



American Muslim Philanthropy

**A DATA-DRIVEN
COMPARATIVE PROFILE**



ISPU Research Team



Dalia Mogahed
ISPU Director of
Research



Faiqa Mahmood
Report Author



Erum Ikramullah
ISPU Research
Project Manager



Katherine Coplen
ISPU Director of
Communications



Katie Grimes
ISPU Communication
& Creative Media
Specialist

Lake Institute Research Team



David King
Karen Lake Buttrey Director
of Lake Institute on Faith
& Giving and Assistant
Professor of Philanthropic
Studies at the Indiana
University Lilly Family
School of Philanthropy



Rafia Khader
Program Manager at Lake
Institute on Faith & Giving
at the Indiana University
Lilly Family School of
Philanthropy



Shariq Siddiqui
Visiting Director of the
Muslim Philanthropy
Initiative and Assistant
Professor of Philanthropic
Studies at the Indiana
University Lilly Family
School of Philanthropy

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A close-up photograph of a person's hands planting a small green seedling into dark soil. The hands are positioned on either side of the seedling, with fingers gently holding the soil. The background is blurred, showing more soil and another seedling.

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Introduction

DESPITE AMERICAN Muslims often being at the center of national conversations, in-depth research on certain aspects of their communities remains absent. One of these under-researched areas is how and why American Muslims spend philanthropically. There is very little data and information available on Muslim philanthropic practices. Given the centrality of giving among Muslim communities and the important role religious giving plays in philanthropy more broadly, it is worth taking a deeper look at how and why American Muslims give.

Like all communities, Muslim communities in America have needs. There are thousands of organizations nationwide that support Muslim communities across a broad spectrum of those needs. While some funding for these pursuits flows from outside Muslim communities (both from individuals and foundations), these funds are limited, and most funding for

organizations that support Muslim communities' unique needs still comes from Muslims themselves. Thus, a deep dive into philanthropic practices of American Muslims is necessary as we consider the broad development and strengthening of Muslim communities and the institutions that serve them.

To this end, the Institute for Social Policy and Understanding's *American Muslim Poll 2018: Pride and Prejudice* included a broad range of survey questions aimed at uncovering American Muslims' philanthropic practices and motivations. This report presents the data and findings from the section on Muslim philanthropy in American Muslim Poll 2018.

Note: Assertions and assumptions about American Muslim community norms are based on the author's anecdotal observations.



Executive Summary

THE FOLLOWING analysis is based on a survey of a representative population of Muslim, Jewish, Catholic, Protestant, and non-affiliated Americans, fielded in January 2018. A full accounting of the survey's methodology is available in Appendix 1. The questions on the following page were posed to respondents from these faith communities, all of whom were given identical surveys.

Note: For question 1-5, respondents were read a list of responses and prompted to select the response that best matched. Question 6 was open-ended, and respondent answers were coded into a predetermined list of common answers.

Philanthropy Survey Questions

1. Have you contributed money to a cause or institution associated with your faith community in the last year?
 - a. Less than \$100
 - b. \$100 to \$999
 - c. \$1,000–\$4,999
 - d. \$5,000–\$9,999
 - e. \$10,000 or more
2. Which of the following have you contributed to?
 - a. Relief organizations for overseas relief efforts
 - b. Relief organizations for domestic poverty alleviation
 - c. Your house of worship (church/mosque/temple/synagogue)
 - d. Civil rights organizations dedicated to protecting the rights of people in your religious community
 - e. Research organizations that study your religious community
 - f. Educational purposes
 - g. Youth and family services
3. Have you contributed money to a cause or institution outside your faith community?
4. Which of the following have you contributed to?
 - a. Relief organizations for overseas relief efforts
 - b. Relief organizations for domestic poverty alleviation
 - c. Civil rights organizations dedicated to protecting the rights of people in your religious community
 - d. Educational purposes
 - e. Youth and family services
 - f. Arts and culture
 - g. Health care or medical research
 - h. Preserving the environment
5. Thinking about your overall giving, what would you say was the total dollar value of all donations you made during the past year?
 - a. Less than \$100
 - b. \$100 to \$999
 - c. \$1,000–\$4,999
 - d. \$5,000–\$9,999
 - e. \$10,000 or more
6. Thinking of your overall giving, can you tell me what motivates you to give?
 - a. The desire to leave a lasting legacy
 - b. Being asked to give by a friend or associate
 - c. Feeling that those who have more should help those with less
 - d. Charitable giving can help me in my work life
 - e. A belief that my charitable giving can achieve change or bring about a desired impact
 - f. A desire to meet critical needs in the community and support worthwhile causes
 - g. A desire to set an example for children, future generations, my community, or my social network
 - h. A desire to live up to values instilled in me by my parents or grandparents
 - i. The understanding that giving is expected within my social network
 - j. A desire to support an organization that benefited me or someone close to me
 - k. The feeling that I am fortunate and want to give back to society
 - l. A belief that my charitable giving will help make the world a better place
 - m. A commitment to help co-religionists
 - n. A spontaneous reaction to help people in an immediate disaster, such as an earthquake or hurricane
 - o. A commitment to support the same causes or organizations on a regular basis
 - p. A sense of religious duty, obligation
 - q. Giving makes me feel good
 - r. Other

MOTIVATIONS TO GIVE

Muslim giving is primarily motivated by religious obligation, sense that those with more should help those with less.

In Islam, the concepts of *zakat* and *sadaqah* are important drivers of philanthropic giving. Zakat is a religious obligation whereby Muslims must give away a portion of their wealth to charity, provided they meet the criteria for wealth. Similarly, *sadaqah* refers to voluntary charity and can be of any amount.

American Muslims' philanthropic patterns and preferences are well assimilated with the American landscape and, for the most part, aligned remarkably well with other faith groups and the general public. There are, however, some distinct differences. Muslims are most likely to be motivated to contribute to charitable causes by their sense of religious duty (17%) and the feeling that those with more should help those with less (20%). Among the general public, 10% report religious obligation and 12% report the sense that those with more should help those with less as motivations for charitable giving.

Our data also provides insight into the consistency of giving in the Muslim community: only 1% of Muslims report that they are motivated to give by a commitment to help the same causes or organizations on a regular basis, compared with 6% of Jews, 4% of Protestants, and 5% of non-affiliated Americans. Perhaps it is less the organization to which they are motivated to give and more the particular cause wedded to their religious values.

Muslims may be compelled by their religious ideals, but by no means do they limit their philanthropy to causes that only impact their fellow Muslims. Rather, American Muslims respond to the urgent needs of all those around them and are just as likely to contribute within their faith community (53%) as outside their faith community (52%).¹ For instance, of all the groups surveyed, American Muslims are the most likely to contribute to organizations addressing domestic poverty outside their faith communities (81%). In fact, a higher percentage of Muslims spend on domestic poverty outside their faith com-

munity (81%) than spend on domestic poverty relief within their faith community (60%). Similarly, for overseas relief efforts, Muslims spend on those outside their faith community at slightly higher rates than they do on those within their faith community (58% vs. 54%).

AMERICAN MUSLIM SPENDING WITHIN THEIR FAITH COMMUNITY

Houses of worship are top recipients of Muslim giving.

The most important cause for the highest percentage of Muslims is their house of worship, where the vast majority contribute (89%). Muslims are certainly not outliers in this spending behavior: all faith groups surveyed for this study prioritize spending on their house of worship over all other causes. American Muslims are as likely as other groups (83% of Jews, 86% of Catholics, and 92% of Protestants) to give to their house of worship.

After house of worship, Muslims report giving to domestic poverty alleviation (60%) and educational causes (60%). American Muslim giving to these causes is on par with other groups, with 59–67% of other groups giving to domestic poverty alleviation causes and 53–69% giving to educational causes.

Another cause within their faith community important to Muslims is overseas relief (54%). There is a common belief in the Muslim community that Muslims donate disproportionately to overseas relief while neglecting the needs of their immediate communities. However, our data shows that Muslims are not alone in focusing on overseas relief; all faith groups surveyed in this study gave to overseas relief at similar rates (52% of Jews and Catholics, 48% of Protestants, and 60% of white Evangelicals). This alignment of American Muslim spending with other faith groups in the United States lends more nuance to the understanding of American Muslim communities.

Compared with many other faith groups, more American Muslims are first- or second-gener-

ation immigrants. Perhaps they would maintain strong ties with their countries of origin and would be more inclined to send money to address problems there, rather than in the United States. Our data reveals something else. Although half of American Muslims report being born outside the United States² (the largest share of any American faith community), their desire to aid overseas relief efforts is no more or less pronounced than other faith groups in the country.

Muslims spend more than other groups on civil rights protection.

One area within their faith community where Muslims spend more than any other faith group is civil rights protection for the members of their community. Forty-eight percent of Muslims report contributing in this category, compared with 37% of Jews, 26% of Catholics, 25% of Protestants, 20% of white Evangelicals, and 27% of the general public. There is certainly a great need for Muslim civil rights protection, as Muslims continue to find themselves at the heart of national security discussions and often face racism, xenophobia, and Islamophobia. This finding may also be linked to the fact that a relatively high percentage of American Muslims are immigrants, with half of all American Muslims having been born in another country. Successive generations of newcomers to the United States have faced similar attacks and threats to their civil liberties, and have gone through periods when they had to fight to protect their communities. In that sense, although Muslims are outliers in this category at this moment in time, they may be falling in line with well-established (though unfortunate) historical precedents.

