

OPEN ACCESS: "EPISTEMOLOGY"

eISSN: 2663-5828;pISSN: 2519-6480

Vol.12 Issue 13 June 2023

ISLAMIC RELIGIOSITY, NON-PROFIT ADVERTISING AND INTENTIONS TO DONATE IN PAKISTAN

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Abstract: Cancer has long been feared as a disease of death and misery, whereby in developing countries like Pakistan, there used to be no credible facilities to treat the disease. Shaukat Khanam Cancer Hospital and Research Center (SKCH&RC) was the first charity-based organization in the country, which provided treatment of cancer in Pakistan. The organization purely relies on the donations of individuals to operate and provides state of art facilities for cancer treatment. Donations largely are attracted by massive advertisement campaigns. Further, Islam as a religion also promotes charity and donations. This study in this context investigates, how SKCH&RC better provoke willingness to donate of its donors in the country and whether there are any implications of religiosity or not. Using a sample of 297 respondents, the study provided that attitude towards ad and perceived social responsibility of ad have potential to provoke willingness of donors to donate. Further, Islamic religiosity also had a direct impact on the willingness to donate. Thus, marketing strategy of SKCH&RC should focus more humanitarian and religious side of the advertisements to provoke willingness of the donors to donate in Pakistan.

Keywords: Islamic Religiosity, Non-Profit Advertisement, Intention to Donate.

1. Introduction

Pakistan being a developing country lacks much of the infrastructure, tools and resources to deal with chronic diseases like Cancer. Treatment of cancer had always been painful, costly and time consuming. Further, success rate of certain treatments on cane is very low. Shaukat Khanam Memorial Cancer Hospital & Research Center (SKMCH&RC), in this regard was established to deal with this disease in 1994. Since then, the hospital is hailed for its services not only in Pakistan, but also abroad. The is specialized and provides comprehensive treatment to cancer patients (Badar & Mahmood, 2015) and it focuses more on the needy, who are provided cancer treatment without any significant cost. The interesting thing about the hospital is that it is solely run on charity and donation from the people inside and outside of Pakistan. Further, the hospital is also famous for its contemporary marketing techniques, whereby it not only sponsor massive marketing campaigns in the month of Ramadan and during Eids. Such marketing efforts come under the domain of social marketing, which aim at addressing social issues and cultivate a long term sustainable brand name (Hamid & Khan, 2015). By all means marketing of Shaukat Kahanam is considered much effective as the hospital has always been running on the donations, which are provoked by variety marketing tools and fund raising campaigns. Recently, the hospital has expanded its operations and another cancer hospital has been established in Peshawar. The cost of infrastructure of the hospital was around three billion and the representative of the hospital says that on average Rs. 7 billion is spent on treatment of patients each year, whereby around 75% of the patients are treated free (Yusfzai, 2015). This is indicative of the effectiveness of fund raising marketing campaigns of Shaukat Khanam. The campaigns also have religious content like during the Month of Ramadan and during the Eid festivals, the campaigns target general public and appeal public to make donations on humanitarian and religious grounds.

Islam on the other hand is a religion that provokes welfare of the people living in the society. In this regard, there are certain mechanism like charity and Zakat, which ensure that money circulation happens and money flows are established from rich to poor. Such charity and Zakat could also be used for treatment of sick, which makes marketing message of charitable institutes like Shaukat Khanam more effective. This entails that people having better religious understanding and people who would be better practicing Muslims would be provoked more by marketing messages asking for charity. This study is being conducted in this regard as to whether religiosity of individuals better provoke intention to donate of the individuals in Pakistani in response to the marketing communication of Shaukat Khanam or not. More specifically, study intends to investigate the moderating role of religiosity of individuals for the relationship between advertisement and intention to donate.

1.1 Research problem

As related by the spokesman of the Shaukat Khanam, that each year the hospital gets around 50,000 patients, but they can only accommodate only 8,000 patients so far (Yusfzai, 2015). The treatment of cancer is costly and the outreach is quite low. The hospital is trying to expand its geographical presence and in this regard, a hospital has been established in Peshawar and another is under consideration in Karachi. Establishment of a state of art cancer hospital requires considerable funds and more funds are required to successfully operate the hospital. Shaukat Khanam primarily operates through donations and to attract donations, the hospital sponsors massive advertisement campaigns are launched by the Hospital. In this regard, targeting specific message to the specific group of audience could improve the effectiveness of the advertisements. This study tests these notions by proposing that the religiosity could better be considered as a discriminating criteria, whereby targeting more religious people could improve the donations of the hospital.

