

CHAPTER 4

FINDINGS AND DISCUSSION

4.1 Introduction

This chapter presents the result of the data analysis and the findings of the research. The researcher uses qualitative method by conducting interview session to obtain the result. The interview session was conducted to six selected NGOs in Malaysia to answer the objectives of the research outlined. The six NGOs are IRM, Aman Palestin, MAPIM, CSM, MVM and Serantau Muslim. Analysis data is made based on the questions and answers given during the interview session. The outcomes of the results are discussed parallel to the research objectives outlined in this research.

4.2 Management of the Donation Fund by NGOs in Malaysia

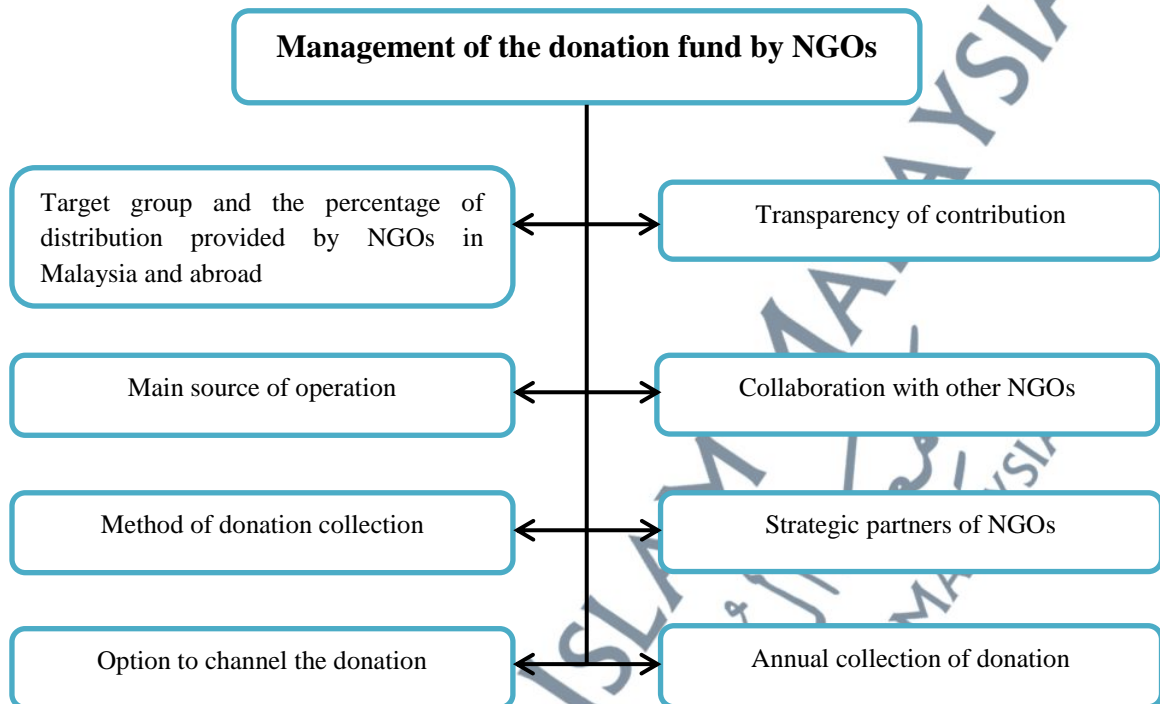


Figure 4.1: Management of the Donation Fund by NGOs

The figure above illustrates the management of the donation fund by NGOs in Malaysia. The management can be divided into eight aspects such as target group and the percentage of distribution provided by NGOs in Malaysia and abroad, the main source to run the operation and method used to collect the donation. Besides, there is also an option given by NGOs to the donor to channel the donation. Moreover, there are some NGOs being transparent in the contribution to the needy. NGOs also create collaboration with other NGOs and do the strategic partners. In addition, NGOs share the annual collection of the donation.

4.2.1 Target Group and the Percentage of Distribution Provided by NGOs in Malaysia and Abroad

Table 4.1: Target Group and the Percentage of Distribution Provided by NGOs

| NGOs | Target group | The percentage of distribution provided by NGOs |
|-----------------|---|---|
| IRM | <ul style="list-style-type: none"> • Partner office • Field office • Hybrid | <ul style="list-style-type: none"> • 60% international • 40% local |
| Aman Palestin | <ul style="list-style-type: none"> • Orphan families • Orphans • Students • Refugee camps | <ul style="list-style-type: none"> • 95% abroad • 5% in Malaysia |
| MAPIM | <ul style="list-style-type: none"> • Malaysia • Outside of Malaysia | <ul style="list-style-type: none"> • 85%-90% abroad • 5%-10% in Malaysia |
| CSM | <ul style="list-style-type: none"> • Syrian children • Syrian | <ul style="list-style-type: none"> • More to abroad • Small amount in Malaysia |
| MVM | <ul style="list-style-type: none"> • MVM Hope • MVM Touch • MVM Unity • MVM Reach • MVM Relief | <ul style="list-style-type: none"> • 65% to 70% in Malaysia • 30% to 35% abroad |
| Serantau Muslim | <ul style="list-style-type: none"> • Minority Muslim in 10 Southeast Asian countries Malaysia | <ul style="list-style-type: none"> • Not stated |

Based on the Table 4.1 above, IRM stated that IRW focuses on two types of office. First is partner office and second is field office. Partner office is the office that does the fundraising. It exists in the more stable countries only like United States of America (USA), Canada, Sweden, Switzerland and Australia. Malaysia is also the partner office and the one and only country representing the Asian region. Meanwhile, field office is the office that receives donation and implements the project at their place. It is

the place that really needs help. They just receive the donation and carry out the project at their place. This is because most of the field offices located in the crisis and disaster countries. Usually, IRW will inform the partner office relating to the project that needs to be carried out in the field office around the world such as Kenya, Somalia, Syria and Palestine. In addition, there are also Islamic Relief branches that apply both concept which are fundraising and implementing the project at their own country. It is known as a hybrid. It means that partner office provides the donation and aid while field office receives the donation and helps the place.

In the early establishment of IRM, they started with a partner office where they aimed to raise fund to help the abroad projects. They provide 100% of the donation collection from Malaysia to the abroad projects. Around 2013 to 2015, IRM started as a field office. It means that they are not only raise fund but also help and implement the projects within Malaysia. This shows that they have become a hybrid. Since then, 60% of the donation received is distributed to the international while another 40% is for the local. South Africa also applied the concept of hybrid. In fact, IRW intends to make each field office as a partner office where it applies hybrid concept. However, it depends on the stability of the place. For example, in Bosnia and Kosova, they started with field office only. As their condition improved from time to time, they have functioned as partner office. So they became hybrid.

Meanwhile, Aman Palestin stated that they focus on the orphan families where the head of the family was dead, orphans that do not have parent, students and also refugee camps. For the Palestinian students in Malaysia, they will be given the donation through

the organization called Palestinian Cultural Organization Malaysia or better known as PICOM. PICOM is an organization that manages Palestinian affair in Malaysia especially students. Aman Palestin will give the donation about RM35,000 per month to PICOM. Then, PICOM will list down how and who is eligible to receive the donation every month. Besides, Aman Palestin also provides donation to the student who come directly to their office. In fact, they provide donation to those who have family problem such as sick wife or sick child. Furthermore, Aman Palestin provides donation globally to the other countries like Bangladesh, Lebanon, Turkey, Jordan and Indonesia. They also provide donation to Syria with caution as it is a little bit unsafe. In addition, they have given the donation in Malaysia during the previous flood season. Based on the distribution provided, Aman Palestin stated that 95% of the fund is for abroad while another 5% is channeled to Malaysia.

MAPIM also has target group to provide the donation. They focus in Malaysia and outside of Malaysia. For example, they go to Syria by themselves at least three times a year to help the people there depending on the campaign. They will provide about 85% to 90% of the donation directly to the needy. Besides, they also help Syrian refugees in Malaysia indirectly in 5% to 10%. For example, they help Syrian refugee school under Cinta Syria Malaysia (CSM).

Meanwhile, the main mission and vision of CSM are to focus to the education of Syrian children. Thus, CSM has established three schools namely Sekolah Kita I, Sekolah Kita II and Sekolah Kita III. Sekolah Kita I located in Jordan. This school has 120 students and about 10 staffs. The staffs are including teachers (*mudir*) and the school

guard (*musyrif*). This school is managed by the representative there appointed by CSM and it is helped by around 40 volunteers. This school was once temporarily closed in 2015 because they have been deceived. It is because they are not allowed to open the school just like that. They have to collaborate with the NGO there to register the school. Therefore, in the end of 2015, they got a good news where they success to reopen the school officially. The school was officiated by a few Malaysian celebrities where the artists coincidently involved in the One Moment for Them program. The celebrities are Faizal Tahir, Noh Salleh, Mizz Nina, Aizat Amdan and Mu'adz Dzulkefly. Till now, Sekolah Kita I has been operating smoothly. Meanwhile, Sekolah Kita II is located in Turkey and was opened in December 2017. This school is in collaboration with the NGO there which is known as Bonyan Organization. The NGO was appointed by CSM as a representative to fully manage the school. CSM just helps in terms of donation only. The staff from the NGO is about 30 persons while the number of the students there is about 300 to 350 persons. Later, Sekolah Kita III opened in Malaysia in February 2018. This school has 76 students and 20 staffs including the driver. Among all the schools, only Sekolah Kita III is fully managed by CSM. They monitor the school in every single aspect.

In terms of education given to the Syrian children, CSM is still studying the appropriate education. This is due to each school has different syllabus to each other. So far, Sekolah Kita I only focuses on 3M which are counting, reading and writing. This is because the children still in trauma with the incident happened. They also still in the critical condition in terms of learning. That is the reason why CSM focuses on 3M only to them. For Sekolah Kita II, they use the existing Turkey learning system. It means that

they can further study in the secondary school and in the university level. However, it is only allowed in the Turkey. Meanwhile, Sekolah Kita III uses international learning system which is Cambridge syllabus. It gives a bit advantage because the children can further study in any local or international university. In fact, the syllabus also gives a positive feedback where the children are able to speak a little bit in English.

In terms of targeted group, CSM focuses to the Syrian children in the education aspect. Besides, they also focus to the Syrian whether in the Syria itself or Syrian refugees in Malaysia and abroad. The percentage of the donation channeled to abroad is also higher especially in Syria compare to in Malaysia. This is because most of the projects are implemented in Syria. However, if there is surplus, they will channel the donation as an emergency aid in Malaysia and also Syria especially to the parents of the children that study in the Sekolah Kita I, II and III. CSM also accepts any refugees that need donation. Even so, they will investigate first the information of the refugee and pays a visit to the refugee's house. After that, the chief suite (C-suite) department will decide whether to approve or reject the application. CSM also helps Syrian children and refugees in giving awareness to ensure that they will return to their own country one fine day. It needs to be done so that they will not depend on the donation given only. They have to return to their country to fight for their right and the country itself.

Next, MVM focuses the target group into five sections. Firstly is MVM Hope. MVM Hope is a phased program where the benefit is given to the continuous beneficiaries among *asnaf*. The programs are such as Pure Heart program, Jejak Mahabbah and Disebalik Pintu. In 2019, Pure Heart program was carried out for ten

months from February to November. This program was conducted at school by giving basic necessities to the *asnaf*. All the information about the *asnaf* were taken from the school and clarified by *zakah* center. Then, they will visit to the selected houses. Usually, this program will involve MVM volunteer. After the visit, they will hand out basic necessities at the school other than running some programs related to health, financial management and skill. This is one way to change the mentality of the *asnaf* so that they can build more stable economy without depending on the NGOs. In 2020, they plan to carry out the Pure Heart program for four months only. It is to make thing easier for MVM so that the selected *asnaf* from the Pure Heart program will be included to the other programs as well.

Secondly is MVM Touch. This section is for beneficiary for once only. The programs are like Bantuan Salam program and MVM Bizstart. Bantuan Salam program is a program to help the *asnaf* in the form of thing. For example, MVM has helped people who need oxygen tank, wheelchair, wound cleaning tool, diaper and so on. Meanwhile, MVM Bizstart is for business. Usually, MVM will select *asnaf* who has a background of business. They are from the Pure Heart program in the MVM Hope. From there, MVM will provide specific need like cake making machine, stall, tent, set of cookware and others. The need is only for once to the beneficiary.

Thirdly is MVM Unity. It is more about strengthening the relationship between volunteer and community. The example programs are sport activities like bowling, replanting of trees, *qurban* and so on.

Fourthly is MVM Reach. It is more to the corporate program for company, organization, association and private and government agency by providing collaboration for community service program. Among the Reach's partners include Yayasan Magfirah, AJAR and others. MVM also involved in corporate social responsibility (CSR) programs from corporate companies. For example, MVM often does the program with Kenanga Mall like distribution of *bubur lambuk* during Ramadan. They also do the program with Genius Aulad in the form of things.

Fifthly is MVM Relief. It is a disaster relief program given to those in need such as war victims, refugees as well as rural area in Malaysia. The program involves Malaysia and international including Asian countries and Middle East countries.

MVM stated that most of the donations are given to Malaysia as it is their main focus and they have various programs in Malaysia. However, they do not forget to distribute the donation to abroad about 30% to 35%. It aims to help Muslim people in the Middle East, Cambodia, Bangladesh, Rohingya ethnic and others.

