



Submission date: 15/06/2024 Accepted date: 24/9/2024 Published date: 30/10/2024

DOI: <https://doi.org/10.33102/abqari.vol31no1.606>

EXPLORING THE UNDERSTANDING OF PHILANTHROPY AMONG THE PUBLIC IN OMAN

Meneroka Kefahaman Mengenai Filantropi dalam Kalangan Orang Awam di Oman

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Abstract

Major natural disasters and catastrophes often prompt the public and organizations to start rallying for donations and philanthropic efforts. However, there is a limitation in understanding the term philanthropy. This study explores the understanding of the definition of philanthropy by the general public in Muscat, Oman. This is a qualitative study using in-depth interviews. Informants were introduced through the snowball technique. Data for the study were collected by conducting 20 open-structured interviews via Google Meet and Zoom platforms with the informants. The study of philanthropy from the general public's perspective in Oman is explored, suggesting the term philanthropy consisted of five domains which are the practice of good deeds, positive affective, rehabilitation, learned model, and gratitude. These terms are more commonly used over philanthropic behavior and appear more comprehensive of the multitude of connotations and definitions across cultures. Future studies could consider exploring more younger millennials from a wider area about their philanthropic understanding.

Keywords: philanthropy, kindness, qualitative, culture, religion

Abstrak

Bencana alam dan bencana besar seringkali mendorong masyarakat dan organisasi untuk mulai mengumpulkan donasi dan upaya filantropis. Namun, ada keterbatasan dalam memahami istilah filantropi. Studi ini mengeksplorasi pemahaman tentang definisi filantropi oleh masyarakat umum di Muscat, Oman. Penelitian ini merupakan penelitian kualitatif dengan menggunakan wawancara mendalam. Informan dikenalkan melalui teknik snowball. Data penelitian dikumpulkan dengan melakukan 20 wawancara terstruktur terbuka melalui platform Google Meet dan Zoom dengan informan. Kajian filantropi dari perspektif masyarakat umum di Oman digali dengan mengedepankan istilah filantropi yang terdiri dari lima domain utama yaitu amal kebaikan, afektif positif, rehabilitasi, model pembelajaran, dan rasa syukur. Istilah-istilah ini lebih umum digunakan untuk perilaku filantropis dan tampaknya lebih komprehensif daripada banyak konotasi dan definisi lintas budaya. Studi selanjutnya dapat mempertimbangkan untuk mengeksplorasi lebih banyak generasi muda milenial dari wilayah yang lebih luas tentang pemahaman filantropis mereka.

Kata kunci: filantropi, kebaikan, kualitatif, budaya, agama

INTRODUCTION

Philanthropy is often associated with charitable behaviour and benevolent activity, generally understood as acts of contribution, kindness, and generosity in contributing money, things, services, expertise, time, or effort. The term philanthropy is often interpreted and translated into various meanings by people according to their understanding and is performed by all levels of people and institutions. Participation in these noble activities swelled through the middle of the twentieth century (Billitteri, 2000), formerly dominated by the wealthy and in countries with “diverse political, economic, and social conditions” (Casey, 2016). The understanding of the effort is increasing universally and becoming more significant worldwide.

Philanthropic giving, which is geared and driven by humanitarian causes to support the prosperity of the people and life quality, is usually carried out after unexpected hits of disasters or calamities. For example, in Malaysia in December 2021, massive floods caused over 125,000 people to be homeless in seven states in the Peninsula (Reuters, 2022). Typhoon Rei, which hit the Philippines on December 16 and 17, 2021, swept through 11 regions in the country, leaving a band of destruction (Oxfam, 2022). Hasselbach (2021) reported that in Germany in July 2021, torrential rain caused nasty disasters, severe flooding, and trails of destruction, fatalities, and injuries. While in Tonga on January 15, 2022, Wright and Glynn (2022) reported that the volcanic eruption had caused intense anxiety and damage to the island and its people. In another disaster, Mahmoud (2021) reported that a severe cyclonic Cyclone Shaheen which struck on 3 October 2021 had caused massive

