Muslim American Giving 2021

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We would like to acknowledge Islamic Relief USA for sponsoring this research and report.

We would like to recognize the important support of the Lake Institute on Faith & Giving in this study.

We would like to thank the Indiana University Lilly Family School of Philanthropy Research Department for their assistance with this research project.

We would also like to recognize the work of the Institute of Social Policy and Understanding for laying the foundation for further research on Muslim Americans through their annual American Muslim Poll and the *American Muslim Philanthropy: A Data-Driven Comparative Profile.*

The Indiana University Lilly Family School of Philanthropy at IUPUI is dedicated to improving philanthropy to improve the world by training and empowering students and professionals to be innovators and leaders who create positive and lasting change. The school offers a comprehensive approach to philanthropy through its undergraduate, graduate, certificate and professional development programs, its research and international programs and through The Fund Raising School, Lake Institute on Faith & Giving, the Mays Family Institute on Diverse Philanthropy and the Women's Philanthropy Institute. Follow us on Twitter, LinkedIn, or Instagram and "Like" us on Facebook.

About MPI

The Muslim Philanthropy Initiative at the Lilly Family School of Philanthropy focuses on understanding and helping further enhance contemporary and traditional aspects of Muslim philanthropy in all its facets. A project of the Dean and Lake Institute on Faith and Giving, it convenes scholars and philanthropy professionals to explore issues and research in the field, hosts symposiums and seminars, and provides education and training. By seeking to further research in this under-studied area, helping to develop thought leadership and inform conversations, and training philanthropic and nonprofit leaders within Muslim philanthropy, the initiative helps build capacity in the Muslim philanthropy sector while adding to the body of knowledge about the rich tradition and practice of philanthropy in Islam.

Muslim-Americans have been at the center stage of U.S. political and socio-economic debates in recent years. Probably the reason being the fastest-growing demographics in the U.S., with around 1.1% of the U.S. population belongs to the Muslim faith as suggested by a 2018 Pew survey. Muslim-Americans are also one of the most racially diverse groups in the U.S., comprising African-Americans, Asians, Arabs, and Caucasians. Nevertheless, there is a lack of data-driven research about Muslim giving despite their standing.

The data and findings from the Muslim American Giving 2021 Study are presented in this study. Muslim Philanthropy Initiative (MPI) at the Indiana University Lilly Family School of Philanthropy, IUPUI, in collaboration with the Islamic Relief USA administered this through SSRS. The study surveyed the sentiments of 2,005 participants regarding donor behavior, volunteer work, faith customs, attitudes and practices on donation, uncertainty intolerance amidst COVID-19, financial welfare, and sensitivities involved in the donor's decision-making process. SSRS surveyed from March 17 through April 7, 2021.

The breakup of the total 2,005 respondents surveyed was a representative sample of 1,002 adult respondents from the general population and a representative sample of 1,003 Muslim respondents. The survey revealed:

- Muslim philanthropy for both faith-based causes and non-faith-based causes is higher than non-Muslims. Muslims on average gave USD 1,810 to faith-base causes compared to USD 1,138 in the general population. Similarly, an average Muslim gave USD 1,400 to non-faith-based causes compared to USD 767 in the general population.

The study also shared important new information of where Muslim Americans donate.

- Domestic relief equates to 11.13% of Muslim's faith-based and 16.87% of their non-faith giving in the U.S.
- Civil rights protections for the members of their community is something in which Muslims spend quite generously. On average, Muslims pay nearly 8.47% of their contributions toward faith-based civil rights, compared to 5.31% of the general public. Muslims also are more likely than the general public to give to non-faith-based civil rights causes (11.87% Muslims versus 5.45% general population).
- Muslims contribute 27.45% of their faith-based charity to houses of worship. In comparison, the non-Muslim population offers on average 51.28% of their faith-based charity towards the house of worship.
- Overseas relief and humanitarian causes comprise of 12.81% for faith-based overseas relief and 18.84% for non-faith based overseas relief.
- The Muslim American Giving 2021 Study also reveals interesting observations about Muslim philanthropy by race, gender, and age.
- Males donate more than females towards faith-based causes (USD 2,572 vs. USD 698 for faith-based reasons and USD 1,984 vs. USD 523 for non-faith-causes).
- Those falling in between the range 40-49 years of age give the highest average charitable giving. Generally, overall, the least amount of giving comes from Muslims above 50.

Introduction

Muslim-Americans are often at the center of conversations in the U.S. political and socioeconomic sphere. They are also one of the fastest-growing demographics in the U.S., with around 1.1% of the U.S. population belonging to the Muslim faith. The 2018 Pew survey projections say that Muslim-Americans are going to be the second largest faith in the U.S. by 2040. Muslim-Americans are also one of the most racially diverse groups in the U.S., comprising Arabs, Asians, African-Americans, and Caucasians among others. Latinos are currently one of the fastest-growing Muslim-Americans demographics as well.