1.2 Research question

Based on the research problem of the study, following is research question of the study;

- Does religiosity of an individual and non-profit advertisement has any effect on willingness to donate for Shaukat Khanam Memorial Hospital & Research Centre?

1.3 Research objectives

Following are the research objectives of the study:

- To investigate the impact of advertisement on intention to donate of the individuals, considering the advertisement of SKMCH&RC.
- To assess the impact of religiosity on the relationship of advertisement and inattention to donate, considering the advertisement of SKMCH&RC.
- To provide implications of the religiosity for the marketing effectiveness of SKMCH&RC.

1.4 Significance of the research

This research has both theoretical and practical implications. However, practical implications of the study are more pronounced as findings of the study could better help SKMCH&RC to devise and target its marketing efforts and generate better amount of donations. Further, in general context findings of the study would also help practitioners to devise advertisement campaigns of not-for-profit organizations. Further, on theoretical note, this study would help researchers and academicians, role of religions in advertising campaigns and marketing, specifically in relation to Pakistani society. This study in this regard, bridges the gap in the literature, whereby there is a draught of theory

and evidence for Islamic implications of advertising and marketing and also in relation to Pakistan.

2. Literature Review

Role of not-for-profit organizations is very much pronounced in modern corporate context. These organizations provide services to the poor people, who otherwise would be denied health, education and other welfare related facilities in a capitalist economy (Cheung & Chan, 2000). Such organizations generally operated through the support of the public, who provide support through charities and donation of time and money (Lee & Chang, 2007). There have been increased trend of giving charities and working for the social cause even in the developed economies of the world (Lyons et al., 2006). Research has considered various avenues in order to explain the tendency of people to make donations. Cheung and Chan (2000) and Lee and Chang (2007), in this regard considered the demographical characteristics of the individuals as explanation of intention to donate, which explain demographical differences of the people as to which kind of people give more donations, but this process do not unfold the mechanism through which such intention is provoked among people and how one can encourage people to donate for charitable causes (Smith & McSweeney, 2007). According to Warburton and Terry (2000) and Smith and McSweeney (2007), research has largely ignored the behavioral and attitudinal aspects of charitable behavior of individuals. Hopkins, Shanahan and Raymond (2014) argued that religiosity of an individual has implications for the intentions of that individual to make donations.

2.1 Religiosity

The precise definition of religiosity as provided by Anjum, Irum and Naheed (2015) relates it “to the degree to which a person adheres to his or her religious values, beliefs and practices and uses them in daily life”. This definition implies that religion effects daily life of individuals, whereby more religious people follow their religious code of conduct in a more formal and strict manner and people who are less religious sometimes deviate from the standard religious behavior (Mokhlis, 2006). Apart from daily life, there is also indication that religion has behavioral implications (Medoff & Skov, 1992; Whitehouse & McCauley, 2005; Vitell, Paolillo & Singh, 2005). Marketing literature has long advocated that religion provokes certain kind of consumer behaviors (Mokhlis, 2006; Ahmad et al., 2008; Siguaw & Simpson, 1997). More pronounced in this regard are consumption behaviors (Coşgel & Minkler, 2004). There have also been other notions on the shopping behavior and patronage behavior of the religious ones (Mokhlis, 2006; Siguaw & Simpson, 1997; Sood & Nasu, 1995; Essoo & Dibb, 2004). Islam in this regard is a specific religion, with a specific code of conduct. The most prominent aspect of Islam with regard to consumer behavior is that it prohibits

from consuming certain products like pork and liquor and even in the countries where Muslims are in minority, businesses sell food with halal labeling (Ahmad, 2008; Knot, 2009). Thus, Islamic religious orientation and relative religiosity of individual explain the differences in the consumer behavior and also the way through which the whole marketing mechanism operates.