damages, displacements of thousands of people, and several fatalities in Oman. Not only that these disasters lead to post-traumatic mental health and behavioural issues, but the impact left millions of people stranded and unable to meet basic survival needs. Apart from that, the post-disaster repercussions of destruction require rapid and gigantic reconstruction and restoration. In Malaysia, the government had to embark on more than RM 1.4 billion in cash relief. In Germany, the disaster grasps billions in claims. Typhoon Rai embedded diverse losses worth more than \$500 million. In another disaster, Mahmoud (2021) reported that a severe cyclonic Cyclone Shaheen which struck on 3 October 2021 had caused massive damages, displacements of thousands of people, and main fatalities in Oman. In this tragedy, Oman pegged losses of more than OMR 200 million. Following from that, continuous and extensive aid and philanthropic efforts by individuals and organizations poured in beyond limitations to help and address these post destructions and damages, and the unmet needs of the victims.

Following the case in Oman, as reported by Ferrari (2021), two days after the tragic cyclone, the Central Bank of Oman allocated \$18.2 million (OMR 7 million) as immediate relief. Times News Service (2021) reported one of the many non-governmental bodies in donate.om portal exhibited and recorded rapid collections of more than OMR280,000 (approximately RM 3.05 million) in just two days after the cyclone. News Desk (2021) reported that OMR10 million (RM 108 million) was allocated by Petroleum Development Oman three days after the cyclone to support the victims. The rate and value of these aids can be considered a hefty and rapid effort in a very desperate situation.

Many predictors influence philanthropy giving, but, without a positive culture and an accurate strategy of philanthropy, the long-term benevolent objectives can be rather unproductive and difficult to achieve. These difficulties and glitches were supported in many articles, causing unnecessary delays in the effort. To achieve financial and fundraising achievement, it is vital to have a clear understanding of the definition of philanthropy and the adoption of a healthy and effective engagement of the benevolent effort (Farr, 2021; Ilyas et al., 2020). Therefore, the objective of this paper is to explore the understanding of the meaning of philanthropy among the general people in Oman. In this research, Oman was chosen as the people in Oman displayed rapid philanthropy actions due to Cyclone Shaheen.

METHODOLOGY

The qualitative method is used in this study to explore the understanding of the definition of philanthropy among the general people. The method permits in-depth and analytical questioning and investigations through open-ended interviews based on the informants' responses, to understand their experiences, feelings, beliefs, and motivations. Data for this study were collected through a survey conducted in Muscat, Oman, by using an open-ended semi-structured questionnaire, including an initial 15-

minute introduction. The one-to-one interview was conducted in February and March 2022, by focusing on six to seven informants per week. Questions related to informants' understandings of philanthropy were asked.

Twenty informants were selected as informants, restricted to those who live in the Muscat area. They consist of twelve males and eight females, between the ages of 18 to 60, who have participated and have been participating in philanthropy acts. The informants were selected through snowball sampling. Exclusive criteria for the informants are that they must participate in philanthropy or volunteerism a minimum of 2 hours a week for at least three months in which not including unforeseen events or catastrophes. Through snowballing, the researcher contacted the potential participants via telephone and proceeded directly with the interview subjects via Zoom or Google Meet platform due to post-Covid endemic.

In this study, the researcher is the main instrument in the planning, implementation, data collection, data analysis, and data interpretation, and consequently produces reports of the findings. All transformations, interviews, and data were specifically recorded and transcribed verbatim. To ensure data validity and credibility, triangulations including literature review, audit trail, and member checking are executed.

RESULT

Background of the Informants

Twenty informants participated in the research which is summarized in Table 1. Upon approval, the names and all identifying information of the informants were altered in the transcripts to retain their confidentiality.

Table 1: Informants' Background

Ali is a 50-year-old Muslim male, an Omani citizen, married with grown-up children, currently employed, and a very active participant in philanthropy and charity in Oman. He has been involved in the activity since his university years.
Ahmed, a 31-year-old Omani citizen is currently employed and just got married three years ago. He is a Muslim male and has been very active in philanthropic activities since he was a teenager.
Zakaria is a 41-year-old citizen of Oman and is currently employed in the government sector. He is a Muslim and married with kids. Zakaria allocates between 10 – 20 % of his monthly salary to charity and is a very active humanitarian and philanthropic participant for many years.