Perhaps related to this need for civil rights protection, American Muslims are also one of the most likely groups to contribute to research organizations that study their community. Twenty-eight percent of Muslims and 20% of Jews contributed in this category, compared with only 10% of the general public. This hints at a possible link between how marginalized a religious community is and the need to study that community. While Muslims may be relatively more likely to support research organizations than other faith communities, it is the least funded area of work, despite the clear need for good research.

In the category of youth and family services, Muslims were the least likely to spend of all groups surveyed (49% of Muslims vs. 61% of Catholics, 63% of Protestants, 67% of white Evangelicals, and 60% of the general public).

AMERICAN MUSLIM SPENDING OUTSIDE THEIR FAITH COMMUNITY

When giving outside their faith community, most American Muslims give to domestic poverty alleviation causes.

For Muslims, among the issues facing those outside their faith community, domestic poverty is the most important charitable cause (81%), followed by overseas relief (58%) and educational causes (54%). Although Muslim charities like Islamic Relief provide assistance to anyone in need regardless of faith or ethnicity, more Muslims spend on domestic poverty by supporting charities that are “outside” their faith community than any other group surveyed. American Muslims, a sizable portion of whom are immigrants, might be expected to spend more on their countries of origin. But our data reveals an opposite trend. By giving to a variety of secular or faith-based nonprofits outside their faith tradition, American Muslims are *more likely* to give toward fighting domestic poverty than to overseas relief. It should be noted, however, that while “likelihood of giving” to domestic causes exceeds that reported for international giving, that does not necessarily mean that domestic causes receive more money. Those who do give internationally may give more to those causes than domestic causes.

Muslims are more likely than all other groups to give to domestic poverty alleviation when giving outside of their faith community (81% vs. 55%–72%). In the area of overseas relief outside their faith community, at 58%, Muslims spend significantly more than all other faith groups (32–46%) except white Evangelicals (62%). American Muslims are also more likely than other groups to give to civil rights organizations outside their faith community (42% of Muslims vs. 29% of Protestants and

27% of white Evangelicals).

On the other hand, fewer American Muslims (47%) spend on youth and family services outside their faith community than Catholics (64%), white Evangelicals (62%), and the general public (57%). Coupled with a similarly low rate of spending in this category within their faith community, it becomes apparent that youth and family services are not a high priority for charitable giving. Among Muslims, women are more likely than men to contribute to youth and family services (56% vs. 38%).

AMERICAN MUSLIM PHILANTHROPY BY DOLLAR AMOUNT

When broken down by dollar amount, American Muslims were more likely than other groups to spend at the lowest levels and less likely to spend at the highest levels in the year preceding the survey. Twenty percent of Muslims gave less than \$100 compared with 10% of Jews, 9% of Catholics, 8% of Protestants, 7% of white Evangelicals, and 12% of the general public. Similarly, 3% of Muslims gave \$10,000 or more compared with 10% of Jews, 7% of Catholics, 8% of Protestants, 16% of white Evangelicals, and 6% of the general public. The small size of the American Muslim population means that although there is a strong communal desire and culture of giving, Muslim philanthropy does not enjoy much prominence on a national scale.³

AMERICAN MUSLIM PHILANTHROPY BY GENDER, AGE, AND RACE

Gender

According to ISPU's data, there are no major differences in Muslim giving by gender. The only exceptions are the categories of youth and family services outside the faith community and overseas relief outside the faith community. In both categories, Muslim women donated significantly more than men (56%

vs. 38% and 68% vs. 48%, respectively).

Age

An analysis by age revealed an interesting pattern. Muslims between the ages of 18 and 29 are significantly more likely to donate to charitable causes within and outside their faith community than their older co-religionists. This pattern is contrary to that observed among other groups surveyed, as well as to most other reported studies of the generational differences of individual donors. American Muslims aged 18 to 29 are contributing to their faith community at much higher percentages than 18 to 29-year-olds in the general public. This is particularly evident in the case of contributions to houses of worship: in the general public, individuals above the age of 50 contribute to their houses of worship at a higher percentage (89%) than people between the ages of 18 and 29 years (71%). No such difference was observed among Muslims. This indicates that young American Muslims are much more financially invested in their houses of worship than their age counterparts in the general public.

Another area where younger Muslims' spending patterns stand out is overseas relief, both within and outside their faith community. In a trend opposite to the general public, more Muslims between the ages of 18 and 29 spend on overseas relief within their faith community (62%) than Muslims ages 50 and older (35%). Similarly, for overseas relief outside their faith community, Muslims between the ages of 18 and 29 spend more frequently (69%) than Muslims aged 50 and older (45%). In contrast, individuals in the general public between the ages of 30 and 49 and those over 50 spend on overseas relief efforts outside their faith community at significantly higher percentages (44% and 39%, respectively) than people between the ages of 18 and 29 (22%).

Race

Black Muslims are more likely than white and Arab Muslims to give to educational causes within their faith community (74% vs. 45% and 43%, respectively). When looking at giving to educational causes outside of their faith community, Asian Muslims are more likely than Arab Muslims (59% vs. 32%) to give. Black Muslims are also more likely than

Arab Muslims to give to youth and family services outside of their faith community (58% vs. 28%) and are more likely than Asian and Arab Muslims to contribute to arts and culture causes outside of their faith community (46% vs. 17% and 13%, respectively).



Results

What Motivates Muslims to Give to Charitable Causes?

Motivation is a powerful force when it comes to philanthropy. It is what compels people to make a donation or not and informs decisions on how much to donate, to whom, and how often. In Islam, the concepts of *zakat* and *sadaqah* are important drivers of philanthropic giving. *Zakat* is a religious obligation whereby Muslims must give away a portion of their wealth to charity, provided they meet the criteria for wealth. *Zakat* is one of the five pillars of Islam, second only to the five daily prayers all Muslims must perform. *Sadaqah* is the term used to signify voluntary charity and can be of any amount. Muslims are obligated to pay *zakat* on an annual basis. Though there is no specific time to give *zakat* or *sadaqah*, it has become an American Muslim tradition to fulfill this giving during the month of Ramadan, the holiest month for Muslims when acts of goodness, like charity, are emphasized.

For the question about motivation for charitable giving (“Thinking of your overall giving, can you tell me what motivates you to give?”), respondents’ first response was recorded. Figure 1 provides a comparison of American Muslims’ responses with those of the general public.

The strongest motivations for American Muslims are a feeling that those with more should give to those with less and a sense of religious duty or obligation. Compared to the general public, a significantly higher percentage of American Muslims report being motivated by their sense of religious duty (10% vs. 17%) and the idea that those with more should help those with less (12% vs. 20%).

Other motivations to give that were mentioned by American Muslims but not by the general public include a desire to help others

and those in need (7%) and a desire to be kind, caring, or passionate about giving (4%).

American Muslims are significantly less likely than the general public to be motivated to give by a desire to meet critical needs in the community and support worthwhile causes (4% vs. 9%). This suggests that while American Muslims are eager to help in emergencies, the same is not the case when it comes to vital, non-emergency needs of the community.

Another notable finding when comparing Muslim giving with that of the general public relates to the “other” category. Only 6% of Muslim responses fell into this category, compared with nearly a third of the general public’s responses (31%). This finding suggests that perhaps there are some other factors that motivate the general public that were not captured in the options provided in this poll.

Compared with other American faith groups, significantly more American Muslims are driven by a feeling that those with more should help those with less (20% vs. 11% of Catholics, 11% of Protestants, and 7% of non-affiliated Americans). Jews (15%) and white Evangelicals (13%) are similar to Muslims in their motivation to give based on a sense that those with more should help those with less. Muslims (17%), Jews (14%), Protestants (20%), and white Evangelicals (24%) are equally motivated to give based on a sense of religious duty. Other motivations to giving that differ significantly between American Muslims and other faith groups include a desire to help others (7% of Muslims vs. 0% of Catholics, Protestants, white Evangelicals, and non-affiliated Americans), a desire to be kind and caring (4% of Muslims vs. 0% of Protestants), and a spontaneous reaction to help people in an immediate disaster (3% of Muslims vs. 0% of Jews and Protestants).

In a number of other motivational categories, American Muslims differ from other faith groups. Significantly fewer Muslims (4%) reported being driven by a desire to meet critical needs in the community and support worthwhile causes as compared to Jews (9%), Protestants (12%), white Evangelicals (12%), and non-affiliated Americans (10%).

