds of the SDT definition studies performed by SDT (Deci & Ryan, 1985, 2000). Past studies have shown the significance of using motivational theory (SDT) as a theoretical basis for understanding and predicting motivations in different contexts; therefore, this research extends the coverage of using SDT in Islamic social finance. The following Figure 1 shows the research model of the study.

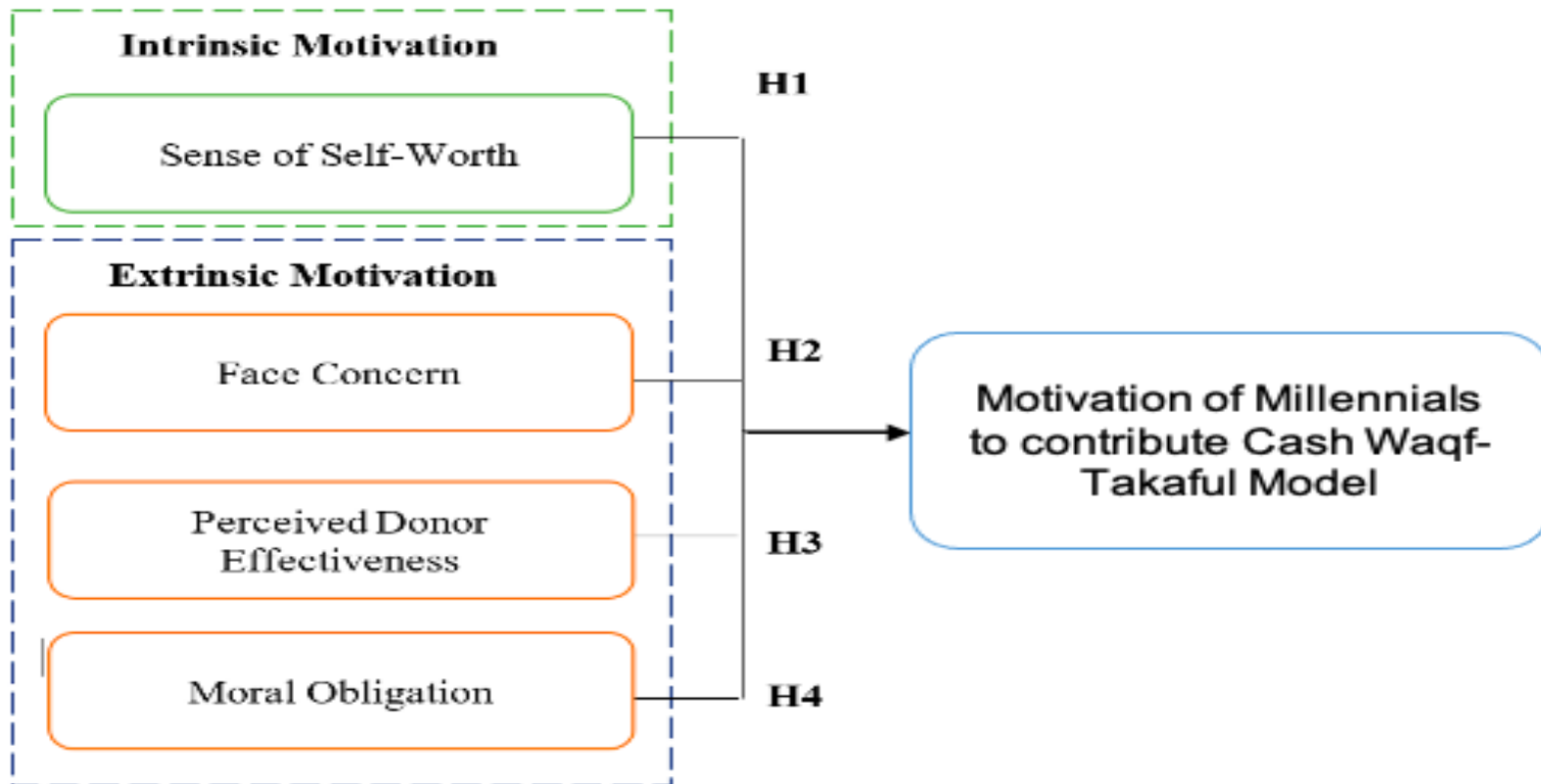


FIGURE 1: RESEARCH MODEL



HYPOTHESIS

H1. Millennials who have a strong sense of self-worth are motivated to contribute cash Waqf-Takaful