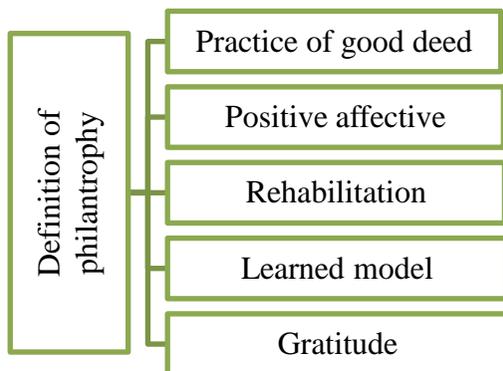
Table 1: Informants’ Background

<p>Aziz, a 38-year-old Muslim Omani, has been highly participating in philanthropic activities for more than 20 years while he was still at university. Aziz is married with 3 kids, aged 15, 14, and 9, and has been exposing his kids to philanthropy and volunteerism since they were small. Aziz contributes his salary very frequently to many philanthropic and charity channels.</p>
<p>Atif is a 52-year-old Muslim who participates moderately in philanthropy. Due to his busy married life and work schedule, his philanthropic giving involving physical participation is restricted. As a citizen of Oman, he supports any kind of charity or benevolent activities, in cash or in kind, but not as frequently as his other colleagues.</p>
<p>Sara is a female, aged 30, a Muslim who was originally from Lebanon. She is working in Oman and has never been married. As she is still single, she allocates a lot of time to charity and philanthropic activities.</p>
<p>Aleen is a full-time Omani housewife, Muslim, aged 48, and married with grown-up children. She participates in philanthropic and charitable activities moderately, whenever she has free time.</p>
<p>Raji is 18 years old a student and currently studying at a private university in Oman. He is a non-Muslim from India. Raji is never married and participates heavily in charity and philanthropy since he was in secondary school. His active involvement is due to the frequent phenomena of floods and landslides in his home country where he also feels the same misery as other victims.</p>
<p>Najwa is a 53-year-old Muslim Omani citizen. She is a housewife and has grown-up children and grandchildren. Najwa has stopped and hardly participates in charity or philanthropy as she got cheated in cash several times by online scammers.</p>
<p>Jamila is a 44-year-old Muslim and is currently employed. She is a citizen of Oman. Being a single mother of 2 grown-up kids, Jamila has been a very active philanthropist since she was divorced.</p>
<p>Rawdah is a 35-year-old employee in the government sector. She is a Muslim Omani citizen and came from a highly philanthropic Muslim family. She normally cooks for the victims and has been involved very actively since her secondary school days. Now she participates heavily with her husband.</p>
<p>Azie has been a very active philanthropist since she was in university. She is currently 32 years old, single, and owns a bakery. She is a Muslim Omani.</p>
<p>Wahida is 27 years old, a Muslim, and a local Omani. She is married without kids and a housewife to a well-established engineer. Wahida and her husband are both active philanthropists.</p>
<p>Kinan is a 22-year-old non-Muslim from Turkey. He is never married, works in a café, and participates in philanthropy moderately during weekends due to time constraints.</p>

Table 1: Informants' Background

Amani is a 19-year-old Muslim student from Oman. She is never married and rarely participates in philanthropy. She only participates or gives donations when she gets a favor from another person.
Yusuf is a 60-year-old retiree. He is Muslim Omani and married with 4 married children and 6 grandkids. Yusuf rarely participates in philanthropy which involves physical movement as he is not healthy but contributes a large amount very frequently in cash.
Rashid is 40 years old, and a Muslim from Oman. He is a professional. He and his wife participate very actively in philanthropy and charity since they were in university and allocate a huge amount of money every month for this purpose.
Roland is a 33-year-old professional from India. He is a non-Muslim and married with a baby. Roland participates moderately in physical philanthropy but donates cash very frequently.
Salim is a retiree aged 57 and has been a widow since 2018 when his wife was diagnosed with stage 4 cancer that led to her death. He is a Muslim Omani. To avoid isolation, he participates in philanthropy and contributes a large amount of cash very frequently, especially to supporting medical causes for those who are diagnosed with cancer.
Idris is a 48-year-old Muslim Omani, holding a prominent job title in one of the government agencies. Idris is married with six children. They are very active philanthropists who also allocate a huge monthly budget for benevolent purposes. They came from a strand of active philanthropic parents and grandparents

In this section, the data are presented based on the domains of the understanding of philanthropy by the informants.