Similarly, fewer American Muslims (1%) re-

Muslim Giving Primarily Motivated by Religious Obligation, Sense That Those with More Should Help Those with Less

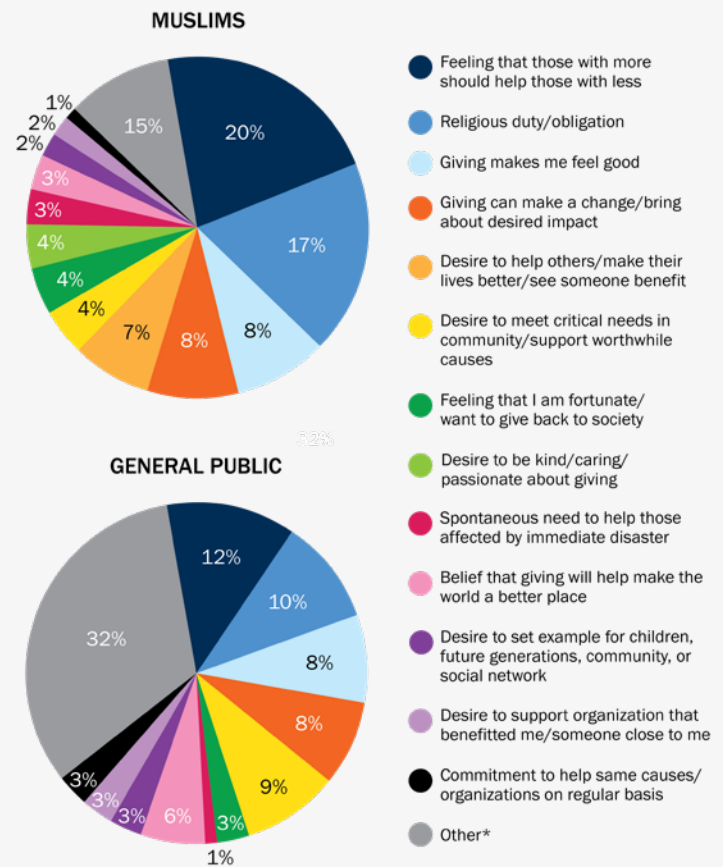


FIGURE 1: Thinking of your overall giving, can you tell me what motivates you to give? (% Motivated to give by each category shown) Base: Total respondents who have contributed money to a cause/institution associated with or outside of faith community, 2018

*Other = Commitment to help co-religionists; desire to help those in need, no matter gender, race, religion/social justice; being asked to give by friend/associate; desire to live up to values instilled in me by parents/grandparents; giving is expected in my network; desire to leave lasting legacy; and “other”

ported a commitment to support the same causes or organizations on a regular basis as a motivation to give. While Jews (6%), Protestants (4%), white Evangelicals (4%), and non-affiliated Americans (5%) are slightly more likely to report “regular” giving, this pattern is essentially shared across faith communities.

In addition, American Muslims are as motivated to give as other groups by beliefs like “my charitable giving can achieve change” (8% vs. 5–13%), “giving makes me feel good”

(8% vs. 4–8%), “the feeling that I’m fortunate and want to give back to society” (4% vs. 3-7%), and a desire to set an example (2% vs. 1–5%).

Which Causes Are Important to American Muslims?

There are many worthy causes, and each individual must decide where to spend their often limited philanthropic dollars. Which causes rise to the top for American Muslims?

While 86% of Muslims are American citizens, half were born outside of the United States, the most of any faith and non-faith group measured. One interesting finding from our data indicates that American Muslims are just as likely to spend outside their faith community⁴ as they are to spend within their community (52% and 53%, respectively). This suggests that American Muslims are just as invested in the problems facing the broader American public as they are in the issues facing their faith community.

In the key area of domestic poverty alleviation, American Muslims spend more *outside* their faith community than within their faith community. Sixty percent of American Muslims reported contributing toward relief of domestic poverty inside their faith community, while 81% of American Muslims spent on domestic poverty outside their faith community (see Figure 2). Interestingly, when it comes to addressing domestic poverty outside their faith community, more Muslims give than any other faith group.

Most Muslims Spend on Houses of Worship Within Faith Community, on Domestic Poverty Outside Faith Community

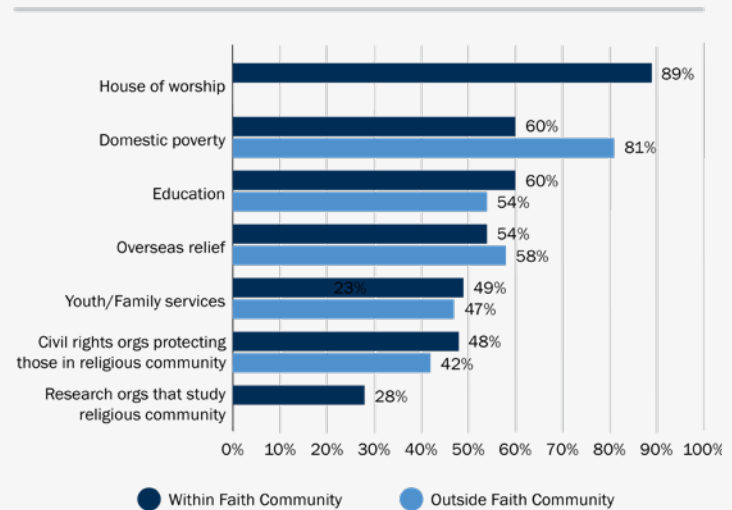


FIGURE 2: Which of the following have you contributed to? (% Contributed shown) Base: Total Muslim respondents who have contributed money to a cause/institution associated with faith community, 2018

American Muslims' Spending Within Their Faith Community

Figure 3 shows the causes that American Muslims are most likely to give to within their faith community, ranked in descending order.

As expected, the highest percentage of American Muslims reported contributing money toward their houses of worship (89%). However, when compared to other faith groups in America, it becomes apparent that Muslims are not an anomaly: all other faith groups spend on their houses of worship at similar rates (see Figure 4). Thus, the assumption within some Muslim communities that Muslims overspend on mosques at the expense of other worthwhile causes can be seen in a broader context, that is, all faith groups in America prioritize spending on their respective places of worship. Additionally, Muslims are at least as likely as other groups to also give to other causes in addition to their houses of worship.

There is no significant difference between Muslims and other faith groups when it comes to the rates of spending on alleviation of domestic poverty within their community (60% vs. 59–67%). Likewise, Muslim spending for educational purposes within their faith community aligns with how other faith groups spend in this category (60% vs. 53–68%).

Survey respondents were also asked if they contributed money to organizations for overseas relief efforts. This is a particular area of debate within American Muslim communities: some American Muslims are critical of how other members of their community choose to spend their philanthropic dollars, especially if they perceive them to favor overseas relief (to their “home countries,” in the case of first- or second-generation immigrants) over the needs of their fellow American Muslims or their neighbors of other faiths or no faith. However, we don’t find a basis to this criticism in our study’s findings. Our data reveals that American Muslims contribute to overseas relief at rates similar to other faith groups, as shown in Figure 5 (54% vs. 48–60%).

House of Worship Top Recipient of Muslim Giving

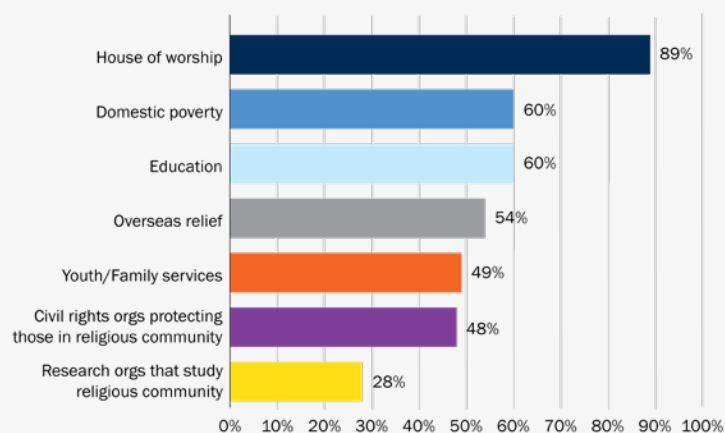


FIGURE 3: Which of the following have you contributed to? (% Contributed shown) Base: Total Muslim respondents who have contributed money to a cause/institution associated with faith community, 2018

Muslims as Likely as Other Faith Groups to Give to Their Houses of Worship

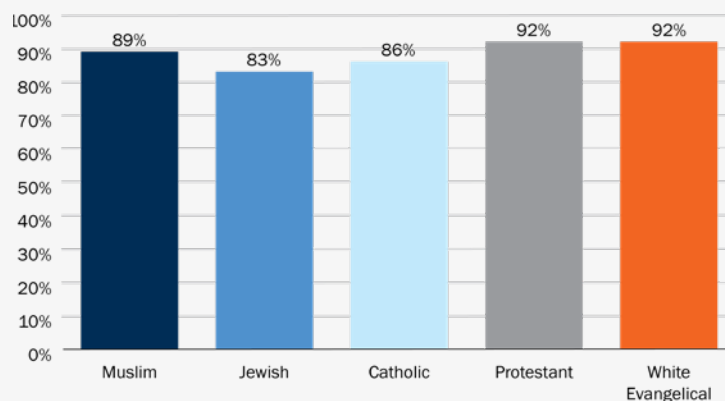


FIGURE 4: Which of the following have you contributed to? (% Contributed to house of worship shown) Base: Total respondents who have contributed money to a cause/institution associated with faith community, 2018

Respondents were also asked to share if they contributed to civil rights organizations dedicated to protecting the rights of people in their religious community. Muslims were significantly more likely to contribute to this cause than any other faith group and the broader general public. Nearly half of Muslims (48%) reported contributing in this category, compared with 37% of Jews, 26% of Catholics, 25% of Protestants, 20% of white Evangelicals, and 27% of the general public. This finding makes sense when one considers experiences of discrimination and the context of the wider political climate. Additional findings from ISPU's American Muslim Poll 2018 indicated that 61% of Muslims experience some level of religious discrimination, compared with 48% of Jews, 29% of white Evangelicals, and less than 25% of all other groups. These higher levels of discrimination likely lead to a greater concentration of philanthropic dollars directed to combating this challenge.

Alternately, this phenomenon could be linked to the high percentage of American Muslims born outside the United States. Half of American Muslims are immigrants, the largest share of any American faith community. The majority of American Muslims are also people of color, another unique attribute exclusive to this faith community. It is worth noting that successive waves of immigrant groups, and ethnic minorities more broadly, have been met with suspicion from their fellow Americans, which have also often culminated in attacks on civil liberties. Again, it could be argued that in their greater need for and spending on civil rights protection, American Muslims are not an exception but instead in line with historical American precedent.