Serantau Muslim also focuses their aid to a few target groups. They refer to the main mission and vision which is defending minority Muslim in 10 Southeast Asian countries other than Malaysia especially through humanitarian aid, economic cooperation, educational development as well as development of leadership talent. They also help needy people in Malaysia. For example, they carry out the program of Kembara Prihatin and Taja Berbuka. Kembara Prihatin is an initiative of Serantau Muslim to help the *asnaf* to continue living. They go to the *asnaf*'s houses, visit them and give basic necessities.

They have helped over 50 houses around Malacca. Meanwhile, Taja Berbuka is a program organized during Ramadan for the poor.

Based on the analysis above, it can be concluded that each NGO has their target group respectively. The researcher also finds that majority of the NGOs are more focus to the abroad aid. This can be proven that the percentage of the donation channeled to abroad is higher than in Malaysia. In fact, Aman Palestin is the NGO that channels most of their donation to abroad which is up to 95%. Even so, these NGOs are still channeling the donation in Malaysia if there is any disaster happens. Only MVM makes Malaysia as their main focus to give the donation. However, MVM also does not forget to channel the donation to abroad even in a small percentage which is about 30% to 35%.

4.2.2 Main Source of the Operation

Table 4.2: Main Source of the Operation

| NGOs | Main source of the operation |
|-------------------------------------|--|
| IRM, Aman Palestin, MAPIM, CSM, MVM | <ul style="list-style-type: none"> • Public donation |
| Serantau Muslim | <ul style="list-style-type: none"> • Sponsorship • Economic activities |

Based on the Table 4.2, the main source of the operation of five NGOs is based on the public donation. It is contrast to Serantau Muslim where they run the operation through sponsorship and economic activities only. For example, they get specific sponsorship from individuals and certain parties. This is called as a general fund.

Besides, they also carry out economic activity as provided in their constitution. For example, they do humanitarian aid mission called as Kembara Kebajikan. Kembara Kebajikan is a program where there are a few individuals who want to join Serantau Muslim to see the situation of Muslim abroad. When the individuals participate in the program, they will attach the management cost that needs to be covered. This includes airplane ticket, accommodation, management at the program venue, as well as visa if necessary. Once Serantau Muslim completes everything, the participants will pay all the costs. The surplus of the cost paid is called as management cost where it helps Serantau Muslim to manage and run the operation. Serantau Muslim also sets a provision that need to be fulfilled as a minimum requirement for those who wish to participate in the mission. However, the provision is not included in the management cost. For example, the participant must contribute at least RM1000.00 for a food package. Thus, they will distribute the donation by themselves. This shows that they are really involved in the humanitarian mission and not for a travel.

In addition, Serantau Muslim also has created a club membership card called Sahabat Serantau Muslim. This membership card was launched by Chief Minister of Malacca. For those who are interested to join as a club member, they have to pay certain fee for each month depends on the package taken. There are five categories of membership cards namely Basic, Silver, Gold, VIP and VVIP. Each category has a different reward system according to the membership fee. From there, they will get many advantages such as 5% to 30% discount for any purchase non-food item at Mydin market. This is more than enough to cover the operation cost of Serantau Muslim. Besides, they will get privilege if they wish to give the donation or involve in any activity done by

Serantau Muslim. They are also able to join exclusive group created by Serantau Muslim. Other than that, Serantau Muslim also does a joint venture with *umrah* travel agency by giving some discount to the club member. Now, Sahabat Serantau Muslim has reached hundreds of members.

Another thing shared by Serantau Muslim is they are proudly to share that they are the first and only NGO to be appointed as *amil zakah* of Malacca in Malaysia in 2020. They are also tried to approach several *zakah* institutions other than Malacca such as Federal Territory, Perlis and Perak for the same purpose. They strive towards this extend as another strategies to generate additional income to run the operation of the organization. This is because they see that they can get a commission from Lembaga Zakat when they carry out *zakah* collection activity. They also plan to set up one new department for *zakah* management once it is implemented.

It can be stated that only Serantau Muslim does not use the donation in the operation of their organization. They give 100% of the donation received to the needy and only use sponsorship and do economic activities to support their operation. It is contrast to the other five NGOs where they still take some of the donations to support their operation.

4.2.3 Method of Donation Collection

Table 4.3: Method of Donation Collection

| NGOs | Method of donation collection |
|-----------------|--|
| IRM | <ul style="list-style-type: none"> • Public funding • Corporate |
| Aman Palestin | <ul style="list-style-type: none"> • Public donation • Corporate • Charity store • Offline • Online |
| MAPIM | <ul style="list-style-type: none"> • Crowd funding • Donation from external donor • Corporate |
| CSM | <ul style="list-style-type: none"> • Crowd funding/ public donation • Corporate • Public relation • Business development |
| MVM | <ul style="list-style-type: none"> • Social media • Corporate • Small business merchandise |
| Serantau Muslim | <ul style="list-style-type: none"> • Traditional (offline) • Digital (online) |

According to the Table 4.3, IRM uses two methods to get the donation which is public funding and corporate. For public funding, they have the existing donors that have been recorded. If there is any campaign that needs to be carried out, IRM will notify the existing donors through the whatsapp application or email blasting. From there, donors will automatically give the donation if they are interested. IRM also does the announcement through flyers, outreach programs such as talk in mosque, school or university. Besides, IRM does the donation through corporate. They will come up with a proposal and customize the projects that want to be implemented according to the interest

of the corporate itself like health sector, education sector or sustainable livelihood. If the corporate is interested, they will allocate the donation to the specific projects. Usually, public funding will be channeled to the abroad projects while corporate fund will be channeled to the projects in Malaysia. It can be said that 60% of the donation is from public funding while 40% is from corporate. They try to maintain the ratio 70% for public funding and 30% for corporate or 60% for public funding and 40% for corporate because they do not want to take any risk if anything goes wrong from the corporate. They tend to be known by the public and get the donation through public funding as it is more secure in terms of sustainable income. It means that if a person does not make the donation, it does not affect them because there is still other person who can donate. In fact, they may go further but they decided not to go that way for a safer step.

Next, Aman Palestin uses several methods in the donation collection. Firstly is public donation. Aman Palestin admits that public donation is their main source in raising fund all this while. It can be said that 80% of the donation is from public donation. Secondly is from corporate. For example, Aman Palestin cooperates with Pos Malaysia by placing a fund in front of their counters. Besides, there are about three to four companies who make staff salary deduction. The deduction aims to be channeled to Aman Palestin even though the amount is not that much. Chinese company also grabs the chance to do so. This shows that Aman Palestin has gained the trust of non-Muslims to channel the fund. However, the donation from the corporate is not much as public donation. This is because Aman Palestin is aware that the approval of the donation will take some time about six months to one year. In fact, the corporate only gives the donation according to the certain circumstances such as during Ramadan, selected

program or one off show. Thirdly, Aman Palestin has established a charity store named Kedai Amal Aman Palestin located in Bangi Sentral, Selangor. This store sells t-shirt, *jubah*, merchandise and many more. There is also donation of goods from public where it will be resold at certain prices. 100% of the profit will be given directly to Aman Palestin. However, they do not forget to give commission to the store which is not more than 10% to cover the store rent payment, staff salary and others. They also stated that the store can be considered as a medium for selling merchandise. It really helps them especially when they open the booth in any event. At least, they have goods to sell during the event happen.

Other than that, Aman Palestin also uses offline and online methods to raise fund. The example of offline is by using the newspaper to keep updating the latest news about Aman Palestin. They also advertise their campaigns through billboard provided. Other than that, they also share stories about the mission that has been carried out to the certain platforms such as radio stations and television. They share on how they got there, the situation at the border and so on. The purpose of sharing such thing is because they want people know that Gaza is not just about ruin. But, it is a place where the community there wants to live peacefully. However, the surrounding does not allow them to feel the joy. Meanwhile, as for online, they have created two websites. The first website is to share the latest information using the name of amanpalestin.net. Meanwhile, the second website is specialized for the donation by using the name of jommenyumbang.com. This website is one of the initiatives to make it easier for people to give donation directly to Aman Palestin without any doubt. Besides, they also use Instagram and Facebook approach. One of their Facebook page is Aman Palestin Media Unit. This page is a part of their

effort to provide latest updates about Gaza. All the information shared is from the staff of Aman Palestin Gaza. Aman Palestin also shares their experience where their official Facebook page has been hacked not long time ago. It causes the loss of 1.7 million followers. Due to that issue, they created a new official Facebook page by using the name Aman Palestin-AP. As a result of the incident, Aman Palestin took a safer step by creating another online platform so that they do not lose contact with the public. They create telegram channel named Aman Palestin Berhad to share the latest issues regarding on Palestine or anything related to it.

For MAPIM, they use three methods to collect the donation. One of them is through crowd funding approach. They will go to the place that needs donation, do some researches and the result of the research will be shared on the social media. They will share the latest information and campaign to the public to raise fund. People who are interested can donate by referring to the bank account number provided. Besides, they also receive donation from external donor such as contacts in Singapore and UK. Moreover, there is also donation from corporate. However, only staff of MAPIM is allowed to carry out the fundraising activity. This is to prevent the misusing of donation by irresponsible parties.

Meanwhile, CSM uses a few methods to get the donation. First is through crowd funding or public donation. They use online approach like Facebook and Instagram to inform any project, program and also mission that need to be implemented. From there, people that see and read it will get attracted to donate as much as they can. This method also has been used since they were in Jordan. Secondly, they use corporate approach.

Usually, the corporate itself come to CSM to allocate the donation. Among the corporates that have been donated are like Pusat Zakat where it has donated RM50,000.00, Maybank has donated RM100,000.00 special to the Sekolah Kita in Jordan, Yayasan Salam has donated RM100,000.00 and many more. Most of the corporates do one-off donation only. CSM admits that although there are no any parties that create any agreement to donate continuously, but some of them still do that every month. It can be seen when there is a same donor's name does such thing. Thirdly, they also use public relation method to get the donation after they operated in Malaysia. However, it is just in a small-scale only. Fourthly, they put some efforts to do the business development such as clothing sale. They have started the business at the end of 2018 and officially registered under SSM early in 2019. They use about RM8,000.00 as a capital from the commission to start the business. Then, they work hard to repay the capital and need to generate additional income from the sale made. The additional income will help CSM in terms of the operation. Meanwhile in 2020, they plan to do savings where 70% from it is specialized to the three schools while another 30% is used for the investment. It means that in 2021, CSM will involve in the field of investment. For another upcoming planning, CSM plans to put the fund at the mosque for the donation. But, they just put the fund at the selected mosques only. It is to make thing easier for the staff to collect the fund from time to time. Even though there are various methods used by CSM but they stated that they never promote any campaign through the television yet. It makes the marketing cost lower which is below than RM1,500.00 only per month.

CSM also emphasizes that they do not have any savings to make a profit. For instance, if there is a project worth RM1 million, they will use almost 99% for the

necessity in Syria like for marketing, buying food pack and so on. Nevertheless, there is always a surplus from the mission. So the surplus will be used as emergency aid. They will use it to help the Syrian refugee in Malaysia that needs donation like to pay the house rent and others. This shows that there will be no saving made as a profit.

For MVM, they use three methods to collect the donation. Firstly, they have been using social media as a way to do the donation since the early establishment of the organization. For example, they create official website, Facebook, Instagram and many more. 95% of the donation received is from this method. They also obtain a donor database through phone number and email. The database of email gives a positive impact where they able to collect around RM10,000.00 to RM15,000.00 through one email blasting. Secondly, they also approach corporates such as De'xandra and Datin Sri Shahida D'Herbs. Even so, the collaboration only happened indirectly which is based on the trust between the corporate and the staff of MVM through certain networking. However, in 2020, they plan to approach the corporate officially as to convince them that MVM is serious in finding the donation fund. In fact, MVM has been placed under a program called Sinergi Sosial Pertubuhan Keselamatan Sosial program. This system standardizes the help for those in need. It has 17 strategic partners from government and non-government agencies such as Agensi Kaunseling dan Pengurusan Kredit (AKPK), Persatuan Pengguna Islam Malaysia (PPIM), Amanah Ikhtiar Malaysia and others. MVM is also one of the agencies under this system. It can be as evidence that MVM is a well-established NGO. It also can be as a platform to convince the corporate to channel the donation to them. Thirdly, MVM also runs a small merchandise business like selling t-

shirt. This is another initiative to cover the operation cost where it is managed by the department of economic development of MVM.

Meanwhile, Serantau Muslim uses two methods to raise fund which are traditional and digital. The traditional platform is an offline method. For instance, they promote any campaign through radio, carry out the program and event in certain area and many more. They have been also invited to participate such event like Convo Fair in conjunction with the convocation of the university. They open booth and provide a donation fund other than having an exhibition relating to Serantau Muslim. Most of the event will be supervised by the staff of Serantau Muslim. In terms of online or digital platform, they use social media approach such as Facebook and Instagram to make any fundraising as well as to inform the activity that will be carried out.

Then, the researcher sees that Aman Palestin and Serantau Muslim use the online and offline approaches. MVM is also more focuses on the online method through social media. The approach of crowd funding or public funding and corporates also become the option of IRM, MAPIM and CSM to get the donation. On top of that, MVM is heading towards that method by 2020. CSM and MVM also do business and sale to get additional income for their operation. Furthermore, MAPIM uses the contacts from abroad to raise fund while CSM has recently involved into the area of public relation.