Figure 1: Domains of Philanthropy

Note. Five domains relating to the perceived meaning of philanthropy.

Domain 1 Philanthropy is a Practice of Good Deeds

This domain defines and describes the dimensions, ideas, and relevance of understanding the philanthropic phenomenon amongst the public in Oman. In this domain, there are five constructs. The domains are; altruistic act, charity, goodness to other people, love as well as removing grief. The interviews revealed that informants were able to give varied distinct and profound meanings to the compassionate action.

Ali understands philanthropy as an altruistic act. His statement revealed:
“To me, philanthropy means I am helping anyone from my heart, and not asking for anything in return. I give whatever I have - time, feelings, things.”

Ahmad explained that he understood philanthropy as a support that is more worthy than charity:

“It is more than charity. More than giving money. More than giving food or clothes. Philanthropy includes supporting people for them to get their life back, and this takes time. Long time.”

Rawdah relates philanthropy as an act that can infuse goodness in people and get supplication from them:

“.. giving anything. Help other people so that they can smile again. So that they can smile like you and me. So, they can sleep in peace. When I get involved in philanthropy, Masya Allah I get a lot of do’a from other people. And I like that very much. To me, this is the real meaning of philanthropy”.

Ahmad defines philanthropy as love. He explained:

“We cannot just give and leave. We give with love. We need to be with them so that they can live at least better than their situation now”.

Wahida relates the meaning of philanthropy to fully satisfying the need of others:

“.. this is our life. Philanthropy is not about making yourself full. It is making other people full. It is making people know that we care. Fulfill what they don’t tell us. We share the same plate with them”.

Sara, an active philanthropist from Lebanon explained that philanthropy for her means removing grief and difficulties from people:

“.. that was my main objective. To remove the sadness of people. To make sure babies have milk to drink. Kids have money for school”.

As for Ahmed, he understands philanthropy as a donation in the initial stage, but gained deeper insight later on:

“Before, I think philanthropy is like a donation. I don’t know the real meaning until I give more than money. I give my energy, my sweat, my feelings.”

Domain 2 Philanthropy is Positive Affective

This domain discloses affective values which relate to the informants’ understanding of philanthropy. The domain reveals five constructs that are more protruding toward emotional expression and reward. It includes the impactful meaning, good spirit, giving without boundaries, empathy and sympathy.

Raji clarified that his past philanthropic experience exposed him to profound effect, equipping him with a better understanding of the impactful feelings:

“What is that word? Philanthropy is new for me., I don’t know that word at that time. But from secondary school, after something happened, big flood, landslides and all, I help a lot and it leaves a deep impact on my heart and emotion.”

This is supported by Salim, as he started to be philanthropic as an honor to his deceased

wife, which ultimately deepened his love and brought him nearness to her.

“Philanthropy is my love for my wife and whoever has cancer like her. I love her very much but she died because of cancer. It is the taqdir of Allah and I must accept it. But I want my love for her to grow by helping other people. I want to help people with cancer to go for treatment. Every time I help people, I feel my wife is near to me. I want my effort to expand so that it will add a reward for her and for me”.

Rawdah additionally revealed that her involvement has elevated her good spirits:

“.. when they receive food or money or clothes, they smile and make do’a for us. They also give us good feelings because we get good do’a from people. Sometimes we forget, we need people to make do’a for us too.”

On the other hand, Azie’s philanthropic giving has shaped her to be non-judgmental and altruistic:

“It is about what and how you want for yourself and you want the same for others. Give yourself. Put yourself in their shoes. Not putting a border to see who you should help and who shouldn’t be helped. You help with compassion. You help without judging who they are. If you judge people, you cannot help them with your heart”.