While our survey shows research organizations that study each faith group's own religious communities are the least supported area of work, only American Muslims and Jews spend in this area and at similar rates (28% and 20%, respectively).

Muslims as Likely as Other Faith Groups to Spend on Overseas Relief Efforts

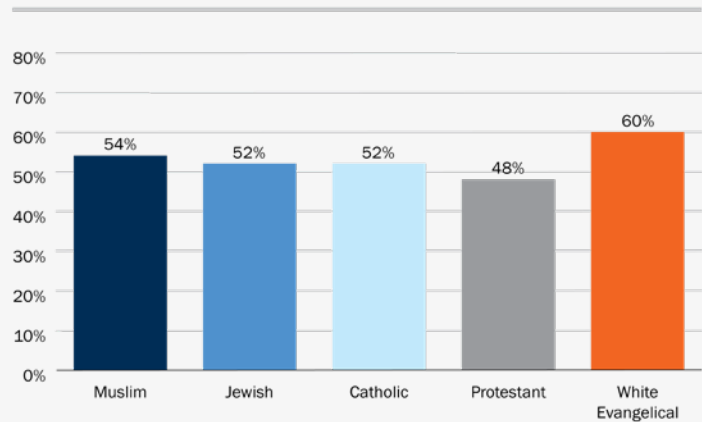


FIGURE 5: Which of the following have you contributed to? (% Contributed to overseas relief efforts shown) Base: Total respondents who have contributed money to a cause/institution associated with faith community, 2018

This finding hints at a possible link between how marginalized a religious community is in the United States and the need to study that community. The data could suggest that the more empowered a faith community is in the United States, the less likely it is to spend on research studies of their own community. In contrast with Muslims and Jews, only 7% of Protestants and 2% of white Evangelicals spend on research organizations that study their faith communities.

One area where American Muslims are the least likely to give is to youth and family services within their community. Forty-nine percent of Muslims reported giving in this category, which is less than Catholics (61%), Protestants (63%), white Evangelicals (67%), and the general public (60%). Jews (57%) were as likely as Muslims to contribute to youth and family services.

American Muslims' Spending Outside Their Faith Community

Figure 6 shows causes that American Muslims are most likely to spend on outside their faith community.

Of all the groups surveyed, American Muslims were the most likely to contribute to organizations that help domestic poverty alleviation (helping people in need of food, shelter, or basic necessities). Figure 7 presents Muslims' spending compared with other groups.

A sizable segment of American Muslims are immigrants; roughly half of American Muslims report being born outside the United States.⁵ This might lead some to conclude that American Muslims would be more inclined than other groups to contribute to charitable causes in their countries of origin rather than the United States. Our data, however, reveals an opposite trend: Muslims spend on domestic poverty alleviation at higher rates than they do on overseas relief. And in both these categories, Muslims spend more *outside* their faith community than within it. This again corroborates an earlier finding: although a high percentage of Muslims are motivated to spend by a sense of religious duty, the targets of their charitable causes are just as likely, if not more, to be outside their faith community.

In the area of overseas relief outside their faith community, at 58%, Muslims spend significantly more than all other faith groups (32–46%) except white Evangelicals (62%). While one might expect a community with a large segment of immigrants to be focused on their “home countries” for their charitable donations, this assumption is not backed by data. Our findings suggest that when it comes to domestic poverty and overseas relief outside their faith community, Muslims are spending at higher percentages than almost all other groups in the United States.

In the category of civil rights organizations outside their faith community working to protect the rights of others, Muslims once again show a willingness to spend (42%), contributing more than Protestants (29%) and white Evangelicals (27%).

When Giving Outside Their Faith Community, Most Muslims Give to Domestic Poverty Alleviation

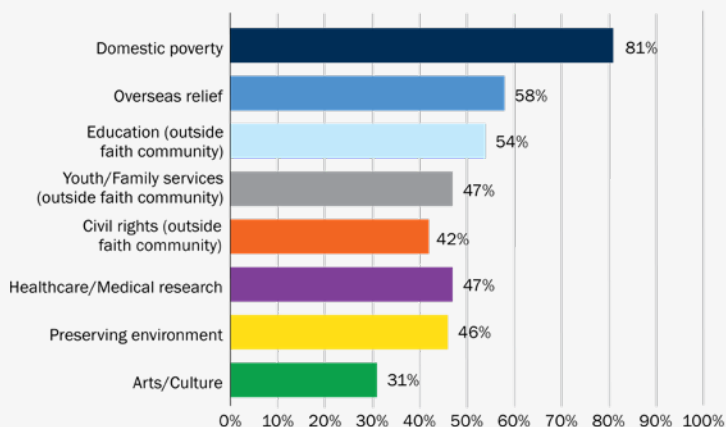


FIGURE 6: Which of the following have you contributed to? (% Contributed shown) Base: Total Muslim respondents who have contributed money to a cause/institution outside their faith community, 2018

Muslims Are Most Likely Faith Group to Donate to Domestic Poverty Outside Their Faith Community

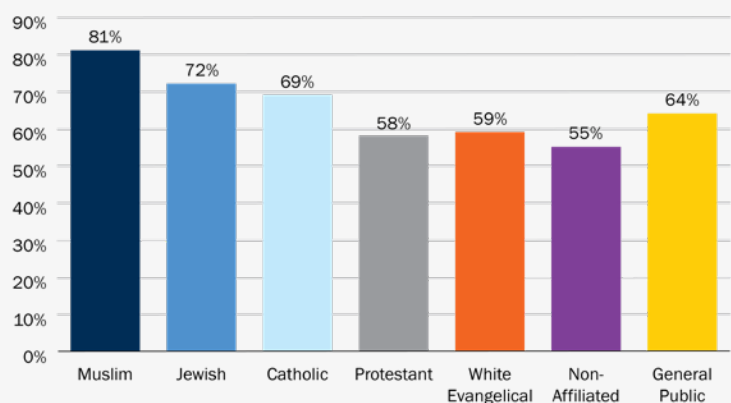


FIGURE 7: Which of the following have you contributed to? (% Contributed to relief organization for domestic poverty alleviation shown) Base: Total respondents who have contributed money to a cause/institution outside of faith community, 2018

In the category of youth and family services outside their faith community, fewer Muslims spend on this cause (47%) than Catholics (64%), white Evangelicals (62%), and the general public (57%). Coupled with a similarly low rate within their faith community, it becomes apparent that youth and family services are

not a high priority for charitable giving for American Muslims. Interestingly, among Muslims, women are more likely than men to contribute to youth and family services (56% vs. 38%). For all other groups, there is no significant difference along gender.

How Much Do American Muslims Spend?

As seen above, American Muslim giving aligns well with that of other religious groups in the United States. Although some Muslims are critical of their communities for what they perceive as favoring mosques and overseas relief over investment in domestic issues, our data finds that Muslims are just as invested in addressing domestic poverty as overseas relief and contribute to houses of worship at similar rates as other faith communities.

Muslims are as likely to help people in their faith community as those outside it. This aligns with Muslims' top two motivations to give: that those with more should help those with less and that giving is a religious duty. In most categories of giving, Muslims are as likely or more to give than the general public and other religious groups. There is certainly a desire to donate and a culture of giving in American Muslim communities.

When the donations are viewed in terms of their dollar amounts, however, the highest percentage of Muslims donate one of the lowest total annual amounts, with 43% of American Muslims giving between \$100 and \$999 and with 20% giving less than \$100. So, while a large number of American Muslims are giving, their donations are not as visible on a national scale because donors who give more than \$10,000 are few and far between and do not enjoy the prominence of having scholarships, schools, and research wings of institutions named after them (in contrast with overseas Muslims who donate at the highest levels who do benefit from such visibility and prominence).

Majority of Muslims Donate Less than \$1,000 Annually to Charitable Causes

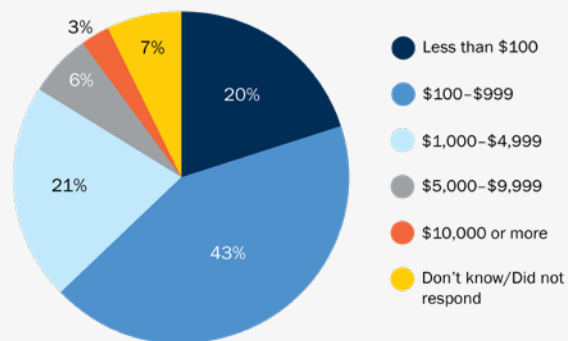


FIGURE 8: Thinking about your overall giving, what would you say was the total dollar value of all donations made during the past year? (% Contributed shown)
Base: Total Muslim respondents who have contributed money to a cause/institution associated with or outside of faith community, 2018

Figure 8 presents the annual combined dollar amount of American Muslims' contributions to charitable causes.

When charitable giving is broken down by dollar amount, the highest percentage of Muslims (43%) fall in the \$100 to \$999 category. Equal numbers of Muslims donate less than \$100 and between \$1,000 and \$4,999 annually. Less Muslims fall into the \$5,000 to \$9,999 giving range, and even fewer fall into the \$10,000 and above range, at just 3%. When a majority of donations from American Muslims are less than \$1,000, it does not come as a surprise that the eagerness Muslims express in contributing to broader socie-

tal problems (such as domestic poverty) often goes unobserved. This finding is even more significant in light of the fact that according to data gathered by the Pew Research Center and ISPU, Muslims are more likely than all other faith groups to live in poverty.⁶

Figure 9 shows how American Muslim giving compares with other groups.

A look at how other faith and non-faith groups spend reveals that Muslims are no exception in their spending patterns. A high percentage of all groups fall in the \$100 to \$999 spending bracket, and the percentages drop significantly in the categories exceeding \$5,000.

