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Perceived Governance, Trust-Related Confidence and Participation in Collective Qurban among Malaysian Muslims

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ABSTRACT

This study examines the relationship between perceived governance, trust-related confidence and participation in collective Qurban among Malaysian Muslims. The study aims to assess perceived governance, examine its relationship with trust-related confidence in Qurban organisers, and determine whether these factors are associated with previous participation in collective Qurban. A quantitative cross-sectional approach was adopted using questionnaire data from 511 Muslim respondents in Malaysia. Perceived governance was measured using ten items covering management capability, participant contributions, Shariah compliance, monitoring, prevention of misconduct, distribution, record keeping and reporting. Trust-related confidence was measured through the importance respondents placed on organiser capability and reputation. Descriptive statistics, Spearman's rank-order correlation and binary logistic regression were used. The findings indicate a favourable perception of Qurban governance, with an overall mean of 3.65 and good internal consistency (Cronbach's alpha = 0.857). Perceived governance was positively associated with trust-related confidence ($\rho = 0.276$, $p < 0.001$). However, perceived governance was not significantly associated with previous participation ($\rho = 0.016$, $p = 0.717$), while trust-related confidence showed a weak negative association ($\rho = -0.172$, $p < 0.001$). Binary logistic regression showed that neither perceived governance nor trust-related confidence was a significant predictor of previous participation, and the overall model was not statistically significant ($\chi^2 = 2.46$, $p = 0.293$; Nagelkerke $R^2 \approx 0.004$). The findings suggest that governance and organiser confidence alone may not sufficiently explain participation in collective Qurban. Other factors, including religious motivation, social influence, financial capacity, convenience and previous experience, warrant further investigation.

Keywords: Qurban, collective Qurban, governance, trust, participation

INTRODUCTION

Qurban is a special form of Islamic worship performed during the month of Zulhijjah through the slaughtering of prescribed livestock and the distribution of the meat to specified beneficiaries. In Malaysia, Qurban is commonly organised collectively by mosques and other organisations on behalf of Qurban participants. This arrangement provides convenience for Muslims to perform Qurban while facilitating the distribution of Qurban meat within the community. However, collective Qurban involves responsibilities beyond the slaughtering process, including the management of participants' contributions, compliance with Shariah requirements, monitoring of distribution and appropriate allocation of Qurban meat to beneficiaries. Effective management is therefore important to ensure that the religious and social objectives of Qurban are properly achieved.

The management of collective Qurban also involves a relationship of trust between participants and the organising institution. Participants entrust their contributions and aspects of the Qurban process to the

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organiser, while beneficiaries depend on the organiser for appropriate distribution. From an agency-theory perspective, participants (principals) delegate implementation to organisers (agents), creating potential information asymmetry and the need for governance mechanisms, such as proper financial management, monitoring, record keeping and reporting, to promote accountability and transparency. Recent research on Malaysian mosques has identified fund management, regulatory compliance and other governance issues as important concerns in mosque administration (Mohamed et al., 2023).

Recent research has also specifically examined Qurban management by mosques in Malaysia. Kedin et al. (2024) found that Malaysian Muslims generally perceived mosque-managed Qurban as being efficiently managed and compliant with Shariah requirements. Nevertheless, the study identified comparatively lower satisfaction with certain aspects of management and recommended that mosques strengthen their internal control systems, including the dissemination of Qurban distribution reports and measures to address the risk of misappropriation of Qurban meat.

The findings of Kedin et al. (2024) are particularly relevant to the present study. However, the research questions of the two studies differ. Kedin et al. (2024) examined how the Muslim community perceived the management of Qurban by mosques, particularly in relation to general management and Shariah compliance. The present study extends this discussion by examining whether perceptions of governance and trust-related confidence in Qurban organisers are associated with previous participation in collective Qurban. Thus, the present study does not replicate the earlier research but examines a different outcome, participation behaviour.

Trust is potentially important because individuals may be more willing to engage with an institution when they have confidence in its capability, reputation and management practices. Evidence from other Islamic institutional settings supports this argument. Nawi et al. (2022) found that board capital and stakeholder management positively affected zakat payers' trust in zakat institutions. Similarly, Abd Jalil et al. (2023) found that information disclosure significantly influenced donor commitment and that trust played a mediating role between governance-related information disclosure and donor commitment.

