

FACTORS THAT COULD INFLUENCE THE INTENTION OF WAQIF TO CONTRIBUTE TO WAQF FOR FOOD SECURITY PURPOSES

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ABSTRACT

The increase in the population in developing countries, specifically Malaysia, poses a threat to food security. This study's interest lies in observing the prospects for food security of rice as Malaysia's staple food. Malaysia has been producing insufficient rice for ten years and over a quarter of the needs of rice in Malaysia is fulfilled by imported rice. Few studies have recommended widely implementing waqf for food security purposes in Malaysia. Thus, this study aims to determine the factors that could influence the intention of waqif to contribute in waqf for food security purposes. This study is deductive research and quantitative research. The finding shows that moral norms, personal responsibility, social norms, and normative beliefs have influenced the intention of waqif to contribute to waqf. This study aims to add literature on the factors that could influence waqif's intention to contribute to waqf for food security purposes in Malaysia. One of the research limitations in this study pertained to the geographical coverage of the respondents, as they were not representative of all the states in Malaysia. This limitation was primarily attributed to the resource-intensive nature of time and expenses.

Keywords: Islamic Finance, Waqf, Food Security, Intention, Malaysia

ABSTRAK

Pertambahan penduduk di negara membangun, khususnya Malaysia, memberi ancaman kepada keselamatan makanan. Minat kajian ini adalah untuk melihat prospek keselamatan makanan beras sebagai makanan ruji Malaysia. Malaysia telah menghasilkan beras yang tidak mencukupi sejak sepuluh tahun lalu dan lebih satu perempat daripada keperluan beras di Malaysia dipenuhi oleh beras import. Beberapa kajian telah mengesyorkan untuk melaksanakan wakaf secara meluas bagi tujuan keselamatan makanan di Malaysia. Justeru, kajian ini bertujuan untuk mengetahui faktor-faktor yang boleh mempengaruhi niat waqif untuk menyumbang wakaf bagi tujuan keselamatan makanan. Kajian ini merupakan kajian deduktif dan penyelidikan kuantitatif. Dapatan kajian menunjukkan bahawa norma moral, tanggungjawab peribadi, norma sosial, dan kepercayaan normatif telah mempengaruhi niat waqif untuk menyumbang wakaf. Kajian ini bertujuan untuk menambah literatur tentang faktor-faktor yang boleh mempengaruhi niat waqif untuk menyumbang wakaf bagi tujuan keselamatan makanan di Malaysia.

Kata kunci: Kewangan Islam, Wakaf, Keselamatan Makanan, Niat, Malaysia

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1. Introduction

Waqf is a *sadaqah jariyah* or continuous *sadaqah* (Ahmed, 2007). According to Islamic law, it refers to the founder that willingly gives their property to some particular persons or objects, whereby the property only could be used as stated objective and cannot be used for sale, inheritance, present or otherwise (Abbasi, 2012). Waqf has played a role in social and economic development over decades ago in many aspects such as social building healthcare, education, and food (Mahat et al., 2015; Suwaidi, 2013; Wildana & Alhabshi, 2018). According to Ambrose, Aslam, & Hanafi (2015), waqf could significantly contribute to the ultimate goal of every modern economist, especially in a reduction in government expenditure. Waqf also could be involved in the agriculture sector since waqf is one of the most effective economic stabilisation tools, (Rahman, 2009). Waqf and agriculture have a long connection with each other. For example, al-Azhar University in Egypt has 15,000 acres of Waqf farmland and valued at billions of Egyptian pounds (Ahmad & Hassan, 2015). Wildana & Alhabshi (2018) state that besides giving employment, agriculture waqf is also expected to improve food security in order stabilise both stocks and prices to ensure affordability and availability. Taking waqf as an initiative to capitalise on the abundant fertile land and human capital, the present food insecurity and the high prices of agricultural goods could be slim down (Department of Statistics Malaysia, 2020).

Food securities are defined by the Food and Agriculture Organization (FAO) as access to all the people with adequate food for a healthy and active life. Food securities are needed where the hungry live, which is often within a landscape matrix of ecosystems that are rich in biodiversity (Perfecto & Vandermeer, 2010). Global food security will remain a worldwide concern for the next 50 years and beyond (Rosegrant & Cline, 2003). United Nations (2019) estimated by 2050, the challenge of fulfilling the world's population will exceed up to 9 billion. A bigger population gives a higher demand for food supply has received a lot of investigation and action. The increase in the population in many countries, especially in developing countries such as Malaysia, poses a threat to food security.

In this study, the interest lies in observing the prospect of food security in terms of rice as the staple food in Malaysia from the year 2017 to the year 2021. Therefore, this study compared Malaysian population growth to rice production and rice consumption from 2017 to 2021 to determine whether Malaysia produces sufficient rice to meet Malaysian population growth. Population size in Malaysia has steadily growth from the year of 2017 until the year 2021. Figure 1 below shows the population growth in Malaysia from the year 2017 to 2021:

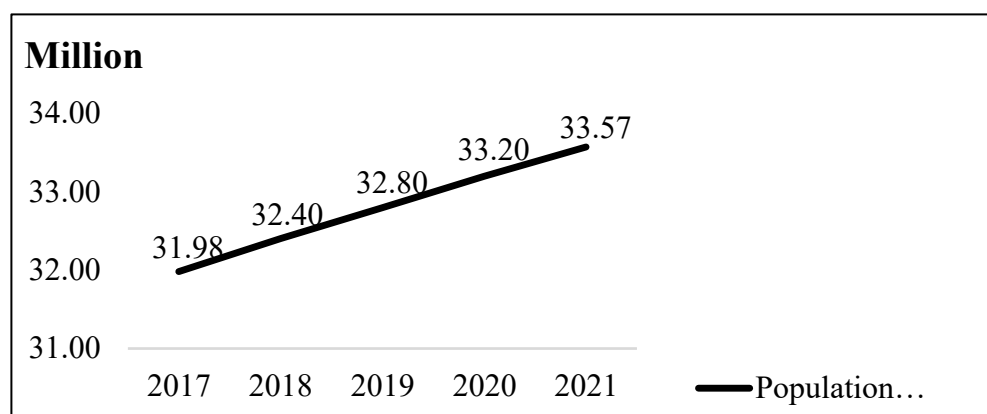


Figure 1: Population Growth in Malaysia (The World Bank)

