

## Effectiveness of *Kami Prihatin* Charity Programme During the COVID-19 Outbreak

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### ABSTRACT

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*The standard of living has a significant impact on one's quality of life. However, as the standard of living rises, so will consumer spending on products due to rising commodity costs. As a result, low-income households (B40) and needy people face difficulties. The government and non-governmental organizations have established many charity programmes to address this issue. Thus, the purpose of this study is to assess the effectiveness of a charity programme, Kami Prihatin 4.0, in assisting people in need during the COVID-19 outbreak. In total, 143 respondents participated in the study. A set of questionnaire was prepared to collect all of the essential data. The questionnaire was adapted from previous study which originally used to gauge the perception of charitable giving in general. The questionnaire is divided into five sections. The sections comprise of demographic profile of the respondents, general perception, programme's donation, programme's flow and regarding the understanding of speech about COVID-19. Before the programme began, each participant was handed one per individual, which was subsequently collected when the session ended. The findings revealed that the majority of the participants have positive feelings about the programme because it benefits not only them but also the organizer. Furthermore, the participants agreed that this programme should be held even during the COVID-19 pandemic. The majority of them would be more likely to attend the programme even during a crisis. This study demonstrates that charity programmes have a positive influence on low-income families. As a result, efforts to aid poor people during a crisis are critical to alleviating their suffering.*

## 1. INTRODUCTION

Malaysia is one of the developing countries in South East Asia. As the country thrives to become more modernised, it will affect the standard of living. According to Wawrzyniak (2016), standard of living defined as the entirety of people's actual living conditions, as well as the degree to which their material and cultural requirements are met through the flow of chargeable goods and services, as well as those provided by social funds. As a country is developing over time, the standard of living will also increase. According to Aqmin et al. (2018), while the income growth of Malaysia outpaces inflation year after year, the standard of living increases at a surprisingly fast rate, as demonstrated by high expenditure elasticities for a variety of products for the B40 group. According to Che Rose and Mutsamy (2020), the B40 group known as the Bottom 40 is the lowest income group of households with an average monthly household income below RM3860. As the price of goods increases, this group will receive a heavier impact than the higher income group. As expenditure towards goods become higher, it will affect the price of goods due to higher demands. This can be proven as according to Mahidin (2021) in the Department of Statistics Malaysia Press Release Consumer Price Index (CPI) January (2021); Food and Non-Alcoholic Beverages price index rose by 1.5% to 136.1 compared to 134.1 in January 2020. In comparison to December 2020, the CPI increased by 1.2% every month. The increment was due to transportation (3.7%), housing, water, electricity, gas & other fuels (2.6%), furnishings, household equipment & routine household maintenance (0.3%), and food & non-alcoholic beverages (0.2%).

As such, the increment of goods has negative impacts on the population's wages. Their buying power declines, living conditions suffer, and society's real income decreases because of increased spending (Che Rose & Mutsamy, 2020). On top of that, the COVID-19 pandemic makes the situation even worse. The pandemic has had a direct impact on income due to premature fatalities, workplace absenteeism, and productivity losses, as well as a negative supply shock, with manufacturing activity stalling due to worldwide supply chain disruptions and factory closures. Since the Nationwide Movement Control Order began, both Penang City Council and Seberang Perai City Council local authorities have ordered the temporary closure of about 1,600 premises, including factories, restaurants, food courts, markets, and others, according to the Executive Councillor of Penang state government Jagdeep Singh Deo (Astro Awani, 2021). As the supply of goods declines and the demand for the items keeps rising, it also becomes another factor in the price of the goods. These problems become more excruciating for those who belong in the *Asnaf* group. *Asnaf* refers to eligible people to receive the Muslim tithe or "zakat" assistance collected from Muslims.