Nevertheless, limited empirical research has examined whether governance and trust-related confidence are associated with Muslims' participation in collectively organised Qurban. Participation in Qurban is a discrete, annual, highly religiously motivated act that may differ from ongoing voluntary giving such as zakat or cash waqf. Therefore, this study examines perceived governance and the importance placed on organiser capability and reputation, and their relationship with previous participation in collective Qurban among Malaysian Muslims.

Research Objectives

Accordingly, this study aims to achieve the following objectives:

- To assess the level of perceived governance in the management of collective Qurban among Malaysian Muslims;
- To examine the relationship between perceived governance and trust-related confidence in Qurban organisers among Malaysian Muslims;
- To examine whether perceived governance and trust-related confidence significantly predict previous participation in collective Qurban among Malaysian Muslims.

LITERATURE REVIEW

Collective Qurban Management

Qurban is not only a religious ritual but also an organised activity involving the collection and management of participants' contributions, procurement and slaughtering of livestock, preparation of Qurban meat and its distribution to intended beneficiaries. When Qurban is organised collectively, participants delegate part of the implementation process to an organiser. Consequently, the quality of management is important in ensuring that the religious and social objectives of Qurban are achieved. Recent research has begun to examine Qurban from an organisational and management perspective. Nabila et al. (2022) highlighted the importance of systematic planning and management in coordinating Qurban activities. More directly relevant to Malaysia, Kedin et al. (2024) found generally positive perceptions of mosque-managed Qurban, but also identified weaknesses in internal control, distribution records and reporting. The focus of Kedin et al. (2024) was community perception of Qurban management, whereas the present study examines whether governance and trust-related confidence are associated with participation in collective Qurban. Salleh et al. (2021) further documented the operational and distribution challenges faced by Malaysian mosques during the Movement Control Order, while Salleh et al. (2023) highlighted the importance of community understanding of the basic rules governing Qurban distribution. Together, these studies indicate that effective Qurban management depends not only on operational coordination but also on clear understanding of distribution principles.

Governance in Mosque and Islamic Organisations

Governance is important in religious and Islamic organisations because these institutions manage resources entrusted to them for religious and social purposes. Drawing on agency theory, the separation between those who provide resources (participants) and those who manage them (organisers) creates potential agency costs that governance mechanisms can mitigate. Kamaruddin et al. (2021a) highlighted the importance of financial governance in achieving organisational accountability. Kamaruddin et al. (2021b) also examined waqf governance practices, while Mohamed et al. (2023) similarly identified fund management, regulatory compliance and other governance issues among Malaysian mosques. These findings are relevant to collective Qurban because Qurban organisers manage resources entrusted by members of the Muslim community.

Transparency, Disclosure and Accountability

Transparency is an important component of governance because stakeholders need sufficient information to evaluate how entrusted resources have been managed. Abd Jalil et al. (2023) found that information disclosure influenced donor commitment among Malaysian cash-waqf donors and that trust mediated the relationship between governance-related disclosure and donor commitment. In the Qurban context, detailed records and distribution reports can provide participants with information concerning how Qurban resources have been managed and distributed. This is consistent with Kedin et al. (2024), who recommended improvements in Qurban distribution reporting and internal control. Kamaruddin et al. (2022) similarly identified reporting practices as an important issue in Malaysian waqf institutions, reinforcing the broader relevance of transparent financial and stewardship reporting in Islamic organisations. Mahat et al. (2024) likewise emphasised the role of financial transparency, accountability and improved reporting in mosque management.

Trust in Islamic Institutions

Trust is important when individuals entrust resources or responsibilities to an institution. Nawi et al. (2022) found that board capital and stakeholder management positively affected trust in zakat institutions. Zulfikri et al. (2022) highlighted transparency as relevant to trust in zakat institutions, while Haidlir et al. (2023) demonstrated the importance of trust in engagement with awqaf institutions. These studies suggest that trust may be associated with perceptions of competence, reputation, governance, transparency, fairness and stakeholder management. In the present study, trust-related confidence is operationalised as the importance respondents place on the capability and reputation of the organiser when selecting a Qurban organiser, rather than as a multi item measure of generalised institutional trust. Tajuddin and Takril (2023) further argued that trust in religious authorities is relevant to compliance behaviour, suggesting that confidence in institutional actors may influence how individuals respond to religiously oriented organisational arrangements.

