

## Giving Alms to Palestine: Evidence of Millennial Muslim Awareness in Kerinci

Research Article

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**Abstract.** Millennial Muslims in Kerinci are supposed to give alms to Palestine who are currently in need, which is not just a discourse but rather produces concrete evidence in significant acts of alms. The research aims to examine the level of awareness of giving alms to Palestine among millennial Muslims in Kerinci. The level of awareness tested is in the form of knowledge, attitudes and actions carried out by millennial Muslims. This research uses quantitative descriptive research. Research data was collected from primary data in the form of questionnaires that were distributed and answered by 100 millennial Muslims in Kerinci, using descriptive analysis as a data analysis tool. The findings of this research show that the level of awareness of giving alms to Palestine among millennial Muslims in Kerinci is very high. This is reflected in knowledge, attitudes and actions obtaining very high scores (percentages). The implications of the results of this research can be used as a basis for developing more effective strategies and policies in gathering community support to help Muslim brothers and sisters in need..

### Keywords:

Alms, Alms Awareness,  
Millennial Muslims, Islamic  
Philanthropy

### Introduction

It should focus more serious attention on Palestine. Many countries in the world have focused their attention or expressed action in various forms for the state of Palestine, for example Indonesia has provided concrete assistance through field assistance in the form of underground assistance such as building hospitals, schools and other assistance (Saragih, 2019; bandingkan dalam Ishom, 2016). Thus, it is time for every individual, or especially millennial Muslims, to be aware of focusing their attention in various forms, one of which is giving alms to Palestine. Almsgiving is a form of worship to Allah SWT (Benthall, 1999; Çakmak, 2023). Also, it can directly not only nourish the individual's soul by gaining personal happiness but can also create happiness in others (Jannati, 2021; Agustiar & Fauzi, 2021), or contribute to helping fellow humans in need (Syafiq, 2018). Millennial Muslims need to instill these values to help Palestine (Nofiaturrehman, 2018; Suherman, 2019; Ridha et al., 2022). Because, they have great potential to play an active role in social charities, including support for Palestine (Amalia et al., 2020). Millennials have the potential to become agents of positive change in dealing with humanitarian crises or in contributing to the development of the Islamic economy (Rahmat et al., 2020).

So far, the literature has discussed a lot about awareness of giving alms. However, we have not found literature that specifically discusses millennial Muslims'

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awareness of giving alms to Palestine, especially in Kerinci, whose provincial capital is Jambi. In Kerinci, the form of action to give alms to Palestine, for example, can be seen in the movement of student organizations or students from various schools. They carry out this activity by jumping directly into a field, such as at the intersection of Jl. R.E. Martadinata Sebukar Village and Jl. Depati Parbo, Tanjung Pauh Hilir Village (Observation, 2023). One member of the organization explained that the funds collected from fundraising carried out in a week by school organizations amounted to Rp. 10,500,000. Then the funds are transferred to an entrusted party such as the Mahad Islam Rafah Akhsyar Foundation (Interview, 2023). Apart from that, one of the claims of millennial Muslims (who do not join the organization) is that giving alms to Palestine is carried out through transfers via accounts broadcast on television or other online media which open places to give alms (donations) to Palestine (Interview, 2023). Millennial Muslims awareness of giving alms to Palestine reflects not only concern, but also concrete efforts to have a positive impact in the midst of a difficult situation. Giving alms must at least provide convenience and quality information (Faisal & Sari, 2020). In a specific context, an individual's decision to pay zakat, give infaq or give alms is greatly influenced by his own attitude, one of which is the desire to help others to increase his good deeds or follow the recommendations of religious law (Kurniaputri et al., 2020). Alfayani et al (2021) revealed that millennial Muslims' attitudes, actions and knowledge significantly influence their charity. By continuing to strengthen awareness, it is hoped that the positive contribution of millennial Muslims to Palestine will continue and have a real impact in efforts to uphold human values.

This research aims to examine the level of awareness of giving alms to Palestine among millennial Muslims in Kerinci. The level of awareness of giving alms among millennial Muslims in Kerinci will be tested in terms of their knowledge, attitudes and actions.

This research argues that millennial Muslims' awareness of Palestine is not only limited to verbal expressions of sympathy, but is manifested in real actions in the form of giving alms. Active involvement in humanitarian efforts shows that their awareness of the Palestinian issue is not just a political issue, but also a moral and humanitarian issue that requires concrete action. Millennial Muslim awareness is not just limited to rhetoric, but leads to the transformation of religious values into real action, creating a positive impact in helping Muslim brothers and sisters in Palestine and at the same time strengthening Muslim solidarity.