To curb this issue, Universiti Teknologi MARA (UiTM) Cawangan Pulau Pinang, Permatang Pauh Campus held a charity programme called *Kami Prihatin 4.0* in 2021 to give donations in the form of daily necessities in the area of Permatang Pauh, Penang, Malaysia. As the COVID-19 outbreak continues to run its course in the same year, *Kami Prihatin 4.0* also donated the COVID-19 kit along with a talk regarding COVID-19 prevention measures, health procedures as well as new normative practices. *Kami Prihatin 4.0* programme was held on 24 April 2021. This programme aims to help some people who have problems in obtaining necessary needs. Another purpose of this programme is to help some Muslims in Penang to prepare for Ramadan and Syawal celebrations, especially the elderly and individuals who have no source of income due to health problems and others.

Every participant will get donations such as a pack of rice, cooking oil, flour, eggs, sugar, coffee, among others. Cash was also given based on the situation and circumstances of the family during the visit. This programme will also help strengthen the relationship between the

industry and alumni as one of the collaborations to create a caring community and instil a culture of helping each other among UiTM residents, especially among Muslims, when celebrating the month of Ramadan. The programme donates to single mothers, cleaning and landscaping contract staff, senior citizens around the campus in Permatang Pauh, retired UiTM and B40 staff, B40 Pre-Higher Education students and UiTM Penang Branch students who belong to the B40 group. The study's main purpose is to identify the effectiveness of *Kami Prihatin 4.0* in helping needy people located at Permatang Pauh, Penang, Malaysia. The study becomes more crucial as the COVID-19 outbreak affects the local community within the vicinity. Thus, this study aims to describe the local community perceptions towards the *Kami Prihatin 4.0* program.

## **2. LITERATURE REVIEW**

### ***2.1 Standard of Living***

Often, the level of life is conceived in strictly material terms such as the commodities and services at one's disposal early in the post-World War II period. As a result of this approach, real Gross Domestic Product (GDP) per capita became the fundamental indicator of standard of living (Easterlin, 2000). However, Wawrzyniak (2016), defined it as the entirety of people's actual living conditions, as well as the degree to which their material and cultural requirements are met through the flow of chargeable goods and services, as well as those provided by social funds. According to Njiru and Letema (2018), the standard of living refers to the level of welfare that an individual or a group of people can have. Often, the standard of living involves the goods and services that people buy or use and their resources. Several factors influence one's standard of living, including wages, poverty rate, housing quality and affordability, gross domestic product, inflation rate, affordable healthcare, education quality and availability, and life expectancy.

Although the standard of living increases from time to time, the level of standard is different in each country or state. According to Wawrzyniak (2016), who studied the standard of living in each country in the European Union found that Austria, Finland, Germany and Sweden have the highest standard of living. In contrast, Spain, Malta, Croatia and Romania have a lower standard of living. Meanwhile, Poland ranked 20<sup>th</sup> place in terms of standard of living in the European Union. This research showed that although these countries belong to Europe, each country has their standard of living. Likewise, the same can also be said for Malaysia. According to Booth (2019), the Human Development Index (HDI) was used to assess the standard of living in Southeast Asia. The HDI is a weighted average of GDP per capita, life expectancy, adult literacy, and years of schooling. In 2015, Singapore was ranked fifth globally by this measure, Malaysia was ranked 59<sup>th</sup>, and Myanmar was ranked 145<sup>th</sup>. According to Bahari and Ismail (2018), the basic needs budget is slightly different in Kuala Lumpur, Johor Baharu and George Town.

Furthermore, there is a difference in the basic needs budget between single adults in Kuala Lumpur and Johor Bahru and two working parent families among the three major cities. The basic needs budget refers to the cost of living. It is mentioned because it is a good indicator of the standard of living as living standards often involve the expenditure of goods and services. According to Latimaha et al. (2020), there is evidence of unidirectional Granger causality between the cost of living and the quality of living. Additionally, the study discovered that the lagged values of the cost of living could be used to estimate better the standard of living rather than using the lagged values of the standard of living.