4.2.4 Option to Channel the Donation

Table 4.4: Option to Channel the Donation

| NGOs | Option to channel the donation |
|-----------------|---|
| IRM | <ul style="list-style-type: none"> • Online • Offline • JomPay • Credit card or debit card • Auto-debit • Partner Care |
| Aman Palestin | <ul style="list-style-type: none"> • Walk in • Bank in • Online • Jom Menyumbang app • Auto debit and direct debit • Fund |
| MAPIM | <ul style="list-style-type: none"> • Various bank account • Humanitarian fund of MAPIM • Tabung Pengurusan MAPIM fund • Mosque fund |
| CSM | <ul style="list-style-type: none"> • Online • Website • Bank in |
| MVM | <ul style="list-style-type: none"> • Website • Account number provided • Bank in |
| Serantau Muslim | <ul style="list-style-type: none"> • Online payment |

Before discussing about the option to channel the donation, IRM stated that they have two types of fund namely restricted fund and unrestricted fund. Restricted fund is a special fund where fundraising is carried out for a determined project. So, if they want to implement a project like Dana Wakaf Air Somalia (DWAS) project, they will launch the donation and wait for the feedback from the public who wants to contribute to them. Meanwhile, unrestricted fund is a general pool of fund like Mysedekah fund. Mysedekah

can be categorized as a fund for variety purposes. This means that if the donor intends to donate without specializing in any campaign, IRM will put the donation into Musedekah fund. Thus, if there is an emergency that requires immediate donation such as tsunami in Banten, Indonesia or earthquake in Sulawesi, Indonesia, IRM will use this fund. At the same time, they also launch the campaign to collect the donation to replace the fund they have used.

As stated in the Table 4.4, IRM gives several options to the donor to do such thing. These include online donation, offline donation, donate through JomPay, donate through credit card or debit card, donate through auto-debit or donate through Partner Care. For online donation, people can donate through the IRM website. The website is very specific where they can select and click on any campaign they wish to donate. Thus, the donation is easier to manage. They can also donate through online transfer by stating the purpose of the donation. From there, IRM can trace the purpose of the donation in the statement. IRM really take care of the donor's welfare where they truly want to distribute the donation based on the purpose and intention of the donor. However, if the donor uses offline donation such as through cheque deposit, cash deposit or ATM transfer, it is quite difficult because the donor cannot state the purpose of the donation. Thus, if that thing happens, they consider the donation as common alms and put the donation into Musedekah fund.

Aman Palestin also provides variety options for public to channel the donation. One of them is people can donate directly through walk in to any Aman Palestin branch. Besides, people can donate through bank in method by referring to the account number

provided. If they use this method, they need to confirm the donation to Aman Palestin. This is because this method cannot state the purpose of the donation given during the transaction. Therefore, the data is needed as Aman Palestin will send the report to Lembaga Hasil Dalam Negeri (LHDN) and get to issue the receipt to be given to the donor. However, there are some individuals who do not do so because they want to donate sincerely. Therefore, the donation will be categorized as a general donation only. It is used according to the necessary during that time such as for orphans, mosque development and so on. However, if Aman Palestin was informed about the purpose of the donation, then they will donate according to the purpose. Furthermore, people can donate through online like online banking and website to be more secure. They also created an app called Jom Menyumbang app. This app can be installed through the Google playstore at their respective smartphone. This is to make thing easier for people to donate to Aman Palestin. In addition, Aman Palestin created a method by using auto debit and direct debit. Any individual can register as low as RM10 to use this method and the bank will direct transfer to the Aman Palestin account. It will continue until the person stops using the method. This method also has been widely applied by the Malaysian community. However, based on the options provided, people are more prefer to online method. In fact, Aman Palestin is also more likely to choose online method than others. This is because it is safer, easier and more secure. Aman Palestin does not standardize the donation category according to the account number provided because it will make thing difficult for the public to make the donation. Therefore, the standardization will only be made upon payment.

Other than the options provided, Aman Palestin also synonym with the use of Palestin fund in fundraising. For them, the fund is the important element since the beginning of the organization. They will provide the fund if there is any program implemented. For instance, while they run the *iftar* program, they will launch the donation using the fund for two times. Therefore, if anyone interested to donate, they can do so on that time. Furthermore, Aman Palestin also provides the fund to the public if they involved in any event. If this happens, people no need to worry about the fund provided because it is truly under the supervision of Aman Palestin. They also informed that they will place the fund at the selected *bazaar* during Ramadan. In fact, people who know Aman Palestin also will not hesitate to donate through the fund. As for example, Aman Palestin will place the fund at the selected mosque during Ramadan. Therefore, people who intend to donate will definitely find the fund. This is the way of Aman Palestin to get the donation through the fund. In addition, Aman Palestin also sets up the fund at the premises. It happened whether the owner of the premise itself applies the permission to Aman Palestin or vice versa. Each premise must have an identity document (ID) and supporting letter from Aman Palestin to prevent the fund from being misused by other party. For the time being, Aman Palestin has not received yet any complaint regarding on putting the fund without permission. However, there is an issue of individual that disguised as a staff of Aman Palestin to collect the fund at the premise. To make it more real, the impostor will wear a vest of Aman Palestin and show a letter from Aman Palestin. Although Aman Palestin has reported the matter, the police is also unable to do anything. Therefore, Aman Palestin took the initiative by strengthening the connection

with the premise owner. It means that the owner must recognize the staff of Aman Palestin when they collect the fund.

MAPIM also creates various bank accounts to collect the donation such as Syria account, Gaza account, Palestinian account and Rohingya account. They also create humanitarian fund of MAPIM that focuses on any disaster occurred in Malaysia. They explain each campaign to the public and give the option to choose any interested campaign to make the donation. In fact, MAPIM also creates a special fund called Tabung Pengurusan MAPIM fund. The idea to set up the fund was triggered when there are certain people who wish to give the donation special to the management of MAPIM. So MAPIM decided to create one. In fact, there are some people who willingly do the monthly deduction for the fund. The donation collected will be used to provide free food to the staff, make a uniform and vest for those who go on a mission and many more. For example, there are about 15 to 16 people from Department of Islamic Development Malaysia (JAKIM) collaborated with MAPIM in a mission to Palu, Indonesia. So, they were given the vest that was bought using the management fund of MAPIM. Other than that, MAPIM also creates a mosque fund where they dedicate the fund to build a mosque under MAPIM.

Meanwhile, CSM never put any target to any level of people in terms of targeted group for those who wish to donate. However, based on the Facebook ads, most of the people who donate are people of 32 years old and above. It means that the targeted group is from the people who have the career. But, CSM also tries to involve in the university level like conduct a talk or program to the students. This is to give awareness to them that

they really need volunteers among the university student to help the Syrian refugees in Malaysia.

People are given options to donate whether through online, website or bank in. But, there are some individuals who do not state the purpose of the donation made. If thing like that happen, CSM will put the donation based on the campaign that has been set according to the month. For example, if the donation is channeled in October to December, so the donation will directly go to the winter mission fund. They will not categorize the unknown donation as a general fund like some other NGOs did. This is because the concept of general fund is not only be used as a donation to the needy but it also can be used as a management cost. This is the reason why CSM wants to avoid it because they really want to be trustworthy with the donation given. Thus, they decided to put the donation based on the ongoing campaign during that time.

CSM stated that most of the people donate through online method. Only 0.9% donated through walk in. In 2017 to 2019 also shows a difference in the use of bank in method. In the past, 70% people use bank in method. But, after CSM has created a website in 2019, the bank in method is reducing to 20% only. This is because most of the donors use the online medium to make the donation especially through website. Meanwhile in the website, CSM provide three types of payment. First is directly through the website, second is through paypal and third is through toyyibPay. The toyyibPay method is specialized for the certain small-scale campaigns like campaign to buy a van to accommodate children and teachers' trip to school every day, school computer especially for the student of Sekolah Kita III and so on.

MVM also gives the option to the donor to make a donation such as via MVM website or account number provided. The website provides monthly donation and one off donation. However, the donation through the website will be charged. This is because they use billplz service that charge RM1.50 for every transaction. For instance, if an individual wants to donate RM80.00 via website, the donor actually has to pay RM81.50 automatically. It means that RM80.00 is the donation and RM1.50 is the charge for billplz service. When it reaches to certain duration, MVM has to pay certain amount to the billplz based on the amount of transaction used. This is as a wage because they use the service. The donor also can donate via bank in method by referring to the account number provided. Usually, once the donor done the transaction, they will inform to MVM. This is because this method is quite difficult to trace the purpose of the donation made. Therefore, by informing the purpose of the donation, MVM will remark it for reference to the next process. However, if the donor does not provide any information, MVM will put the donation into Tabung Kebajikan fund. This fund is considered as public fund. Among the funds provided by MVM, donors are more tend to do one off donation because this kind of donation has a variety stories which attract their interest to donate. Monthly donation (auto debit) is more specific to Tabung Kebajikan which used in their programs throughout the year. If there is program which does not have enough donations, then Tabung Kebajikan will help to cover the shortage.

For Serantau Muslim, they give the option to make a donation via online payment such as online banking. They also provide monthly donation (auto-debit) for any ongoing campaign.

It can be seen that each NGO provides various options. Therefore, the donor can choose any option which is suitable and relevant. Most of the donors donate through online, websites and bank in method. Each NGO also welcomes the public to donate through walk in to their office.

4.2.5 Transparency of Contribution

Table 4.5: Transparency of Contribution

| NGOs | Transparency of contribution |
|-----------------|--|
| IRM | <ul style="list-style-type: none"> • Giving donation of goods to those in need |
| Aman Palestin | <ul style="list-style-type: none"> • Rebuild Imam Syafie Mosque • Build Rehabilitation and Mental Health Center • Imported <i>imam</i> from abroad during Ramadan • Performing <i>qurban</i> • Meticulousness in donation of goods in each humanitarian mission |
| MAPIM | <ul style="list-style-type: none"> • Finding blanket factory for Syrian winter aid mission • Creating a barcode scanning system • Installing closed-circuit television (CCTV) • Purchasing 18 hectares of land |
| CSM | <ul style="list-style-type: none"> • Asking for help from the NGOs abroad for the purchasing and meticulousness of the goods • Conducting a post-mortem |
| MVM | <ul style="list-style-type: none"> • Meticulousness in purchasing basic necessities • Only gives donation in terms of things to the beneficiaries |
| Serantau Muslim | <ul style="list-style-type: none"> • Providing 100% of the donation collected to the needy |

By referring to the Table 4.5, IRM is very particular in giving donation of goods to those in need. For example, in the winter appeal project, they do not focus on providing

food items. This is because they see that other NGOs have done such thing. For IRM, they provide non-food items because it is more necessary for the refugees to survive in their life. The non-food items are like canvas, thick blanket, sweater and firewood. This is one of the efforts of IRM to help the refugees to face the winter season for several months.

For Aman Palestin, they have involved in various programs and projects. For the big project, Aman Palestin has done rebuild Imam Syafie mosque that was bombed by Israel back in 2014. The mosque was officiated by Aman Palestin on 1st February 2019. It is the result of the donation from Malaysia, Indonesia and others. The mosque can accommodate around 3000 to 3500 people.

In 2020, they plan to build a Rehabilitation and Mental Health Center in the Gaza Strip that cost USD 10 million. The center is built because there are many clever people but feel stressed such as the head of the family who has no income because they cannot work. Besides, there are children who are traumatized by the sound of a bomb blast. They also feel that everyone around there is a villain and feel useless to continue living. As for the other children, they feel that nobody wants to kill Israel although everyone knows about the violence committed by them. Therefore, this center will help them to overcome these problems by giving counseling and so on. For now, Aman Palestin already has land, construction plan and agreement letter with the ministry of *waqf*. Hence, they are actively doing the fundraising from the public to carry out the project. They provide RM500 of *waqf* package for one lot of *waqf*. It can be paid directly or installment within the

stipulated period. However, if there are people who want to donate in a small amount only, it is also allowed and not a problem.

During Ramadan, Aman Palestin will bring *imam* from abroad to be the *imam* of *terawih* prayer at the selected mosques. The *imams* are from Palestine, Jordan and Turkey. The selected mosque will have one or two *imams*. After *terawih* prayer, they will give *tazkirah* relating to the issue of Palestine. The same thing has been done in Indonesia. It is one of the strategies to attract the public to donate to Aman Palestin. They also feel that people can recognize Aman Palestin through this way. This is because the *imam* also brings the name of Aman Palestin to every mosque. In fact, Aman Palestin acknowledges that *imam* from abroad can give different aura in terms of recitation during the prayer. This can help people to be more focus during prayer.

Aman Palestin also performs *qurban* at the selected countries such as Turkey, Brazil, Palestine and others. The *qurban* always got a warm feedback from the public. Usually, they will set a deadline for those who wish to do the *qurban*. However, there are still some people who want to do the *qurban* after the closing date especially a day before the *qurban* period ends. Aman Palestin acknowledges about the situation because it happens every year. Therefore, they decided to provide several parts as a preparation to be given to those who want to perform the *qurban* at the peak time. It is also agreed by the NGO there if there is any addition. However, it is still not enough as it is beyond their expectation.

Aman Palestin also is very meticulous about the donation in goods that will be channeled in each humanitarian mission. Usually, it occurs especially during Ramadan

and *qurban*. Through this mission, they will monitor every single thing such as examining the goods in details, analyzing the report provided, ensuring that the beneficiaries is true and accurate and so on.

The same thing goes to MAPIM where they are very meticulous about the matter before distributing to the needy. For example, they try to find a blanket factory in Izmir, Turkey with the help of NGO of Turkey named Turkiye Diyanet Vakfi (TDV) for Syrian winter aid mission. They order the blanket in a required amount while ensuring the quality of the blanket is the best one. They try to get a lower price which is \$8 or RM24.00 for a blanket. It is three times lower, cheaper and easier for them to buy more. In the previous year, they produced red blanket and in 2019, they changed the color into green blanket. In addition, they put a logo of MAPIM as a sign of their effort. This shows that they really use the donation collected to the Syrian refugees. Although not all the people want to know about what is MAPIM doing, they still give their best to everyone.