2.2 Advertisement and religiosity

Religiosity of individuals particularly with reference to Muslim individuals explain as to how they respond to various advertisement media and message. There have been indications, whereby specific food products are branded as 'Halal' or 'non-alcoholic' to ensure Muslims that these are fit for their consumption (Alserhan, 2010; El-Bassiouny, 2013; Verbeke, Rutsaert, Bonne & Vermeir, 2013). Apart from the labelling aspect, there have also been indication that religiosity has implications for the advertisement effectiveness for Muslim community, whereby it was related that exploitation of sexuality in advertisements tend to arise negative sentiments from religious people (Khraim, 2012; Shin, Moon, Park, & Kim, 2011). Michell and Al-Mossaw (1995) also related that contentious messages provoke a less favorable attitude from religious people and their ability to recall such message is also comparatively lower. Thus, religious context has much importance for effectiveness of advertisement. Michell and Al-Mossawi (1995) provided evidence that failure to understand religious aspect of advertising could be a costly mistake. Farm, Waller and Erdogan (2004) offered that religious people are easily offended by advertisements on controversial products or services as religious people are found to have more conservative attitude and they also have more concern for morality (Wilkes, Burnett & Howell, 1986). Thus, religiosity as indicated by moderate the role of advertisement (Ariffin, Ismail & Shah 2016; Hopkins, Shanahan & Raymond, 2014) as it defines the perspective through which individuals see things.

2.3 Attitude towards the Advertisement and intention to donate

The context of impact of advertisement on donate is same as of impact of advertisement on intention to donate. The purpose of former to provoke the audience to buy some product or service, while the purpose of latter is to persuade people to give their money or time for some cause (Reed, Aquino & Levy, 2007). Advertisements for donations or charities are classified as appeals, which are categorized as either egoistic or altruistic (Chang & Lee, 2011; Chang, 2012). Egoistic appeals evoke the notions of 'self-help', whereby focus is made on what the donor will receive in return of the charity (While & Peloza, 2007). Altruistic appeals on the other hand evoke the notions of 'help-others' and focus here is made on what benefits other will receive (While & Peloza, 2007). Basil and Weber (2006) explained that altruistic

appeals related to the humanitarian side of individuals and individual's moral identity plays its part to motivate him/ her to donate (Reed, Aquino & Levy, 2007). Shanahan and Hopkins (2007) related that attitude of the individuals towards advertisement is of prime importance to evoke its effectiveness and a strong donating attitude could be evoked by depicting original victims in the advertisements of not-for-profit organizations (Shanahan & Hopkins, 2007; Shanahan, Hopkins & Carlson, 2008). This implies that attitude of the viewer towards ad. will explain his/ her intention to donate. Thus, better attitude would lead to higher intention to donate & vice versa.

2.4 Mediating role of perceived social responsibility of sponsor

Perceived social responsibility of the sponsor is much important construct as it evokes trust of the donor on the sponsor of advertisement. Social responsibility of the sponsor relates to the notions of the benefits, it is providing to the whole of the society (Hopkins, Shanahan & Raymond, 2014). Studies in this regard has documented a positive impact of perceived social responsibility of the sponsor on charitable donations (Lichtenstein, Drumwright & Baig, 2004; Hopkins, Shanahan & Raymond, 2014). In a way, the notions on social responsibility of the individual relate to its image, which is related as brand image in the conventional marketing context. A number of studies found evidence of a positive relationship of better image of not for profit organization and its received donations and charitable giving (Bennett & Gabriel, 2003; Michel & Rieunier, 2012) and brand image is provoked by advertisements and promotional activities (Kirmani & Zeithaml, 1993; Graeff, 1996; Baig & Batavia, 2014). Thus, attitude towards advertisement provokes good image of the sponsor of advertisement, which in turn influences intention of individual to donate money.