Governance, Trust and Participation

Good governance provides mechanisms for accountability, while transparency and disclosure provide stakeholders with information about institutional activities. These mechanisms may contribute to confidence in organisers, which may subsequently affect engagement with an institution. However, Qurban participation

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may also depend on religious commitment, family practices, financial capacity, social influence, accessibility and previous experience. Therefore, governance and trust-related confidence should not automatically be assumed to determine participation; their empirical association needs to be examined. The present study treats participation as a binary behavioural outcome (previous participation versus non-participation) and tests whether perceived governance and trust-related confidence are associated with that outcome.

Research Gap and Contribution

Recent research establishes that Qurban management is an important organisational issue, while mosque and Islamic institutional studies highlight accountability, internal control, transparency and reporting. Studies of zakat and waqf institutions further demonstrate the relevance of governance and disclosure to institutional trust and stakeholder engagement. Nevertheless, limited empirical evidence exists concerning whether perceptions of Qurban governance and trust-related confidence in Qurban organisers are associated with Muslims' participation in collective Qurban. Kedin et al. (2024) examined the Muslim community's perception of Qurban management by mosques, including management efficiency and Shariah compliance. The present study differs by examining participation as the outcome and governance and trust-related confidence as potential factors associated with that participation. In doing so, it contributes to the emerging literature on Qurban management by moving beyond perception of administration toward an examination of behavioural association.

METHODOLOGY

Research Approach

This study employed a quantitative, cross sectional research approach using questionnaire data to examine factors associated with participation in collective Qurban among Malaysian Muslims. The analysis was restricted to perceived governance, trust-related confidence in Qurban organisers and previous participation in collective Qurban.

Population and Sample

The target population comprised adult Muslims in Malaysia. A total of 511 respondents participated in the survey. Of these, 312 respondents (61.1%) reported previous participation in collective Qurban, while 199 respondents (38.9%) had not. The sample was obtained through a self administered questionnaire distributed via convenience and snowball approaches among Muslim communities. While the sample size is adequate for the analyses performed, the non probability sampling method limits statistical generalisation to the broader Malaysian Muslim population. Demographic characteristics (age, gender, education, income and location) were collected but are not the primary focus of the present analysis; their omission as control variables is acknowledged as a limitation.

Research Instrument

A self administered questionnaire was used to collect the data. Perceived governance was measured using ten statements concerning management capability, participants' contributions, Shariah compliance, monitoring, misconduct, distribution to poor and needy groups, treatment of committee members, record keeping and reporting. Each item used a four point Likert scale from 1 = Strongly Disagree to 4 = Strongly Agree. The items were developed with reference to governance and accountability themes identified in prior mosque and Qurban management literature (including Kedin et al., 2024, and Mohamed et al., 2023). Trust-related confidence was measured using a single statement concerning the importance of confidence in the capability and reputation of the Qurban organiser when selecting an organiser (also on a four point scale). Participation was measured using a direct Yes/No question concerning previous participation in collective Qurban organised by a mosque or other organisation.

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The single item operationalisation of trust-related confidence captures the salience of organiser capability and reputation in the selection decision rather than a multi-dimensional assessment of institutional trust. This distinction is important for interpretation and is treated as a limitation.

Measurement of Variables

Perceived governance was measured using the ten items covering capability to manage collective Qurban, management of contributions, Shariah compliant slaughtering and distribution, monitoring, prevention of misconduct, distribution to poor and needy groups, committee member remuneration, record keeping and distribution reporting. The ten items were averaged to form an overall governance score. The scale demonstrated good internal consistency (Cronbach's alpha = 0.857). Trust-related confidence was treated as a single item measure. Participation was coded 1 = Yes (previous participation) and 0 = No.

Data Analysis

Descriptive statistics were used to examine governance and trust-related confidence. Cronbach's alpha assessed internal consistency of the governance scale. Spearman's rank order correlation examined relationships among governance, trust-related confidence and participation, given the ordinal nature of the Likert items and the binary participation variable. Binary logistic regression examined whether governance and trust-related confidence were associated with previous participation. The model was specified as:

$$\text{Logit}(P) = \beta_0 + \beta_1 \text{Governance} + \beta_2 \text{ Trust-related confidence} + \varepsilon$$

A significance level of 5% ($p < 0.05$) was adopted. Model fit was assessed using the likelihood-ratio chi-square test and Nagelkerke pseudo R^2. All analyses were conducted using standard statistical software.