However, despite their importance, there is limited data-driven research on Muslim giving. There is extraordinarily little data and information available on Muslim philanthropic practices. Given the centrality of giving among Muslim communities and the vital role religious giving plays in philanthropy more broadly, it is worth taking a deeper look at how and why American Muslims give.

Thousands of organizations nationwide support Muslim communities across a broad spectrum of needs. While some funding for these pursuits flows from outside Muslim communities (both from individuals and foundations), they are limited; most financing of organizations that support Muslim communities' unique needs still comes from Muslims themselves. Thus, a deep dive into the philanthropic practices of American Muslims is necessary as we consider the development and strengthening of the communities and the institutions that serve them. At the same time, it is also essential to understand the motivations behind Muslim giving, mainly the reasons that may motivate them to giving toward specific causes.

To this end, the Muslim Philanthropy Initiative at the Indiana University Lilly Family School of Philanthropy survey in collaboration with Islamic Relief USA included a broad range of studies for uncovering American Muslims' philanthropic practices and motivations. Moreover, this survey is also unique because earlier surveys only looked at whether Muslims practiced philanthropy and gave to specific causes. This study is the first survey to attempt to understand Muslim charities' overall extent and scope and assess monetary support toward various causes.

This report presents the data and findings from the section on Muslim philanthropy in the Muslim American Philanthropy Poll. The study was a self-administered web survey conducted by the Indiana University Lilly Family School of Philanthropy. The study investigated the opinions of Muslims and the general population regarding faith customs, donation practices and attitudes, volunteer work, COVID-19, uncertainty intolerance, financial well-being, and discrimination. The survey also looked at how Muslims made decisions about donations. SSRS surveyed from March 17 through April 7, 2021. Overall, the team surveyed 2,005 respondents, including 1,003 Muslim respondents and 1,002 general population adult respondents.

Overall, the survey finds that Muslims give more toward both faith- and non-faith-based causes than non-Muslims. Overall, if we extrapolate the overall giving to 3.45 million Muslims (based on Pew Survey), we find that Muslims gave a guestimate of 4.3 billion USD. Similarly, Muslims gave USD 1,810 to faith-based causes compared to USD 1,138 in the general population.

Again, if we extrapolate the average giving of Muslims to 3.45 million Muslims, we find that Muslims gave USD 2.4 billion toward faith-based giving. Similarly, an average Muslim gave USD 1,400 to non-faith-based causes compared to USD 767 in the general population. If we extrapolate it to 3.45 million, Muslims gave an estimated USD 1.9 billion for non-faith-based causes.