Consider the discussion provided, religiosity is considered a moderating variable, which provokes effectiveness of an advertisement and translates it to intention to donate, while attitude towards advertisement influences individual's perception on the social responsibility of the donor and ultimately effects intension to donate. Following model is proposed for the research:

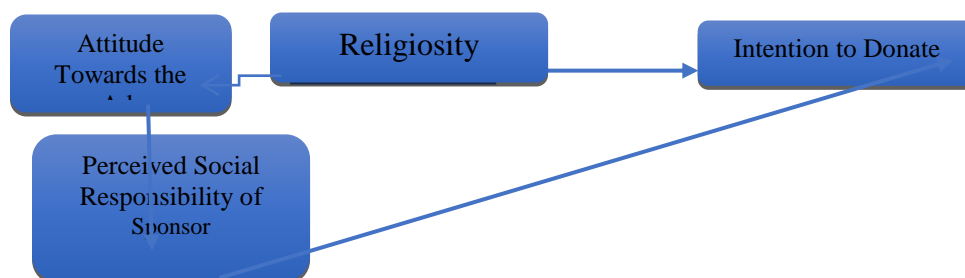
2.5 Model of the study

Independent Variable: Attitude Towards the Ad.

Dependent Variable: Intention to Donate

Moderating Variable: Religiosity

Mediating Variable: Perceived Social Responsibility of Sponsor (SKMCH&RC)



2.6 Hypothesis of the study

H1_a : Attitude towards the Ad. is significantly related to intention to donate.

H1_b : Attitude towards the Ad. is significantly related to perceived social responsibility of sponsor.

H1_c : Perceived social responsibility of sponsor mediates the relationship between attitude towards Ad. and intention to donate.

H1_d : Religiosity moderates the relationship between attitude towards Ad. and intention to donate.

3. Research Methodology

3.1 Research design

This study investigates the interrelationships between religiosity, advertisement, perceived social responsibility and intention to donate for Shaukat Khanam Memorial Cancer Hospital & Research Center (SKMCH&RC) of Pakistan. A questionnaire containing scales of these variables was used to collect the data to test the hypothesis of the study.

3.2 Instrumentation

The study used the scales of the variables from previous studies. Scale of religiosity was adopted from Shukor and Jamal (2013), while scales of attitude towards ad., perceived social responsibility of sponsor and intention to donate were adopted from Hopkins, Shanahan and Raymond (2014).

3.3 Population and sampling

This study considered residents of Lahore as population of study. Shaukat Khanam Hospital does mass advertisements in Lahore and every resident of the city encounter its advertisements at least twice in a year (during Ramadan and during Eid-ul-Azha). Further, population of the study is delimited to the residents having age of at least 25 years. The reason for this choice is that people above age of 25 are more mature and have the capacity to donate money easily. A total of 200 questionnaires were be floated among the residents of Lahore to collect the data.

3.4 Data analysis

This study used SPSS 20 along with AMOS 18 for the purpose of the analysis of the data. Structural Equation Modeling (SEM) was used to draw inferences of the study.

4. Data Analysis and Interpretations

4.1 Demographics

Table 4.1 Demographics

Variable	Categories	Frequency	Percentage
Gender	Male	165	55.6
	Female	132	44.4
Education	Matric or Below	105	35.4
	Bachelors	105	35.4
	Masters	81	27.3
	Any Other	6	2
Profession	Businessman	63	21.2
	Salaried Person	54	18.2
	Student	120	40.4
	Unemployed	60	20.2
Duration of SKCH&RC Knowing	Less than 1 Year	69	23.2
	1 to 2 Years	66	22.2
	2 to 4 Years	36	12.1
	Above 4 Years	126	42.4

Table 4.1 provides demographical categories and their relative frequencies and percentages, relating to the respondents. A total of 297 cases were considered in the analysis, whereby 165 (55.6%) were male and remaining 132 (44.4%) were female respondents. Relating to the education, there was mixed trend and 105 respondents (35.4%) indicated that they are matriculates or below that, same was the case for bachelors category, 105 respondents. 81 respondents (27.3%) had masters degree and 6 had other qualification. With regard to the profession, 63 respondents were businessman (21.2%), 54 were salaried person (18.2%), 120 were students (40.4%) and remaining 60 were unemployed. Lastly, most of the respondents knew Shaukat Khanam for quite some time as indicated by 126 respondents (42.2%), who knew SKCH&RC for more than 4 years, while only 69 respondents (23.2%) indicated that they knew SKCH&RC for less than one year.