Ethical Considerations

Participation in the survey was voluntary. Respondents were informed of the purpose of the study and assured of anonymity and confidentiality. No personally identifying information was collected. The study adhered to standard ethical principles for social research involving human participants.

FINDINGS AND DISCUSSION

Participation in Collective Qurban

Of the 511 respondents, 312 (61.1%) reported previous participation in collective Qurban, while 199 (38.9%) had not participated. This indicates that collective Qurban is a relatively common practice among the sampled respondents, yet a substantial minority had not previously participated through collective arrangements.

Perceived Governance

The ten governance items produced an overall mean score of 3.65 out of 4.00, indicating a generally favourable perception of collective Qurban management. The highest mean was recorded for Shariah compliant slaughtering procedures (M = 3.82). The lowest mean concerned Qurban portions not being taken by committee members as remuneration (M = 3.18). Detailed distribution records (M = 3.38) and distribution reports (M = 3.33) were also comparatively lower. The governance scale produced Cronbach's alpha = 0.857, indicating good internal consistency. These patterns are consistent with Kedin et al. (2024), who likewise reported high perceived Shariah compliance alongside comparatively weaker perceptions of reporting and internal control aspects.

Trust-Related Confidence in Qurban Organisers

The trust-related confidence statement recorded a mean score of 3.29. Respondents generally regarded confidence in the capability and reputation of the Qurban organiser as an important consideration when

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selecting an organiser. This result should be interpreted carefully: the item measures the perceived importance of capability and reputation in the selection decision, not the respondent's overall level of trust in any specific organiser or in organisers in general.

Relationship between Governance, Trust-Related Confidence and Participation

Spearman's correlation analysis revealed a significant positive relationship between perceived governance and trust-related confidence ($\rho = 0.276$, $p < 0.001$). This suggests that respondents who viewed Qurban governance more favourably also placed greater importance on the capability and reputation of the organiser. Perceived governance was not significantly associated with previous participation ($\rho = 0.016$, $p = 0.717$). Trust-related confidence showed a weak negative relationship with previous participation ($\rho = -0.172$, $p < 0.001$). The negative coefficient should not be interpreted as evidence that greater confidence reduces participation. Rather, it may reflect that individuals who have not previously participated through collective arrangements place relatively higher importance on organiser credentials when considering future participation, or it may be an artefact of the single item operationalisation. In either case, the association is weak in magnitude.

Logistic Regression

Binary logistic regression showed that the overall model was not statistically significant ($\chi^2 = 2.46$, df = 2, $p = 0.293$) and explained only a very small proportion of variation in participation (Nagelkerke pseudo $R^2 \approx 0.004$). Perceived governance was not a significant predictor (B = −0.189, SE = 0.210, $p = 0.370$; Odds Ratio = 0.828). Trust-related confidence was also not a significant predictor (B = 0.303, SE = 0.198, $p = 0.126$; Odds Ratio = 1.353). These results indicate that, within the present model specification, neither perceived governance nor trust-related confidence meaningfully distinguishes previous participants from non-participants.

DISCUSSION

The findings provide an important distinction between perceptions of Qurban management and participation behaviour. Respondents generally viewed Qurban management favourably, particularly in relation to Shariah compliant slaughtering and distribution, consistent with Kedin et al. (2024). Lower scores for record keeping, distribution reporting and committee member remuneration correspond with broader governance concerns identified in mosque and Islamic institutional research (Mohamed et al., 2023; Kamaruddin et al., 2021a).

The significant positive relationship between perceived governance and trust-related confidence suggests that perceptions of how Qurban is managed are related to the importance placed on organiser capability and reputation. This aligns with literature linking governance, transparency and stakeholder confidence in Islamic institutions (Abd Jalil et al., 2023; Nawi et al., 2022). However, neither governance nor trust-related confidence significantly predicted previous participation.

Several theoretical and practical considerations help explain the null findings. First, Qurban is a highly ritualised, time bound religious obligation performed during a specific period of the Islamic calendar. Religious motivation, family tradition and personal piety may dominate the decision to participate, reducing the relative influence of organisational perceptions.

Second, collective Qurban is often organised at the local mosque or community level, where social ties, convenience and accessibility may outweigh formal governance assessments. Third, the single item measure of trust-related confidence captures selection criteria rather than cumulative trust developed through repeated interaction; such a measure may be less predictive of past behaviour. Fourth, omitted variables, religiosity, household income, prior experience, social influence and perceived benefits to beneficiaries, are likely to be more proximal determinants of participation.