Besides, according to world bank data and the United States of Agriculture Department, from the year 2017 to the year 2021, Malaysia locally produced approximately 59.28% to 63.76% of rice and Malaysia imported 36.24% to 40.72% supply of rice to fulfil the needs. Malaysia is a net importer of rice and more

than a quarter of its rice requirement is met by import (Tey & Radam, 2011). Refers to the data shows that there was still no radical increase in local rice production to reduce rice import in these five (5) years. Complete data on rice production, rice consumption, and percentage of imported rice in Malaysia from the year 2017 to the year 2021 are shown in Table 1 below:

Year	Rice Production (1000MT)	Rice Consumption (1000MT)	Percentage of Imported Rice (%)
2017	1630.2	2750	40.72
2018	1696.9	2750	38.29
2019	1762.6	2900	39.22
2020	1814.5	2900	37.34
2021	1880.8	2950	36.24

Source: United States Department of Agriculture

Table 1: Rice production, rice consumption, and percentage of imported rice in Malaysia from the year 2017 to the year 2021

Despite that, food security in Malaysia can recover or become better by implying waqf widely as a way of managing food security in Malaysia as suggested by (Sari et al., 2016; Shabbir, 2018). However, empirical research on waqf for food security is limited, particularly in Malaysia. Therefore, in addressing these gaps, this study is focused on factors that could influence the intention of waqif to contribute to waqf for food security purposes. This study includes a few factors, which are, moral norms, personal responsibility, awareness, social norms, normative beliefs, and religion. Knowing the factors will make it simpler to attract or raise awareness among Malaysians about the necessity of waqf for food security, as well as contribute literature on waqf for food security purposes.

The paper is organized as follows. In the "Introduction" section, the research's context and objectives are presented. The "Literature Review" section provides a comprehensive exploration of various dimensions of social responsibility, encompassing topics such as the theory of social responsibility, moral norms, personal responsibility, awareness, social norms, normative beliefs, religion, and the research framework that underpins the study. This section critically synthesizes existing knowledge to lay the foundation for the subsequent analyses.

Moving into the "Research Methodology" section, the paper outlines the approach taken to conduct the study. This section delves into the research design, population, and sampling method, data collection technique, and the development of the measurement model. The "Results and Discussion" section presents the findings, beginning with a descriptive analysis, followed by the measurement model, and a structural model that investigates relationships between various variables. The discussion of these results contextualizes the findings within the existing literature.

The "Conclusion" section encapsulates the main findings, highlighting their significant implications. The paper also acknowledges the limitations of the study and offers recommendations for future research. The final "Acknowledgement" section expresses gratitude to those who contributed to the research, and the "References" section lists the sources cited throughout the paper. This organization enables a clear progression of the research process, from introducing the topic and reviewing relevant literature to presenting methodology, results, and concluding remarks.

2. Literature review

2.1 Theory of Social Responsibility

The theory of social responsibility stems from social norms, which in turn are derived from social institutions such as family, school, church, or culture (C. Green & Webb, 1997). It was first introduced by Chafee (1919) as an ethical framework that suggests that an organisation or individual must act for the benefit of society. In line with this theory, every individual must carry out a duty of social responsibility

to ensure an equilibrium between the economy and the ecosystem. Berkowitz, (1972) posits that the behaviour of helping without expecting a reward is due to the operation of social rules based on internalised standards of conduct. The norm of social responsibility theory is most often associated with charitable behaviour (Abd Jalil et al., 2022).

2.2 Moral norms

The theory of moral norm has been defined by Sparks (1994) as an individual thought of the moral correctness or incorrectness in implementing a behaviour, also take account of “personal feelings of responsibility to perform, or refuse to perform, a certain behaviour” (Ajzen, 1991; De Nooijer et al., 2010; White et al., 2023)

Several researchers had demonstrated a direct impact of moral norms towards behaviour, such as, Parker et. al., (1995) resulting that moral norm – attitude, subjective norms, and perceived behavioural control, is an important indicator that influenced an individual to commit a various way in violating driving rules. Meanwhile, Shin & Hancer (2016) has tested moral norm as one of the variables in the intention to purchase local food products. The result shows that moral norm is the second largest determinant and directly prove that moral norms give a huge impact to an individual in purchasing local food products.

The inclusion of moral norm into ecological behaviours resulting the proportion of explained variance in intention has been increased (Harland et al., 1999). Empirical evidence has been provided by Bandura (1977) that people’s behaviour is strongly influenced by the confident they have on their own ability in performing certain behaviour. This happened when an individual believed they have a little control in performing behaviour due to lack of resources, their intention in performing given behaviour may be low even if they have beneficial attitude or subjective norms that concerning the performance of behaviour (Ellen & Ajzen, 1992). Thus, H1 was hypothesised as:

H1: Moral norms have positive significant relationship with the intention of waqif to contribute to waqf for food security purposes.

2.3 Personal responsibility

According to Stubbs & Sallee (2013), personal responsibility defined as the state or quality of being responsible – moral, legal, or metal accountability to something that entrusted. In addition, Mulilis & Duval (1998) explained that when an individual’s personal responsibility is low, any threats occur or face by an individual, it will not influence or give any impact to their behaviour.

The impact of personal responsibility towards behaviour have been demonstrated by few researchers in many aspects. Mulilis & Duval (1997), Mulilis, Duval, & Bovalino (2000), and Mulilis, Duval, & Rombach (2001) shows that a person that possess they have the sense of personal responsibility will be focus and responsible in handling the the greatest threats to mankind, such as tornadoes is better than a person that possess, they have insufficient personal responsibility. Other than that, Cottrell & Meisel (2003) shows that personal responsibility is the second strongest predictor of scuba divers’ feeling of personal responsibility to perform an appropriate behaviour.