Overall, the report finds that American Muslims give their money and time generously in the U.S., much more than the average population. Their philanthropic patterns and preferences are well-assimilated with the American landscape and, for the most part, aligned remarkably well with the general public. There are, however, some distinct differences. For instance, Muslims generally spend a smaller proportion of their charity toward houses of worship or mosques (27.45%) compared to the average population (51.28%). Similarly, Muslims give a more significant proportion of their donations toward overseas relief and civil rights causes than the average population.
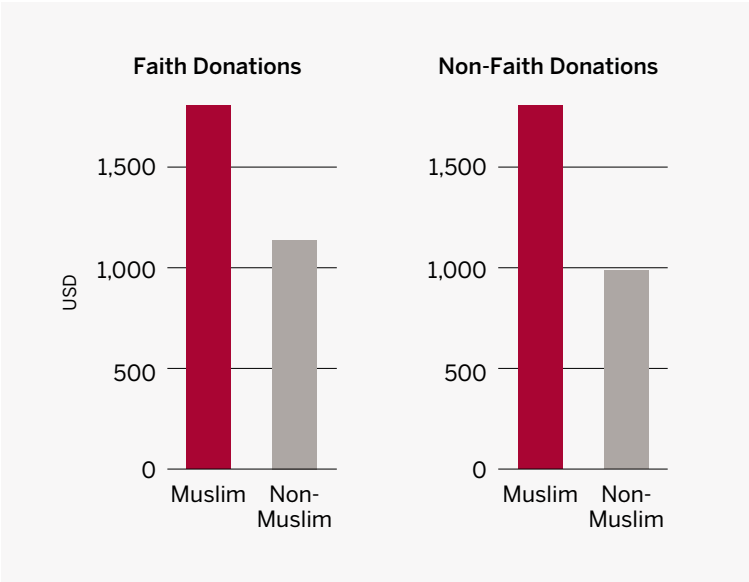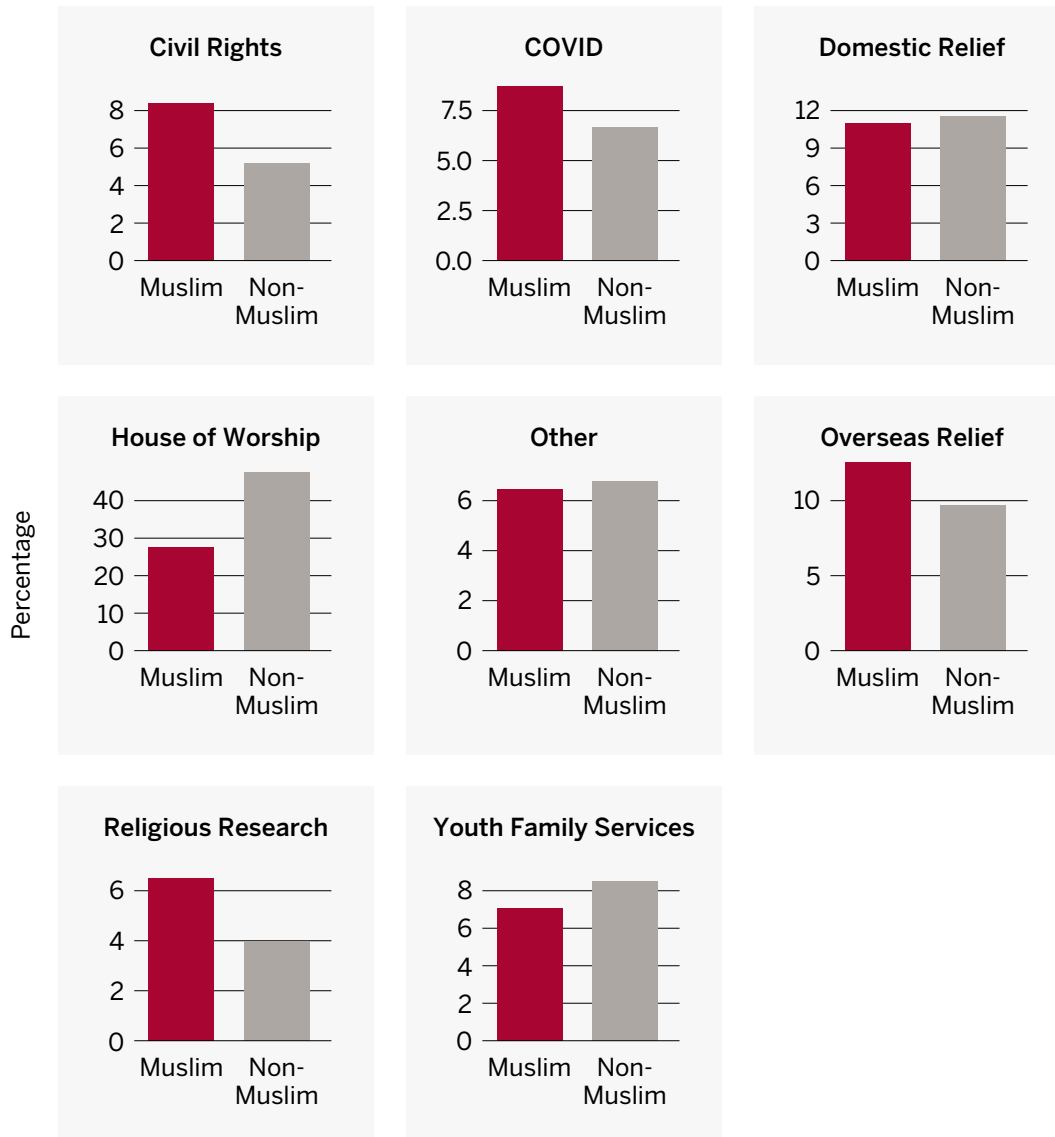
Motivations to Give

Motivation is a powerful force in philanthropy, as it compels people to make donation decisions and influences the nature and scope of their giving. In Islam, zakat and sadaqah are essential 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 Ramadan, the holiest month for Muslims, when acts of goodness, like charity, are emphasized.

For the question about motivation for charitable giving, the survey asked respondents a series of questions. Figure 1 provides a comparison of American Muslims' responses with those of the general public. The strongest motivations for American Muslims are a feeling of compassion toward people in need (average 4.31 out of 5). On the other hand, among the non-Muslim population, the largest motivation was the willingness to help others who are less fortunate (3.93). Compared to the general population, Muslims have a more positive image of the charitable sector (4.08 versus 3.58). The lowest motivations to give for Muslims and non-Muslims were getting a tax credit, recognition, financial strain, and the belief that giving money to charities is wasted. Overall, while the mean among Muslims is higher for most motivations, the rankings for motivations among Muslims and non-Muslims are pretty similar.