## **2.2 Asnaf Group**

In Islam, the aspects of development and poverty eradication are also topics of concern. The allocation of charitable funds to the poor and vulnerable is one of the steps to ensuring the agenda's progress. The teachings of Islam also require that efforts to eradicate poverty be a responsibility of the entire person, the private sector, and even the government. The act of helping someone in need is encouraged in Islam as expressed by Allah SWT through his words in surah at-Taubah:

*"The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and ( for ) the wayfarers; a duty imposed by Allah. Allah is knower, Wise". Surah at-Taubah 9:60*

In Islam, a group that needs to get help is called *Asnaf*. The *Asnaf* is a group of eligible people to receive the Muslim tithe or "*zakat*," assistance collected from Muslims. Surah at-Taubah above explains that there are eight groups in *Asnaf* identified as the *faqr* (poor), *miskin* (needy), *amil* (Zakat administrator), *muallaf* (newly Muslim converts), *riqab* (slave), *gharimin* (those in debt), *fisabilillah* (those striving to maintain and increase appreciation of Islam) and *ibnussabil* (the wayfarer) of whom Muslim should help (Abdullah & Jabatan Kemajuan Islam Malaysia, 2007). One of the practices to help this group is through Zakat distribution. In 2019, Lembaga Zakat Selangor (LZS) distributed RM829.9 million compared to RM616.5 million in 2018 (NST Leader: Finding Asnaf, 2019).

## **2.3 B40 Household**

In Malaysia, the B40 group of households is likely to face a financial crisis. According to Che Rose and Mutsamy (2020), the B40 group known as the Bottom 40 is the lowest income group of households with an average monthly household income of less than RM3860. As a result of the financial crisis, they will become more indebted, which will affect their financial management in the future due to their low salaries (Dicky et al., 2019). Chamhuri et al. (2019) stated that urban areas had a higher concentration of B40 homes, with a percentage of 65%, compared to rural areas, which had just 35%. In addition, the priority in achieving zero poverty from various dimensions is given to the B40 household to achieve sustainable development goals by 2030 (United Nations, 2016).

## **2.4 Daily Necessities Food**

Food is one of the basic human survival needs. A diversified and balanced diet can give a variety of energy and nutrients and aid in preserving general health and providing enough energy for everyday functions. A diet rich in grains, fruits and vegetables, meat, fish, poultry, legumes, and dairy products provides the human body with the required proteins, carbs, lipids, vitamins, and minerals. A nutritious diet can help prevent malnutrition in all of its manifestations and non-communicable diseases (NCDs) like diabetes, heart disease, stroke, and cancer (Healthy Diet, 2020).

Nevertheless, diets vary from place to place. According to Ramli and Jamaludin (2011), society's diet is related to previous generations' experiences, passed down from generation to generation. Europeans, for example, eat a lot of wheat-based foods like bread, pies, and pizza, but Asians prefer rice-based cuisine like rice, laksa, and so on.

## 2.5 Standard Operating Procedure

Standard Operating Procedure (SOP) is mandatory in holding any events. The SOP must provide clear, precise, and logical instructions, which include enough details for a person unfamiliar with the technique to understand and perform it in a consistent manner. Ideal SOPs are like recipes that are simple to follow once the necessary ingredients or resources are available. They should not be teaching or be treated as "laboratory" guides that include substantial theory discussions and directions but rather concise step-by-step instructions (Tuck et al., 2008).

As COVID-19 shook the world, certain instructions must be upheld to ensure that the government and non-government sectors operate during this outbreak. The Malaysia Government Movement Control Order (MCO) is a set of nationwide quarantine and cordon sanitaire measures enacted by Malaysia's federal government in response to the COVID-19 pandemic, which began on 18 March 2020. The directives was introduced to combat the spread of COVID-19 which include limitations on mobility, assembly, and international travel, as well as the closure of businesses, industries, government, and educational institutions (Malaysian Movement Control Order, 2021).