H2. Face Concern has a positive effect on the motivation of millennials to contribute cash Waqf-Takaful

H3. Perceived Donor Effectiveness affects the motivation of millennials to contribute cash Waqf-Takaful.

H4. Moral Obligation has a positive effect on the motivation of millennials to contribute cash Waqf-Takaful.



RESEARCH METHODOLOGY

- A population refers to the entire group of people, events or focus of interest that the researchers would like to investigate (Sekaran, 2016). The study population includes Millennials in Malaysia. As the dependent variable of the present study is "Motivation of cash Waqf-Takaful", the unit of analysis consists of employed Millennials.
- The sampling technique used in this study is non-probability sampling, specifically convenience sampling. Convenience sampling is used; hence data is being collected from the available potential millennials in Malaysia. The respondents are accessible, which allows data to be gathered easily.
- G*Power version 3.1.9.2 software was used to determine the sample size. G*Power is a statistical software to identify the minimum sample size with an expected medium effect size of 0.15, Alpha value of 0.05, and 5 predictors. The minimum sample size is 138 samples



RESEARCH MEASUREMENT

| Code | Items | Sources |
|--|--|--------------------------------------|
| Sense of Self-Worth | | |
| SS1 | Donating cash waqf-takaful will give me a feeling of happiness | (Wang, Li, Kang, & Zheng, 2019) |
| SS2 | Donating cash waqf-takaful will give me a sense of accomplishment | |
| SS3 | Donating cash waqf-takaful will realize my personal value | |
| SS4 | Donating cash waqf-takaful will enhance myself positive value. | |
| Face Concern | | |
| FC1 | I do not want others to say I am stingy | (Wang, Li, Kang, & Zheng, 2019) |
| FC2 | I pay considerable attention to how others see me | |
| FC3 | I do not want people around me to feel I am indifferent | |
| FC4 | I am concerned with not bringing shame to myself | |
| Perceived Donor Effectiveness | | |
| PDE1 | I try to consider how my donation behaviours will affect the objective of the Takaful institution | (Wang, Li, Kang, & Zheng, 2019) |
| PDE2 | It is worth it for an individual to donate cash waqf-takaful for the Takaful institution | |
| PDE3 | Since one person can make an effect upon the Takaful institution and it does make the same action | |
| PDE4 | Each donor's behaviours can have a positive effect on the Takaful institution's mission by donating cash to waqf-takaful | |
| Moral Obligation | | |
| MO1 | I would feel guilty if I did not help others | (Wang, Li, Kang, & Zheng, 2019) |
| MO2 | Not helping others goes against my principles | |
| MO3 | It would be morally wrong for me not to help others | |
| MO4 | I am passionate to help people who needs help | |
| Motivation of Millennials to contribute Cash Waqf-Takaful | | |
| MDCW1 | I am eager to contribute cash waqf-takaful | (Ab Shatar, Hanaysha, & Tahir, 2021) |
| MDCW2 | Cash waqf-takaful will motivate me closer to my religion | |
| MDCW3 | Cash waqf-takaful will ease the needy people to uplift their life necessities | |
| MDCW4 | I am happy to see other people helping each other by contributing cash waqf-takaful. | |



STATISTICAL DATA ANALYSIS

The data gathered from the questionnaire is examined using different analytical tools. The Statistical Package of Social Sciences (SPSS) version 23.0 is used to examine the data in this study. According to (Barbara M. Byrne, 2001), the data analysis methods will be selected based on the research questions and the variable characteristics. The analysis aims to gain reliability in data analysis and hypothesis testing. In addition to that, reliability analysis is used to test for reliability and validity of measures, goodness, descriptive statistics, correlation analysis, and regression analysis. The collected data are inputted and analyzed using SPSS to identify the missing values and conduct a descriptive analysis and frequency. Smart PLS was used to test the hypotheses via the PLS approach.