Motivation	Muslims	Non-Muslims
I donate because I feel compassion toward people in need.	4.31	3.73
I donate because I receive a tax credit for charitable contributions.	3.08	2.56
Many charitable organizations are dishonest.	3.38	3.05
Others with whom I am close place a high value on donating to charities.	3.90	3.19
Donating to charity helps me save on my income taxes.	3.33	2.77
Donating money to charities would interfere with me meeting my financial obligations.	3.41	2.76
People should be willing to help others who are less fortunate.	4.29	3.93
Much of the money donated to charities is wasted.	3.14	3.06
Giving money to charities enables me to reduce my income taxes.	3.30	2.80
People I know share an interest in financially supporting charitable organizations.	3.97	3.26
My image of charitable organizations is positive.	4.08	3.58
Giving to charities makes me feel powerful.	3.78	2.63
Donating money to charities provides too much of a financial strain on me.	3.20	2.78
My friends donate to charities.	3.98	3.32
Contributing money to charities enables me to obtain recognition.	3.49	2.44
I donate money to charities because it makes me feel needed.	3.69	2.93
Even if I wanted to donate money to charities, I could not financially afford it.	3.31	2.83
I give because I am concerned about those less fortunate than myself.	4.18	3.74

American Muslim Spending Within Their Faith Community

Civil Rights

COVID

Domestic Relief

House of Worship

Other

Overseas Relief

Religious Research

Youth Family Services

The most crucial cause for the highest percentage of Muslims is their house of worship, as on average, Muslims give 27.45% of their faith-based charitable giving toward houses of worship. Still Muslims' giving towards house of worships is lower than non-Muslims who give 51.28% of their faith-based charity toward houses of worship. After houses of worship, Muslims report giving the most considerable proportion of their charitable giving toward overseas relief (12.81%), followed by domestic relief (11.13%). Muslims give a larger proportion of their charitable giving to overseas relief than average Americans. 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, we did not find any support for this belief. In fact, Muslims' overall domestic relief giving is very similar to the general population.
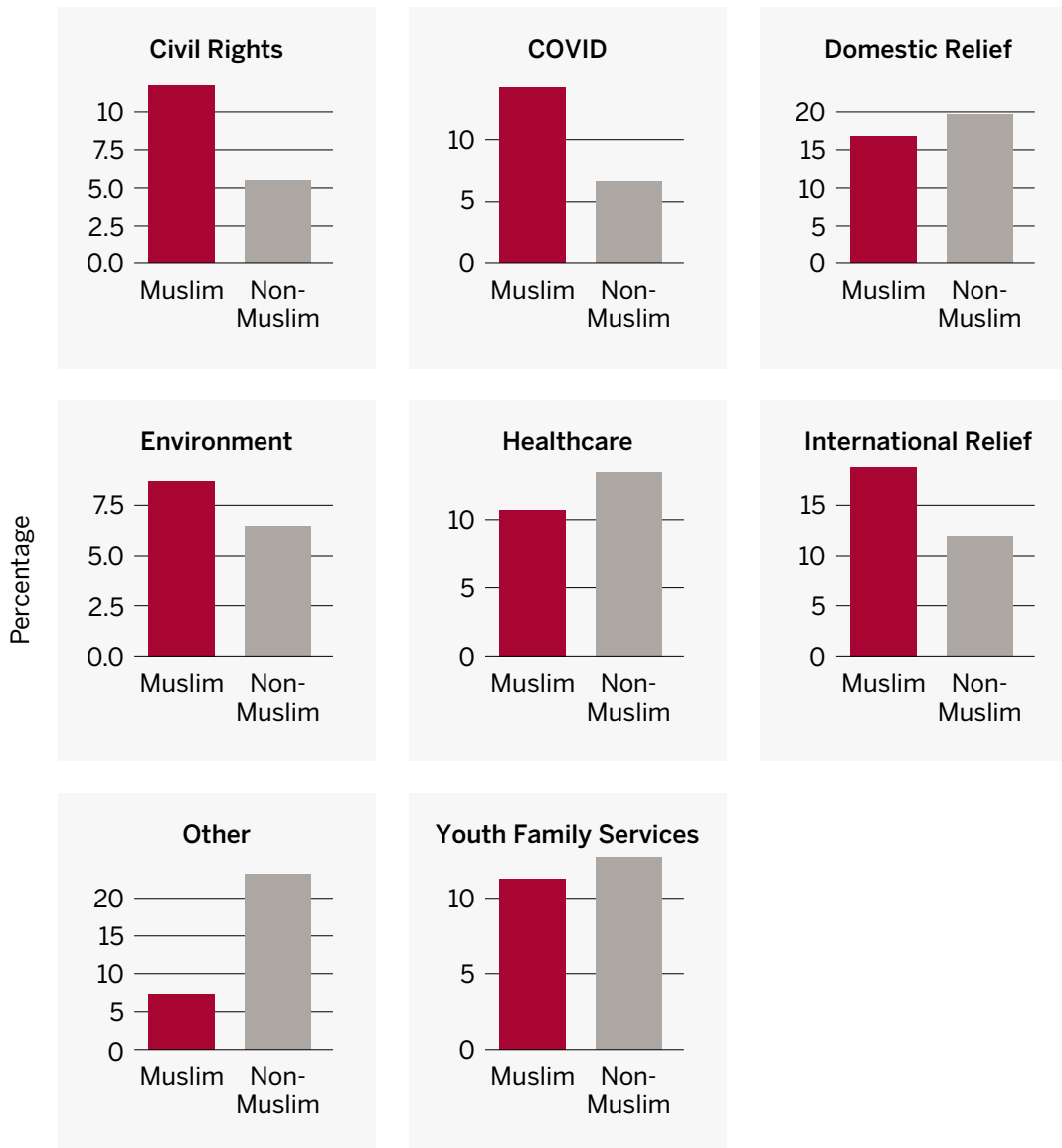
Muslims Give a High Priority to Civil Rights in Their Giving