To Ali, philanthropy has taught him to soulfully give without boundary:
“You put your soul in there just to help other people. Feel their pressure, feel their problems. If you are in the same situation as them, how do you feel? Can you walk without your shoes? You can’t. So, if you see someone without shoes, give yours to them. That is how I feel”.

In another interview, Zakaria explained that his objective is more towards having empathy for others. According to Chandler (2017), empathy is the driving force that leads a person to compassionately feel the suffering of another with the heart. This rounds up the statement by Zakaria who understood the meaning and objective of his involvement in philanthropy as:

“.. to give like how we get for ourselves. Like how we want for our kids and families. We feel what they really feel. We feel with them.”

Jamila revealed that philanthropy has exposed her to be a good listener and to sympathize with the suffering of others:

“.. giving love and care. We help to reduce their problems, and their sadness, give them what they need. Sometimes not things, but maybe someone to just sit there and listen to them. Listen from the heart is different than just hearing with your ears.”

Domain 3 Philanthropy is Rehabilitation

This domain reveals that the philanthropic perspective and understanding amongst some informants developed and described in response to the need for care and rehabilitation. Three constructs were observed, focusing on the role of philanthropy as an emotional stabilizer, health and healing therapy, and avoiding relapse on mental health issues.

Roland declared that philanthropy has toned down his rage:
“I have a very bad temper. I get angry very fast. But giving makes my heart soft, it is a thing that calms my heart. I am an active person, but now I have a small baby, so I cannot help very much outside. But I give my money a lot. People need this. Maybe this means nothing to some people, but this I give the most.”

Yusuf, a retiree has a different understanding of his involvement which is more towards self-healing as he clarifies:

“I am not healthy. I have too many problems in my marriage, and in my family. When I help people, I forget everything. I become healthier. Also, I noticed my problems become easier for me. My marriage is happier than before. My wife started to support whatever I do we become closer. This is

the best I can do. My amal and sadaqah. I hope Allah will forgive me and remove my health issues. My problems also. This is very important for me and it is what I understand and my main objective”.

In addition to her understanding of philanthropy, Jamila additionally revealed that her engagement has also minimized her reversion to depression:

“I want people to be more and more healthy and happy. I want people to forget all their pain, and disappointments. What I want for myself, I want the same for others. Philanthropy is to help people reduce their problems in life. People who have problems and depression like me. So that they don’t get relapsed”.

Domain 4 Philanthropy is a Learned Model

This domain encompasses patterns that were most significant in terms of informants’ participation in philanthropy over time, including knowledge or skill acquisition either from direct experience or through observation. Three constructs emerged, including consistent participation, modeling from significant others, and exposure.

Idris gained a better meaning of philanthropy after many years of participation:

“I think it is something maybe like charity or volunteer. Maybe helping people in some way. But after many years I know it. I learn from my experience”.

Ongoing participation in philanthropy could be connected to networks, as Atif, a prominent businessman disclosed that he only understood philanthropy through professional participation and connections:

“I have my own company. A multi-million-dollar company. I am very busy, and really, I don’t know about philanthropy before, but my company deals with many other companies to get business. Also, involve in associations. So naturally, I need to participate. From here I understand what it is.”

Aleen disclosed that her philanthropic understanding is a derivative effect on her father:

“No, before I don’t know. I just follow. I give money because I see my father give people money. I clean because I see my father clean. But after some time, I begin to understand what my father is doing.”

Ali gained an understanding of philanthropy after being exposed to a volunteering activity during his studies:

“I was dumb, I don’t know anything about philanthropy at that time. I know volunteerism because at the university, we have an internship program to do this activity. I observe my friends, as they always do volunteer activities together”.

Domain 5 Philanthropy is a Gratitude

The domain revealed the informants’ objective of involvement in philanthropy, which is in line with their understanding of this benevolent behavior. This domain recorded seven constructs, mainly focusing on gaining rewards from Allah, saving the environment, and spreading kindness.