## 3. RESEARCH METHODOLOGY

### 3.1 Study Sample

A total of 350 participants participated in the *Kami Prihatin 4.0* programme. The sample size obtained for this study was calculated using a formula introduced by Wan Husin and Nordin (n.d.). The formula was used to obtain the minimum sample size for the given study. The sample size was calculated with a 0.1 level of significance and a 7% margin of error as follows:

$$\begin{aligned}n &= \frac{z_{\alpha/2}^2}{4e^2} \\n &= \frac{z_{0.1/2}^2}{4(0.07)^2} \\n &= \frac{z_{0.05}^2}{0.0196} \\n &= \frac{(1.6449)^2}{0.0196} \\n &= \frac{2.7057}{0.0196} \\n &= 138.046 \approx 139\end{aligned}$$

$n$  = the minimum sample size  
 $z$  = the  $z$  – score corresponding to  
the selected level of confidence  
 $e$  = allowance error

Based on the sample size calculation, this study required a sample size of at least 139 respondents. On the day of the programme, only 150 of the total participants came to the initial ceremony of the programme due to the Standard Operating Procedure (SOP) of the COVID-19 outbreak. In contrast, the rest of the participants had their donations delivered to them. Hence, the 150 participants acted as the sample size for this study. However, seven respondents did not answer the questionnaire completely; thus, only 143 respondents were used in this study. Table 1 shows the socio-demography profile of the respondents.

Table 1. Demographic Profile of Respondents

Characteristic	Group	Cases	Percentage (%)
Gender	1) Male	36	25.2
	2) Female	107	74.8
Age	1) Below 20 years old	3	2.1
	2) 21 – 30 years old	10	7
	3) 31 – 40 years old	12	8.4
	4) 41 – 50 years old	35	24.5
	5) 51 – 60 years old	48	33.6
	6) 61 years old and above	35	24.5
Marital Status	1) Single	23	16.1
	2) Married	92	64.3
	3) Widowed	28	19.6
Household Income	1) Below RM1000	25	17.5
	2) RM1001 – RM2000	103	72
	3) RM2001 – RM3000	15	10.5
Number of Family Members	1) 1	12	8.4
	2) 2	8	5.6
	3) 3	16	11.2
	4) 4	25	17.5
	5) 5	45	31.5
	6) 6	18	12.6
	7) 7	9	6.3
	8) 8	7	4.9
	9) 11	2	1.4
	10) 12	1	0.7
Received donation from the previous <i>Kami Prihatin</i> programme	1) Yes	110	76.9
	2) No	33	23.1

The total number of respondents was 143 consisting of 36 males (25.2%) and 107 females (74.8%). Most of the participants belonged to the 51 – 60 years old group (33.6%). 64.3% of the respondents were married, 28% were widowed, and the rest were single. The profile stated that most (72%) respondents had a household income between MYR1001 and MYR2000. The table also indicates that most respondents had five (5) family members (31.5%), while a small percentage of the respondents had family members of more than 10. There were two (2) respondents (1.4%) that had 11 family members, and one (1) respondent (0.7%) had 12 family members. Lastly, the demographic profile revealed that most respondents had previously received donations from the *Kami Prihatin 4.0* programme (76.9%). The rest of the respondents (23.1%) had received donations from this programme for the first time.

### 3.2 Research Instruments

A set of questionnaires was created to get all the necessary information. The questionnaire consisted of five main parts. The first part was about the demographic profile of the participant. The second part was about the general perspective of the *Kami Prihatin 4.0*. The third part was about the donations of the programme. The fourth part was about the flow of the programme

during that time. The second until the fifth section consisted of Likert scale questions to indicate their level of agreement with the given statements. According to Nemoto and Beglar (2014), a Likert scale is a psychometric scale with numerous categories. Respondents can choose to express their opinions, attitudes, or feelings regarding a certain problem. In the subject of Service Level-Agreement (SLA), Likert-scale questionnaires have been mostly employed in studies on individual difference factors like motivation, anxiety, and self-confidence.

The questionnaire was adapted from a previous study originally used to gauge the perception of charitable giving in general (Friday & Meyer, 2016). The original questionnaire comprises eight items that collect information regarding the importance of charity programmes in ensuring community betterment, strengthening the organization's public image, and focusing on the needs of individuals. Therefore, the questionnaire items were modified to be used in *Kami Prihatin 4.0* specifically. Moreover, several additional items were also added to inspect the effectiveness of the programme further. The items added were about the programme operation during the COVID-19 outbreak and the understanding of the COVID-19 speech during the programme. The items were added to identify the effectiveness of the programme during a crisis.