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. Muslims pay nearly 8.47% of their contributions toward civil rights, compared to 5.31% of the general public. There is undoubtedly a need for Muslim civil rights protection. Muslims continue to find themselves at the heart of national security discussions and often face racism, xenophobia, and Islamophobia. This finding may also highlight that a relatively high percentage of American Muslims are immigrants, as half of all American Muslims were born in another country. Successive generations of newcomers to the United States 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 also contribute more to research organizations that study their community. Muslims, on average, give 6.43% of their contributions toward religious research, compared to 4.02% of the general population. This finding hints at a link between how marginalized a religious community is and the need to study that community. While Muslims may be more likely to support research organizations than other faith communities, it is the least funded work area, despite the clear need.

Giving Preferences: Non-Faith-Based

Civil Rights

COVID

Domestic Relief

Environment

Healthcare

International Relief

Other

Youth Family Services

Percentage

Regarding non-faith-based giving, Muslims gave a larger proportion of their donations to overseas relief, civil rights, COVID-19, and the environment than non-Muslims. In contrast, non-Muslims gave more than Muslims to domestic relief and healthcare. American Muslims provide the largest proportion of their charity to overseas relief (18.84%). The finding is higher than the general population, which on average gives 12.05% of their donations to this cause. This finding closely follows domestic relief (16.87%), which is slightly lower than the average by the general population (19.76%).

American Muslims, a sizable proportion of which are immigrants, might be expected to spend more on their countries of origin. But our data reveals that Muslims also give generously toward local causes. 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.

American Muslims are also more likely than other groups to give to civil rights organizations (11.87% Muslims versus 5.45% of the general population) outside their faith community. These statistics suggest that perhaps the experiences of discrimination may incentivize Muslims toward giving not only to their faith communities but also to help other marginalized communities.

Muslim-Americans also gave more toward COVID relief (14.26%) even for non-faith causes than the average population (6.65%). On the other hand, American Muslims spend less on youth and family services (11.35%) and healthcare (10.65%) outside their faith community than the general public (12.96% and 13.25%, respectively). Coupled with a similarly low rate of spending in this category within their faith community, it becomes apparent that youth and family services and healthcare are not a high priority for charitable giving.

Muslim Philanthropy by Race, Gender, and Age

Some interesting findings emerged when we pared down the data on Muslim philanthropy from the American Muslim Poll 2021 on gender, age, and race. Overall, we find that males give significantly more than females toward faith-based causes (USD 2,572 vs. USD 698 for faith-based reasons and USD 1,984 vs. USD 523 for non-faith-causes).

In most of the categories covered by the survey, there were no significant differences along gender lines among Muslims. The only two categories where a gender difference emerged were on houses of worship. Muslim women give a larger proportion of their giving toward houses of worship than men (32% vs. 26%). Overall, in terms of non-faith giving, we did not find any major differences between the genders.