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RESULT AND DISCUSSION

The total number of respondents who participated in the study is 324 Malaysian which comprises 207 females and 117 males. The majority of the participants, 121 are graduates with bachelor's degrees, followed by 99 participants who have completed high school, 82 completed diploma degrees, 16 completed master's degrees and 8 are PhD holders. Meanwhile, in terms of employment status, the majority of the respondents, 140 are working in the private sector, followed by 106 respondents working in the government sector and 78 respondents are self-employed.



MEASUREMENT MODEL

| Construct | Item | Loading | AVE | Composite Reliability |
|---|-------|---------|-------|-----------------------|
| The Motivation of Millennials to Donate Cash Waqf | MDCW1 | 0.931 | 0.872 | 0.890 |
| | MDCW2 | 0.942 | | |
| | MDCW3 | 0.933 | | |
| | MDCW4 | 0.929 | | |
| Face Concern | FC1 | 0.949 | 0.858 | 0.910 |
| | FC2 | 0.964 | | |
| | FC3 | 0.949 | | |
| | FC4 | 0.837 | | |
| Moral Obligation | MO1 | 0.903 | 0.848 | 0.900 |
| | MO2 | 0.907 | | |
| | MO3 | 0.948 | | |
| | MO4 | 0.926 | | |
| Perceived Donor Effectiveness | PDE1 | 0.930 | 0.875 | 0.850 |
| | PDE2 | 0.945 | | |
| | PDE3 | 0.943 | | |
| | PDE4 | 0.924 | | |
| Sense of Self-Worth | SS1 | 0.904 | 0.839 | 0.940 |
| | SS2 | 0.924 | | |
| | SS3 | 0.918 | | |
| | SS4 | 0.918 | | |