## Method

This research includes quantitative descriptive research, which aims to describe, explain, describe phenomena using figures related to the level of awareness of giving alms to Palestine among millennial Muslims in Kerinci, Jambi, Indonesia.

The research population is millennial Muslims in Kerinci, but it is not known how many millennial Muslims in Kerinci there are. Considering that the total population is unknown, the sampling is based on incidental sampling (a sampling technique based on chance, where anyone who coincidentally or accidentally meets the researcher can be used as a sample) (Sugiyono, 2017), following the Lemeshow method in

Riyanto & Hatmawan (2020) is appropriate for this research, because the population size is unknown or infinite. Following Lemeshow's method in Riyanto & Hatmawan (2020) we obtained a research sample (millennial Muslims in Kerinci) of 96.04 and rounded up to 100 people. The processing of this sample size can be seen below:

$$n = \frac{Z^2_{1-\alpha/2} P(1-P)}{d^2}$$

Note, n= Number of samples, Z= Z score at 95% confidence= 1.96, P= Maximum estimate = 0.5, and d= Alpha (0.10) or sampling error= 10%. From this formula, the number of samples taken:

$$n = \frac{1,96^2 \cdot 0,5 (1 - 0,5)}{0,1^2}$$

$$n = \frac{3,8416^2 \cdot 0,25}{0,01}$$

$$n = 96,04 \approx 100$$

Research data was collected from primary sources in the form of questionnaires. Questionnaires will be distributed to millennial Muslims in Kerinci. The questionnaire contains questions about knowledge, attitudes and actions, which are designed in closed form (answers are provided for each question item), using a Likert scale (table 1). Apart from that, research also uses secondary data as supporting data for this research, in the form of books, journal articles, papers, documents and others according to the research focus.

The data that has been collected is then analyzed using quantitative descriptive statistical analysis in the form of a Likert scale. For analysis purposes, the results of the questionnaire prepared using a Likert scale are given a rating (score) of 1-5 for each question item starting from Strongly Disagree (SD) = 1, Disagree (D) = 2, Quite Agree (QA) = 3, Agree (A) = 4, and Strongly Agree (SA) = 5.

In analyzing the data, Microsoft Excel and SPSS Version 24 were assisted. After that, it continued to load the distribution of respondents' answers which would be arranged in class intervals based on the Respondent Achievement Level (RAL). The formation of RAL was carried out to obtain a reference for evaluating the distribution of each respondent's answers, and providing conclusions on the distribution of these answers. To determine the RAL, the following formula is used (Arikunto, 2010):

$$RAL = \frac{\text{average score} \times 100}{\text{maximum score}}$$

It is interpreted that respondents who on average answer strongly disagree (score 1), will have a percentage (RAL) of 0.00-20%, while respondents who have an average score answer strongly agree (average score 5), will get a RAL score of 100%. Respondents who have a RAL value of 0-20% can be interpreted as having a very low score, respondents with an average score of 21-40% have a low score and so on. The RAL classification that will be calculated is as follows:

0 % – 20 % (very low) = The level of awareness of giving alms to Palestine among millennial Muslims in Kerinci is categorized as very low

- 21 % – 40 % (low) = The level of awareness of giving alms to Palestine among millennial Muslims in Kerinci is categorized as low
- 41 % – 59 % (medium) = The level of awareness of giving alms to Palestine among millennial Muslims in Kerinci is categorized as medium
- 60 % – 80 % (high) = The level of awareness of giving alms to Palestine among millennial Muslims in Kerinci is categorized as high
- 81% – 100% (very high) = The level of awareness of giving alms to Palestine among millennial Muslims in Kerinci is categorized as very high