Age

In general, based on age, Muslims in the 40–49 age bracket have the highest average charitable giving. Overall, the least amount of average faith-based giving comes from Muslims above 50. This finding suggests that nonprofit organizations need to include more younger and older people in their philanthropy efforts.
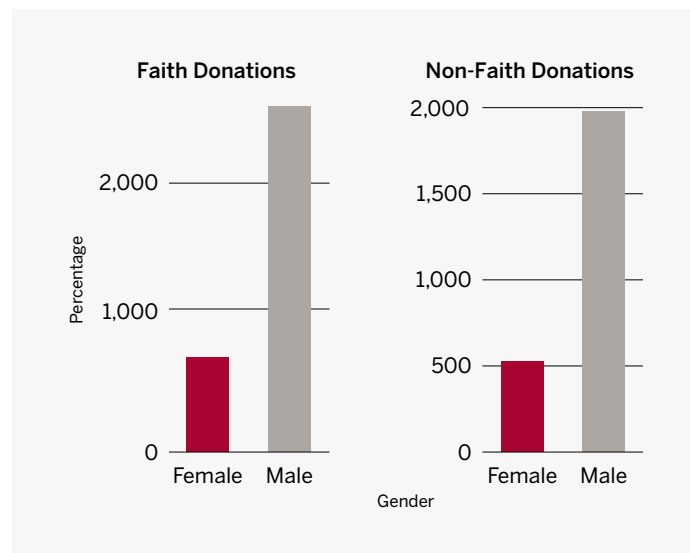
There are some differences in giving priorities by age. For instance, Muslims between 55–64 and 65+ provide a much higher proportion of their giving toward international relief (65% and 17%, respectively) than the general population (6% and 4%, respectively). Interestingly, Muslim 18–29 year olds give a smaller proportion toward international relief (21%) than those in the general population (35%). Predictably, older Muslims are more likely to give a higher proportion of their giving toward healthcare (22% and 28%, respectively, for 55–64 and 65+).

Faith Donations / Non-Faith Donations (by Age)
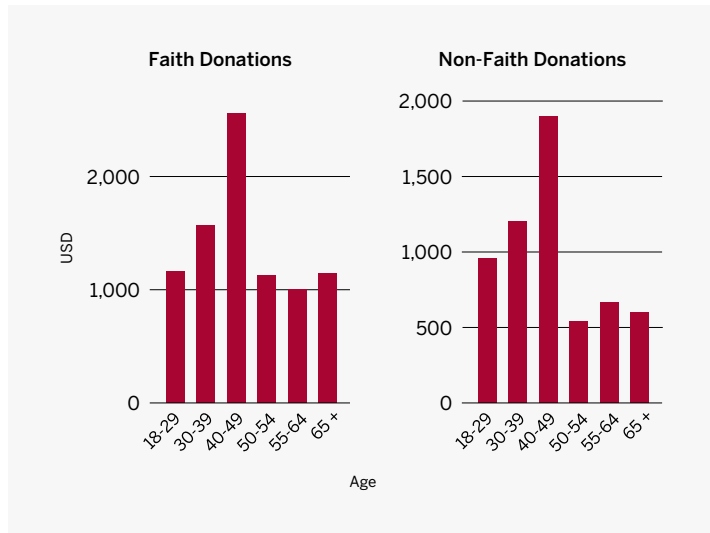
Race

White Muslims give the highest amounts of charity among racial groups on average toward faith and non-faith causes. White Muslim giving is followed by Hispanics, Arabs, Asians, and mixed. Overall, the racial giving patterns are similar. However, there are some noteworthy findings. For instance, African-Americans give the largest proportion of their giving towards House of Worship (65.1%) when compared to other racial groups, and also give more towards both faith-based civil rights (14.5%) and non-faith based civil

Faith Donations / Non-Faith Donations (by Race)

rights (13%). Similarly, Arab and Asian Muslims give a higher proportion of their giving towards both faith-based international relief (19.8% for Arabs and 15.1% for Asians) and non-faith international relief (30.3% for Arabs and 21.7% for Asian Muslims).
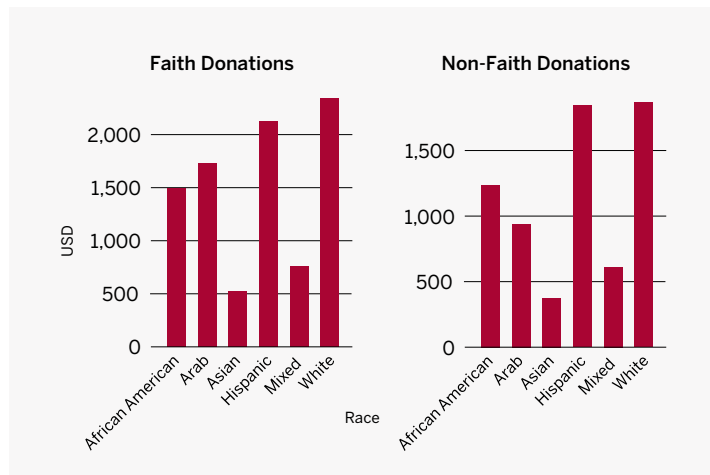
Conclusion

Philanthropy is a crucial part of the Muslim faith. This survey reveals that Muslims are overall more generous than the general population not only for faith-based but also for non-faith-based causes. Muslims not only donate toward their house of worship but also for several other primary reasons, including those targeted toward poverty, as well as civil rights. However, Muslim philanthropy is not monolithic in any way. The survey reveals that there are significant differences along gender and racial lines. These findings attest to the diversity within Muslim-Americans, an important issue for research in the future.