Thus, governance may contribute to confidence without necessarily translating directly into participation decisions. This does not diminish the importance of good governance. Rather, it suggests that the primary

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value of strong governance and transparent reporting may lie in sustaining legitimacy, protecting the reputation of mosques and organisers, and ensuring the proper fulfilment of the religious and social objectives of Qurban, even if these factors do not strongly differentiate participants from non-participants in a cross-sectional snapshot.

LIMITATIONS

Several limitations should be noted. First, the sample was obtained through non-probability (convenience and snowball) methods; results cannot be statistically generalised to the entire Malaysian Muslim population. Second, trust-related confidence was measured with a single item focused on the importance of capability and reputation in organiser selection, rather than a multi item scale of institutional trust; this limits construct coverage and reliability assessment.

Third, participation was measured retrospectively as a binary variable (ever participated versus never), which does not capture frequency, recency, amount contributed or future intention. Fourth, the cross sectional design precludes causal inference. Fifth, important potential covariates, religiosity, financial capacity, social influence, convenience and perceived impact on beneficiaries, were not included in the regression model. Sixth, demographic variables were not analysed as controls or moderators. Future research should address these limitations through probability sampling, multi item trust scales, richer behavioural measures, longitudinal or experimental designs, and the inclusion of theoretically relevant covariates.

CONCLUSION AND IMPLICATIONS

This study examined perceived governance, trust-related confidence in Qurban organisers and previous participation in collective Qurban among Malaysian Muslims. Based on 511 respondents, the findings indicate favourable perceptions of collective Qurban governance, with an overall mean of 3.65 out of 4.00. Confidence in the capability and reputation of Qurban organisers also received a relatively positive assessment (mean = 3.29).

The study found a significant positive relationship between perceived governance and trust-related confidence. However, neither perceived governance nor trust-related confidence significantly predicted respondents' previous participation in collective Qurban. The logistic regression model explained negligible variance in participation.

The findings therefore suggest that governance and trust-related confidence may be important for building and maintaining confidence in Qurban organisers, but they should not be regarded as sufficient explanations for participation in this religious practice. Participation appears to be shaped by a broader set of religious, social, economic and practical factors.

Practically, Qurban organisers, particularly mosques, should nevertheless continue to strengthen record-keeping, distribution reporting, monitoring and clear policies concerning the use of Qurban portions by those involved in management. Transparent reporting and robust internal controls support accountability, protect institutional reputation and help ensure that the spiritual and social purposes of Qurban are fulfilled. These practices remain valuable even if they do not strongly predict participation rates in the short term.

The study contributes to the Qurban literature by extending the discussion beyond general perceptions and Shariah compliance. Kedin et al. (2024) focused on perceptions of mosque-managed Qurban whereas the present study examines whether governance and trust-related confidence are associated with participation behaviour and finds that the association is limited. Future research should examine other potential factors such as religious motivation, cost, convenience, social influence, previous experience and perceived benefits to beneficiaries, using multi item measures and designs better suited to causal inference.

Table 1. Descriptive Statistics of Perceived Governance Items

Governance aspect	Mean
Shariah compliant slaughtering procedures	3.82
Shariah compliant Qurban distribution	3.71
Capability to manage collective Qurban	3.69
Proper management of participants’ contributions	3.67
Monitoring of Qurban distribution	3.65
Distribution to poor and needy groups	3.62
Low occurrence of misconduct	3.42
Detailed distribution records	3.38
Distribution reports	3.33
No Qurban portion taken as remuneration	3.18
Overall governance	**3.65**

Note: Scale ranges from 1 (Strongly Disagree) to 4 (Strongly Agree). Cronbach’s alpha for the 10-item governance scale = 0.857.

Table 2. Binary Logistic Regression Results Predicting Previous Participation in Collective Qurban

Predictor	B	S.E.	p-value	Odds Ratio
Perceived Governance	−0.189	0.210	0.370	0.828
Trust-related confidence	0.303	0.198	0.126	1.353
Constant	,	,	,	,

Note: Dependent variable = previous participation in collective Qurban (1 = Yes, 0 = No). Model $\chi^2 = 2.46$, df = 2, $p = 0.293$; Nagelkerke pseudo $R^2 \approx 0.004$. n = 511.

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