**Table 1.** Instrument Grille.

Indicator	Item	Scale
Knowledge	1. Knowing and understanding for a long time what almsgiving is and the benefits and wisdom of almsgiving	Likert
	2. Alms can be obligatory or voluntary like giving alms in general	
	3. Knowing the obligation of zakat, alms and infaq (ZIS) is recommended and has implemented it	
	4. Every good gift ( <i>ma'ruf</i> ) is alms, and can also erase and reject evil	
	5. Giving charity must hope for the blessing of Allah SWT and be done with a sincere heart	
	6. Information through institutions (BAZNAS) as well as news from trusted social media at this time (Instagram, Facebook, Twitter, television and print media) encouraged me to know more about alms	
Attitude	1. Awareness of giving alms to Palestine brothers and sisters is really needed at this time	Likert
	2. Alms can always maintain good relations and can prioritize mutual respect (in this case for Palestine brothers)	
	3. Give alms to Palestine in the form of money or otherwise, without being forced or asked	
	4. Give alms to your Palestine brothers and sisters, even if it's a little more than nothing	
	5. Currently, always feel like helping (giving charity) to my Palestine brothers and sisters	
Action	1. Giving alms to Palestine creates a tendency to get involved directly	Likert
	2. Charity for Palestine in any form is carried out through online provision by BAZNAS, and other institutions as well as action movements carried out by trusted communities	
	3. Give charity to Palestine directly, because of your own desire without any coercion	
	4. Helping (giving charity) to Palestinian brothers and sisters who are in trouble is a must for me	

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5. In times of distress or difficulty, always try to give alms to your Palestinian brothers and sisters

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## Results and Discussion

### Results

As previously explained, the respondents in this research were millennial Muslims in Kerinci. Table 2 explains the general description of the respondents in this study, namely gender, age and occupation. In terms of gender, there were 40 male respondents and 60 female respondents. Regarding the age of the respondents, 47 respondents were aged 24-30 years, and 20 respondents were aged 31-35 years, and 33 respondents were aged 36-39 years. In the respondent's occupation, there were 35 employees, and 20 entrepreneurs, and 30 civil servants, and 15 other workers.

**Table 2:** General Description of the Respondents

Variable	Total	Percent
<b>Gender</b>		
Laki-laki	40	40
Perempuan	60	60
<b>Age</b>		
24 – 30 years	47	47
31 – 35 years	20	20
36 – 39 years	33	33
<b>Occupation</b>		
Employees	35	35
Entrepreneurs	20	20
Civil Servants	30	30
Other workers	15	15

Source: Primary Data Processed

After knowing the general description of the respondents, the results of the Respondent Achievement Level (RAL) will be described as explained in the previous research method discussion. Table 3 explains the RAL results from the knowledge side. The results showed that the knowledge level value was in the very high category. This can be seen from respondents who have a very high level of knowledge as many as 83 respondents (55.3%), respondents who have high knowledge as many as 12 respondents (35.4%), respondents who have a medium level of knowledge as many as 5 respondents (9.3%).

**Table 3:** Respondent Knowledge Level

Average RAL	Category	Frequency	Percent
0, 81 – 1,00	Very High	83	55,3
0, 60 – 0, 80	High	12	35,4
0, 41 – 0, 59	Medium	5	9,3
0, 21 – 0, 40	Low	0	0
0 – 0,20	Very Low	0	0
Total		100	100

Source: Primary Data Processed

Table 4 explains the RAL results on the attitude side. The results obtained at the attitude level fall into the very high category. This can be seen from respondents who had a very high level of attitude as many as 90 respondents (75.1%), respondents who had a high attitude were 9 respondents (35.4%), respondents who had a medium level of attitude were 1 respondent (2.2%).

**Table 4:** Respondent Attitude Level

Average RAL	Category	Frequency	Percent
0,81 – 1,00	Very High	90	75,1
0,60 – 0,80	High	9	22,7
0,41 – 0,59	Medium	1	2,2
0,21 – 0,40	Low	0	0
0 – 0,20	Very Low	0	0
Total		100	100

Source: Primary Data Processed

In addition, table 5 explains the RAL results on the action side. The results obtained at the action level fall into the very high category. This can be seen from respondents at a very high level of action as many as 78 respondents (64.3%), respondents at a high level of action as many as 15 respondents (21.6%), respondents at a medium level of action as many as 6 respondents (12.1%), and respondents at a low level were 1 respondent (2.0%).

**Table 5:** Respondent Actions Level

Average RAL	Category	Frequency	Percent
0,81 – 1,00	Very High	78	64,3
0,60 – 0,80	High	15	21,6
0,41 – 0,59	Medium	6	12,1
0,21 – 0,40	Low	1	2,0
0 – 0,20	Very Low	0	0
Total		100	100