The *Muslim American Giving Study* was a self-administered web survey conducted by SSRS for the Indiana University Lilly Family School of Philanthropy. The study investigated the opinions of Muslims and the general population regarding faith customs, donation practices and attitudes, volunteer work, covid, uncertainty intolerance, financial well-being, and discrimination. The survey was conducted from March 17 through April 7, 2021.

A total of 2,005 respondents, 1,003 Muslim respondents and 1,002 general population adult respondents, age 18+ were surveyed. Eligible respondents were reached via nonprobability panel sample.

This report details the methodological components of the study, including: sample design, questionnaire design, programming, data collection, data processing, and weighting.

Sample Design

Third-party nonprobability panels were utilized to reach respondents. Panelists in the required Muslim religion were invited to participate in this online survey for the Muslim portion. The general population respondents could be any religion/no religion. To be eligible to complete the survey, a respondent had to be age 18+ and live in the United States. General population respondents were sourced from Dynata, a commercial web sample provider. Muslim respondents were sourced from a combination of Dynata, Lucid, and MarketCube.

Questionnaire Design

The questionnaire was developed by the Indiana University Lilly Family School of Philanthropy in consultation with the SSRS project team. Prior to the field period, SSRS programmed the study into Confirmit for the web. 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.

The final questionnaire is included in the Appendix at the end of this document.

Data Collection

Soft Launch

The *Muslim American Giving Study* "soft launch" took place on March 17-18, 2021, inviting a limited number of panelists to participate. A total of 218 interviews were collected, 115 with Muslim respondents and 103 with general population respondents. Data was checked for program accuracy and for length. Further email invitations and reminders were sent throughout the field period.

Survey Administration

The Muslim American Giving Study was self-administered on the web and took approximately 11 minutes for

respondents to complete and was conducted in English only. Data collection was conducted from March 17 through April 7, 2021. A total of 2,005 respondents completed the survey.

The final web program utilized various quality checks, including questions asking respondents to select a specific answer to be sure they were reading each question and aid in identifying those who do not appear to be giving the survey the attention it deserves to complete a quality survey (i.e., length, trap questions, straightliners [picking the same answer for a series of questions], zip code check).

Data Processing

SSRS implemented several quality assurance procedures in data file preparation and processing including extensive testing of the web survey prior to launching the data collection to ensure that skip patterns followed the design of the questionnaire. After the soft launch, survey data were carefully checked for accuracy and completeness to ensure that any issues could be identified and resolved prior to the full launch. After data collection was completed, final data were subject to a last review to ensure that the program was accurate and complete.

Weighting Procedures

Muslim

Survey data were weighted to account for non-response across known demographic parameters for the Muslim adult populations.

Base Weight

Since this sample was a non-probability web sample, there was no base weight adjustment.

Post Stratification Weighting

The full sample was post-stratified and balanced by key demographics such as age, race, gender, region, education, marital status, and voter registration within the Muslim portion of this study for the Muslim U.S. adult population 18 years of age and older.

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 Muslim populations determined from two years of data collected through the 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, 30-39, 40-54, 55+), gender, 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 or Other non-Hispanic, Black non-Hispanic, Hispanic), marital status (single, married, other), and registered voter (yes or no).

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 Handing Missing Data' (Myers, 2011).

Weight truncation ('trimming'): Weights were trimmed to prevent individual interviews from having too much influence on the final results. The Muslim samples were truncated at the 2nd and 98th percentiles. The following table compare weighted and unweighted sample distribution to target population parameters.

Table 1. Weight Summary – Muslim Sample

Category	Values	Parameter	Unweighted	Weighted
Sex	Male	55.6%	55.8%	57.2%
	Female	44.4%	44.2%	42.8%
Age	18-29	37.4%	34.7%	38.9%
	30-39	22.8%	36.1%	23.8%
	40-54	24.5%	24.9%	25.2%
	55+	15.2%	4.3%	12.1%
Education	LT HS	9.6%	1.7%	6.7%
	HS grad	29.6%	19.3%	30.5%
	Some coll	24.6%	19.8%	25.1%
	College+	36.2%	59.1%	37.8%
Race/Ethnicity	White/Other	65.7%	78.7%	67.9%
	African American	25.9%	11.7%	23.4%
	Hispanic	8.4%	9.7%	8.8%
Marital status	Single/living with partner	38.5%	31.8%	40.0%
	Married	49.9%	64.8%	51.2%
	Other	11.6%	3.4%	8.8%
Region	Northeast	28.7%	26.7%	29.4%
	North Central	18.7%	16.6%	19.3%
	South	34.6%	36.5%	32.6%
	West	18.0%	20.2%	18.8%
Registered to vote	Registered	71.8%	82.8%	71.3%
	Not registered	28.7%	17.2%	28.7%

General Population

Base Weight

Since this sample was a non-probability web sample, there was no base weight adjustment.

Post Stratification Weighting

The second stage of the weighting balanced the demographic profile of the sample to target population parameters. 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 Handing Missing Data' (Myers, 2011).