4.2 Variable description

Table 4.2 provides description of the variables included in the study. These variables are religiosity (moderating variable), attitude towards ad (independent variable), corporate social responsibility (mediating variable) and intention to donate (dependent variable). Attitude towards ad yielded a mean value of 3.0728 along with a standard deviation of .41746, indicating

that respondents had moderate levels of religiosity, further attitude towards ad yielded a mean of 2.6141 along with a standard deviation of .76207, indicating that respondent’s attitude towards ad is not that great. Further, perceived social responsibility yielded a mean of 2.8343, which again indicates that its not quite good and lastly, willingness to donate variable yielded a mean of 2.5623 along with a standard deviation of 1.07033. It also implies willingness to donate among the respondent is a little low.

Table 4.2 Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	297	2.21	4.11	3.0728	.41746
Attitude Towards Ad	297	1.40	5.00	2.6141	.76207
Corporate Social Responsibility	297	1.60	5.00	2.8343	.85093
Willingness to Donate	297	1.33	5.00	2.5623	1.07033
Valid N (listwise)	297				

4.3 Factor analysis

Table 4.3.1 along with Figure 4.3.1 provide confirmatory factor analysis, whereby factor loadings are provided. A factor loading of above .4 are deemed acceptable for the item to remain in the scale, while item loading below .4 were excluded for the scale. Attitude towards ad was represented by five items and all of the items survived the factor analysis. Same is the case with the perceived social responsibility, whereby all of the items survived factor analysis. Religiosity was measures using a 19 items scale from R1 to R19, out of which items of R1, R5 to R12 and R17 yielded an estimate value of lower than .4, thus these were excluded from the scale measurement and final religiosity scale contained only 9 items. Lastly, items for willingness to donate also yielded an estimate of higher than .4, thus these were included in the analysis. Figure 4.3.1 provides pictorial representation of the confirmatory factor analysis.

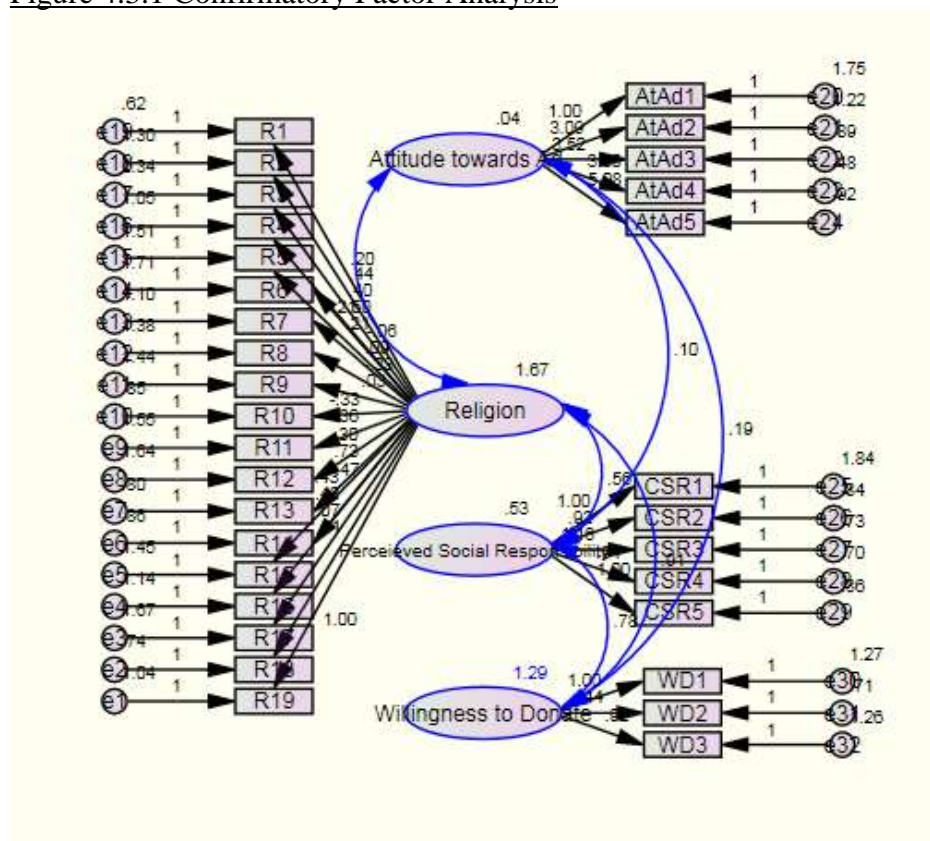
Table 4.3.1 Confirmatory Factor Analysis