Besides, the finding of Schulz & Cheng (2002) is similar with earlier study by Staw (1976), that support the importance of the personal responsibility antecedent in escalation of commitment. Personal responsibility one of the strongest factors that give impact to an individual’s actual behaviour Schwartz & Clausen (1970). As express by Cottrell & Meisel (2003), personality is not something that have been given by anyone, but it is something that a mankind must have in making decisions or to perform any actions. Within the realm of charitable activities in Chinese society, the identifiable victim effect has been observed to have a substantial impact on the inclination of individuals to engage in collective donation actions. This effect is characterised by a notable increase in emotional reactions and perceived responsibility among donors, thereby resulting in significantly stronger intentions to contribute to the

cause (Hou et al., 2023). Thus, H2 was hypothesised as:

H2: Personal responsibility have positive significant relationship with the intention of waqif to contribute to waqf for food security purposes.

2.4 Awareness

Theory of self-awareness has been described by Moshavi, Brown, & Dodd (2003) as “suggests that individuals who are more cognizant of how they are perceived by others are better at incorporating information from others into their self-appraisals, and, ultimately, into their behaviour”. It is also defined as an individual’s personality or behaviour get influenced by how an individual understand role and duties that related to stakeholder and society (Stets & Burke, 2000).

Several studies that study how awareness may affect an individual’s behaviour have been conducted earlier. As an example, Caldwell (2009) and Caldwell & Hayes (2016) shows self-awareness does impacted the effectiveness of a leader by the result that leaders without having self-awareness are unable to show empathy to others without having self-awareness. In the other hand, Ferrajão & Oliveira (2014) shows that an individual with low self-awareness are more likely to perform the symptoms of post-traumatic stress disorder (PTSD) and depression among older veterans, which are Portuguese war veterans. Grippo, Beltz, & Johnson (2003) explained that human depression will affect human behavioural, which cause an individual to face anhedonia – feeling unpleasure doing activities that normally pleasurable (Goldberg et al., 2011).

Kataria & Regner (2015) study aims to investigate the extent to which individuals demonstrate self-awareness in relation to their engagement in status-seeking behaviour. This is achieved through conducting experimental research, wherein participants' efforts in a real-effort task are observed under different conditions of performance visibility, specifically private and public feedback. The findings of this study indicate that, overall, subjects exhibited higher levels of effort when their performance was made public.

Finally, self-awareness is something that an individual needed to perform a better behaviour or to be influenced to do any actions. Based on literature review, it could be concluded that self-awareness makes an individual able to understand people’s role and relationships and make an individual itself able to deal ethically with others (Goleman & Intelligence, 1995). Besides, by having self-awareness also will make an individual able to understand their own identities and capabilities (Caldwell & Hayes, 2016). Thus, H3 was hypothesised as:

H3: Awareness have positive significant relationship with the intention of waqif to contribute to waqf for food security purposes.

2.5 Social norms

Social norms refer to common behaviour standard, determined by and for members of a social group (Cialdini & Trost, 1998). Perkins, (2002) added that an individual’s behaviour is influenced by the misperceptions of how other people of our social groups think and act. However, an increase of healthy behaviour and the reduction of unpleasant behaviour may occur by correcting misperceptions of the social norms.

There are several studies that proved social norms are affecting an individual behaviour, such as, Demetriou (2005) shows a positive result, where social norm significantly potential to correct the incorrect perception of academic advising and change the unpleasant behaviour. Meanwhile, Huang & Wu (1994) demonstrated a study of social norms theory and organization cultures. The study explained that corruption has become a social norm in an organization and affect an individual behaviour. An individual will be less regret when more corruptions are made, and conversely, they will be more regret when less corruption prevalent due to violating social norm in an organization.

In conclusion, social norms are the result of social life and implemented by general community (Elster,

1989; Ibtissem, 2010). Social norms interventions have been used to assist behaviour change by successfully influenced individuals to reduce health-risk behaviours such as smoking and drinking (A. D. Berkowitz, 2002; Perkins, 2002). Lastly, this theory could be extended to the situation an individual only acts as bystander and not involved in others' behaviour problem. Agerström et al. (2016) study revealed that the implementation of descriptive social norms resulted in a significant increase in charitable donations when compared to the control condition, which involved using altruistic appeals in line with industry standards. Thus, H4 was hypothesised as:

H4: Social norms have positive significant relationship with the intention of waqif to contribute to waqf for food security purposes.

2.6 Normative beliefs

Normative belief is an individual's action performed by thinking of what society are approved and the judgement of society towards their action (Huesmann & Guerra, 1997). Ajzen & Fishbein (1972) explained that normative beliefs is related between an individual's intention to act and what they believe society will expect from them, which comply the relationship between normative beliefs and an individual's motivation to act. It is important to study on normative beliefs to understand how great the impact towards behaviour intention (Crano & Prislin, 2008).

According to Cote (2017), online gamers especially female are often lodging a report on getting harassment and other unethical behaviours during playing online games. In the other hand, Hilvert-Bruce & Neill (2019) has performed a study on aggressive behaviour in online gaming. The purpose of study is to examine are normative belief is the factor of performing those negative behaviour in online gaming. The outcome of the study shows that people who get treated negatively online are more intended to perform aggressive behaviour compared to people that received the equivalent offline.

Moreover, a study by Conner, Smith, & Mcmillan (2003) on how normative pressure is affecting young people's behaviour on speed while driving has turned out that male young people are more intended to speeding while driving alone. Besides, the result also shows that young men are more intended to speeding if the passenger are men compared if the passenger are women. In conclusion, Gockeritz et al. (2010) stated that normative beliefs indirectly influence conservation behaviour as a way of processing information. Normative beliefs does influence decision making, which beliefs is about what should be done in certain scenario or how decision should be made (Alobaidi, 2023; Baron, 1992). Thus, H5 was hypothesised as:

H5: Normative beliefs have positive significant relationship with the intention of waqif to contribute to waqf for food security purposes.