The Muslim community is much smaller in size compared with other faith groups.⁷ So, although Muslims' spending patterns are the same as other groups, the small size of the community means that Muslim philanthropy does not enjoy as much visibility on a national scale.

Muslims Less Likely Than Other Faith Groups to Donate at the Highest Annual Total Dollar Level

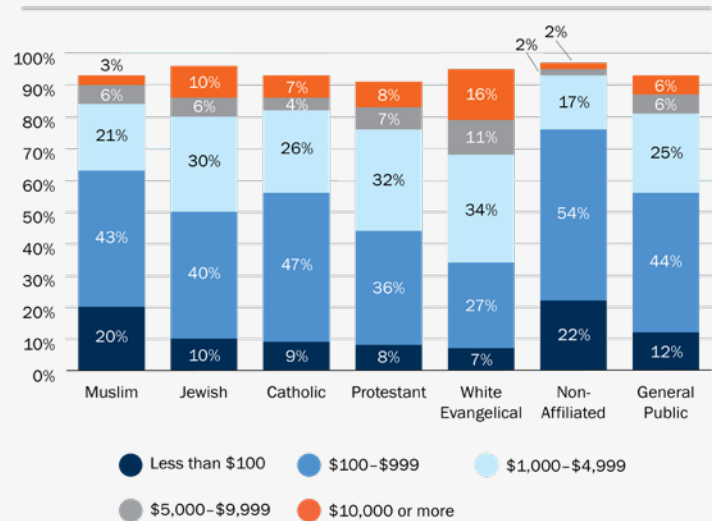


FIGURE 9: Thinking about your overall giving, what would you say was the total dollar value of all donations made during the past year? (% Contributed shown)
Base: Total respondents who have contributed money to a cause/institution associated with or outside of faith community, 2018

American Muslim Philanthropy by Gender, Age, and Race

When the data on Muslim philanthropy from American Muslim Poll 2018 was pared down by gender, age, and race, some interesting findings emerged.

In the majority of the categories covered by the survey, there were no significant differences along gender lines among Muslims. In fact, the only two categories where a gender difference emerged was on overseas relief outside of their faith community and youth and family services outside of their faith community. Muslim women were more likely than Muslim men to give to overseas relief efforts outside their faith community (68% vs. 48%) and to youth and family services outside their faith community (56% vs. 38%).

In general, compared with their age counterparts in the general public, a higher per-

centage of younger Muslims spend within and outside their faith community. Sixty-five percent of 18 to 29-year-old Muslims spend within their faith community, compared to 34% of the same age bracket in the general public, and 55% of 18 to 29-year-old Muslims contributed money to a cause or institution outside their faith community, compared with 39% of 18 to 29-year-olds in the general public.

Contributions to faith community

In the general public, the rate of contribution is directly proportional to age, but for American Muslims, rate of contribution is inversely proportional to age. Sixty-five percent of Muslims between the ages of 18 and 29 contributed to a cause or institution associated with

their faith community, as compared with 49% of 30 to 49-year-olds and 41% of those 50-plus. This suggests that older Muslims may be contributing more money per head, but a significantly higher percentage of younger Muslims contribute, even if in smaller amounts. This is contrary to the trend in the general public, where older individuals are more likely to contribute. In the general public, 34% of 18 to 29-year-olds, 56% of 30 to 49-year-olds, and 62% of respondents aged 50 or older contributed to a cause or institution within their faith community.

The argument that millennials and Generation Z members are more socially conscious may be true for the entire American population, but in terms of monetary contribution, it holds strikingly true for American Muslims *only*.

There was no significant difference in contribution along race, among Muslims or the general public. The assumption of some Muslims that Arab or Asian Muslims contribute to their faith community at a higher percentage than other racial or ethnic groups was not borne out by the data.

Overseas relief within and outside their faith community

Muslims between the ages of 18 and 29 are more likely than Muslims ages 50 and older to report having contributed to overseas relief efforts within their faith community, in a trend opposite to the general public.

In the general public, different age groups donate to overseas relief efforts within their faith community at somewhat similar rates, while among Muslims, younger individuals donate at significantly higher rates than their co-religionists who are older. Sixty-two percent of Muslims between the ages of 18 and 29 donated to overseas relief within their faith community, whereas 35% of Muslims aged 50 and older reported having donated in the same category.

A similar pattern was observed for donations for overseas relief efforts outside of their faith community. Sixty-nine percent of Muslims between the ages of 18 and 29 donated in this category, compared with 45% of Muslims aged 50 and older. This is in stark contrast to the general public, where individuals

between the ages of 30 and 49 and those 50 or older donate at significantly higher percentages (44% and 39%, respectively) than 18 to 29-year-olds (22%).

There were no significant differences in giving to overseas relief efforts by race.

Domestic poverty alleviation within faith community

Arab Muslims are more likely than Black Muslims to contribute toward domestic poverty alleviation when giving within their faith community (80% vs. 47%). There were no differences along race or age in giving toward domestic poverty alleviation outside of their faith community.

House of worship

For Muslims, there was no significant difference in contribution to their houses of worship between different age groups. Whereas for the general public, individuals aged 50 or older contribute at a much higher percentage (89%) compared with people between the ages of 18 and 29 (71%). This finding suggests that young Muslims are more financially engaged with and invested in their faith community than the general public.

There were no significant differences by race among Muslims in giving to their houses of worship.

Civil rights within faith community

Overall, Muslims spend on civil rights within their faith community at the same rate as the general public. Among the general public, Black Americans spend more on civil rights than white Americans. No such disparity was found in Muslims based on age or racial groups.

Educational purposes

Black Muslims are more likely than white and Arab Muslims to give to educational causes within their faith community (74% vs. 45% and 43%, respectively). When looking at giving outside of their faith community, Asian Muslims are more likely than Arab Muslims to contribute to educational causes (59% vs. 32%).

There were no significant differences in giving to educational causes by age.

Youth and family services

Black Muslims are more likely than Arab Muslims to give to youth and family services outside of their faith community (58% vs. 28%).

There were no other significant differences in giving to youth and family services by race or age.

Arts and culture

Black Muslims are more likely than Asian and Arab Muslims to contribute to arts and culture causes outside of their faith community (46% vs. 17% and 13%, respectively).

There were no significant differences in giving to arts and culture causes by age.



Conclusion

THE DATA GATHERED in this study reveals that American Muslim philanthropic practices and preferences are similar to those of other faith groups, non-affiliated individuals, and the broader general public in the United States. As a community, American Muslims are just as invested, if not more so, in addressing issues facing those outside of their faith community as they are in helping their own community members. It is heartening to note that many of the self-critical claims prevalent in Muslim communities are either not borne out by the data or are in line with how all other American faith groups behave.

The data also reveals challenges. While American Muslims are donating at similar rates and

in similar ways to the American general public, their small population size, somewhat lower dollar amount for total annual donations, lack of motivation to give to particular organizations each year, and increased amount of community need for poverty alleviation and civil rights issues create real challenges for the thousands of organizations supporting Muslims in America. Building strong community infrastructure within this context is difficult, especially when limited funding is forthcoming from outside Muslim communities to address these issues. This is a challenge for the nonprofit sector working to support Muslim communities, who rely mainly on donations from individuals to carry out their work.

Endnotes

1. The phrase “outside their faith community” indicates charities that are not Muslim, such as United Way.
2. See Dalia Mogahed and Azka Mahmood, *American Muslim Poll 2019: Predicting and Preventing Islamophobia* (Institute for Social Policy and Understanding, 2019), www.ispu.org/american-muslim-poll-2019-predicting-and-preventing-islamophobia/.
3. According to Pew Research Center, there are 3.5 million Muslims in the United States, about 1% of the national population.
4. The phrase “outside their faith community” indicates charities that are not Muslim, such as United Way.
5. See ISPU’s American Muslim Poll 2019 data: www.ispu.org/wp-content/uploads/2019/04/AMP-2019-Appendix-III_Data-Tables.pdf?x10247, Table A34.
6. See Pew Research Center, *U.S. Muslims Concerned about Their Place in Society, but Continue to Believe in the American Dream* (2017), www.pewforum.org/2017/07/26/demographic-portrait-of-muslim-americans/, and ISPU American Muslim Poll 2019 data here: www.ispu.org/wp-content/uploads/2019/04/AMP-2019-Appendix-III_Data-Tables.pdf?x10247, Table A30.
7. Besheer Mohamed, “New Estimates Show U.S. Muslim Population Continues to Grow,” Pew Research Center, January 3, 2018, www.pewresearch.org/fact-tank/2018/01/03/new-estimates-show-u-s-muslim-population-continues-to-grow/.

Appendix I: Methodology

SSRS Polling Methodology

SSRS conducted a survey of Muslims and Jews for the Institute for Social Policy and Understanding from January 8 to January 24, 2018. The study investigated the opinions of Muslims and Jews regarding the government, the most important issues facing the country, faith customs and religious, race, and/or gender discrimination.

For the survey, SSRS interviewed 802 Muslim and 478 Jewish respondents, interviewing a total of 1,280 respondents. This report details the methodological components of the study: sample design, questionnaire design, programming, field operations, data processing, and weighting. The majority of all interviews (and all Jewish interviews) were completed by phone. Web panels were used to complete 350 interviews with Muslim respondents.