Variable	Item Code	Estimate
Attitude Towards Ad	AtAd1	1
	AtAd2	3.089
	AtAd3	3.523
	AtAd4	3.003
	AtAd5	5.077
Perceived Social Responsibility of SKCH&RC	CSR1	1

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	CSR2	0.918
	CSR3	1.165
	CSR4	0.941
	CSR5	0.999
Religiosity	R1	0.204
	R2	0.436
	R3	0.403
	R4	0.496
	R5	0.211
	R6	-0.063
	R7	0.094
	R8	-0.331
	R9	0.031
	R10	-0.326
	R11	0.358
	R12	0.305
	R13	0.729
	R14	-0.474
	R15	0.433
	R16	0.433
	R17	0.073
	R18	0.614
	R19	1
Willingness to Donate	WD1	1
	WD2	0.437
	WD3	0.924

Figure 4.3.1 Confirmatory Factor Analysis



4.4 Estimation results

Estimation results of the study as inferred by Structural Equation Modeling are presented in this section, whereby first of all results for the mediation analysis are provided in table 4.4.1 and table 4.4.2, while path diagram for mediation is provided in figure 4.4.

Table 4.4.1 Goodness of Fit Measures - Mediation

Measure	Value
RMSEA	.185
RMR	.045
GFI	.976
AGFI	.926
NFI	.991
CFI	.991

Table 4.4.1 provides RMSEA as goodness of fit measure provided a value of .185, the value of the measures should be below .06 (Hu & Bentler, 1999), this value indicates towards a mediocre goodness of fit of model. Secondly, RMR

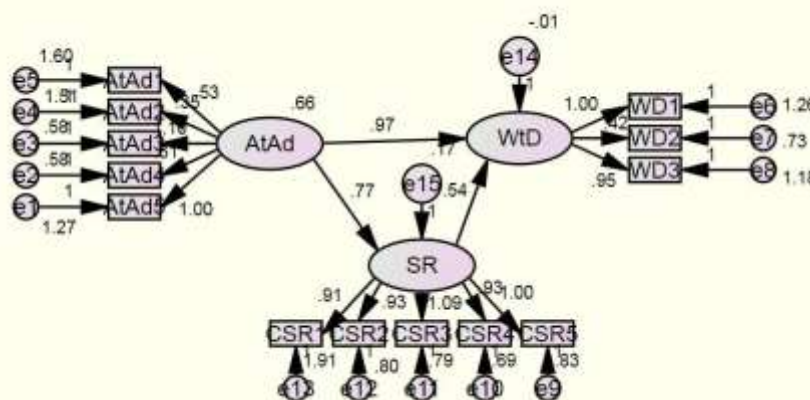
provided a value .045, a value below .08 is deemed appropriate (Hu & Bentler, 1999), hence RMR deem model as good fit. Value of GFI for the model is .976, whereby the appropriate value is above .9 (Baumgartner & Hombur, 1996), which again deems the model as good fit. AGFI is adjusted value of GFI, a higher value of this measure is required for the model to be declared as good fit. Lastly, both NFI and CFI yielded a value of .991, which also indicate that the model is good fit (Hu & Bentler, 1999). Thus, apart from RMSEA, which noted that model is mediocre fit, rest of the indices confirm goodness of fit of the model.

Table 4.4.2 Model Estimates - Mediation

			Estimate	S.E.	C.R.	P
CSR	<---	AtAd	0.769	0.104	7.373	***
WtD	<---	AtAd	0.972	0.25	3.883	***
WtD	<---	CSR	0.536	0.251	2.136	0.033

Table 4.4.2 provides model estimates, whereby direct impact of attitude towards ad (AtAd) to the willingness to donate (WtD) is sustained (Beta = .972). Impact of attitude towards ad was also positive and significant for perceived social responsibility (CSR) (Beta = .769). Lastly, CSR also had a direct and significant impact on WtD (Beta = .536). These notions are also depicted in figure 4.4.1 providing path diagram of mediation estimation. Overall, mediation is sustained by this estimation, indicating that attitude towards ad improves perceived social responsibility, which in turn improves willingness to donate.