2.7 Religion

Religion is one of main the source in creating meaning of life (Fletcher, 2004). Studies on how religion influence behaviour has been done around the globe in many cases. a study conducted in Thailand proved that the practise of religion are directly and indirectly give positive impact to an individual ethical behaviour (Laeheem, 2020).

Furthermore, research found that a non-Muslims that having close friend with religious affiliations are more intended to join voluntary programs (Lim & MacGregor, 2012). Also, Sasaki & Kim (2021) conclude that an individual's ego could be dampening by practising religion in their everyday lives. Another study has carried out that by involving the element of religion are giving benefit to marriage, health, and well-being (Lehrer, 2004).

Religiosity is determined as deed in behaviour (Gall, 2000). Besides, religious obligation has been determined as serving several needs, such as, dimension of ritual that leads to ritualistic experiences and knowledge of the religion (Day, 2005). Othman & Fisol (2017) has demonstrated that religion does

affect one's intention to pay income zakat. Other than that, data analysis and discussion by Nora & Minarti (2016) had fruitful outcomes when religion affects consumers' purchase intentions. Also, Alam, Janor, Zanariah, Wel, & Ahsan (2012) study shown that clients' religiosity has a substantial impact on whether they decide to use Islamic home financing.

Religion influence both moral behaviour and decision making, and believer are more likely to have loyalty, purity, and authority in their ethic (Shariff, 2015). However, to maintain the religiosity, the importance of understanding the complex and fundamental knowledge of religion need to be in mind (Sasaki & Kim, 2021). Thus, H6 was hypothesised as:

H6: Religiosity have positive significant relationship with the intention of waqif to contribute to waqf for food security purposes.

2.8 Research framework

Figure 2 depicts the study's conceptual framework. The theoretical framework was created using an extended model of the Theory of Social Responsibility. This study is using moral norms, personal responsibility, awareness, social norms, normative beliefs, and religiosity as the independent variables.

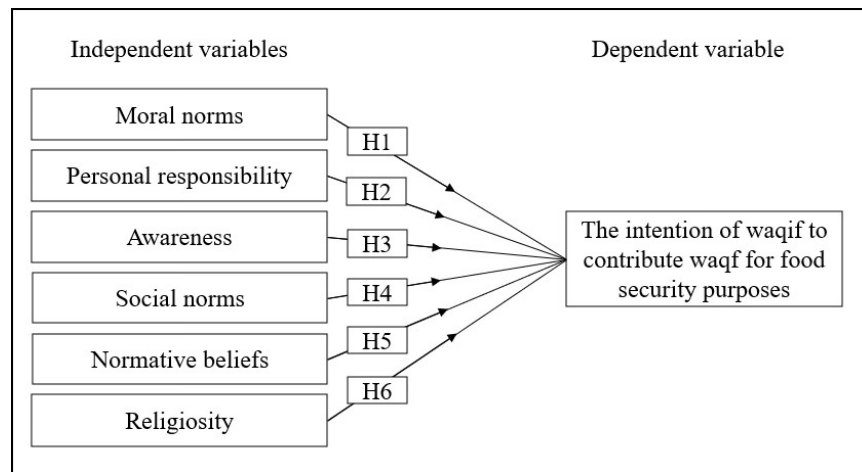


Figure 1: Conceptual Framework of the Study

3. Research methodology

3.1 Research design

This study undertakes an investigation focused on exploring the factors that may influence the intention of waqif to contribute to waqf for the purpose of enhancing food security. Utilising a quantitative research methodology, this study aims to investigate the complex factors that influence the intention of individuals, known as waqifs, to allocate their waqf endowments specifically towards enhancing food security within the framework of Islamic principles. Data will be gathered through an online survey, meticulously constructed to capture the viewpoints of participants regarding their motivations, religious convictions, awareness of food security challenges, and personal accountability. This study employs quantitative analysis, specifically regression techniques, to examine the relationships between various factors. The aim is to identify the key drivers that influence waqifs' intention to contribute their waqf resources towards the important goal of enhancing food security. The results of this study have the potential to provide insights into approaches that promote active participation of waqif and facilitate a more comprehensive comprehension of how Islamic philanthropy can be utilised to tackle urgent societal

issues.

3.2 Population and sampling method

The population in this study are Malaysian Muslims who have previously contributed to waqf. Sampling method used for this study are nonprobability sampling techniques, which are, convenience sampling. According to Etikan, Musa, & Alkassim (2016) convenience sampling is where the targeted sample meets a desired criterion of the study, including the aspects of accessible, accessibility demographic, time spend availability, and a willingness to engage with the study. Besides, purposive sampling, also known as judgement sampling, is the deliberate selection of a participant based on the qualities possessed by the participant.

Furthermore, the conceptual framework of this study is referred to determine the sample size for this study. Referring to the conceptual framework of this study, it shows that there is six (6) pointed arrows from independent variables to dependent variable. Therefore, according to Green, (1991), 97 responses of the sample is sufficient to get medium effect size on the findings. However, this study was managed to collect 217 valid responses. Table of sample size required to test the hypothesis suggested by Green, (1991) are provided in table 2 below:

Number of Predictors	Sample Sizes Based on Power Analysis		
	Effect Size		
	Small (0.02)	Medium (0.15)	Large (0.35)
1	390	53	24
2	481	66	30
3	547	76	35
4	599	84	39
5	645	91	42
6	686	97	46
7	726	102	48
8	757	108	51
9	788	113	54
10	844	117	56
15	982	138	67
20	1060	156	77
30	1247	187	94
40	1407	213	110

Source: (Green, 1991)

Table 1: Sample Size Required to Test the Hypothesis that the Population Multiple Correlation Equals Zero with a Power of .80 (Alpha = 0.05)

3.3 Data collection technique

Data collection techniques is consisting of observation method, using existing data, questionnaire, test, and interview. This study used a questionnaire survey to get data from a particular sample. According to Sani (2013) questionnaire is defined as self-administered questionnaire that represents written questions related to objective and hypothesis of the study that require targeted sample to answer. A survey is a method of gathering information that is based on the way to describe, contrast, or explain personal and social knowledge, beliefs, feelings, preferences, and behaviour (Fink, 2009).