Moreover, they created a barcode scanning system for every single item that come out from the warehouse of TDV. It is as a proof to the donor that the donation is used in the right way. This is one of the ways to show that MAPIM does the job honestly and the donation is used for the needy.

Also, MAPIM installed a closed-circuit television (CCTV) for the project implemented in Syria. This is because they will not be there all the time. Thus, they just used this way to monitor the project there from Malaysia. It is much easier for them to find out the progress of the project that has been done. All the efforts done by MAPIM could be an example to the other NGOs to do the same as them.

Recently, MAPIM purchased 18 hectares of land to develop a residential area to accommodate 140,000 Syrian refugees. Apart from it, there are also school, clinic, bakery, cultivation area and other various economic development in that area.

Meanwhile, CSM also will ask for help from the NGO in that country for the purchasing and meticulousness of the goods needed. Usually, they have created a budget for the purchase of goods two weeks or one month before the campaign is run. Then, CSM will discuss the best price for the goods with the related NGO.

When CSM arrives at the mission place, they will conduct a post-mortem first for the goods purchased. If there is anything that does not meet their requirement, they will ensure the goods will be changed to the better one for the upcoming mission. However, the existing goods still be distributed to the beneficiaries.

For MVM, they are also meticulous in purchasing basic necessities for *asnaf* in Malaysia. They try to get some suppliers so that they can compare the prices. They will look at the price of the things offered, the transportation provided and the fee charged to them. Usually, they will do six months contract with the selected supplier. If the thing needed is other than groceries, the staff will find out other places which offer reasonable price. MVM also provides help to the *asnaf* that receive *zakah* but it depends on the situation and the need of the *asnaf*.

In terms of donation, MVM only gives donation in terms of things to the beneficiaries. They do not give money. This is to prevent the misusing of money given to the *asnaf*. For example, if the *asnaf* needs food, then MVM will provide the food. Usually, when MVM receives a report about the *asnaf* either through a neighbor,

community nearby or by the *asnaf* himself, MVM will contact the person who report it or contact the *asnaf* directly. Then, MVM will ask the problem faced by them. Once it has been confirmed, MVM staff will visit the *asnaf*. Usually, they will visit two to three houses in three to four times a week. They bring together basic necessities boxes. Upon arrival at the house, MVM will take a look at the condition and the need of the house. They also will ask the permission of the house owner to see the condition of the fridge as it is an important thing to find out the level of the *asnaf*'s life. Once MVM verifies the need of the *asnaf*, they will launch a fundraising. For example, if the *asnaf* is sick and needs a bed, MVM will do a fundraising special to the *asnaf*. Once the donation is sufficient, MVM will buy one unit of bed and gives it to the *asnaf*. However, not all the *asnaf* visited by MVM will receive the donation. It depends on who really needs it. This is because MVM also stands as a non-governmental organization only. Because of that, they are also quite limited to raise fund if the need reaches up to tens of thousands ringgit. Usually, MVM will deal with *zakah* center for the next step for that kind of cases.

For Serantau Muslim, they are also very particular in giving donation of goods. They provide 100% of the donation collected to the needy. It means that if a person intends to give 100 packs of food, Serantau Muslim will make sure that it will be sent directly to those in need.

It can be said that the researcher get to know that IRM, Aman Palestin, CSM, MVM and Serantau Muslim always being transparent for the goods they want to channel. MAPIM is also very concerned about that matter as they are willing to go to the blanket

factory to get the best quality of it. Also, they will put the logo of MAPIM and ensure that the blanket is a newly manufactured when it is needed.

4.2.6 Collaboration with Other NGOs

Table 4.6: Collaboration with Other NGOs

| NGOs | Collaboration with other NGOs |
|---------------|--|
| Aman Palestin | <ul style="list-style-type: none"> ➤ Malaysia: <ul style="list-style-type: none"> • Partnership with orphanage ➤ Abroad: <ul style="list-style-type: none"> • Human Relief Development Center (HRDC) • Union of Relief and Development Associations (URDA) • Human Relief Associations • NGOs at the West Bank and Aqsa Mosque |
| CSM | <ul style="list-style-type: none"> ➤ Malaysia: <ul style="list-style-type: none"> • Muslim Volunteer Malaysia (MVM) • Cinta Gaza Malaysia (CGM) ➤ Abroad: <ul style="list-style-type: none"> • Bonyan Organization • Union of Relief and Development Associations (URDA) |
| MVM | <ul style="list-style-type: none"> ➤ Malaysia: <ul style="list-style-type: none"> • Global Peace Mission Malaysia (GPM) • Malaysia Life Line for Syria (MLLFS) • Yayasan Maghfirah • AJAR • Halaman Nurani ➤ Abroad: <ul style="list-style-type: none"> • Bonyan Organization • Awareness & Consolation Association (ACA) • WeCare • Aksi Cepat Tanggap (ACT) |

According to the Table 4.6, Aman Palestin does the collaboration with other NGOs in Malaysia and abroad. However, there are still no NGOs in Malaysia who wishes to collaborate with them. Even so, Aman Palestin still creates partnership with orphanage that helps them in fundraising. In terms of non-funding collaboration, Aman Palestin stated that they have been carried out a solidarity campaign with the other NGOs relating to the hot issue of Syria during that time. In contrast, Aman Palestin will definitely do the collaboration with NGOs abroad as it is the only way to make everything goes smoothly. At the Lebanon border, they use Human Relief Development Center (HRDC) and Union of Relief and Development Associations (URDA). HRDC is a Palestinian NGO that lives in Lebanon while URDA is a NGO that has just collaborate with Aman Palestin. URDA is more global and has more access includes from Europe. At the Turkey border, Aman Palestin collaborates with Ataa Humanitarian Relief Associations. It is also a Palestinian NGO that lives there. Besides, Aman Palestin also creates collaboration with other NGOs at the West Bank and Aqsa Mosque. This is because the staff of Aman Palestin Gaza cannot enter to those places. They can only contact with the NGO there. Therefore, the donation will be channeled from the headquarters to Aman Palestin Gaza. Later, Aman Palestin Gaza will manage the project with the cooperation of the NGO involved. The NGO will then send the report to the staff of Aman Palestin Gaza and the staff will inform the report to the headquarters. Meanwhile in Gaza, Aman Palestin collaborates with NGO for the Kafalah program only. The rest will be managed directly by the staff of Aman Palestin Gaza.

Meanwhile, CSM stated that there are two types of NGOs in Malaysia which is NGOs who only does crowd funding and NGOs who does underground. The NGOs who

does the crowd funding only do the fundraising and does not involve in any humanitarian mission or project. So, the donation collected will be channeled to the NGOs who does underground like doing humanitarian mission. Because of that, there must be collaboration among the NGOs. In fact, CSM admits that they are one of the NGOs who do underground. This is because there are a few other NGOs donate to them when they implement the mission.

CSM will not mix any aid other than Syria in their organization. This is because they stick that every NGO needs to focus in everything they do. It means that CSM will definitely do the collaboration with other NGOs in giving donation to the needy. If in Malaysia, they collaborated with MVM to help Rohingya ethnic. They also collaborated with Cinta Gaza Malaysia (CGM) in helping Palestinian. More interesting, they collaborate voluntarily without taking commission. They will use existing platform to inform the donation needed. Then, they will include together the account number of the NGOs involved for those who are interested to make the donation. In abroad, CSM collaborates with selected NGOs. Like in Turkey, they collaborate with Bonyan Organization. In Lebanon, they collaborate with URDA. Meanwhile in Jordan, they manage by themselves with the help of volunteer there.

Besides, MVM collaborates with local NGOs for any program. For example, they collaborate with Yayasan Maghfirah and AJAR in the program of Sahabat Al-Quran and Fakta Sains along with the kids at Program Perumahan Rakyat (PPR). Other than that, MVM collaborated with Halaman Nurani for a program in Cambodia. Usually, this kind of collaboration aims to raise fund and runs the program together. Indirectly, it gives good

benefit and win-win situation for both parties. MVM also does the collaboration with other NGOs for the humanitarian mission abroad. This is because the main focus of MVM is more to the development of *asnaf* in Malaysia. Therefore, the mission abroad is not their main expertise. Usually, MVM collaborates with Global Peace Mission Malaysia (GPM) and MLLFS. In addition, they will involve local NGOs at that country to make things easier. If in Turkey Syria side, they cooperate with Bonyan Organization. This NGO will take care of the need and the movement there. In Lebanon Syria side, they cooperate with The Awareness & Consolation Association (ACA) for further movement. At that time, MVM collaborated with GPM, MLLFS and WeCare from Brunei in the winter mission. In Indonesia, MVM collaborates with Aksi Cepat Tanggap (ACT) who has been established for 17 years.

It can be concluded that the NGOs will collaborate with other NGOs whether in Malaysia or abroad. It is to make things easier so that the donation can be delivered accordingly.

4.2.7 Strategic Partner of NGOs

Strategic partner involves influencer and volunteer of each NGO. It can be explained in the following tables and discussions.

4.2.7.1 Influencer of NGOs

Table 4.7: Influencer of NGOs

| NGOs | Influencer of NGOs |
|---------------|--|
| IRM | <ul style="list-style-type: none"> ➤ Icons <ul style="list-style-type: none"> • Dr. Aizan Sofia • Irma Hasmie • Redza Shah • Diana Amir • Habib Bullah • Elfaeza Ul Haq • Ashraf Muslim • Saujana nasyeed group |
| Aman Palestin | <ul style="list-style-type: none"> ➤ Third party <ul style="list-style-type: none"> • Reporter ➤ Ambassadors <ul style="list-style-type: none"> • Mia Sara • Pencetus Ummah Yeop • Maulana • Finaz Yunus • Mr Bie • Farrah Adeeba |
| MAPIM | <ul style="list-style-type: none"> ➤ Third party <ul style="list-style-type: none"> • Representative of Al-Hijrah television station ➤ Activists <ul style="list-style-type: none"> • Heliza Helmi • Hazwani Helmi |
| CSM | <ul style="list-style-type: none"> ➤ Influencers <ul style="list-style-type: none"> • Faizal Tahir • Noh Salleh • Mizz Nina • Aizat Amdan • Altimet |
| MVM | <ul style="list-style-type: none"> ➤ Icons <ul style="list-style-type: none"> • Professor Dato' Dr Mohd Izhar Ariff • Ernayanee Nur Julaimi • Inteam nasyeed group • Mila Jirin • Dai Izzhar |

| | |
|-----------------|--|
| Serantau Muslim | <ul style="list-style-type: none"> ➤ Influencers <ul style="list-style-type: none"> • Professor Dr Muhaya • Imam Muda Hassan • Ustazah Isfadiyah • Dr Taufiq Razif • Mr Afnan Rosli • Mr Kokom • Dai Afiqah |
|-----------------|--|

As stated in the Table 4.7, IRM creates influencer or known as icon. There are eight icons appointed by IRM such as Dr Aizan Sofia, Irma Hasmie, Redza Shah, Diana Amir, Habib Bullah, Elfaeza Ul Haq, Ashraf Muslim and Saujana nasyeed group. These icons were appointed as they have high-spirit and devoted passion to employ in humanitarian works based on their expertise and skills. They become the icon for 2018 to 2020 term.

For Aman Palestin, they bring third party to participate in the mission that is carried out. The third party is a reporter. Aman Palestin will support the entire cost of the reporter with conditions. The conditions are they need to publish the latest news about the mission participated by them. In fact, there are many people who wish to participate in the mission especially mission to Gaza. This is because they want to feel what is happening there. However, not everyone can participate in the mission for safety reason other than not being allowed to bring so much people to such place.

Aman Palestin also creates an influencer or better known as an ambassador. The appointment contract of ambassador will be renewed every year. So far, most ambassadors do not terminate the contract at one year only as most of them still continue the contract until three to four years. The appointment of the ambassador is not same like

product ambassador which require high commitment as Aman Palestin does not able to bind the ambassador with a certain price. They just state the conditions where the ambassador cannot make any statement regarding on Palestinian and Syrian issues to the other NGOs. The ambassadors are also not paid in a very high amount or in a single payment. They are just only paid according to the program joined by them. If there is any program and they are free to participate, they will be paid a fixed amount of allowance. This matter is also agreed upon by the ambassadors in accordance with the terms and conditions outlined by Aman Palestin. To date, Aman Palestin has six ambassadors namely Mia Sara, Pencetus Ummah Yeop, Maulana, Finaz Yunus, Mr Bie and Farrah Adeeba. These ambassadors are also given opportunity to participate in the mission where the entire cost will be covered by Aman Palestin. In return, they have to obey that all the information received must be used for Aman Palestin only. In fact, the presence of ambassador really helps Aman Palestin to widespread the latest news relating to the current issues other than being able to increase donation from the public.

MAPIM also brings in third party such as representative of Al-Hijrah television station, activist like Heliza Helmi and others. This is the way to prove to the public that the donation is distributed to those in need. For example, if there are nine containers that contain 7000 units of blanket, so the third party will verify the value is correct. This is another effort of MAPIM to convince the people that the donation received is used into the right channel.