Figure 4.4.1 Path Diagram - Mediation



Subsequently table 4.4.3 and table 4.4.4 along with figure 4.4.2 provided moderation estimation of the religiosity for the impact of attitude towards ad and willingness to donate. It was found that RMSEA had a value of .503,

which is quite higher and indicative of poor model fit. Further, value of RMR (0), GFI (1), NFI (1) and CFI (1) indicate that model is good fit.

Table 4.4.3 Goodness of Fit Measures – Moderation

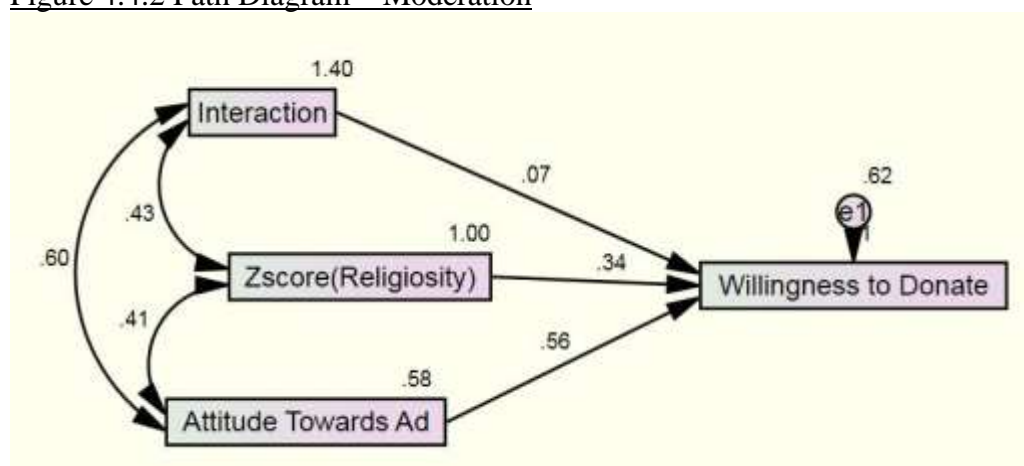
Measure	Value
RMSEA	.503
RMR	0
GFI	1
NFI	1
CFI	1

Table 4.4.4 provides estimates results, whereby impact of attitude towards ad (Beta = .555) and religiosity (Beta = .338) had a significant and positive impact on willingness to donate, while interaction term was found insignificant, indicating that moderation could not be sustained. Lastly, figure 4.4.2 provides path diagram of the estimation.

Table 4.4.4 Model Estimates

	Estimate	S.E.	C.R.	P
WD <--- ZReligiosity	0.338	0.055	6.186	***
WD <--- Interaction	0.069	0.052	1.328	0.184
WD <--- AtTa	0.555	0.089	6.206	***

Figure 4.4.2 Path Diagram – Moderation



So, religiosity had no moderation between the impact of attitude towards ad on willingness to donate. Overall, attitude towards ad and Islamic religiosity had a positive impact on the willingness of the donors to donate for SKCH&RC.

Conclusion

Shaukat Khanam Cancer Hospital & Research Center (SKCH&RC) is well renowned charity run cancer hospital of the country, whereby all of the operations of the institute are run on donations and charities of donors. This study tried to assess the mechanism through which donor's willingness to donate could be provoked. The study found that attitude towards ad, perceived responsibility of SKCH&RC, and Islamic religiosity of individuals are determinants of willingness to donate. Thus, findings of the study explain that religiosity of individuals could play an important role in provocation of willingness to donate and marketing strategies of SKCH&RC should take religion into consideration of their marketing campaigns. The marketing strategy should also focus on humanitarian side of the advertisement. Further, there also is a need to promote social responsibility side of the SKCH&RC, which could be done by improving the image of the organization in the society by publicizing its achievements in the domain of quest against cancer. Furthermore, the advertisements should also focus on Islamic teachings on helping the needy and sick to provoke willingness of the donors to donate. Thus, the marketing strategy should not only be aimed at provoking the donors to donate, but also at building a long term positive image of SKCH&RC in the eyes of the general public.

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