Sample Design

The sampling procedures were designed to efficiently reach the two low-incidence target populations of interest. These are listed below:

1. SSRS pulled a sample prescreened as Muslim households from the last five years of its weekly national omnibus survey of 1,000 randomly selected respondents to re-contact for this study.
2. SSRS pulled a sample prescreened as Jewish households from the last two years of its weekly national omnibus survey to re-contact for this study.
3. SSRS purchased a listed sample in both

landline and cell phone frames from Experian, a sample provider with specific characteristics flagged for each piece of sample. Experian provided a sample with flags for Muslim households.

4. Finally, in an effort to supplement the number of Muslim interviews completed in the given time frame and with the amount of available prescreened sample, SSRS employed a web panel and completed the final 350 Muslim interviews via an online survey with a sample from a non-probability panel.

In total, 564 interviews were completed via cell phones, 366 via landline, and 350 via web survey. Table 1 summarizes the total number of interviews by sample type, religious affiliation, and frame.

Table 1

	Muslims	Jews	Total
Landline Prescreened Muslim	52	2	54
Cell Prescreened Muslim	282	8	290
Landline Prescreened Jewish	0	227	227
Cell Prescreened Jewish	4	228	232
Experian Landline	77	8	85
Experian Cell	37	5	42
Web Panel	350	0	350
TOTAL	802	478	1,280

Questionnaire Design

The questionnaire was developed by the Institute for Social Policy and Understanding in consultation with the SSRS project team. Pri-

or to the field period, SSRS programmed the study into CfMC 8.6 Computer Assisted Telephone Interviewing (CATI) software. Extensive checking of the program was conducted to ensure that skip patterns and sample splits followed the design of the questionnaire. SSRS project directors checked randomly generated data as an additional confirmation of program accuracy.

Field Procedures

Pretesting

Two nights of pretesting for the 2018 American Muslim Poll took place on January 2 and January 3, 2018. A total of four interviews were collected, all with Muslim respondents. Overall, the questionnaire flowed smoothly, and respondents provided thoughtful and reasonable responses to the questions. As a result of the pretest, SSRS recommended a few changes to the instrument that were approved and implemented prior to launch on January 8. ISPU also made changes due to the overall length of the survey and deleted some statements from multiple questions. They were the following:

1. SSRS requested changing the introduction by first changing the word “survey” to “study” as we were getting hang-ups once respondents heard the word “survey.” SSRS also suggested shortening the introduction and providing an “IF NEEDED” statement for the respondents if they wanted more information on the client sponsoring the survey, as SSRS staff were getting hang-ups in the introduction due to the length.
2. In QHH1 respondents seemed to be leery in response to the text, “Please be sure to include yourself and all the adults who live with you.” We changed the text to, “Please be sure to include yourself.”
3. Q7 was asked two waves ago with the text “the military,” and SSRS inserted it into the program to match what was done previously. We needed to update in the questionnaire to match because it said, “a military,” which matched the Google document. SSRS suggested leaving as is in the program to match two years ago.
4. Q11, Q11B, Q11C, SSRS bolded the words “religion,” “race,” and “gender” in each of these questions since they all sound similar to one another.
5. Q13: SSRS also recommended bolding the words “Aside from” so, again, the interviewer pays closer attention to these words and so the respondent understands that the questions is not about weddings and funerals. There seemed to be occasional confusion here.
6. Q14: SSRS recommended putting pronunciation text into the program for the following words, “hijab,” “kippah,” and “yarmulke” so the interviewers had no question as to how to pronounce them.
7. Some of the wording is very sophisticated and could be difficult for some respondents to understand. For example, in Q17a, use of “asset in my life,” in Q19d, “political rhetoric,” and in Q20e, “safeguarding.” In Q17a, the wording was updated to read, “I see my faith identity as a source of happiness in my life.” In Q19d, the wording was updated to read, “The negative things politicians say regarding Muslims is harmful to our country.” In Q20e, SSRS updated wording to say “protecting” instead of “safeguarding.”
8. Q16-Q19, SSRS suggested including something that indicated that each question had a new set of statements, such as “ Now the next set of statements,” “For this next set of statements,” and “Again, please indicate...”. Q17 was changed to “Now the next set of statements...” Q18 was changed to, “Again, please...”. Q19 was changed to “Now, for another set of statements...”
9. Q16, Q18, Q19: SSRS suggested shortening the lists of items within questions (not the scales) or having a random set go to each respondent and so asking fewer of each person. In Q16, SSRS removed statement c, which read, “I am embarrassed to be associated with my faith community.” In Q18, SSRS removed statements f and h, which read, “Most Muslims living in the United States Are committed to social justice” and “Most Muslims living in the United States share my values.” In Q19, SSRS removed statement c, which read, “The football players

in the NFL who ‘take a knee’ during the National Anthem should be benched, fined or thrown out of the league.” In Q20 we removed statement d, which read, “Allowing Syrian refugees into the US.”

10. Q18: SSRS added “Most Muslims living in the United States” to the beginning of each statement in the list so that the interviewers were sure to read this every time.
11. Q3 and Q21 were also removed to shorten the survey. They read, “Q.3 In the past 12 months, have you worked with other people from your neighborhood to fix a problem or improve a condition in your community or elsewhere?” “Q21. Now I am going to read you a list of institutions in American society. Please tell me how much confidence you, yourself, have in each one – a great deal, quite a lot, some or very little?”

Survey Administration

The field period for this study was January 8 to January 24, 2018. Using the CATI system, 930 interviews were completed. The remainder were completed via web survey. Both CATI and web programs ensured that questions followed logical skip patterns and that complete dispositions of all call attempts were recorded.

CATI interviewers received written materials about the survey instrument and received formal training for this particular project. The written materials were provided prior to the beginning of the field period and included an annotated questionnaire that contained information about the goals of the study, as well as detailed explanations as to why questions were being asked, the meaning and pronunciation of key terms, potential obstacles to be overcome in getting good answers to questions, respondent problems that could be anticipated ahead of time, and strategies for addressing the potential problems. Due to the sensitive nature of some of the questions, interviewers were given specific instructions on how to cope with respondents who seemed agitated or distressed by the questions.

Interviewer training was conducted immediately before the survey was fielded. Call cen-

ter supervisors and interviewers were walked through each question from the questionnaire. Interviewers were given instructions to help them maximize response rates and ensure accurate data collection.

In order to maximize survey response, SSRS enacted the following procedures during the field period:

- An average of seven follow-up attempts were made to contact non-responsive numbers (e.g. no answer, busy, answering machine).
- Each non-responsive number was contacted multiple times, varying the times of day and the days of the week that call-backs were placed using a programmed differential call rule.
- Interviewers explained the purpose of the study and, when asked, stated as accurately as possible the expected length of the interview (approximately 20 minutes).
- Respondents were offered the option of scheduling a call-back at their convenience.
- Specially trained interviewers contacted respondents who had initially refused to participate in the survey and attempted to convert them into completed interviews.

Screening Procedures

The target population of the survey was specified as people who identify their religion as either Muslim or Jewish. For landline respondents, if the person who answered the phone was neither Muslim nor Jewish, we asked if anyone in the household considered himself or herself to be a different religion than the respondent and, if so, what religion that would be. If another household member was Jewish or Muslim, we then asked to speak with that person. If no person in the household fit the religion criteria, we terminated the interview. Any cell phone respondent who was not a Muslim or Jew was immediately screened out of the survey since cell phone respondents are considered individual households for the purposes of the selection process.

Response Rate

Response rate for the ISPU survey was calculated using AAPOR's Response Rate 3 formula. This percentage divides the number of completed interviews in each sampling frame by the estimated number of eligible phone numbers in the frame. The response rate for the prescreened landline sample is 22.8%. The response rate for the prescreened cell phone sample is 24.7%. The response rate on the SSRS Omnibus poll, where sample was prescreened, is typically 7%. Finally, the combined response rate for all listed sample is 5.1%. The web panel response rate is 6.3%.

Data Processing and Deliverables

At the end of the field period SSRS delivered two banners of cross tabulations, including combination tables for multiple related questions and an SPSS data file. The final deliverables also included a methods report.

Weighting Procedures

Survey data were weighted to: 1) adjust for the fact that not all survey respondents were selected with the same probability and 2) account for non-response across known demographic parameters for the Jewish and Muslim adult populations.

1. Base Weight:

- TOTAL PROBABILITY OF SELECTION WEIGHT=

The weighting process takes into account the disproportionate probabilities of household and respondent selection due to the number of separate landline and cell phones answered by respondents and their households, as well as the probability associated with the random selection of an individual household member.

Probability of selection (Pphone): A phone number's probability of selection depends on the number of phone-numbers selected out of the total sample frame. So for each respondent whose household has a landline phone number, this is calculated as total landline numbers dialed divided by total numbers in the landline frame. Conversely for respondents answering at

least one cell phone number, this is calculated as total cell phone numbers divided by total numbers in the cell phone frame.

Probability of respondent selection (Pselect): In households reached by landline, a single respondent is selected. Thus, the probability of selection within a household is inversely related to the number of adults in the household.

Total probability of selection: This is calculated as the phone number's probability of selection (by frame), multiplied by the number of devices of each type the respondent answers. For landlines, this divided by the number of adults in the household.¹ Thus, for each respondent a probability can be calculated for being reached via landline (LLprob) and for being reached via cell phone (Cellprob). These calculations are:

$$\begin{aligned} \text{LLprob} &= \text{Pphone} * \text{Pselect} \\ \text{Cellprob} &= \text{Pphone} \end{aligned}$$

The sample weights derived at this stage are calculated as the inverse of the combined probability of selection, or:

$$1/(\text{LLprob} + \text{Cellprob} - \text{LLprob} * \text{Cellprob})$$

The final base-weight is fully calculated for those from the phone portion of this study. Since we are unable to calculate probability of selection for those from the web, those respondents were given a base-weight of 1.