Meanwhile, CSM also creates an influencer but they never make any agreement with them. The influencer himself wants to join CSM voluntarily and inform that matter

to the CEO of CSM. The influencer is also not paid by CSM and they acknowledge it. However, CSM will sponsor flight ticket for twice if they are selected to participate in the mission together with CSM. Nevertheless, for win-win situation, CSM sets the conditions to the influencer. The condition is the influencer needs to get the donation for RM50,000.00 per person before going to the mission. Therefore, they need to get the donation by having a concert and so on. CSM is also not left behind to involve in the concert to achieve the target set by the CEO. It means that if there are five influencers who want to join the humanitarian mission, so CSM can achieve RM250,000.00 in one mission. But, there is one mission where they do not achieve the target which is *qurban* mission. They just got about RM180,000.00 only. So CSM just bring one influencer that gives fully commitment during the period of the donation conducted. Besides, the influencer is also invited to represent CSM for any talk related to the ongoing mission. Usually, the influencer is not paid by CSM but they will receive payment from the organizer of the program. As for now, the influencers of CSM are Faizal Tahir, Noh Salleh, Mizz Nina, Aizat Amdan and Altimet.

MVM also creates an influencer or better known as an icon. This icon is not a paid icon despite the agreement between both parties. Even so, they are willing to be a part of MVM icon. It happened based on the trust and networking between the staff and the icon. However, if MVM invites the icon to do the performance, MVM will give a payment to the icon on the basis of their profession as a singer and so on. Normally, these icons help MVM in spreading the announcement and giving the information regarding on the donation needed for any campaign on the social media. MVM icons change every year but in 2019/2020, they still retain the same icon. Some examples of the icons in the early

establishment of MVM are like Heliza Helmi and Hazwani Helmi. Recently, they chose Associate Professor Dato' Dr Mohd Izhar Ariff, Ernayanee Nur Julaimi (founder of De'Xandra), nasyeed group of Inteam, Mila Jirin and Dai Izzhar as the icons. Even in early 2020, Dai Izzhar was selected to join the mission along with MVM where he was fully sponsored by MVM.

Serantau Muslim also has a few influencers as a strategy to attract people to donate. The influencers are such as Professor Dr. Muhaya, Imam Muda Hassan, Ustazah Isfadhah, Dr Taufiq Razif, Mr Afnan Rosli, Mr Kokom, Dai Afiqah and many more.

The researcher can see that all the NGOs create influencer as to help them to get more donations from the public. Moreover, the researcher finds that Aman Palestin and MAPIM also use the third party service in the humanitarian mission. This is as a platform for the NGOs to share the latest news during the mission carried out. The role of reporter is also very important because they will show the evidence to Malaysian where their donation is truly delivered.

4.2.7.2 Volunteer of NGOs

Table 4.8: Volunteer of NGOs

| NGOs | Volunteer of NGOs |
|---------------|--|
| IRM | ➤ Known as community fundraiser |
| Aman Palestin | ➤ Number of volunteer <ul style="list-style-type: none"> • 24,000 registered volunteer • 2,800 active volunteer ➤ Two types of volunteer |

| | |
|-----------------|---|
| | <ul style="list-style-type: none"> • Professional • Ordinary |
| MAPIM | <ul style="list-style-type: none"> ➤ Use existing volunteer during the event |
| CSM | <ul style="list-style-type: none"> ➤ Number of volunteer <ul style="list-style-type: none"> • 120 registered volunteer ➤ Three types of package registration <ul style="list-style-type: none"> • RM50 for one year • RM80 for two years • RM100 for lifetime ➤ Three types of volunteer <ul style="list-style-type: none"> • 80% - youngsters • 15% - middle class • 5% - elderly |
| MVM | <ul style="list-style-type: none"> ➤ Number of volunteer <ul style="list-style-type: none"> • 1800 registered volunteer ➤ Two types of package registration <ul style="list-style-type: none"> • RM50 for one year • RM100 for lifetime ➤ Two types of volunteer <ul style="list-style-type: none"> • University and graduated student between 18 to 25 years old • Working and retired people |
| Serantau Muslim | <ul style="list-style-type: none"> • Use existing volunteer during the event |

Based on the Table 4.8, IRM creates volunteer or known as community fundraiser. They represent IRM to approach the community and do the fundraising.

Aman Palestin also opens up the opportunity to anyone who wishes to join the volunteer under them. For now, there are about 24,000 registered volunteers. 2,800 of them are actively involved in any program carried out by Aman Palestin. There are two types of volunteer which are professional volunteer and ordinary volunteer. The professionals are like retired doctors or professors. They have a good knowledge about

things like marketing, administration, office management or information technology. From there, they can share knowledge with Aman Palestin. They will be given also some allowance but they reject it as they only share it voluntarily. In fact, they also conduct a private fundraising and send the donation to the Aman Palestin office. For ordinary volunteer, those who are interested can register directly through walk in at the office or through online at the website amanpalestin.net. There is no fee charged for the registration. The volunteer will be involved with any external and internal program. The requirement of volunteer in such program will be informed through the existing channels like Facebook, telegram and others. For example during Ramadan, Aman Palestin really needs help from volunteer in terms of preparing receipts and calculating the donation fund. They are also assigned to post flyers or anything else upon request. Besides, if there is a large-scale program, they will be assigned to bring the fund for donation collection. This shows that the presence of volunteers are greatly help Aman Palestin to make things easier.

Besides, MAPIM also open the opportunity for those who are interested to be a volunteer. The volunteer only helps the program runs smoothly. For example, MAPIM has been invited to participate in a university program. So MAPIM and the team come to the event to fulfill the invitation. At the same time, they ask for a help from the existing volunteers there to smoothen the program. Usually, the volunteers do not ask for any commission but MAPIM being considerate about their welfare by providing free food, free t-shirt and so on. It can be said that MAPIM never use volunteer service to do the fundraising on behalf of MAPIM. If they wish to raise fund with the help of volunteer, the volunteer will be monitored by MAPIM staff. For instance, MAPIM once organized a

show by inviting nasyeed group of Hijjaz. At the meantime, MAPIM provided fund to collect the donation. Thus, the volunteers help the collection process while being monitored by MAPIM staff. The donation will be given directly to MAPIM after the show done.

CSM also creates a volunteer team for about two years. 2019 is the first year and has about 60 persons of volunteer. Meanwhile, 2020 is their second year and has additional volunteer about 60 persons as of February 2020. It means that they have approximately about 120 persons of volunteer. For those who are interested to join the volunteer, they can register through online in the CSM website or directly walk in to the CSM office. CSM provides three package of volunteer. The first package is a one year package with registration fee of RM50.00. The second package is a two years package with registration fee of RM80.00. Meanwhile, the third package is a lifetime package with a fee of RM100.00. The registered volunteer will get general benefits such as volunteer membership card and fully access to any program. RM20 of the fee charged also will be used for Syrian donation. As for example, if an individual registers as a volunteer in January until March, the RM20 from the fee paid will be donated to the education mission. If they register in April to June, the fee will be channeled to the Ramadan mission. If they register in July to September, the fee will be channeled to the *qurban* mission and in October to December will be donated to the winter mission. For the expired volunteer, CSM has made a promotion special for them. They can renew the membership by add up the balance of the fee to make them a lifetime volunteer. As for instance, if they had registered with a first package, they only need to add up another RM50.00 to make them lifetime volunteer. It is same if the individual has expired the two

years period as volunteer, they just need to add up RM20.00 only to make them lifetime volunteer.

Roughly, 80% of the volunteers are from the youngsters like fresh graduates that have worked and also university students. 15% are middle class volunteers who have career and not married yet. Meanwhile, another 5% are elderly. Even so, CSM sees that elderly is quite rare to involve in any program and they acknowledge it. Nevertheless, CSM still treats them as a part of their family.

MVM also provides an opportunity to any individual to join as a volunteer. They do not set the age limit but most of the registered volunteers are about 18 to 25 years old which are from university and graduated student. However, there are also volunteers from working and retired people. Until now, there are 1800 volunteers registered under MVM and most of them are from Selangor, Johor and Terengganu. There are two types of registration which are one year registration and lifetime registration. For one year registration, they will be charged RM50.00 while for lifetime registration will be charged RM100.00. Even so, for those who has expired the one year period and wants to renew again, they only need to pay another RM50.00 and will be a lifetime volunteer automatically. From this payment, they will get some advantages. For example, they get a fund, t-shirt, string bag and also button badge. They also can attend special training class as a volunteer such as Kursus Hero MVM. This course is for volunteers who have registered but do not attend the course yet. It is free and held in two to three times a year. They will learn on how to communicate with the *asnaf*, how to manage the program and many more. This course is very helpful to facilitate the project implementation and

fundraising. The department of MVM itself will teach them directly to implement the program. It gives new knowledge to the volunteers as they can implement the program at their place on behalf of MVM. Usually, the course is held in Bangi depending on how many volunteers registered at that time. MVM also uses the expertise of their staff as a speaker at the course.

Volunteers can also participate in any program under MVM according to certain areas. The announcement for volunteer service will be notified directly to the registered volunteers via email. If they are interested, they need to log in the password given by MVM. Normally, MVM opens up about 50 to 60 volunteers for a program. However, if the volunteer does not have time to register to the program and still wants to participate the program, they are allowed to do so. Even so, they will not get benefit like other registered volunteers such as t-shirt, food and the distribution of work. There are also some volunteers from other state who are willing to join the program in certain places even though they know that they do not receive any commission from MVM. Besides, volunteers are also given opportunity to participate abroad program in certain capacity. It is to facilitate the transportation matter in the country involved. For example, MVM brings the volunteers to the program in Cambodia, Bangladesh and Indonesia. In the program to Cambodia last year, the volunteers who are interested to join have to pay RM1800.00 for the cost. MVM will not take any commission from the fee and they also will not give any commission to the volunteers involved. It means that most of the volunteers involved in the program join voluntarily without expecting a reward from MVM. However, MVM does not open up the opportunity for the mission in the conflict countries as it is quite complicated and involve safety matter.

Unlike Serantau Muslim, they open up the opportunity to any volunteers to help them. However, it is not an official volunteer group created by them because they only involved indirectly during the event. Therefore, there is no commission provided by Serantau Muslim to the volunteer. Nevertheless, Serantau Muslim provides a t-shirt or certificate as a sign of gratitude but it also depends on the situation because not all the events will be given such thing.

Based on the findings above, the researcher finds that most of the NGOs have volunteers where the majority of them are from the youngsters, followed by people who have career and last but not least a small amount of elderly people. Even so, only IRM, Aman Palestin, CSM and MVM have created volunteers team. IRM and Aman Palestin do not charge any fee for the volunteer registration. Meanwhile, CSM and MVM charge a small fee according to the package offered. For the time being, Aman Palestin has the most volunteers which is 24,000 people and the active volunteers is about 2,800 people, followed by MVM which has 1,800 people and CSM has 120 people. IRM also has volunteers known as community fundraiser. For MAPIM and Serantau Muslim, they just use existing volunteer during the program or when they open the booth at any event. The researcher can see that the existing of the volunteer really help the NGOs to manage the donation systematically.

4.2.8 Annual Collection of Donation

Table 4.9: Annual Collection of Donation

| NGOs | Annual collection of donation |
|-----------------|---|
| IRM | <ul style="list-style-type: none">• RM20 million a year |
| Aman Palestin | <ul style="list-style-type: none">• RM2.5 million per month• RM25 million to RM28 million a year |
| MAPIM | <ul style="list-style-type: none">• RM20 million to RM21 million in 2019 |
| CSM | <ul style="list-style-type: none">• RM100,000 per month• RM2.7 million in 2018• RM3.7 million in 2019 |
| MVM | <ul style="list-style-type: none">• RM3.0 million a year |
| Serantau Muslim | <ul style="list-style-type: none">• Not stated the exact amount• Still shows continuous improvement year by year |

By referring to the Table 4.9, IRM stated that they managed to collect RM20 million a year. This includes sponsorship from outside parties.

For the monthly collection of donation of Aman Palestin, they managed to collect around RM2.5 million including all the branches. In fact, the monthly collection during Ramadan will be more compare to the other months. Meanwhile for the annual collection, they manage to get about RM25 million to RM28 million a year.

MAPIM also aims to reach about RM20 to RM21 million in 2019. This shows an improvement from the previous year which is RM11 million only.

In terms of monthly and annual collection of donation of CSM, they admit that they always set a target. This is because they want CSM to be the best NGO in the management system. In addition, they have to manage three schools. Because of that, they have to really focus on the fundraising. For example, the minimum cost to manage

the schools is RM65,000.00. However, CSM will make sure the donation need to be more RM100,000.00. The target was success when their monthly collection in 2019 is more than RM100,000.00. In fact, there is month that gets up to RM1 million especially during Ramadan. Meanwhile in terms of annual collection, CSM stated that they success to collect RM2.7 million in 2018 and RM3.7 million in 2019. In 2020, they target to raise fund about RM4.5 million.

For MVM, they stated that they managed to collect RM3 million. In 2020, they target to get more than that.

Meanwhile for Serantau Muslim, the annual collection of donation is quite low because it depends on the month and campaign that are carried out. For example, they carry out program that require public donation in a short time during Ramadan. Therefore, they advertise the campaign through radio, television, whatsapp group, Telegram app and social media like Instagram and Facebook. As a result, they get more donation besides the donor wants to get a reward in the glorious month. Also, there was a campaign that managed to get more than RM1 million in just two weeks such as Syrian mission campaign. However, the donation will be quite low if there is no activity conducted during that month. Nevertheless, Serantau Muslim still shows continuous improvement year by year.

Based on the findings above, the researcher gets to know that some NGOs that have been established for a quite long time ago have a great annual collection of donation. It can be proven when IRM, Aman Palestin and MAPIM show a great average which is about RM20 million to RM28 million. It is contrast to the quite new NGOs where they

manage to get over RM2.7 million and below than RM3.7 million. For Serantau Muslim, even they do not state clearly the annual collection, they still shows continuous improvement every year. In fact, every NGO will set the target each year and hope for the improvement from year to year.