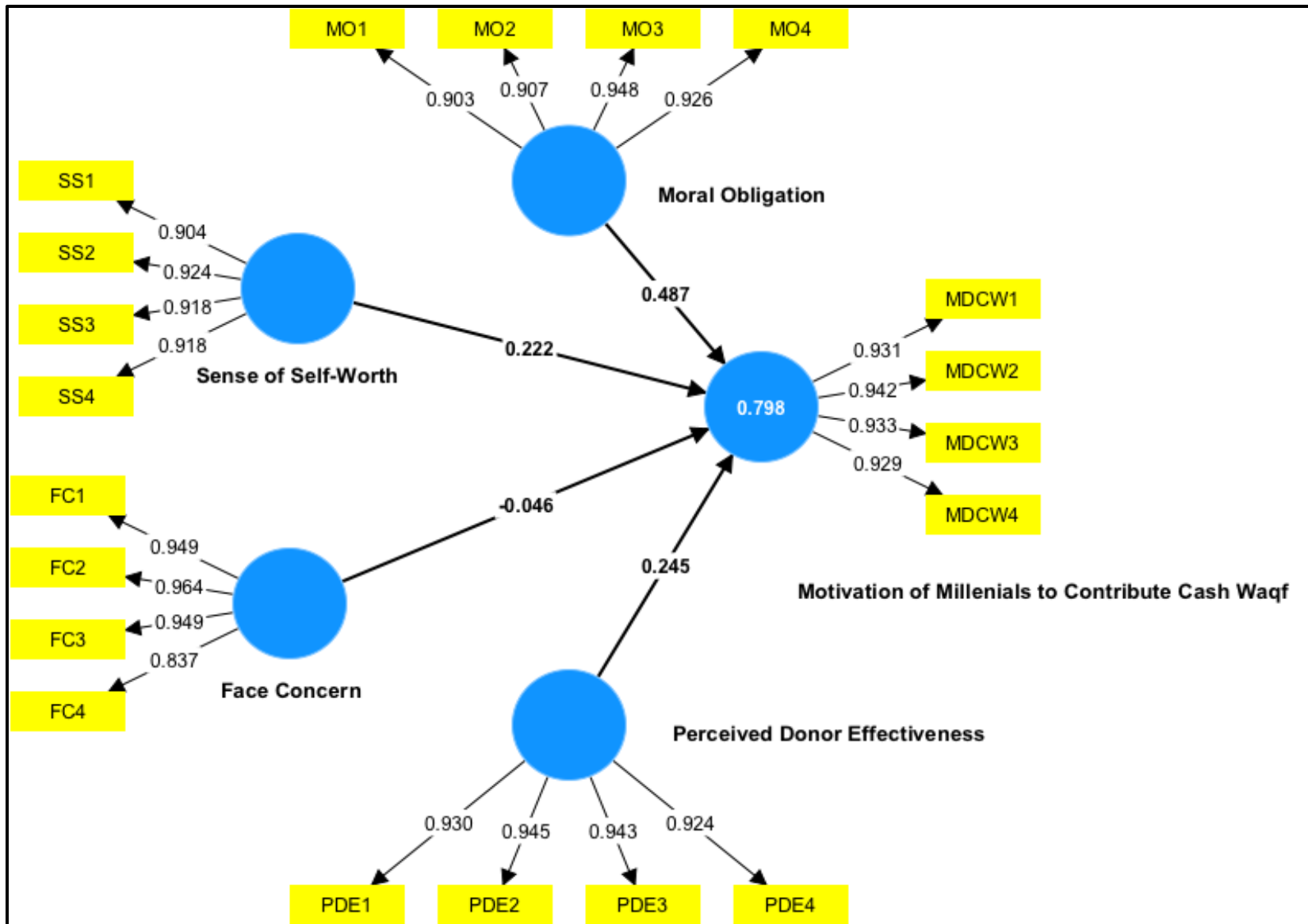


STRUCTURAL MODEL

| Hypothesis | Relationship | Std Beta | Std Error | t-values | p-values | BCI LL | BCI UL | f ² | VIF |
|------------|--------------|----------|-----------|----------|----------|--------|--------|----------------|-------|
| H1 | FC → MDCW | -0.046 | 0.029 | 1.616 | 0.053 | -0.101 | -0.009 | 0.010 | 1.022 |
| H2 | MO → MDCW | 0.487 | 0.102 | 4.797 | 0.000 | 0.333 | 0.672 | 0.327 | 3.603 |
| H3 | PDE → MDCW | 0.245 | 0.114 | 2.153 | 0.016 | 0.061 | 0.431 | 0.062 | 4.809 |
| H4 | SS → MDCW | 0.222 | 0.098 | 2.257 | 0.012 | 0.061 | 0.383 | 0.069 | 3.549 |



STRUCTURAL MODEL





CONCLUSION

This study makes significant theoretical and practical contributions to our understanding of donor motivation, particularly among millennials in the context of the cash Waqf-Takaful model. The research validates previous findings by aligning with various past studies, reinforcing the positive and significant relationships between Sense of Self-Worth, perceived donor effectiveness, and moral obligation with donor motivation. By focusing on millennials, the study provides unique insights into the motivations of this demographic group, shedding light on their specific drivers for charitable contributions. Moreover, the integration of these three key constructs into a comprehensive framework enriches the theoretical understanding of donor motivation. In practical terms, the study offers actionable insights for organizations and policymakers. It suggests tailoring messaging and campaigns to emphasize these motivating factors, designing educational programs to enhance awareness, and developing policies that encourage donations based on these constructs. Overall, this research equips stakeholders with valuable tools to effectively engage millennials and boost contributions within the cash Waqf-Takaful model.



THANK YOU