2. Post Stratification Weighting:

Following application of the above base-weight, the full sample was post-stratified and balanced by key demographics such as age, race, sex, region, education, marital status, number of adults in the household, voter registration, and political party identification within the Jewish and Muslim portions of this study, separately, for the adult population 18 years of age and older. The sample was also adjusted by the distribution of phone usage of the Jewish and/or Muslim population (that is, by the proportion of those who are cell phone-only, landline-only, and mixed users).

Weighting was accomplished using SPSSINC RAKE, an SPSS extension module that simultaneously balances the distributions of all variables using the GENLOG procedure. The

sample was balanced to match estimates of the Jewish and/or Muslim populations determined from two years of data collected through our SSRS Omnibus as well as informed by Pew Research Center estimates. This process of weighting was repeated until the root mean square error for the differences between the sample and the population parameters is zero or near-zero.

The population parameters used for post-stratification were: age (18-29, 30-49, 50-64, 65+), gender, U.S. Census region (Northeast, North-Central, South, West), education (less than high school, high school graduate, some college, four-year college or more); race/ethnicity (white non-Hispanic, Other non-Hispanic, Black non-Hispanic, Hispanic); marital status (single, married, other), registered voter (Yes/No), political affiliation (Republican, Democrat, Independent/Other), Number of Adults (1, 2, 3, or more), and phone-usage (cell phone only, landline only, both).

To handle missing data among some of the demographic variables, we employed a technique called hot decking. Hot deck imputation replaces the missing values of a respondent randomly with another similar respondent without missing data. These are further determined by variables predictive of non-response that are present in the entire file. We used an SPSS macro detailed in “Goodbye, Listwise Deletion: Presenting Hot Deck Imputation as an Easy and Effective Tool for Handling Missing Data” (Myers, 2011).

Weight truncation (“trimming”): Weights were trimmed to prevent individual interviews from having too much influence on the final results. The Jewish sample was truncated at the 5th and 95th percentiles and the Muslim sample was truncated at the 2nd and 98th percentiles. The following tables compare weighted and un-weighted sample distribution to target population parameters.

Table 1a. Weight Summary - Jewish Sample

	Parameter	Unweighted	Weighted
Sex			
Male	51.6	53.8	52.8
Female	48.4	46.2	47.2
Age			
18-29	20.1	10.0	15.0
30-49	25.4	17.8	24.1
50-64	25.5	29.3	28.1
65+	29	42.9	32.9
Education			
Less than high school	4.9	0.6	1.9
HS grad	18.5	10.5	16.5
Some college	18.9	15.7	19.1
College+	57.8	73.2	62.4
Race/Ethnicity			
White/Other	89.9	94.8	91.2
African American	3.5	2.5	3.5
Hispanic	6.6	2.7	5.3
Marital status			
Single/living with partner	29.2	22.6	25.7
Married	52.1	58.6	54.3
Other	18.6	18.8	20.0
Adults in HH			
One	23.2	26.2	25.2
Two	53.1	56.9	52.3
Three+	23.8	16.9	22.4
Region			
Northeast	36.3	41.0	34.4
North Central	12.4	11.7	12.6
South	27.6	26.6	29.7
West	23.7	20.7	23.4
Registered to vote			
Not registered	15.6	4.0	10.7
Registered	84.4	96.0	89.3
Party ID			
Rep	16.3	15.9	18.4
Dem	47.8	55.6	49.0
Independent/Other	35.9	28.5	32.6

Table 1b. Weight Summary - Muslim Sample

	Parameter	Unweighted	Weighted
Sex			
Male	55.4	56.2	55.5
Female	44.6	43.8	44.5
Age			
18-29	40.1	31.8	37.2
30-49	42.9	41.9	44.7
50-64	12.2	17.8	12.9
65+	4.8	8.5	5.1
Education			
LT HS	13.0	5.0	11.4
HS grad	32.3	21.2	32.0
Some college	21.9	24.1	22.4
College+	32.9	49.8	34.2
Race/Ethnicity			
White/Other	64.4	68.0	65.4
African American	28.2	24.1	27.8
Hispanic	7.5	8.0	6.8
Marital status			
Single/living with partner	40.2	37.7	38.5
Married	49.4	51.5	50.7
Other	10.4	10.8	10.8
Adults in HH			
One	14.6	15.6	15.0
Two	41.7	49.8	42.8
Three+	43.7	34.7	42.3
Region			
Northeast	30.5	28.9	31.3
North Central	22.0	20.1	22.0
South	29.0	36.4	28.8
West	18.5	14.6	17.8
Registered to vote			
Not registered	42.3	21.4	40.5
Registered	57.7	78.6	59.5
Party ID			
Rep	7.1	10.0	7.2
Dem	47.9	54.6	50.0
Ind/Other	45.1	35.4	42.8

Effects of Sample Design on Statistical Inference

Post-data collection, statistical adjustments require analytical procedures that reflect departures from simple random sampling. SSRS calculates the effects of these design features so that an appropriate adjustment can be incorporated into tests of statistical significance when using these data. The so-called “design effect” or “deff” represents the loss in statistical efficiency that results from systematic non-response.

SSRS calculates the composite design effect for a sample of size n , with each case having a weight, w_i as:

$$deff = \frac{n \sum w_i^2}{(\sum w_i)^2}$$

In a wide range of situations, the adjusted standard error of a statistic should be calculated by multiplying the usual formula by the square root of the design effect (\sqrt{deff}). Thus, the formula for computing the 95% confidence interval around a percentage is:

$$\hat{p} \pm \left(\sqrt{deff} \times 1.96 \sqrt{\frac{\hat{p}(1-\hat{p})}{n}} \right)$$

where \hat{p} is the sample estimate and n is the un-weighted number of sample cases in the group being considered.

The survey’s margin of error is the largest 95% confidence interval for any estimated proportion based on the total sample—the one around 50%. For example, the margin of error for the entire Jewish sample is ± 5.5 percentage points. This means that in 95 out of every 100 samples drawn using the same methodology, estimated proportions based on the entire sample will be no more than ± 5.5 percentage points away from their true values in the population. Table 2 shows design effects and margins of sampling error for the Jewish and Muslim samples.

Table 2. Design Effects and Margins of Sampling Errors

	Number of Interviews	Margin of Error with Design Effect	Design Effect
Muslims	802	+/- 5.7 percentage points	2.75
Jews	478	+/- 5.5 percentage points	1.53

Triton Polling Methodology

ISPU Survey of U.S. General Public

The Institute for Social Policy and Understanding commissioned Triton to conduct a poll of the general American public between January 8 and January 24, 2018. From this overall sample, researchers examined the views of self-identified Protestants (parsing out white Evangelicals), Catholics, and those who are non-affiliated with a faith. Triton conducted a total of 1,201 interviews with respondents via live telephone calls to landlines and cell phones. The margin of error for this data set is a 95% confidence level $\pm 2.8\%$. Weights were applied to the data on the basis of gender, age, region, and race.

Triton’s live interview telephone surveys are conducted by our in-house, state-of-the-art call center located outside of Bend, Oregon. Triton’s automated surveys are carried out by our proprietary, automated telephone survey system. All surveys incorporate standard statistical methods to select a representative sample of the target population.

Lists

Lists used to conduct Triton surveys are obtained from various sources, often the client, list vendors, government entities, and other sources. The type of list will vary by the nature of the survey, most often lists are of registered voters, random digit sampling, or consumer lists. Three attempts are made per

contact to maximize participation from each contact in the sample.

Cell Phones

Triton utilizes numerous list vendors who can supply high-quality cell phone lists. This is increasingly important as more than a third of the nation is cell-only, and young people are much more likely than older people to be cell only.

Interviewing

Triton live interview surveys were conducted by Triton employees located in our Bend, Oregon call center. Triton's interviewers are among the most experienced in the industry in all aspects of polling and survey research. Typically, calls are placed from 5 pm to 9 pm local time during the week. Saturday calls are made from 11 am to 6 pm local time and Sunday calls from 1 pm to 8 pm local time. Triton's call center utilizes a custom developed Computer Assisted Telephone Interviewing system built upon Microsoft SQL Server.

Triton automated telephone surveys require that questions be digitally recorded and then loaded into a proprietary automated calling program. Respondents use the keypad on the phone to answer questions.

Online Panel Surveys

Triton Polling & Research conducts online surveys via a partner network comprised on the largest online panel universes in the United States. In total, Triton's partner network of online panels includes more than 8 million potential respondents.

Triton online surveys are non-probability surveys where respondents "opt-in" to participate. A random selection of respondents are invited to participate in the survey who meet on various demographic criteria including age, gender, location, ethnicity, religion, income, and education. An appropriate number of respondents are invited to participate who meet the various demographic criteria to ensure the sample reflects the demographic composition of the United States based upon the Census Bureau's American Community Survey.

Data Integrity, Weighting and Analysis

Data integrity and proper application of statistical methods are essential to gaining a true understanding of your survey audience. There are specific methods for cleaning, randomizing, and matching that must be adhered to in order to ensure statistically significant results. Triton employs enterprise grade software tools, including Microsoft SQL Enterprise Server 2012 and IBM SPSS, along with rigorous data-handling procedures.

Upon completion of calling, the raw survey data is weighted using industry-standard statistical procedures to ensure the sample reflects the overall population, typically in terms of age, gender, ethnicity, political party affiliation, geography, etc. This processing step is essential because different segments of the population answer the phone in different ways. For example, women answer the phone more than men, older citizens are home more and participate more often than younger people, and rural residents typically answer the phone more frequently than urban residents. Without a proper weighting model, in most cases survey samples are heavily skewed one direction or another and are not representative of the target population.