Overall, all these eight aspects really help the NGOs to ensure that the donation fund is managed systematically.

4.3 The Law and Regulation Relating to the Donation Management

NGOs in Malaysia are given the option to register their company or organization through Companies Commission of Malaysia (SSM) or Registrar of Societies Malaysia (ROS). From there, they need to follow the act that has been set up according to the type of the registration selected. SSM and ROS are two different things. ROS is not restricted as SSM and the annual income value outlined is also different. ROS stated that the annual income value must not more than RM10 million per year while SSM has to be more than that. Therefore, the NGOs registered under SSM have to put more effort to achieve the target outlined. This is because they are constantly monitored by Ministry of Finance (MOF).

IRM and Aman Palestin were registered under Registrar of Companies (ROC), SSM. They were registered under section 14 of Companies Act 2016 (previously known as Companies Act 1965) which is an application of incorporation. As they are the companies limited by guarantee as stated in the section 10(1)(b) of Companies Act 2016,

they also shall have a constitution which is stated under section 38 of Companies Act 2016 and follow section 45 of Companies Act 2016 which is the requirement for the company limited by guarantee. The company shall be a public company as stated in the section 11(2) of Companies Act 2016. Also, they are prohibited to form as a company with a share capital as it is stated in the section 12 of Companies Act 2016. So, it is a non-profit company.

IRM was incorporated on 25th June 2004 with registration number 657354-W. Then, it was launched by the former Prime Minister of Malaysia, Tun Dr Mahathir Mohamed on 3rd May 2005 in Kuala Lumpur. IRM has a board of trustees as they are limited by guarantee. Meanwhile, Aman Palestin was registered in 2006 with registration number 719871-K. As they are company limited by guarantee, all the assets in the company are held in trust by the board of director of Aman Palestin. It can be said that they do not collect any capital from the public. They are only allowed to do the fundraising.

As both NGOs were registered under SSM, they have to comply with the guideline outlined under number 6(6.1)(iv)(a) of Guidelines for Approval of Director General of Inland Revenue under Subsection 44(6) of the Income Tax 1967. It stated that at least 50% of the income earned in the previous year must be spent in the following year for activities to achieve the objectives of the organization. Overall, the guideline given is very helpful. However, they decided not to take 50% because it is quite high. Thus, they reduced the rate according to the suitability of the organization goal. This is because they want to maximize the fund to the beneficiaries.

Meanwhile, MAPIM, CSM, MVM and Serantau Muslim were registered under the ROS as non-governmental organizations (NGOs). They were registered under Societies Act 1966 under section 6 which is application for registration and section 8 for certificate of registration. They have to draft a constitution according to the template given or self-drafted based on the discussion of the NGO members. Later, they need to submit the constitution to the ROS to get the approval from the Registrar. MAPIM was registered on 29 October 2012 with registration number PPM-009-10-29102012. CSM was registered on 11 August 2014 with registration number PPM-014-10-11082014. MVM was registered on 30 December 2014 with registration number PPM-003-14-30122014. Meanwhile, Serantau Muslim was registered on 14 July 2015 with registration number PPM-033-10-14072015.

MAPIM stated that ROS is known as a non-profit oriented body. Any NGOs registered under it must follow the procedure outlined by the ROS. They cannot make any profit-based work. The establishment of such NGO is subject to the ROS act which is the Societies Act 1966. From this act, there will be a constitution of every NGO. The constitution differs from one NGO to another based on the discussion and meeting conducted. Serantau Muslim added that each NGO will draft a constitution that set certain conditions for donation which will be approved by the registrar of the ROS. The constitution will be the main reference for them to make public donation. It means that the proposed constitution is based on the discussion of the NGOs itself. However, they have to comply with the existing law set by the ROS. The same rule applies to the other NGOs registered under it. However, CSM, MVM and Serantau Muslim emphasized that there is no legal reference applicable in terms of the commission rate that can be taken as

ROS itself does not create any rule regarding to that matter. Indirectly, there is no standardization in terms of the commission rate. For CSM, they mentioned that it is hard for them when they started to have an office because there is no guideline about taking commission from the donation collection. Meanwhile for MVM, they referred that matter to the experienced NGOs such as Islamic Relief Malaysia (IRM), Global Peace Mission Malaysia (GPM) and Aqsa Syarif, which is known as MyCARE. From there, MVM sets their own guideline of the commission rate which is not much different from the long-standing NGOs in Malaysia.

Based on the findings above, the NGOs are given an option to register the company or organization through SSM or ROS. IRM and Aman Palestin were registered under SSM while MAPIM, CSM, MVM and Serantau Muslim were registered under ROS.

Relating to the law on donation management, the researcher found that the NGOs under SSM have the guideline relating to the maximum limit of the donation collection that must be spent by them. Even so, IRM and Aman Palestin decided to take such a lower commission only. For MAPIM, CSM, MVM and Serantau Muslim, the researcher finds that they do not have any law reference relating to the commission rate that can be taken. This is because there is no act provided by ROS itself relating to the matter. Hence, the commission rate taken is differs from one NGO to another.

4.4 Types of Contract Used and the Factors Affecting the Determination of Commission Rate of Public Donation

4.4.1 Types of Contract

Table 4.10: Types of Contract

| NGOs | Types of contract |
|-----------------|---|
| IRM | <ul style="list-style-type: none"> • <i>Ijarah</i> |
| Aman Palestin | <ul style="list-style-type: none"> • <i>Ijarah</i> • <i>Wakalah</i> |
| MAPIM | <ul style="list-style-type: none"> • <i>Wakalah</i> |
| CSM | <ul style="list-style-type: none"> • <i>Ijarah</i> • <i>Ji'alah</i> • <i>Wakalah</i> |
| MVM | <ul style="list-style-type: none"> • <i>Ijarah</i> |
| Serantau Muslim | <ul style="list-style-type: none"> • Not applied |

As stated in the Table 4.10, NGOs applied a few contracts. In terms of taking commission or known as management cost, IRM only takes 12.5% by applying *ijarah* contract. This is because they have their own staff to carry out their assigned task. The commission taken is to cover staff salary, overhead cost and other related matters. They just take a low percentage because they really want to maximize the donation to the beneficiaries.

Other than IRM, there is also a third party fundraiser or community fundraiser appointed by IRM to conduct the fundraising activities. The community fundraiser will earn not more than 5% to 7.5% of the commission. It depends on the fundraising that has been conducted. If the commission given to the community fundraiser is 5%, then the remaining 7.5% will be given to IRM. They try not to take more than 12.5% of the

commission. However, this situation is quite rare happen as the community fundraiser usually does the task voluntarily.

For Aman Palestin, they mentioned that there is standardization in the guideline relating to the maximum limit of the donation collection that must be spent by them. The guideline is 50% of the donation received must be spent for any matter including the programs that need to be implemented while the rest should be channeled to the beneficiaries.

Even though there is the guideline, Aman Palestin still refers to the syariah law. Thus, they decided to take 40% only for the commission by applying the contract of *ijarah* and *wakalah*. Meanwhile, 60% from the donation will be channeled for the aid. They made such decision because they are also trying to minimize the using of the donation.

From 40%, 15% is specialized for management cost such as office rent payment, water and electricity bill and staff salary. While another 25% is used for regeneration such as implementing a program. It means that if Aman Palestin wants to implement any program, they need to make sure that the 25% used can be generated 100%. Otherwise, it does not follow the standard operation procedure (SOP) that has been set up. As an analogy, if Aman Palestin wants to conduct a program, they need to spend some costs to pay some allowance to the volunteer or provide food to them. Therefore, the 25% will be used for the total cost and it need to be regenerated. As another example, they plan to do a hi-tea program and the cost of the program is RM1,000.00. So, Aman Palestin need to ensure that they have to regenerate RM4,000.00 from the program. Because of that, they

cannot make any program as they please. This is because they are just borrowing the donation from the public. Besides, the 25% is also used to cover all the expenses and salary payment of the *imam* abroad during Ramadan. In addition, Aman Palestin is allowed to use the 25% to advertise any campaign at the certain platforms such as billboard, newspapers, television and so on. Based on the platforms used, people will be more recognize Aman Palestin and it gives confidence to them to donate to Aman Palestin. Furthermore, the regeneration is actually gives benefit to the Malaysia economy where they can help the existed suppliers in Malaysia. However, there are also some people who come to Aman Palestin and want to donate RM100.00. Yet, they also want to make sure that the total amount of the donation must be sent 100% to the needy. However, this is very impossible to happen. This is because they need to understand that Aman Palestin has the right to use some of the donation given for the purpose of management cost and regeneration.

Meanwhile, the volunteers of Aman Palestin will be given an allowance if they are involved in any program according to the job scope and the hours they on duty. Usually, they will receive RM40.00 per day.

For MAPIM, they take 15% as the commission at the beginning of their establishment. Later, they held a discussion and refer to the expert such as *Mufti* of Federal Territory, Dato' Dr Zulkifli Mohamad Al-Bakri. As a result of the discussion, the *mufti* did not explicitly state the percentage of the commission that could be taken from the donation done. He knows that the purpose of the establishment of the NGOs is to help people in need and has to take some commission. However, the best way to take the

commission is the minimum rate. This is to ensure that the benefit of those who intend to give the donation will reach to the needy people. Therefore, MAPIM decided to take 12.5% as the commission by applying *wakalah* contract.

Meanwhile, CSM stated that the officer of *zakah* and other NGOs suggested that the maximum commission taken is 35% from the donation. They also refer to the *mufti* where the *mufti* stated that they can take the commission and it is called as a wage. Nevertheless, CSM does not take 35%. They decided to take 12.5% only from the donation collected by applying *ujrah* contract or known as *ijarah*.

CSM also applied *ji'alah* and *wakalah* contract. For *ji'alah*, they recently applied it in the end of 2019. This is because it is the right time for CSM to give a little bit of commission to the staff who struggle to get the donation. From 12.5% of the commission taken, CSM will allocate 2% from it to the staff. This contract is applicable according to the project that has set the target. For example, for the first time they applied the contract, they target to achieve RM1 million for the winter mission project. It gives encourage to all the staffs to cooperate together to get the donation. Their efforts were successful when they managed to raise that amount. So, they are qualified to receive 2% from the commission and divided it to all the staffs. CSM also provides allocation to their staff although the project does not reach the target. If they only get 75% of the donation, the commission received is only 1.5%. If they only get 50% from the target, so the staff just receives 1.0% and if the target just achieve by 25%, then the commission given is 0.5%. Next, *wakalah* is used in the contract first service. It is a part time working only. CSM applies this service among the professionals which is in finance and also technical

marketing. Both will receive payment even though they are not working in the CSM office. This is because they just help CSM behind the scene according to their respective expertise.

For the CSM volunteer, they are not given any commission. It means that they only involve in any program voluntarily. However, CSM will provide food or t-shirt to the volunteer involved. CSM also creates point collection system to the volunteer. It means that the volunteer will get point for every involvement in the activity of CSM. This system determines the level and the reward of the volunteer. It is as a ticket for them to participate abroad mission when they success to score 300 points and above. For example, if CSM needs volunteer who is expert in media, they will find anybody that has achieved the point level outlined. Nevertheless up until now, there is no volunteer that has achieved the points. Therefore, CSM will make influencer as the volunteer. Indirectly, it means that any influencer that participates in any humanitarian mission, they will be given certain job scope like cooking, pick up the things, talking in public and so on. In easy word, they will feel the tiredness together with the CSM staff.

For MVM, they stated that they still did not find any proper guideline on the determination of the commission rate taken from the public donation. In fact, the existing NGOs also do not set any particular guideline relating to the commission rate. Even so, MVM stated that the existing NGOs agreed to take the commission up to 30% only. It means that they can decide to take the commission for 30% or less. They try their best to reduce the rate of the commission as the main purpose of the NGOs is to be zero operation cost.

At the beginning of the establishment of MVM, they set 10% as a commission taken from the fundraising activity. However, they need to work hard due to the challenges in terms of economy other than the sales that may not be much. Therefore in 2020, MVM has set 20% as a new commission rate by applying the contract of *ijarah*. Based on the discussion of the MVM budget in 2020, the 20% of the commission taken is about RM60,000.00 per month. The commission includes staff salary, office rent and other operation like mileage claim, usage of photostat machine, utility payment such as electricity and water and many more. It can be said that the 20% taken as the commission is sufficient to cover the operation cost.

In terms of commission for volunteers, MVM stated that they do not provide such commission to them. It means that the volunteers only involve in any program voluntarily.

Meanwhile, Serantau Muslim stated that they do not take any commission. Thus, there is no contract applied in Serantau Muslim like others.

According to the findings above, the researcher finds that three NGOs take the same commission rate which is 12.5%. The three NGOs are IRM, MAPIM and CSM. Aman Palestin and MVM respectively take the commission of 40% and 20%. Meanwhile, Serantau Muslim does not take any commission from the donation collection conducted. The researcher also gets to know that IRM, Aman Palestin, CSM and MVM use the *ijarah* contract. Aman Palestin, MAPIM and CSM also apply the *wakalah* contract while CSM applies the *ji'alah* contract too. Even so, Serantau Muslim does not use any contract

because their main source of operation is based on the sponsorship and economic activities.

Other than that, the researcher finds that there are NGOs that give commission to their volunteers such as IRM and Aman Palestin. However, there are also NGOs that do not give any commission but they still provide food or t-shirt to the volunteers. In contrast to CSM, they create a point collection system for the volunteers who are involved in any program. When they achieve 300 points or more, they have a chance to join a humanitarian mission abroad. This makes the volunteers more excited to be involved in any program carried out.