The questionnaire was developed online by using self-administered web survey created with

Google Forms. Data collection by using web survey managed to generate more trustworthy results (Chang & Krosnick, 2009). Given the absence of interviewers in self-administered Web surveys, respondents feel less pressure to represent themselves favourably by delivering more positive response, and higher reliability response (Couper, 2011; Liu & Wang, 2015). Then, self-administered web survey was dispersed at random using email invites and social media.

3.4 Measurement model

Measurement model used in this study is reflective measurement model. In reflective measurement model, causality is formed from the latent construct to the measurement item (Coltman et al., 2008), which reflective modes act as causality indicator from latent construct to measurement items (Hanafiah, 2020). Reflective constructs are as shown in figure 3 below:

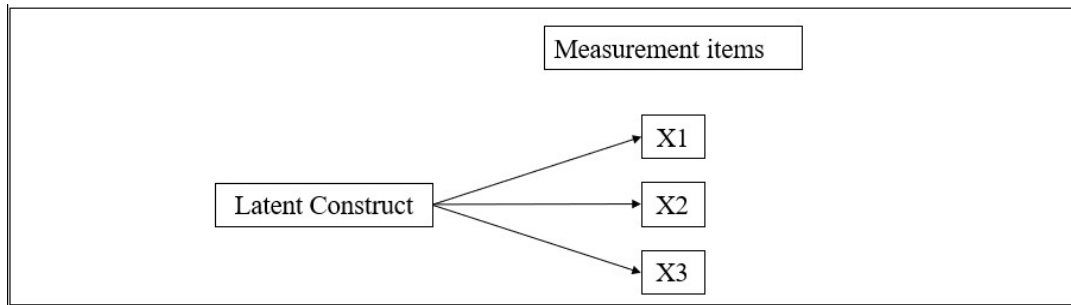


Figure 2: Reflective Measurement Constructs

According to Hair et al. (2017), there are three (3) models need to be examined in reflective measurement model. The models are as follows:

- i. The internal consistency: Composite reliability (CR).
- ii. Convergent validity: Average variance extracted (AVE) and outer loadings.
- iii. Discriminant validity: Fornell-Larcker criterion, Heterotrait-Monotrait ratio of correlation (HTMT) and cross-loadings.

In addition, reflective outer model assessments are as shown in table 3 below:

Criterion	Assessments	Rules/threshold
Internal Consistency	Cronbach alpha	≥0.70
Reliability	Composite reliability	≥0.70
Convergent Validity	AVE	>0.50
	Outer loadings	>0.708
Discriminant Validity - Fornell-Larcker criterion	HTMT	<0.85
	Cross loading	Each indicator must load highest on its corresponding construct

Source: (Hanafiah, 2020)

Table 3: Reflective Outer Model Assessments

The consideration of Cronbach's value below the threshold is important as it suggests that the internal consistency reliability of the variables being measured in a scale or questionnaire may be insufficient. This has the potential to undermine the validity and strength of the results and conclusions derived from the data. It is imperative to address values that fall below the acceptable threshold, which is typically set at 0.70 or higher. This is necessary in order to guarantee that the instrument effectively captures the underlying construct and generates dependable and credible results for meaningful analysis

and interpretation (Christmann & Van Aelst, 2006).

4. Result and discussion

4.1 Descriptive analysis

For descriptive analysis, demography is a study field where researchers examine the quantifiable statistics of a certain population (Vogt, 2005). Data of the demography of respondents was collected, and table 4 shows the overall data of it:

	Gender	Age	Religion	Occupation	Have you ever contributed to waqf?	Have you ever contributed to waqf for food security purposes?
N Valid	217	217	217	217	217	217
Missing	0	0	0	0	0	0

Table 2: Statistics of Section A Data

Table 5 below shows the demography of the respondents. Among the respondents (N=217), 32.7% were male (N=71), and 67.3% were female (N=146). Looking on the age of respondents, the highest frequency was in the age of 31-40 years old, which is 38.2% of the respondents with a total of 83 respondents, followed by the age of 41-50 years old, which is 29.5%, with a total of 64 respondents. The rest of the respondents were from age 50 years old and above, which is 17.5% with a total of 38 respondents, and 21-30 years old, which is 14.7% with a total of 32 respondents. Lastly, majority of the respondents were working in public sector, which is 91.7% represented 199 respondents. The rest of the respondents were working in private sector, which is 5.1% represented 11 respondents, self-employed, which is 2.3% represented 5 respondents, and others; student and not working, which is 0.9% represented 2 respondents.

Variable	Frequency	Percentage (%)
Gender		
Male	71	32.7
Female	146	67.3
Age		
20 years old and below	0	0
21-30 years old	32	14.7
31-40 years old	83	38.2
41-50 years old	64	29.5
51 years old and above	38	17.5
Occupation		
Public sector employees	199	91.7
Private sector employees	11	5.1
Self-employed	5	2.3
Others	2	0.9

Table 5: Demography of Respondents

Furthermore, after the demographic questions, respondents were asked if they ever contributed to waqf before and the result came out 100% of the valid respondents have contributed to waqf since this question is a filter question for this study. This filter question was asked to match with this study targeted

respondents; mans that have contributed to waqf. The data of this filter question is shown is table 6 below:

Have you ever contributed to waqf?	Frequency	Percentage (%)
Yes	217	100
No	0	0
Total	217	100

Table 3: Have You Ever Contributed to Waqf Before?

Finally, at the end of Section A, respondents were asked if they ever contributed to waqf for food security purposes before. The purpose of this question was to find out if the respondent has experienced giving waqf for the purpose of food security in the past. The collected data shows that 35.5% of the respondents has contributed to waqf for food security purposes with a total of 77 respondents. However, majority of the respondents, which is 43.8% with a total of 95 respondents has not experience contributing to waqf for food security purposes. Besides, the rest of the respondents, which is 20.7% with a total of 45 respondents were not sure if they ever get involved in waqf for food security purposes. The data is represented in table 7 as shown below:

Have you ever contributed to waqf for food security purposes?	Frequency	Percentage (%)
Yes	77	35.5
No	95	43.8
Maybe	45	20.7
Total	217	100

Table 4: Have You Ever Contributed to Waqf for Food Security Purposes?