### ***3.3 Data Collection procedure***

The questionnaires had been printed and turned into a booklet. Each of the *Kami Prihatin 4.0* participants had been given one booklet per person before the start of the programme. The questionnaire booklets were collected after the COVID-19 speech. Several volunteers had been appointed for the collection of the questionnaire from the respondents.

### ***3.4 Data Analysis***

The data had been analyzed using IBM Statistics Package for Social Science (SPSS) version 26 for Windows. The data are presented in terms of the mean score of each question. The average score was used to determine the average participant perceptions regarding the statements in each section.

## **4. RESULT AND DISCUSSION**

### ***4.1 Overall Perception on Kami Prihatin 4.0 Charity Programme***

*Kami Prihatin 4.0* programme was created to help people in need. Hence it essentially portrays an act of goodwill and sets an example towards the community regarding good deeds that humans can do to society. Because of that, the perspective of the recipient of the donation should be studied to find out their thoughts about the image portrayed in this programme. Hence, this section discusses the awareness that *Kami Prihatin 4.0* can give to society. The awareness studied includes the awareness of charity work among society, its impact on strengthening the relationship between UiTM residents with alumni, industry and society, and the impact on the receivers.

Table 2 displays three statements representing the respondents' awareness of the *Kami Prihatin 4.0* programme. The table shows that the participants agreed that holding *Kami Prihatin 4.0* could increase public awareness and understanding of the importance of charity work in helping someone in need. It is shown in the table with a mean of 4.79 that represents the statement. One hundred thirty of the participants (90.9%) agreed with the statement, which indicated that most of them believed that *Kami Prihatin 4.0* did not only have the sole purpose of helping other

people, but it also sets an example for other parties to do a good deed to the society. Besides that, this kind of programme is also beneficial to companies. Besides creating favourable stakeholder perceptions and better support behaviours such as purchase, finding jobs, and investing in the business by participating in the activities, companies can also develop their corporate image, improve stakeholder–company relationships, and enhance stakeholders' advocacy behaviours in the long run (Du et al., 2010).

Table 2. General Perception about the Charity Programme

Statements	Mean
<i>Kami Prihatin 4.0</i> programme can increase public awareness and understanding of charity work.	4.79
<i>Kami Prihatin 4.0</i> can strengthen the relationship between UiTM residents, alumni, industry, and society.	4.76
In general, <i>Kami Prihatin 4.0</i> programme is beneficial to me.	4.81

Aside from that, participants also believed that this programme could strengthen the relationship between UiTM residents with alumni, industry, and society. A mean of 4.76 shows an average of the participants scoring between 4 and 5, as indicated by their selection of "slightly agree" and "strongly agree", respectively. This statement was agreed by most of the participants, with 125 participants (87.4%) who strongly agreed and 11 participants (7.7%) who slightly agreed with the statement. As the programme was held by UiTM Cawangan Pulau Pinang, Permatang Pauh Campus, it helps the institution to identify the people in need at Permatang Pauh. Thus, the relationship between UiTM and the community of Permatang Pauh can be established.

Next, aside from creating social awareness and strengthening relationships, the *Kami Prihatin 4.0* programme benefited the receivers. As revealed in the mean score of 4.81, most participants agreed with the statement, the highest mean among the statements. In addition, 129 participants (90.2%) also strongly agreed with this statement, which shows that their donations brought positive values to their lives. Overall, participants' perspective toward *Kami Prihatin 4.0* was very positive as they believed that this programme brought many benefits to society and themselves.