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 derived from the 2020 Census Bureau's Current Population Survey (CPS)[1] for the gender, age, education, race/ethnicity, internet use, and region. The population parameters used for post-stratification are: gender by age (male and female by 18-29, 30-49, 50-64, 65+); gender by education (male and female by high school graduate or less, some college, four-year college or more); age by education (each age group by each education group); race/ethnicity (white non-Hispanic, Black non-Hispanic, Hispanic, Other non-Hispanic); Census region (Northeast, North Central, South, West); population density[2], and civic engagement[3]. The population density came from Census Planning Database 2020. The civic engagement benchmark was derived from September 2017 Volunteering and Civic Life Supplement data from the CPS.

Weights were trimmed at the 2nd and 98th percentiles to prevent individual interviews from having too much influence on the final results. The use of these weights in statistical analysis ensures that the demographic characteristics of the sample closely approximate the demographic characteristics of the U.S. adult population. The following table compares unweighted and weighted sample distributions to population parameters.

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[1] Sarah Flood, Miriam King, Renae Rodgers, Steven Ruggles and J. Robert Warren. Integrated Public Use Microdata Series, Current Population Survey: Version 8.0 [dataset]. Minneapolis, MN: IPUMS, 2020. https://doi.org/10.18128/D030.V8.0

[2] https://www.census.gov/topics/research/guidance/planning-databases/2020.html

[3] Civically engaged respondents are defined as those who have volunteered in the past 12 months or who talk to their neighbors daily. https://www.census.gov/programs-surveys/cps/about/supplemental-surveys.html

Table 2. Weight Summary – General Population

Category	Values	Parameter	Unweighted	Weighted
Gender by Age	Male 18-29	10.4%	7.4%	10.5%
	Male 30-49	16.3%	16.8%	16.5%
	Male 50-64	11.9%	12.5%	12.0%
	Male 65+	9.9%	12.9%	10.0%
	Female 18-29	10.2%	6.2%	9.3%
	Female 30-49	16.7%	15.8%	16.8%
	Female 50-64	12.8%	13.5%	12.9%
	Female 65+	11.8%	15.1%	11.9%
Gender by Education	Male HS grad or less	19.3%	14.3%	17.0%
	Male Some college	12.8%	13.1%	15.4%
	Male College +	16.3%	22.2%	16.6%
	Female HS grad or less	18.3%	18.3%	18.3%
	Female Some college	14.8%	15.9%	15.2%
	Female College +	18.5%	16.4%	17.6%
Age by Education	18-29 HS grad or less	8.2%	7.3%	10.3%
	18-29 Some college	7.3%	4.0%	5.3%
	18-29 College +	5.2%	2.3%	4.2%
	30-49 HS grad or less	10.7%	11.7%	11.1%
	30-49 Some college	8.3%	8.8%	8.2%
	30-49 College +	13.9%	12.1%	14.0%
	50-64 HS grad or less	9.6%	7.6%	8.3%
	50-64 Some college	6.5%	8.8%	10.0%
	50-64 College +	8.6%	9.6%	6.7%
	65+ HS grad or less	9.1%	6.0%	5.5%
	65+ Some college	5.5%	7.4%	7.1%
	65+ College +	7.1%	14.6%	9.3%
Race/Ethnicity	White non-Hisp	62.8%	65.9%	63.3%
	Black non-Hisp	11.9%	11.9%	11.7%
	Hispanic	16.7%	13.1%	16.3%
	Other	8.6%	9.2%	8.7%

Category	Values	Parameter	Unweighted	Weighted
Region	Northeast	17.3%	18.7%	17.3%
	North Central	20.7%	20.4%	20.7%
	South	38.0%	36.7%	38.0%
	West	23.9%	24.3%	24.2%
Density	1 lowest	20.0%	15.0%	19.9%
	2	20.0%	18.7%	20.1%
	3	20.0%	22.0%	20.1%
	4	20.0%	20.9%	19.9%
	5 highest	20.0%	23.6%	20.0%
Civic Engagement	Not engaged	65.5%	68.1%	65.7%
	Engaged	34.5%	31.9%	34.3%

Deliverables

At the end of the field period SSRS delivered an SPSS data file. The final deliverables also included a method summary report.

About SSRS

SSRS is a full-service market and survey research firm managed by a core of dedicated professionals with advanced degrees in the social sciences. Service offerings include the Omnibus Survey, Probability Panel and other Online Solutions as well as custom research programs – all driven by a central commitment to methodological rigor. The SSRS team is renowned for its multimodal approach, as well as its sophisticated and proprietary sample designs. Typical projects for the company include complex strategic, tactical and public opinion initiatives in the U.S. and in more than 40 countries worldwide. SSRS is research, refined. Visit www.ssrs.com for more information.

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