4.2 Measurement Model

Referring to table 8 below, Cronbach's α and the composite reliability (CR) of *waqif's* intention (INT), moral norms (MON), normative beliefs (NOB), and social norms (SON) has met the principle, which has exceeded the value of 0.70. Meanwhile, Cronbach's α of religiosity is under 0.70, which is 0.680. Despite that, its CR value is above 0.70, which is 0.820. Besides, Cronbach's α and CR of awareness and personal responsibility is under 0.70, which is 0.573; 0.604 and 0.599; 0.662 respectively. Therefore, religiosity, awareness, and personal responsibility has not met the requirement of internal consistency.

Model and Construct	Cronbach's α	CR	AVE
AWR	0.573	0.604	0.554
INT	0.847	0.855	0.769
MON	0.724	0.738	0.644
NOB	0.733	0.727	0.653
PER	0.599	0.662	0.555
REL	0.680	0.820	0.640
SON	0.759	0.774	0.672

Table 5: Values of Cronbach's Alpha, Composite Reliability, and Average Variance Extracted

Referring to table 8 above, AVE values of full model is in the range between 0.554 and 0.769. Therefore, AVE values show that more variance is explained by the construct rather than remaining in the item's error for all the models. Besides, to measure outer loadings, Table 9 below is referred as all item's loadings on their corresponding latent variable were above 0.708 except for AWR1, PER1, PER3, and REL2, which loaded with 0.549, 0.647, 0.697, and 0.430 respectively. These four (4) items removal did not further augment composite reliability and AVE of the indicators. Therefore, these items are kept in the model. It could be concluded that the models consummated the assessment of convergent validity.

Referring to table 9 below, it shows that HTMT distribution values is under the value 0.85 all constructs, except for constructs between normative beliefs and awareness, and between personal responsibility and awareness, which the values are 0.853 and 0.974 respectively.

	AWR	INT	MON	NOB	PER	REL	SON
AWR							
INT	0.687						
MON	0.788	0.545					
NOB	0.853	0.613	0.635				
PER	0.974	0.671	0.825	0.709			
REL	0.437	0.299	0.525	0.461	0.494		
SON	0.655	0.578	0.393	0.460	0.638	0.258	

Table 6: Correlation of Constructs (HTMT Ratio Distribution)

Referring to table 10 below, it shows that the loadings (bolded number) of each construct on its own exceeds its values on other constructs. By looking into HTMT distribution and cross loading of the model it could be conclude that the discriminant validity of this study is not a critical issue.

Items	AWR	INT	MON	NOB	PER	REL	SON
AWR1	0.549	0.304	0.207	0.113	0.374	0.016	0.352
AWR2	0.795	0.361	0.424	0.562	0.408	0.351	0.299
AWR3	0.853	0.391	0.487	0.518	0.482	0.244	0.320
INT1	0.357	0.792	0.276	0.396	0.358	0.189	0.451
INT2	0.449	0.921	0.417	0.443	0.480	0.233	0.370
INT3	0.443	0.912	0.440	0.450	0.459	0.183	0.415
MON1	0.442	0.400	0.852	0.383	0.426	0.329	0.252
MON2	0.282	0.325	0.744	0.310	0.453	0.316	0.231
MON3	0.519	0.311	0.808	0.398	0.426	0.286	0.225
NOB1	0.582	0.381	0.475	0.810	0.432	0.327	0.341
NOB2	0.553	0.352	0.443	0.869	0.431	0.339	0.313
NOB3	0.244	0.437	0.201	0.740	0.339	0.159	0.187
PER1	0.371	0.316	0.272	0.201	0.647	0.135	0.289
PER2	0.500	0.474	0.470	0.527	0.872	0.285	0.368
PER3	0.393	0.281	0.464	0.320	0.697	0.267	0.324
REL1	0.254	0.221	0.385	0.332	0.263	0.935	0.162
REL2	0.076	0.102	0.119	0.106	0.194	0.430	0.126
REL3	0.309	0.206	0.359	0.308	0.287	0.929	0.147
SON1	0.415	0.444	0.256	0.293	0.426	0.146	0.839
SON2	0.344	0.364	0.257	0.348	0.368	0.145	0.831
SON3	0.285	0.326	0.207	0.194	0.262	0.148	0.788

Table 7: Loadings and Cross Loadings

4.3 Structural Model

Structural model could be tested after measurement model of the study has been established. Purpose of this test is to allow researcher to systematically evaluate the data support on the tested hypotheses. The first assessment is path coefficient value to evaluate the strength of the relationship between two constructs. The values are in the range between -1 and +1, with a condition the nearer the value to 0, the path is considered has a weak relation since the relationship has no significant different from 0. Path coefficient could be categorised as small (0.02), medium (0.15) and high (0.35). Therefore, based on table 11, path coefficient of direct relationship has shown that relationship between awareness -> intention waqf, and moral norms -> intention waqf have the least strength of path coefficient with the value of 0.092 and 0.136 respectively. Besides, other direct relationships path coefficients, which are normative beliefs -> intention waqf, personal responsibility -> intention waqf, religiosity -> intention waqf, and social norms -> intention waqf has shown that it has medium strength of path coefficient with the value of 0.221, 0.157, 0.233, and 0.246 respectively. Thus, highest path value is seen in the relationships between social norms and intention waqf.

Next, after determining the significance of path coefficients, t-value and p-value is required in finding the coefficient of determination. The threshold of t-value is the value must be greater than the critical value, which is 1.65 at 5%, and 1.96 at 1%. Besides, the threshold of p-value must be less than the critical value of 0.05, 0.01 and 0.001 to obtain the significant relationship. According to table 11, it shows that awareness and religiosity are insignificant to the relationship with intention waqf since its t-value and p-value has not met the threshold, which is $t=1.183$, $p=0.237$ and $t=0.229$, $p=0.819$ respectively. However, other variables such as moral norms ($t=2.026$, $p<0.05$), normative beliefs ($t=2.903$, $p<0.01$), personal responsibility ($t=2.212$, $p<0.05$), and social norms ($t=4.120$, $p<0.001$) has significant relationship with intention of waqf since its both t-values and p-values has met the threshold.