Aziz’s objective leads him towards altruism, which can possibly harvest Allah’s reward. This objective is tantamount to the untainted and truthful intention and state of worship that people put forth and strive for (Abdullahi, 2013).

“.. only to help people for the sake of Allah. This is enough for me. No need to have other objectives”.

Wahida revealed that her understanding of philanthropy leads her to continuously fulfill the needs of others in the long term, which resembles her appreciation and compassion toward saving the environment:

“.. not only people, even animals, plants, the beach, the land, everything needs to be taken care of. Not only taking care of human needs. If we don’t take care of the environment, you, me, and everybody will be intoxicated and we will die. There will be pollution everywhere. We need to be aware of this. This is my objective with my husband. To save the environment. We keep thinking about other people, but we never put our health as a priority”.

Besides avoiding solitude, Salim’s involvement is to fulfill his wife’s bequest by sharing his late wife’s wealth with other people. For him, doing this act could spread kindness to others in need:

“I don’t want to feel lonely or be away from the public. I don’t want to hide myself because this can affect my health. It is better for me to go out and find something to do. Don’t isolate yourself in sadness, find people that need help. My wife loves to help people. She has a lot of money in the bank. Huge amount from her family inheritance. Before she died, she made a will, a promise that I will continue to help whoever is in need. She asked to help anyone, just continue with what she is doing.”

DISCUSSION

The study explores the understanding of philanthropy among the public in Oman. Previously, there is extensive literature emphasizing the meaning of philanthropy. In general, the definition includes a variety of dimensions including time, finances, networks, and support influencing philanthropic participation or involvement. For some individuals, philanthropy appears to be more effective, which includes the characteristics of love and care, altruism, warm glow, empathy, sympathy, and adding merit or reward from God for good deeds. Due to the varied domains in explaining the definition of philanthropy, Jurafsky and Martin (2021) suggested that it is important to understand the meaning of a word as it is ambiguous and represents different meanings and understanding to different people. The understanding and apprehension of philanthropy also lead the informant to understand the term from a broader perspective, which gives the informant sufficient connotation in the healing and rehabilitation process.

This finding is in line with other studies that have generally been established in the existing literature that inner values such as positive-affective and gratitude are affiliated with individuals toward philanthropic activity (Goenka & Van Osselaer, 2019; Van Kleef & Lelieveld, 2022). Informants revealed that they achieved a great amount of satisfaction and contentment with what they do, feeling, undergoing, and treasuring the same agony and happiness as others, although they had to go through some appalling and devastating experiences and scenarios. The informants also revealed that they were ready to help anyone in need, irrespective of their religion or life background, reflecting on being in the same boat as the sufferers and treating humans with fairness, especially in the context of Islam. The findings of this study suggest that the strong influence of inner values could stipulate informants' tendencies to maintain philanthropic acts. Nevertheless, people who are affiliated with religion tend to be explicitly compassionate and more likely to be interested and involved in voluntary and prosocial groups and activities (Fraser, 2022b). Religion and its values have suggestively contributed a large influence in this context among the informants in Oman. Informants were found to be more than available and enthusiastic to offer help in a flash out of their own courage and goodwill that marks their religious effect and belief.

In this study, the informants revealed that philanthropy is considered a platform for doing good deeds. The action not only brings positive effects on the people they helped, but at the same time, the emotions reciprocate to the networks. This reciprocity process could strengthen the consistency in philanthropy and prosocial behaviour as suggested by Jami et al. (2020). Another interesting finding revealed by the informants is that philanthropy is also considered to be one of the rehabilitation sources. In this study, the informants shared that by giving more help and money to other people in need, they are helping themselves to overcome feelings of loss and anger. For them, involvement in philanthropy serves as a coping

mechanism that helps them to overcome their problems. As stated by Kaelen et al. (2021), experiencing loss and trying to keep a good memory of family members could cause a struggle. Therefore, being involved in any action that is related to good deeds could lead to a positive psychological reward which serves as a therapy process.