#### ***4.2 Perception on Donations Received from Kami Prihatin 4.0 Charity Programme***

*Kami Prihatin 4.0* was a donation programme conducted by UiTM Cawangan Pulau Pinang, Permatang Pauh Campus. Therefore the donation was the key aspect of the programme. The conducted analysis regarding the donation given to the participants of this programme is essential to ensure that the donation given could help them. Therefore, this section explains the participants' feelings upon receiving the donations, the ease of burden upon receiving the donation, and its importance for their daily necessities based on the donations given during *Kami Prihatin 4.0*.

Table 3 shows the statements used in analyzing the participants' perspectives on the donations. It was found that the majority of the participants felt happy when they received the donations, as indicated in the mean value of 4.92. There were 135 participants (94.4%) who strongly agreed with the statement. Furthermore, the majority of respondents (95.1%) strongly agreed that the donation they received could ease their burden. For this reason, accepting donations could reduce their daily expenditure for a short period, and the donation was also crucial during inflation. According to Oxford Learner's Dictionaries, inflation is defined as a general rise in



the prices of services and goods in a particular country, resulting in a fall in the value of money. Increasing item prices such as vegetables, meat, and other daily necessities can greatly impact those with low household income and the *Asnaf* group.

Table 3. Perceptions about Receiving Donations

Statements	Mean
I feel happy to receive donations through <i>Kami Prihatin 4.0</i> .	4.92
This donation can help ease my burden.	4.91
The donations given through <i>Kami Prihatin 4.0</i> are important daily necessities.	4.85

Table 3 also indicates the average score given on the perspective of whether the donation can help the participants with their daily necessities or not. The majority of the participants (91.6%) highly agreed that the donation helped them in daily necessities. It can also be seen in the table as 4.85 was the mean value, which means the score four (4) and five (5) are the average scores given by the participants to this statement. Daily necessities refer to items that are important and used daily in making daily meals such as breakfast, lunch and dinner. Giving daily necessities is the right choice because these items are the most important compared to other unnecessary items. Moreover, according to Mahidin (2021) in the Department of Statistics Malaysia Press Release Consumer Price Index (CPI) January (2021), Food and Non-Alcoholic Beverages price index rose by 1.5% to 136.1 compared to 134.1 in January 2020. Thus, providing essential items that its price keeps increasing is crucial in helping them.

**4.3 Perception on *Kami Prihatin 4.0* Charity Programme Work Flow**

Analyzing the programme's operation is important to ensure that the upcoming programme can be handled as smoothly as possible. Hence, this section discusses the flow of the event and the continuity of the programme in the future. This section consists of three statements that discuss the timing of handling the programme, the flow of the programme, and the possibility of hosting it annually.

Time is the continuation of events from the past to the future. Since time is important and priceless, it should not be wasted. The participants' perspective on time management during *Kami Prihatin 4.0* should be analyzed to handle future programmes more time-efficient. From table 4, most participants (88.1%) strongly agreed that *Kami Prihatin 4.0* ran without wasting any time with the mean value of 4.80. It implies that the participants who arrived at the programme waited for a considerable time before the start of the programme. It was essential to ensure that the participants did not feel bored during the programme.

Aside from ensuring that the programme ran in a timely manner with no wasted time, the programme's agenda should also run smoothly without any hiccups. The statement in the table discussed the participants' perspectives regarding this area. It was found that the average score that the participants gave to the statement was 4.86, which is relatively high. It indicates that they agreed that *Kami Prihatin 4.0* ran without any problems, as 127 participants (88.8%) strongly agreed with this statement.

The third statement is about whether *Kami Prihatin 4.0* should be held yearly. *Kami Prihatin 4.0* is a beneficial programme to both participants and the organizer. While the participants received donations that could ease their burden, the organizer also received the positive outcome of the programme as it helped to portray a positive image of the organizer and helped enhance the organizer's reputation. From the table, the mean score for the statement regarding

holding the programme each year had the highest mean of 4.90, and 136 participants (95.1%) strongly agreed. It shows that *Kami Prihatin 4.0* is a programme that is favourable by the participants, and it should be classified as an important programme that should be held with utmost diligence.