4.4.2 The Factors Affecting the Determination of Commission Rate

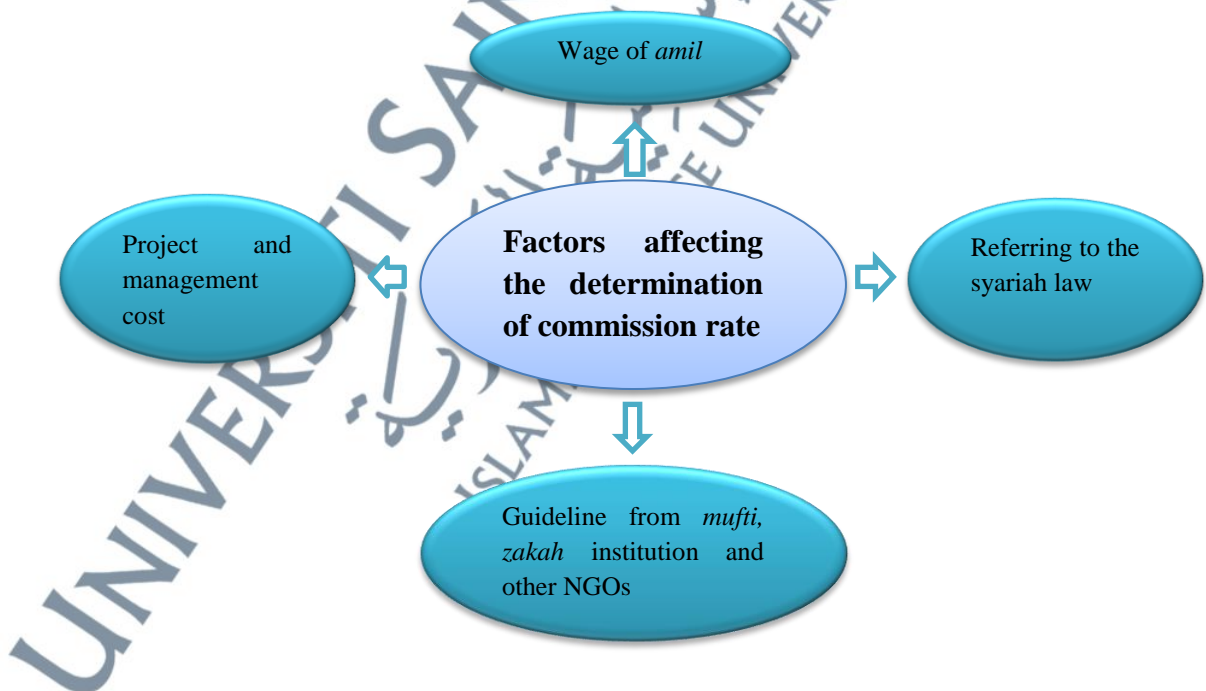


Figure 4.2: The Factors Affecting the Determination of Commission Rate

According to the figure 4.2, the factors that affect the determination of commission rate can be divided into four. It is caused by the wage of *amil*, referring to the syariah law, guideline from the *mufti*, *zakah* institution and other NGOs and based on the calculation made to the project cost and management cost. Further explanation is discussed as follow.

4.4.2.1 Wage of *Amil*

The first factors that determine the commission rate is a wage of *amil*. IRM is one of the NGOs that decided to take 12.5% because they want to parallel to the syariah approach where it is equivalent to 1/8 of the wage of *amil*. Therefore, IRM considered themselves as an *amil* and take 1/8 of the donation collected as *amil*'s wage. This is because it can be possible that the money is also from the person who wants to pay the *zakah*. However in certain cases, the cost to implement the project is not so high especially donation to the international projects. Therefore, IRM tries to reduce the commission rate from 12.5% to 10%. IRM also hopes to raise as much donation as possible so that the commission taken can be reduced more.

IRM also becomes transparent by informing the commission rate. They also stated the commission rate in the proposal submitted to the corporate. This is to ensure the corporate also awares about the matter.

Meanwhile, MAPIM also takes such commission because it is same as 1/8 of the wage of *amil*. It means that 1/8 represents a ratio of 12.5% of the total donation. The

commission is used for the management cost, administration and so on. In fact, NGO in Turkey also applies the same rate commission based on the arguments stated by the MAPIM.

However, MAPIM uses their wisdom by generating additional income through investment. Even though MAPIM can take 12.5%, they only take 7.5% for management cost. The remaining 5% is used for the investment purpose such as investing in restaurant, travel agency and others. In fact, MAPIM also in the process of establishing a supermarket called Mahabbah Store. This is one of the strategies used by MAPIM to reduce the usage of public donation. The return of the investment could help the operation cost of MAPIM. MAPIM also plans to reduce the commission rate. They aim to take below 3% by the end of 2020.

4.4.2.2 Referring to the Syariah Law

For Aman Palestin, the factors that determine the commission rate are by referring to the syariah law. Then, they do the discussion among the board of director, advisor and auditor. The discussion is not just about the internal discussion only as they are still monitored by the auditor. They also have referred to SSM and LHDN about the commission taken. In fact, the Indonesia branches also apply the same concept as in Malaysia.

Aman Palestin also stated that they will declare the commission rate taken to the people. However, they do not declare directly to the public because they need to take care

of the sensitivity of other NGOs so that it does not cause any issue. They will inform the commission rate if there are people questioned the matter to Aman Palestin. From there, Aman Palestin will give an example where if someone donates RM10, so Aman Palestin will channel RM6 to the needy while the balance will be used for the management cost and operation cost for the regeneration. In fact, the corporate also stated that they can see the real way on how Aman Palestin works where the operation cost is clearly stated.

Aman Palestin also emphasized that the premise owner that put the fund at the premise is not given any commission but they just do it voluntarily. However, if Aman Palestin put the fund at the orphanage or private schools, they will provide some donation from the donation collected. Even so, the donation cannot exceed 10% because it is the SOP that has been set. The donation can be considered as commission to them as these places have provided spaces to put the fund other than they also need some donation. But, if an individual wishes to apply the fund and ask for the commission, Aman Palestin will not approve such permission as it is only made voluntarily without giving any commission.

4.4.2.3 Guideline from Mufti, Zakah Institution and Other NGOs

For CSM, the commission taken was made after they refer to the *mufti*, officer of *zakah* and also ask to the other NGOs. This is due to the ROS does not provide the guideline relating to this matter. CSM also becomes a representative to the other NGOs who channel the donation through them. They admit that they take 12.5% commission from the donation of the NGOs as a wage of their representment. In fact, CSM also

informs the corporate about the commission rate taken so that they more understand before proceeding to the next process.

Even though they decided to take 12.5% as a commission since 2014, they never apply it. This is because they are not paid while operating in Jordan. They only use the surplus for a small banquet together with the volunteer and the refugees at the camp. The surplus is also not so big which is about RM100.00 only for each project. After they have office in Malaysia, they take a look to every single thing in details because it involves staff, various costs and many more. However for the time being, they can deal with the situation calmly because the commission taken is still sufficient and under control. This is due to the donation also become increase.

CSM does not declare the commission taken to any platform. But, if there is an individual questioned about that thing directly to CSM, they will inform that they take 12.5% as a commission. For instance, if someone donates RM10, so RM1.25 will be taken for the staff salary, operation cost, office rent and others. The same thing goes when someone donates RM100, so RM12.50 will be taken as the commission. CSM gives such illustration to make people understand about the commission rate taken from the donation made.

Other than CSM, MVM also refers to the long-standing NGOs to know the reasonable commission rate. They refer to IRM, GPM and MyCARE to find the best commission rate to their organization. It is to ensure that they do not take more than it should be.

4.4.2.4 Project and Management Cost

MVM also takes 20% for the commission due to the current economic situation where it is based on the calculation made for the project cost as well as the management cost of MVM. Meanwhile, 80% of the donation received is specialized in Malaysia and projects abroad. It means that anything related to the project will use the 80% of the donation including the announcement or post on the social media relating to the project or campaign.

MVM tries their best to reduce the commission to the zero operation cost. However, they are still unable to do such things as they are still in the early stage. This is because they also face some difficulties in raising public donation. This is due to the attitude of certain people who think that the commission is not important. In fact, MVM has to bear various management cost as mentioned before. In addition, MVM emphasized that *Mufti* of Federal Territory has stated in Al-Kafi Lil Fatawi regarding on this issue. He pointed out that the management cost can be taken but in the amount needed only.

The donors are also aware about the 20% of the commission either through the poster or in the terms and conditions stated when making a transaction through the website of MVM. However, in some cases, they do not take any commission from the donation received such as in the *qurban* program. It is because the people pay the price for the *qurban*. Therefore, MVM will not take any commission from it. However, they use other initiative by creating a fund named Sedekah Qurban. It is specialized to the MVM staff for the *qurban* management. The fund is also published on the social media. In the previous Sedekah Qurban mission, they aim to get RM60,000.00 but managed to

raise 101%. It means that the donation received exceed from the actual target. In other situation, there is also fund that does not reach the target such as Pasca Ribut Perlis mission. This mission only reached 46% from the actual target. In such case, MVM still distribute the total amount received to the needy. In the previous Syrian mission, MVM brought RM292,000.00 for the donation whereas RM200,000.00 is the current donation received while RM92,000.00 is the balance of the donation during the previous Syrian Ramadan mission. Even so, the donation of the Syrian mission is still going on despite MVM has gone to Syria. This leads to the surplus donation for Syria. Thus, the surplus will be carry forward to the next Syrian mission. This is because Syrian mission is a continuous program until now. However, if the program is implemented only once and there is surplus from the donation, MVM will hand over the surplus to those who are related to it. For instance, MVM has been collaborated with Halaman Nurani in the program in Cambodia. Upon completion of the program, they still have the surplus of the unused donation. Therefore, the surplus is handed over to the management party in Cambodia. They are the one who will manage the surplus because the program is still running there.

4.5 Syariah Approach Management Model of the Commission Taken from the Public Donation by NGOs

According to the findings of the research, the NGOs can be categorized into two types which are NGOs that takes the commission and NGOs that does not take the commission. It can be explained in the figure below.

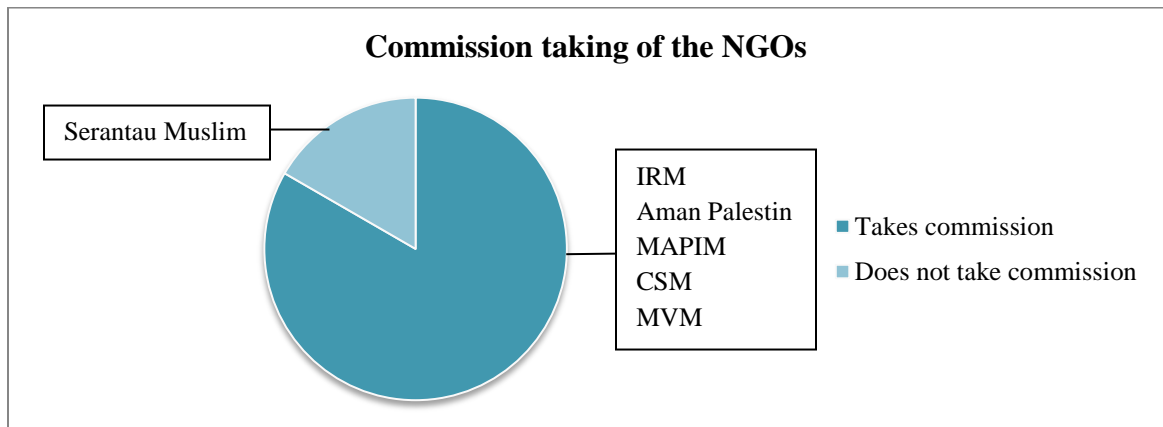


Figure 4.3: Commission Taking of the NGOs

The figure above shows that IRM, Aman Palestin, MAPIM, CSM and MVM are the NGOs that take commission from the donation collected. It is contrast to Serantau Muslim where they do not take any commission ever.

Besides, the commission taken by each NGO is different from one to another. This is due to the absence of the guideline outlined by the authority to each NGO. Although SSM has sets the requirement of the donation usage, it is not subject to any act. However, it is within the guideline of the formation of the company limited by guarantee only. Therefore, there is still a difference in commission as in the figure below.

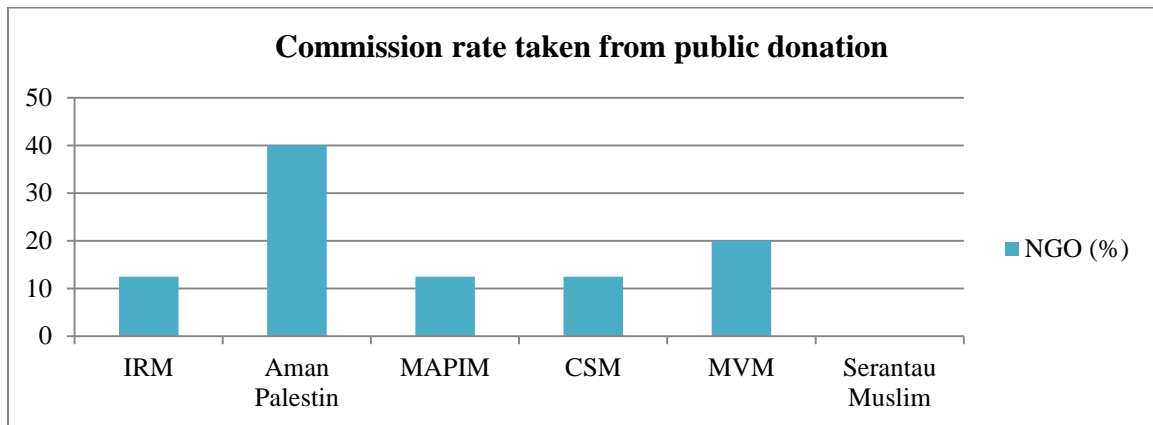


Figure 4.4: Commission Rate Taken from Public Donation

Based on the figure above, IRM takes commission for 12.5%, Aman Palestin takes 40%, MAPIM takes 12.5%, CSM takes 12.5%, MVM takes 20% while Serantau Muslim does not take any commission.