Source: Primary Data Processed

## Discussion

### Level of Knowledge of Giving Alms to Palestine among Millennial Muslim

Awareness of almsgiving, including zakat, infaq and waqf, is something that is very urgent to be increased among all Muslims, because it is one of Islamic philanthropy in realizing general welfare and social justice. (Syafiq, 2018; Nurhasanah & Suryani, 2018). Therefore, especially millennial Muslims should have an intense awareness of giving alms (Amalia et al., 2020). Awareness is awareness, a state of understanding, what a person feels or experiences (Kamus Besar Bahasa Indonesia Online, n.d). Solso et al. (2005). Solso et al. (2005) revealed that there are five frameworks for awareness, namely attention, wakefulness, architecture, recall of knowledge, and emotive. The five awareness frameworks in this concept are an effort to reduce variations in the definition of subjective experience called consciousness. According to Husserl in Daulay (2010) that consciousness has an important role in understanding genuine human experience and the process of

forming knowledge. [Gupta \(2021\)](#) explains that awareness implies knowledge obtained through one's perception or information from outside about an area

[Nisa & Purbasari \(2020\)](#) said that the community's passion for donating is dominated by millennials. The research results show that millennial Muslims in Kerinci have a very high level of knowledge. This research is not in line with what was found by [Alfayani et al, \(2021\)](#) who found that the level of knowledge has not been able to influence millennial Muslims' awareness of giving alms. However, the results of this research are in line with what was expressed by [Rachmawati \(2014\)](#) who stated that increasing awareness of giving alms requires nothing more than increasing knowledge, so that later it can be embedded in the soul [L Dega, K. O. \(2020\)](#) also stated that a person's knowledge about Zakat and Sadaqah has an impact on awareness and motivation in paying Zakat and Alms. This research is also supported by [Notoatmodjo \(2014\)](#) statement that knowledge is the result of knowing and occurs after people sense a particular object. The knowledge covered in the cognitive domain has six levels, namely, knowing, understanding, application, analysis, synthesis, evaluation.

### **Level of Attitude of Giving Alms to Palestine among Millennial Muslims**

In giving alms awareness, apart from taking pictures of the level of charity, one must also follow the level of attitude they have in giving alms ([Alfayani et al., 2021](#)). As stated by [Pieter \(2017\)](#), generally the concept of consciousness has two main components, namely mental function and mental attitude, each of which has an important function in human orientation and dynamics ([Pieter, 2017](#)). Broadly speaking, attitude is the sum of feelings felt to accept or reject an object or behavior and is measured by a procedure that places individuals on a two-pole evaluative scale, for example good or bad, agree or reject ([Fishbein & Ajzen, 1977](#)). Attitude is an internal state that influences an individual's choice of action towards certain objects, people or events. Attitude is a learned cognitive, affective and behavioral tendency to respond positively or negatively to an object, situation, institution, concept or person ([Ajzen & Fishbein, 1970; Ajzen, 2022, 2005](#)).

The research results show that millennial Muslims in Kerinci have a very high level of attitude towards giving charity to Palestine. These results are in line with those found by [Alfayani et al, \(2021\)](#) who found that the level of attitude influences millennial Muslims' awareness of giving alms. It is also similar to what [Magfira & Logawali \(2017\)](#) & [Rusmiatun \(2020\)](#) found that attitude has a major influence on a person's awareness of giving zakat (alms), and is then followed by action. Apart from this, it is also supported by the findings of [Othman \(2017\)](#) who found that attitudes are proven to influence the implementation of zakat (almsgiving).

### **Level of Action of Giving Alms to Palestine among Millennial Muslims**

Apart from the level of knowledge and attitude, awareness of giving alms also needs to be seen from the level of action. The research results show that millennial Muslims in Kerinci have a very high level of charity for Palestine. This result is similar to

that found by Alfayani et al, (2021) who found that the level of attitude influences millennial Muslims' awareness of giving alms. Paying attention to alms is an action that is highly recommended by the Prophet Muhammad. Some fiqh scholars say that zakat is obligatory and alms money is obligatory, the sunnah law is infaq. Some other scholars say that obligatory infaq is called zakat, while sunnah infaq is called alms (Arifin, 2011). In charity activities, there is an effort to seek the approval of Allah SWT, inviting rewards and goodness to those who do it. This is in line with what was expressed by Al-Jurjani (1985) namely almsgiving with all gifts with which we hope for a reward from Allah SWT.

The results of this research are also supported by Notoatmodjo (2014) statement that knowledge is a very important domain in shaping a person's actions. From experience and research it is proven that behavior that is based on knowledge will be stronger than behavior that is not based on knowledge. Furthermore, an attitude is not automatically realized in an action, so to realize an attitude in a real action, supporting factors are needed. Action is carrying out or practicing what someone knows and reacts to. Actions regarding this new thing are related to existing technological developments. Action consists of several levels, namely perception, response, mechanism, and adoption

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