Table 4. Perceptions about the Flow of the Charity Programme

Statements	Mean
The <i>Kami Prihatin 4.0</i> programme this time run in a timely manner.	4.80
In my opinion, the <i>Kami Prihatin 4.0</i> programme is run smoothly and orderly.	4.86
I hope the <i>Kami Prihatin 4.0</i> programme is held each year.	4.90

**4.4 Perception on *Kami Prihatin 4.0* Charity Programme during COVID-19**

Coronavirus disease is a contagious infection caused by a newly identified coronavirus. Most people infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without special care. People over 65 and those with underlying medical conditions such as cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to experience severe illness (*Coronavirus*, 2020). Consequently, conducting any event during this chaotic period is difficult as many rules must be upheld to ensure that nobody got infected with the virus. Thus, this section discusses how *Kami Prihatin 4.0* was being held during the COVID-19 outbreak.

Since the COVID-19 disease spreads across the world, Standard Operating Procedure (SOP) has been introduced. SOP is an organization's compilation of step-by-step guidelines to assist personnel in carrying out routine operations. SOP helps to lower the COVID-19 infection by following a set of rules. The first statement in table 5 is about how *Kami Prihatin 4.0* conducted its SOP. According to the table, the average score that the participants gave was 4.90. Most of the participants (94.4%) strongly agreed that *Kami Prihatin 4.0* followed the SOP stated by the National Security Council and the Ministry of Health Malaysia. Standard operating procedures must provide systematic, detailed, and reasonable guidance. It should have enough information for someone new to the procedure to understand the steps and reliably execute the procedure (Tuck et al., 2008).

Next, the second statement is about the participants' willingness to participate in a programme that involves a crowded environment. Surprisingly, 114 participants (79.7%) strongly agreed that they were willing to participate even during this outbreak. It shows that the majority of the participants are highly concerned regarding the donations that they could obtain. As the mean of this statement is 4.56, some participants (11.2%) disagreed with the statement as they believed it was not worth risking their lives for temporary relief.

A majority of participants were willing to attend the programme even in a crowded environment. Most of the participants (71.3%) also strongly agreed that *Kami Prihatin 4.0* should be held even during the COVID-19 outbreak, with an average score of 4.48 for the statement. It indicates that the donation is crucial for them even during the COVID-19. This shows that whether there exists an outbreak or not, they still depend on assistance to ease their burden. Even more so during the outbreak, some people suffer from losing their job. Between January and 27 November 2020, the Employment Insurance System (SIP) reported that 99,696 employees were laid off due to the COVID-19 outbreak. According to Awang Hashim, Deputy Minister of Human Resources, the layoffs involve highly qualified workers, with each group of

managers affecting 13,109 people; specialists (26,079 people); and technicians, as well as allied professionals (19,095 people) (Astro Awani, 2020).

*Kami Prihatin 4.0* had an additional agenda compared to the past event, which was delivering a thorough speech regarding the COVID-19 outbreak to the participants. The speech consisted of up-to-date information, prevention measures and vaccination of the disease. The aim was to make sure that all the participants received donations and important information regarding COVID-19. For the general information regarding COVID-19, the participants gave an average score of 4.77, which indicates that they understood the information provided during the programme. There were 124 participants (86.7%) who strongly agreed with the statements. Most of the participants also gave high scores for the prevention measure, resulting in an average score of 4.79. It shows that the participants understood the prevention measures that they must know to prevent them from getting infected with the virus.

Lastly, the speech regarding vaccination was also being analyzed to ascertain that the participants understood its benefits and eliminate negative feelings regarding the virus. Vaccination is the application of a vaccine to assist the immune system in developing immunity to a disease (Vaccination, 2021). Table 5 shows the participant's perspectives regarding COVID-19 vaccination with an average score of 4.75, indicating the receivers understood the benefits of vaccination. Despite the benefit, 2.8% of the participants still disagreed with the statement. It suggested that a small percentage of the participants still refused to accept the vaccination.