Family relations and early role modeling of giving, volunteering, and philanthropic essences that are consistently learned, adopted, and cultivated in the family also contribute to forming philanthropic values and interests for informants. Children who grew within group belongingness and were exposed to witnessing philanthropic behaviors and values by intergeneration transmission were more apt to engage in effective philanthropy and prosocial behaviors during adulthood (Greitemeyer, 2022; Šimić et al., 2022). In this study, most of the informants revealed that their philanthropic engagement is meant to honor and preserve the family legacy and tradition, which they have been exposed to since childhood. They mostly provide help and assist many of the same causes that their parents and families used to support, and even stretch their help elsewhere, so long as the philanthropy and compassion fit with their principles and morals.

CONCLUSION

The findings in this study could apply the five domains from the definition of philanthropy into practice. Families, communities, and the government should ensure that the younger generation is given exposure to the five main domains; practice, positive affection, gratitude, rehabilitation, and learned model. Module guidelines strategizing the detailed plans and the array of policies and mechanisms that would enable them to implement a better, stronger, and more devout philanthropic exercise should be compiled. The policies can focus on governments' efforts to build awareness of philanthropy, support philanthropic ventures in infrastructure, and encourage early philanthropic solutions. Training courses, voluntary civil society programs, workshops, and public awareness campaigns can help equip the younger generation with knowledge in rapid-response cognizance and general operations in philanthropy.

Policymakers in Oman specifically and other countries, in general, can collaborate with the Ministry of Awqaf and Religious Affairs, the Ministry of Information, the Ministry of Commerce and Industry, and the Ministry of Manpower as well as the mosques and Islamic Centers to help create future communities of practice. The policies must also indicate guidelines that philanthropy, as best as possible, cannot be associated with illegal or immoral monies and aid gotten from unjust profits or unethical means. Subsequently, philanthropy has frequently been a waste of resources and connected with a long series of unethical behavior and paternalism. Hence, the guidelines and modules must also include the religious, moral, and ethical guiding principles in order to ensure untainted virtues in every circumstance. These principles can be absorbed by corporate philanthropists and

charitable organizations that serve as focal and mandatory guidelines in all their future philanthropic exertions. Such programs and guidelines can help the future young generations to be religiously and ethically conscious, adopt philanthropic behaviours, and promote other benevolent habits that are beneficial and healthful for humanity. Future philanthropists must be well aware that religion has specific commandments for almsgiving, charity, and philanthropy, not only as external behaviour but as an earnest and truthful attitude that must be preserved and upheld.

The findings of this study suggest that many factors appear to be solid indicators that motivate the informants in Oman to become philanthropic, which led to a holistic understanding of the definition of philanthropy. The current study reveals intrinsic drives and family upbringing are noticeable domains for philanthropy. Despite the discoveries obtained from this study, it should be admitted that it still does not provide a complete philanthropic understanding and behaviour for the future younger generation. Future research can investigate other different socioeconomic backgrounds, such as the demographic aspect of regions and different groups of informants. This might adopt a broader perspective that would help to bring out differences in philanthropic understanding and giving behaviour and reveal other insights among the younger generation over time, especially in a Muslim country.

Despite the definition of philanthropy given by the informants, there are two limitations applied to this study. Firstly, the study and results were obtained using semi-structured interviews with chain-referral informants who live in the capital city of Muscat, Oman. They may have a limited understanding of the term philanthropic giving and its applicability, which does not claim to be sufficiently geographically extensive. Second, the design of the study was not a comparison or judgment between religion and age groups toward the understanding of philanthropy behaviour. Hence, there might be a different philanthropic preference between the younger generations and their religious practice in the future.

In conclusion, the study discloses the intricacies behind the motivation for philanthropic giving and the psychology of idealistic motivation for compassionate behaviour. This includes the influence and importance of role modelling and early childhood involvement and experiences that embed the basis for engaging in philanthropic behaviour during adulthood. Subsequently, it complements the knowledge of the developmental factors, precisely the religious family practice that nurtures unselfishness, generosity, and altruism to the children and descendants.

ACKNOWLEDGMENT

The authors would like to thank Open University Malaysia (OUM) for the research opportunity as the final year project paper and all informants involved in this study.

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