Moreover, there is similarity of the commission taken by a number of NGOs. It can be shown through the figure below.

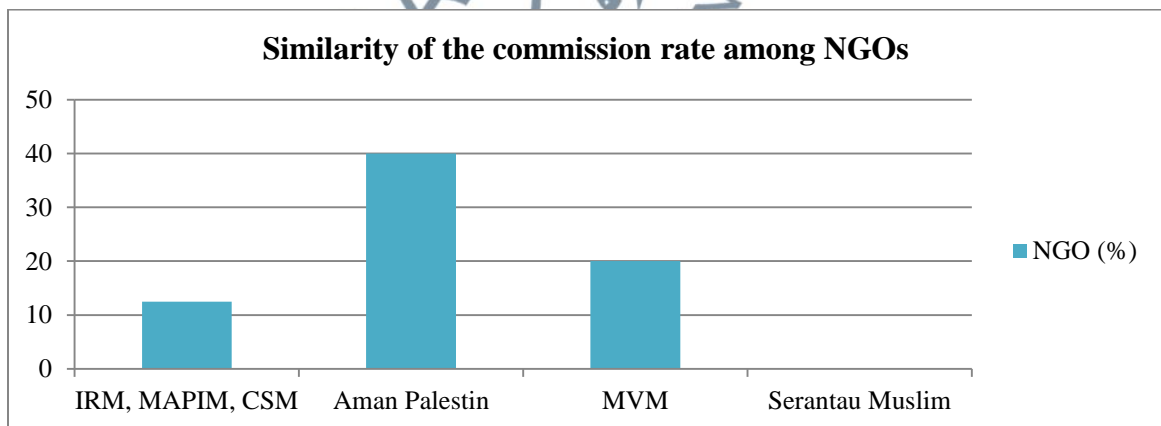


Figure 4.5: The Similarity of the Commission Rate among NGOs

According to the figure above, IRM, MAPIM and also CSM take the same commission rate which is 12.5%. Next, Aman Palestin and MVM take the commission for 40% and 20% respectively. Meanwhile, Serantau Muslim decides not to take any commission.

In addition, each NGO has the factors that affecting the determination of the commission taken. These factors can be explained in the table below.

Table 4.11: Factors Affecting the Determination of Commission Rate

| Factors affecting the determination of commission rate | NGOs |
|---|--|
| Wage of <i>amil</i> | <ul style="list-style-type: none"> • IRM • MAPIM |
| Referring to the syariah law | <ul style="list-style-type: none"> • Aman Palestin |
| Guideline from <i>mufti</i> , <i>zakah</i> institution and other NGOs | <ul style="list-style-type: none"> • CSM • MVM |
| Project and management cost | <ul style="list-style-type: none"> • MVM |

From the table above, it can be stated that the commission rate of IRM and MAPIM is caused by the wage of *amil*. Then, 40% of the commission of Aman Palestin is affected by referring to the syariah law and based on the discussion among the board of director, advisor and auditor. Besides, CSM also decided to take 12.5% based on the guideline from *mufti*, *zakah* institution and other NGOs. The commission of MVM is also affected by referring to the long-standing NGOs in Malaysia like IRM, GPM and MyCARE and based on the project and management cost. This is different to Serantau Muslim because they do not take any commission. Hence, there is no factor affecting the commission rate.

Then, there is similarity of the factor affecting the commission rate by the NGOs.

It can be shown through the figure below.



Figure 4.6: Similarity of the Factor Affecting the Commission Rate by NGOs

Based on the figure above, IRM and MAPIM have the same factor which is 12.5% taken is from the 1/8 of the *amil* wage. CSM and MVM also use the approach by referring to the other NGOs to determine the commission rate for their organization.

According to the analysis conducted to the six NGOs, the researcher thinks that the best commission rate to be taken is 12.5%. This is because there are three NGOs that apply the same commission rate which are IRM, MAPIM and CSM. Even though the factor affecting the commission is a little different among them where IRM and MAPIM use 12.5% as it is 1/8 of the *amil* wage while CSM is referring to the *Mufti* of Federal Territory, *zakah* officer and ask to the other NGOs, but they still decide to use the rate as the commission. From there, the researcher thinks that the factor of the commission rate decided is strong, common sense and acceptable. The researcher also sees CSM proves

that they are able to be consistent and survive with the commission although they just started to apply the commission after having the office in Malaysia for the past few years. This shows that nothing is impossible if the NGOs are only using 12.5% as the commission. This is because the most important thing is the NGOs need to know and be wise on how to manage the donation received accordingly. Nevertheless, the researcher does not look down to the other NGOs that take more than that. It is because it is affected by the management of the NGOs itself.

The researcher admits that Aman Palestin also can be the best model in the commission taken. Although they are allowed to spend at least 50% from the donation collection but they decided to take 40% only. This is because they want to minimize the usage of the donation so that it can be channeled more to those in need. Aman Palestin also explains that out of the 40% taken, only 15% is used as the management cost while another 25% is used for the regeneration. Furthermore, the researcher sees that MVM can be the best model of new NGOs where they only take 20% as the commission. It is not too much because the commission taken is still accepted compatible with the period of their establishment that can be said quite new. In addition, Serantau Muslim also can be the best model of NGOs without commission. This is because they are able to survive without taking any commission from the donation collected although they just started operating in 2015. They only use other alternatives to support their operation. The researcher sees that Serantau Muslim is ready to run the operation that way and they have succeeded to face it until now.

4.5.1 Elements of Syariah Approach Management Model of Commission Rate

In order to make the NGOs as the syariah approach management model of commission rate, there are seven elements that need to be followed. It can be shown through the figure below.

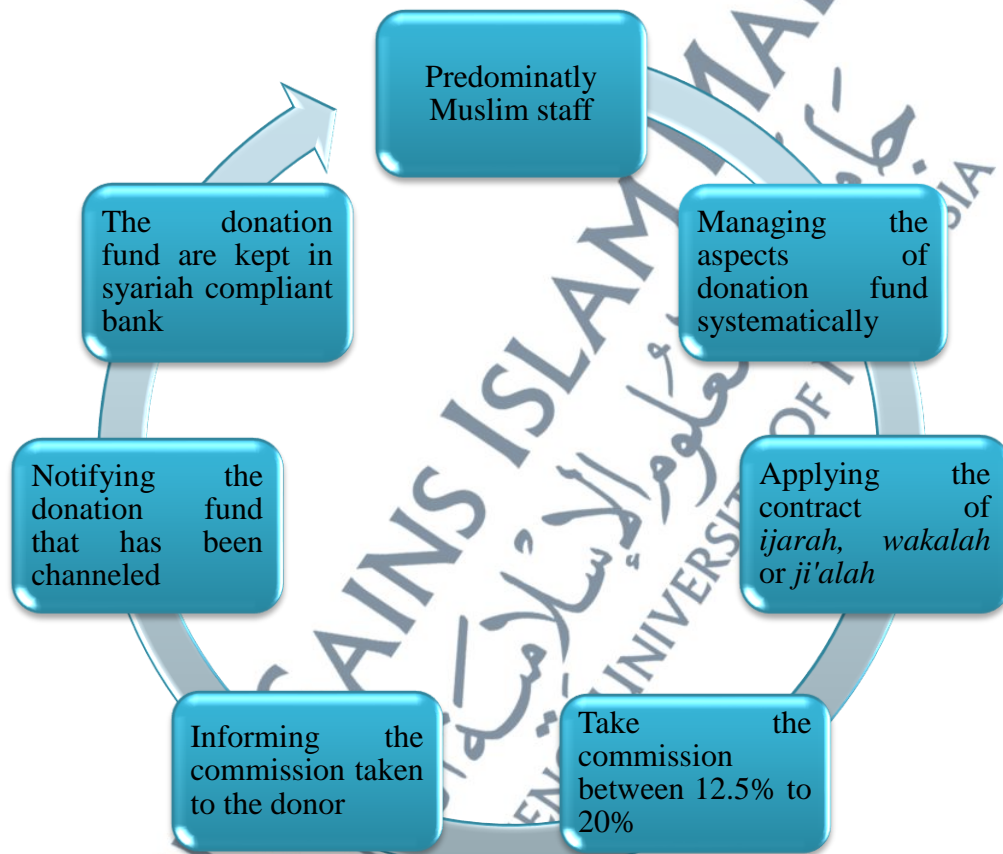


Figure 4.7: Elements of Syariah Approach Management Model of Commission Rate

1. Predominantly Muslim staff

Every NGO needs to ensure that the staff selected is a Muslim. This is to make sure that the work done is in line with syariah. Besides, it can prevent the issue of

misunderstanding relating to the certain issue which leads to the contrary of the Islamic law.

2. Managing the aspects of donation fund systematically

Each NGO is suggested to manage the donation fund systematically by following a few aspects outlined. The main aspects that need to be emphasized are like target group and the percentage of distribution provided in Malaysia and abroad, main source of the operation, method of donation collection and also option to channel the donation. Besides, the aspects that should be considered are like the transparency of contribution, collaboration with other NGOs and also strategic partners of NGOs. Last but not least, the NGOs have to set the target for the annual collection of donation. This is to ensure that they will work hard to achieve the target of the donation collection every year.

3. Applying the contract of *ijarah*, *wakalah* or *ji'alah*

NGOs are also recommended to apply any suitable contracts whether it is *ijarah*, *wakalah* or *ji'alah*. Basically, *ijarah* contract means a type of contract to take a benefit by way of replacement. This contract has four pillars which are two parties, *sighah* (ijab and qabul), *ujrah* (wage) and benefit. In this context, the two parties are the donor and the NGOs. On the other hand, *sighah* is a notification of donation fund donated or transferred by the donor to the NGOs. *Ujrah* is a commission or wage taken by the NGOs from the donation fund made by the donor while the benefit is the donation fund which is donated by the donor and the NGOs channels the donation to the beneficiaries.

Wakalah contract means submission of power by someone to others in the matter that can be represented. This contract has four pillars which are a person who represents, a representative, an object represented and *sighah* (ijab and qabul). The person who represents in this context is the donor and the representative is the NGOs. The object represented is the donor represents the NGOs to channel the aid and donation to the needy people while *sighah* is the notification of donation fund donated or transferred by the donor to the NGOs.

In addition, *ji'alah* contract can be meant as an agreement for a benefit which will be rewarded as promised to a job. This contract consists of four pillars which are *lafz* or known as *sighah*, a person who promises a reward, type of work and wage or reward. In this situation, this contract is very suitable to be applied when the NGOs promises the special wage to the staff if they reach the target in completing the fundraising of the mission or project.

Therefore, based on the explanation above, these contracts are very suitable to be implemented by each of the NGOs in carrying out their work to raise public fund.

4. Take the commission between 12.5% to 20%

The NGOs are advised not to take the commission more than the amount of the donation that will be channeled. Thus, the best commission rate that should be taken by the NGOs is 12.5%. This rate is based on a few basic things like staff salary, office rent, utilities payment such as electricity and water and others. However, if the NGOs are still unable to take such a low commission, they are allowed to take up to 20% of the commission. Anyhow, it is different if the NGOs are able to take the commission less

than 12.5%, then, the better it is. This is to protect the rights of the beneficiaries so that the donation is truly channeled to them.

5. Informing the commission taken to the donor

Each NGO needs to disclose the commission taken by them to the donor personally. This is because the donor also has the right to know how much the percentage of commission rate taken by them and how much the percentage of donation fund is channeled to the target group. It is very important for the donor to be informed and clear about it to prevent any other issue arises like misusing of fund.

6. Notifying the donation fund that has been channeled

NGOs also need to inform the donor about the donation that has been channeled to the beneficiaries. This is to ensure that the donation made by the donor is truly sent to the needy people. NGOs can provide the evidence to the donor by sending the pictures of them giving the donation to the beneficiaries.

7. The donation funds are kept in syariah compliant bank

NGOs are also advised that the donation fund received should be kept in syariah compliant bank. This is because all Islamic banking matters will be monitored by the members of Syariah Advisory Committee and Syariah Audit Committee. They are the individuals that will be responsible to ensure the compliance of syariah for the bank. The Islamic finance system is also based on the contract that has been agreed by Islamic law. Therefore, it is safer, more secure and will not involve in anything that is prohibited in Islam.

Thus, these are the elements that should be applied by every NGO to ensure that they are according to the syariah approach in taking the commission.

4.6 Conclusion

Overall, this chapter discussed about the management of donation fund systematically that can be divided into eight categories. It can be said that the NGOs registered under SSM have the guideline relating to the maximum limit of the donation collection that must be spent by them and others do not have it. It is based on the registration made by each of the NGOs. Besides, the commission rate taken by the NGOs are stated in this chapter by applying three Islamic contracts which are *ijarah*, *ji'alah* and *wakalah*. Also, there are four factors that affect the determination of commission rate taken by each NGO. Among the commission rate applied by the NGOs, 12.5% is the best commission rate. Elements of syariah approach management model of commission rate are also outlined to the NGOs to ensure that the commission rate is complying with the syariah.