Lastly, R^2 is also considered in determining the coefficient of determination. R^2 is representing explainable endogenous variable variances by exogenous variable, which the higher R^2 value, the larger the explainable variances. R^2 value of 0.19 is considered as weak, 0.33 is moderate, and 0.67 is substantial (Chin, 1998). Therefore, based on table 11, R^2 value 0.401 shows that the explainable variance of the intention waqf construct is moderate with 40.1% percent explainable variance by the exogenous construct in this model.

Hypothesis	Relationship	Std. Beta	Std. Error	T Statistic (O/STDEV)	P-Value	Results	R2
H1	Moral norms -> Intention waqf	0.136	0.067	2.026	0.043	Supported*	0.401
H2	Personal responsibility -> Intention waqf	0.157	0.071	2.212	0.027	Supported*	
H3	Awareness -> Intention waqf	0.092	0.078	1.183	0.237	Not supported	
H4	Social norms -> Intention waqf	0.246	0.060	4.120	0.000	Supported***	
H5	Normative beliefs -> Intention waqf	0.221	0.076	2.903	0.004	Supported**	
H6	Religiosity -> Intention waqf	-0.016	0.068	0.229	0.819	Not supported	

Table 8: Direct Effect Relationship

*** $p < 0.001$ ** $p < 0.01$, * $p < 0.05$

$t > 1.65$ at 5%, $t > 1.96$ at 1%.

$R^2 \geq 0.19$ consider weak, $R^2 \geq 0.33$ consider moderate, $R^2 \geq 0.67$ consider substantial

4.4 Discussion

The findings of the study shows that four (4) of the hypotheses indicated that the relationships were significantly positive between independent variables; moral norms, normative beliefs, personal responsibility, social norms, and dependant variable; the intention of *waqif* to contribute to waqf for food security purposes. On the other hand, two (2) hypotheses show that awareness and religiosity were insignificant to the intention of *waqif* to contribute to waqf for food security purposes.

Moral norms have shown a positive and significant relationship with the intention of *waqif* to contribute to waqf for food security purposes. Moral norms have a small positive impact on the intention of *waqif* to contribute to waqf for food security purposes since its t-value is greater than the critical value ($t = 2.026 > 1.96$ at 1%), and its p-value is less than the critical value ($p = 0.043 < 0.05$). Thus, it supports H1. Moral norms is related to past behaviour and situational factors that could influence a man behaviour (Botetzagias et al., 2015), which the findings of this study shows the same. The findings of the study shows that moral norms are a driving factor on the intention of *waqif* to contribute to waqf for food security purposes. The relationship between moral norms and the intention of *waqif* to contribute to waqf for food security purposes is as shown in table 12 below:

Hypothesis	Hypothesized Relationship	Finding
Moral norms -> Intention waqf	+ve	Significant

Table 12: The Relationship Between Moral Norms and The Intention of Waqif to Contribute to Waqf for Food Security Purposes

Personal responsibility has shown a positive and significant relationship with the intention of *waqif* to contribute to waqf for food security purposes. Normative beliefs have a small positive impact on

the intention of *waqif* to contribute to waqf for food security purposes since its t-value is greater than the critical value ($t = 2.212 > 1.96$ at 1%), and its p-value is less than the critical value ($p = 0.027 < 0.05$). Thus, it supports H2. Personal responsibility is the ability to manage one's own feelings, thoughts and behaviour and willingly take responsibility for the decisions made (Dasi et al., 2019). The findings of this study shows that personal responsibility has become a driving factor on the intention of *waqif* to contribute to waqf for food security purposes. The relationship between personal responsibility and the intention of *waqif* to contribute to waqf for food security purposes is as shown in table 13 below:

Hypothesis	Hypothesized Relationship	Finding
Personal responsibility -> Intention waqf	+ve	Significant

Table 9: The Relationship Between Personal Responsibility and The Intention of Waqif to Contribute to Waqf for Food Security Purposes

Awareness has shown negative and insignificant relationship with the intention of *waqif* to contribute to waqf for food security purposes. Awareness does not have a positive effect on the intention of *waqif* to contribute to waqf for food security purposes since its t-value is less than the critical value ($t = 1.183 < 1.65$ at 5%), and its p-value is greater than the critical value ($p = 0.237 > 0.05$). Thus, it does not support H3. Respondents of this study might be aware with the term of waqf because they have contributed to waqf, however, they might unaware of waqf practices around them. Therefore, awareness is not a driving factor of the intention of *waqif* to contribute to waqf for food security purposes. The relationship between awareness and the intention of *waqif* to contribute to waqf for food security purposes is as shown in table 14 below:

Hypothesis	Hypothesized Relationship	Finding
Awareness -> Intention waqf	-ve	Insignificant

Social norms have shown a positive and significant relationship with the intention of *waqif* to contribute to waqf for food security purposes. Normative beliefs have a substantial impact on the intention of *waqif* to contribute to waqf for food security purposes since its t-value is greater than the critical value ($t = 4.120 > 1.96$ at 1%), and its p-value is less than the critical value ($p = 0.000 < 0.001$). Thus, it supports H4. Social norms are norms that based on group expectations (Belgiawan et al., 2017). The findings of this study shows that social norms are a the most substantial factor on the intention of *waqif* to contribute to waqf for food security purposes. The relationship between social norms and the intention of *waqif* to contribute to waqf for food security purposes is as shown in table 15 below:

Hypothesis	Hypothesized Relationship	Finding
Social Norms -> Intention waqf	+ve	Significant

Table 10: The Relationship Between Social Norms and The Intention of Waqif to Contribute to Waqf for Food Security Purposes