Table 5. Perceptions about the Charity Programme During COVID-19

Statements	Mean
This time, the <i>Kami Prihatin 4.0</i> programme was carried out in accordance with Standard Operation Procedure (SOP).	4.90
I am willing to attend the <i>Kami Prihatin 4.0</i> programme, which involved many visitors even during the COVID-19 outbreak.	4.56
The <i>Kami Prihatin 4.0</i> programme must be held even during the COVID-19 outbreak.	4.48
By attending the <i>Kami Prihatin 4.0</i> programme, I gained a better understanding of the COVID-19 epidemic.	4.77
By attending the <i>Kami Prihatin 4.0</i> programme, I gained a better understanding of the COVID-19 outbreak prevention measures.	4.79
By attending the <i>Kami Prihatin 4.0</i> programme, I gained a better understanding of the COVID-19 pandemic vaccine.	4.75

## 5. CONCLUSION

This study examined participants' perspectives on the charity programme conducted by UiTM Cawangan Pulau Pinang, Permatang Pauh Campus, under *Kami Prihatin 4.0*. The programme was established to provide donations for people in need in Permatang Pauh, Penang, Malaysia. Most of the participants had positive opinions on the programme. It is beneficial for them and serves as a catalyst for initiating the spirit of charity in the community. The majority of them felt happy about the donation as it could help them ease their burden since it consisted of important daily items such as rice, malt drinks and oil. The participants gave positive responses to how *Kami Prihatin 4.0* operated. They agreed that the programme ran smoothly and according to the scheduled time as conveyed to the participants before the beginning of the programme. Furthermore, they also believed that the programme should also be held each year.

It indicates the elements of dependence on the programme as it comforts them with the difficulties they face. Lastly, the *Kami Prihatin 4.0* speech slot regarding the COVID-19 crisis was also conducted. The speech results showed that the programme participants understood the up-to-date information, prevention measures and vaccination of the COVID-19. As the finding strongly emphasizes the importance of charity programme, it also indicates that there should be an initiative to help needy people to increase their income so that they can live without having to depend on the donation by others strongly. Accordingly, the government or non-government organizations should take proactive actions by providing appropriate schemes or programmes regarding this issue.

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## APPENDIX

### Appendix 1: Survey Instrument

Variable	Item	Code	Cronbach alpha
Perceptions about Charity Programme	<i>Kami Prihatin 4.0</i> programme can increase public awareness and understanding of charity work.	PG1	0.875
	<i>Kami Prihatin 4.0</i> can strengthen the relationship between UiTM residents, alumni, industry, and society.	PG2	
	In general, <i>Kami Prihatin 4.0</i> programme is beneficial to me.	PG3	
Receiving Donation	I feel happy to receive donations through <i>Kami Prihatin 4.0</i> .	PD1	0.960
	This donation can help ease my burden.	PD2	
	The donations given through <i>Kami Prihatin 4.0</i> are important daily necessities.	PD3	
Charity Programme Flow	The <i>Kami Prihatin 4.0</i> programme this time run in a timely manner.	PF1	0.952
	In my opinion, the <i>Kami Prihatin 4.0</i> programme is run smoothly and orderly.	PF2	
	I hope the <i>Kami Prihatin 4.0</i> programme is held each year.	PF3	
Charity Programme during COVID-19	This time, the <i>Kami Prihatin 4.0</i> programme was carried out in accordance with Standard Operation Procedure (SOP).	PC1	0.934
	I am willing to attend the <i>Kami Prihatin 4.0</i> programme, which involved many visitors even during the COVID-19 outbreak.	PC2	
	The <i>Kami Prihatin 4.0</i> programme must be held even during the COVID-19 outbreak.	PC3	
	By attending the <i>Kami Prihatin 4.0</i> programme, I gained a better understanding of the COVID-19 epidemic.	PC4	
	By attending the <i>Kami Prihatin 4.0</i> programme, I gained a better understanding of the COVID-19 outbreak prevention measures.	PC5	
	By attending the <i>Kami Prihatin 4.0</i> programme, I gained a better understanding of the COVID-19 pandemic vaccine.	PC6	

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