Appendix 2:

Data Tables

TABLE A1. Have you contributed money to a cause or institution associated with your faith community in the last year? (%)

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	53	46	1	100
Jewish	61	38	1	100
Catholic	64	36	0	100
Protestant	67	32	1	100
W Evangelical	82	18	0	100
Non-Affiliated	17	83	0	100

TABLE A2A. Which of the following have you contributed to: Overseas relief efforts? (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	54	45	1	100
Jewish	52	45	2	99
Catholic	52	47	1	100
Protestant	48	49	2	99
W Evangelical	60	38	2	100
Non-Affiliated	29	71	0	100

TABLE A2B. Which of the following have you contributed to: Relief organizations for domestic poverty alleviation? (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	60	37	3	100
Jewish	65	33	2	100
Catholic	67	33	1	101
Protestant	64	34	1	99
W Evangelical	59	41	0	100
Non-Affiliated	52	48	0	100

TABLE A2C. Which of the following have you contributed to: Your house of worship (church/mosque/temple/synagogue)? (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	89	11	0	100
Jewish	83	17	0	100
Catholic	86	11	3	100
Protestant	92	8	0	100
W Evangelical	92	8	0	100
Non-Affiliated	47	53	0	100

TABLE A2D. Which of the following have you contributed to: Civil rights organizations dedicated to protecting the rights of people in your religious community (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	48	50	3	101
Jewish	37	61	2	100
Catholic	26	70	4	100
Protestant	25	72	3	100
W Evangelical	20	75	5	100
Non-Affiliated	37	63	0	100

TABLE A2E. Which of the following have you contributed to: Research organizations that study your religious community? (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	28	71	1	100
Jewish	20	80	1	101
Catholic	16	83	1	100
Protestant	7	91	2	100
W Evangelical	2	98	1	101
Non-Affiliated	9	91	0	100

TABLE A2F. Which of the following have you contributed to: Educational purposes? (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	60	38	2	100
Jewish	68	32	1	101
Catholic	60	38	2	100
Protestant	59	39	2	100
W Evangelical	53	46	1	100
Non-Affiliated	43	57	0	100

TABLE A2G. Which of the following have you contributed to: Youth and family services? (%) [Base: Total respondents who have contributed money to a cause/institution associated with faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	49	49	2	100
Jewish	57	41	2	100
Catholic	61	37	2	100
Protestant	63	36	1	100
W Evangelical	67	32	1	100
Non-Affiliated	36	64	0	100

TABLE A3. Have you contributed money to a cause or institution outside your faith community? (%)

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	52	46	1	99
Jewish	64	34	1	99
Catholic	59	39	2	100
Protestant	53	46	1	100
W Evangelical	52	48	0	100
Non-Affiliated	56	44	0	100

TABLE A4A. Which of the following have you contributed to: Relief organizations for overseas relief efforts (providing international air or world peace)? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	58	42	1	101
Jewish	46	53	1	100
Catholic	32	67	1	100
Protestant	44	55	1	100
W Evangelical	62	37	2	101
Non-Affiliated	41	59	0	100

TABLE A4B. Which of the following have you contributed to: Relief organizations for domestic poverty alleviation (helping people in need of food, shelter, or basic necessities)? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	81	19	0	100
Jewish	72	27	1	100
Catholic	69	31	0	100
Protestant	58	40	1	99
W Evangelical	59	39	2	100
Non-Affiliated	55	45	0	100

TABLE A4C. Which of the following have you contributed to: Civil rights organizations dedicated to protecting the rights of others? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	42	55	3	100
Jewish	53	46	1	100
Catholic	36	64	0	100
Protestant	29	70	1	100
W Evangelical	27	72	2	101
Non-Affiliated	44	54	2	100

TABLE A4D. Which of the following have you contributed to: Educational purposes? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	54	46	0	100
Jewish	58	41	1	100
Catholic	52	47	1	100
Protestant	55	45	0	100
W Evangelical	57	39	4	100
Non-Affiliated	52	48	0	100

TABLE A4E. Which of the following have you contributed to: Youth and family services? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	47	49	4	100
Jewish	43	56	1	100
Catholic	64	36	0	100
Protestant	52	48	0	100
W Evangelical	62	38	0	100
Non-Affiliated	48	52	0	100

TABLE A4F. Which of the following have you contributed to: Arts and culture? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	31	68	1	100
Jewish	47	52	1	100
Catholic	28	72	0	100
Protestant	37	62	2	101
W Evangelical	31	69	0	100
Non-Affiliated	34	66	0	100

TABLE A4G. Which of the following have you contributed to: Health care or medical research? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	47	52	1	100
Jewish	56	43	1	100
Catholic	47	52	2	101
Protestant	52	47	2	101
W Evangelical	54	46	0	100
Non-Affiliated	47	53	0	100

TABLE A4H. Which of the following have you contributed to: Preserving the environment? (%) [Base: Total respondents who have contributed money to a cause/institution outside of faith community]

Religion	Yes	No	Don't Know/ No Answer	Total
Muslim	46	52	2	100
Jewish	48	51	1	100
Catholic	55	43	2	100
Protestant	49	51	0	100
W Evangelical	38	61	2	101
Non-Affiliated	50	50	0	100

TABLE A5. Thinking about your overall giving, what would you say was the total dollar value of all donations you made during the past year? (%) [Base: Total respondents who have contributed to a cause/institution associated with or outside of faith community]

Religion	< \$100	\$100-\$999	\$1,000-\$4,999	\$5,000-\$9,999	\$10,000+	Don't know/ No answer	Total
Muslim	20	43	21	6	3	7	100
Jewish	10	40	30	6	10	4	100
Catholic	9	47	26	4	7	6	99
Protestant	8	36	32	7	8	8	99
W Evangelical	7	27	34	11	16	5	100
Non-Affiliated	22	54	17	2	2	4	101

TABLE A6. Thinking about your overall giving, can you tell me what motivates you to give? (%)
 [Base: Total respondents who have contributed to a cause/institution associated with or outside of faith community]

Religion	Muslim	Jewish	Catholic	Protestant	W Evangelical	Non-Affiliated
Feeling that those who have more should help those with less	20	15	11	11	13	7
A sense of religious duty/obligation	17	14	5	20	24	1
A belief that my charitable giving can achieve change or bring about a desired impact	8	9	13	5	10	7
Giving makes me feel good	8	7	6	7	4	7
A desire to meet critical needs in the community and support worthwhile causes	4	9	4	12	12	10
A belief that my charitable giving will help make the world a better place	3	4	11	5	4	7
The feeling that I am fortunate and want to give back to society	4	7	3	3	7	0
A commitment to support the same causes or organizations on a regular basis	1	6	3	4	4	5
A desire to help others/those in need/make their lives better/seeing someone benefit	7	3	0	0	0	0
A desire to support an organization that benefitted me or someone close to me	2	3	1	3	0	7
A desire to set an example for children, future generations, my community, or my social network	2	2	5	1	0	0
A desire to be kind and caring/passionate about giving	4	2	0	0	0	0
A spontaneous reaction to help people in an immediate disaster such as an earthquake or hurricane	3	0	1	0	1	0
The desire to leave a lasting legacy	1	2	1	1	0	0
A commitment to help co-religionists	2	1	0	0	0	0
A desire to help the needy no matter gender, race, religion/social justice	2	2	0	0	0	0
A desire to live up to values instilled in me by my parents or grandparents	1	2	0	0	0	0
Charitable giving can help me in my work life	0	2	0	0	0	0
The understanding that giving is expected within my social network	1	0	0	0	2	3
Being asked to give by a friend or associate	1	1	0	0	0	0
Other	6	7	33	25	21	43
Don't know/No answer	1	3	1	2	0	1
Total	98	101	98	99	102	98



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RESEARCH MAKING AN IMPACT

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ISPU conducts objective, solution-seeking research that empowers American Muslims to develop their community and fully contribute to democracy and pluralism in the United States. Since 2002, ISPU has been at the forefront of discovering trends and opportunities that impact the American Muslim community. Our research aims to educate the general public and enable community change agents, the media, and policymakers to make evidence-based decisions. In addition to building in-house capacity, ISPU has assembled leading experts across multiple disciplines, building a solid reputation as a trusted source for information for and about American Muslims.

For more information, please visit: www.ispu.org.

Institute for Social Policy and Understanding

info@ispu.org

Michigan

6 Parklane Blvd., Suite 510
Dearborn, MI 48126
(313) 436-0523

Washington, DC

1110 Vermont Ave. NW, Suite 500
Washington, DC 20005
(202) 768-8749



About Lake Institute

Lake Institute on Faith & Giving, housed within the Indiana University Lilly Family School of Philanthropy, fosters a deeper understanding of the dynamic relationship between faith and giving, through research, education, and public conversation. Created in 2002, Lake Institute serves as a bridge between the academy and faith-based organizations, communities, and leadership networks. Lake Institute conducts and encourages research on faith and giving, shaped by insight from practitioners; translates research findings into educational programs and events for practitioners; and convenes key partners and influencers to help move forward public understanding about the nature and importance of faith and giving. Lake Institute works within and among faith traditions, seeking to reflect and support the diversity of religious expression in the American context.

For more information, please visit:

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Lake Institute on Faith & Giving

University Hall, Suite 3000, 301 University Blvd.
Indianapolis, IN 46202-5146
lfi@iupui.edu