Normative beliefs have shown a positive and significant relationship with the intention of *waqif* to contribute to waqf for food security purposes. Normative beliefs have a medium positive impact on the intention of *waqif* to contribute to waqf for food security purposes since its t-value is greater than the critical value ($t = 2.903 > 1.96$ at 1%), and its p-value is less than the critical value ($p = 0.004 < 0.01$). Thus, it supports H5. One's normative beliefs was proposed as at least partly a function of the attitudes held by relevant others towards the behaviour in question (Ajzen & Fishbein, 1972). The findings of this study shows that normative beliefs did influence the intention of *waqif* to contribute to waqf for food

security purposes as proposed. The relationship between normative beliefs and the intention of *waqif* to contribute to waqf for food security purposes is as shown in table 16 below:

Hypothesis	Hypothesized Relationship	Finding
Moral norms -> Intention waqf	+ve	Significant

Table 11: The Relationship Between Normative Beliefs and The Intention of Waqif to Contribute to Waqf for Food Security Purposes

Religiosity has shown negative and insignificant relationship with the intention of *waqif* to contribute to waqf for food security purposes. Religiosity does not have a positive effect on the intention of *waqif* to contribute to waqf for food security purposes since its t-value is less than the critical value ($t = 0.229 < 1.65$ at 5%), and its p-value is greater than the critical value ($p = 0.819 > 0.05$). Thus, it does not support H6. Religiosity is a degree to which beliefs in specific religious values and ideal are held and practiced by an individual (Aruan & Wirdania, 2020). Nonetheless, this study came to the same conclusion as Syafira, Ratnasari, & Ismail (2020) that religiosity was insignificant to charitable intents. The relationship between awareness and the intention of *waqif* to contribute to waqf for food security purposes is as shown in table 17 below:

Hypothesis	Hypothesized Relationship	Finding
Religiosity -> Intention waqf	-ve	Insignificant

Table 12: The Relationship Between Religiosity and The Intention of Waqif to Contribute to Waqf for Food Security Purposes

5. Conclusion

5.1 Significant Implications of the Study

Significant implications help to comprehend the reasons on why or how the findings could be important to future studies. Therefore, significant implications of the study covered two (2) aspects, which are managerial and practical implications, and literature implications.

Findings of this study provides a direct insight to SIRC's and non-government organisations (NGOs) of waqf on the factors that could influence the intention of *waqif* to contribute to waqf for food security purposes, and indirect insight on waqf has the potential to prevail over food insecurity in Malaysia. Generally, to implement waqf or specifically waqf for the purpose of food security, a strategy needs to be well formulated. Thus, findings of this study could be a practical literature to SIRC's and NGOs in creating strategies that related to waqf.

Findings of this study shows that moral norms, normative beliefs, personal responsibility, religiosity, and social norms has positively significant, by means these variables did influence the intention of *waqif* to contribute to waqf for food security purposes. The findings could be considered as a new subject matter in the aspect of waqf for the purpose of food security in Malaysia. In the other hands, this study managed to contribute literature on factors that could influence the intention of *waqif* to contribute to waqf for food security purposes as a reference for future studies.

However, any strategies formulated based on the variables in this study must be decided carefully. As an instance, since moral norms, normative beliefs, personal responsibility, and social norms has a positive relationship to the intention of *waqif* to contribute to waqf, it is highly recommended to prioritise these factors in strategy formulating process. Well conscious on the factors that could influence the intention of *waqif* to contribute to waqf, strategies to encourage people to contribute to waqf could be well formulated

5.2 Limitation of the Study

One of the notable research limitations encountered in this study was related to the geographical coverage of the respondents, which unfortunately did not encompass a representative sample from all the diverse states within Malaysia. This particular constraint stemmed largely from the resource-intensive demands in terms of both time and expenses required to effectively reach and engage participants across the entire country. As a result, while the insights drawn from the study are valuable within the scope of the covered regions, the findings may not be entirely generalizable to the broader population of Malaysia due to the unavoidable constraints imposed by these logistical challenges.

5.3 Recommendations for Future Research

Addressing to the limitation of the study, if future research examines similar subject to this study, it is highly recommended to collect data from various background occupations of the respondents since the respondent of this study is majority is a civil servant. Besides, future study is also recommended to consider adding up different variables from existing literature or using a completely different variables from those used in this study, such as *targhib*, *tarhib*, *ihsan*, and *ikhwah*. Hereby, future research might get different results, and at the same time could add extra literature on this topic which includes more religious aspects since waqf is one of the ways of giving in Islam. Lastly, this study recognised that religiosity is a potential variable to be a moderator variable for future studies. Therefore, it is highly recommended for future studies to implement religiosity or other potential determinants as a moderator variable.

5.4 Conclusion

Overall, this study has managed to identify the factors that could influence the intention of *waqif* to contribute to waqf for food security purposes. The findings shows that awareness and religiosity are insignificant to the intention of *waqif* to contribute to waqf for food security purposes. However, other factors, which are moral norms, personal responsibility, social norms, and normative beliefs has influenced the intention of *waqif* to contribute to waqf for food security purposes. Besides, social norms is the most influential factors in addressing the intention of *waqif*. This study has managed to add literature on factors that does influence the intention of *waqif* to contribute to waqf, and it could give an insight to waqf institutions in Malaysia in creating strategies on how to gain more *waqif* for food security in Malaysia. Lastly, future research could refer to this study either as a reference or to fulfil the gaps of this study.

The research has the potential to contribute original insights by exploring previously investigated aspects. This study aims to explore the influence of cultural, religious, socioeconomic factors, and personal beliefs on individuals' propensity to contribute to waqf, with a specific focus on addressing food security requirements. Furthermore, this study has the potential to be groundbreaking by exploring novel frameworks that investigate the impact of efficient communication and behavioural insights on individuals' intentions. An additional dimension of originality could be achieved by conducting a comparative analysis of intentions and outcomes across various regions, thereby uncovering contextual nuances.

In addition, the research could investigate the sustainability of these contributions by considering factors such as long-term involvement and policy structures. The research endeavours to augment our comprehension of the determinants that motivate waqif contributions towards food security, thereby providing significant insights for both the domains of waqf and food security policy.

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