

The Role Of Islamic Non-Governmental Organizations (Ngos) Towards The Social Development Of Jordan

By

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Abstract

During times of crisis, such as those caused by natural disasters (such as protracted droughts and floods), hunger, and diseases, Islamic nongovernmental organisations (NGOs) give aid to impoverished people. Others are working in the least developed Muslim nations on long-term development projects including community building, agriculture, water, health, and education. Some Islamic NGOs print, broadcast, and disseminate Islamic doctrine and values and engage in Da'wa (the Islamic call, the equivalent of Christian evangelism), the conversion to Islam. On the other hand, Islamic NGOs set themselves apart from other NGOs by claiming to be developing a Muslim way of life and growing the Islamic umma (community) across the globe since volunteering is a religious obligation in Islam. In the same way that Islam does not distinguish between morality and law, secular society does not distinguish between the social, economic, political, and religious roles of NGOs beyond the activities in which they participate. This paper analyses the impact of Islamic nongovernmental organisations (NGOs) in Jordan, arguing that some of these organisations have served as a means by which political Islam has been rapidly disseminated in Jordan's poor Muslim communities by combining religious teachings with material benefits for the poor. In the same way, Islamic NGOs have expanded their scope and joined the global NGO movement in the same way that their western counterparts have.

Keywords: Role, Islamic, Ngos, Social Development, And Jordan

Introduction

One definition of Islamic NGOs is any nongovernmental organisation (national, regional, transnational, or community-based) that cites Islam as a significant source of motivation to do good and a defining characteristic that sets it apart from others with similar orientations and goals. The Islamic nongovernmental organisations (NGOs) landscape is rich with diverse communities of interest driven by a wide range of social, political, and economic concerns. The following constitute the Islamic voluntary sector's pool of resources: Seven types of obligatory giving are recognised in Islam: 1) zakat (Islamic alms), 2) kharaj (land tax), 3) sadaqat id al-fitr (equivalent to poll tax, which every Muslim must pay, except the extremely poor), 4) waqf (charitable endowments), 5) gifts and donations, 6) voluntary services (education, defence, etc.), and 7) obligatory family support. As a result, a Muslim's religious obligation to do good is also an act of faith, which has significant implications for what I call the promise and peril of Islamic voluntarism. When people of different backgrounds, ethnicities, and religious persuasions come together to form what can be called a "community," Islam, as a balanced religion, provides for all their needs directly or indirectly, fostering an environment where everyone can live in peace and happiness. Obligatory provisions include the poor's due (zakat), while voluntary provisions include endowments (waqf) and charitable donations (sadaqah). The primary objective of these

welfare organisations is to provide a means by which poverty and unemployment in Jordan, particularly among Muslims, can be greatly reduced. The effectiveness of these initiatives was shown throughout the early Islamic period and in the generations that followed the death of the Prophet Muhammad (peace and blessings of Allah be upon him) Sani (2016).

In many important areas, such as health, education, science, and community development, NGOs with an Islamic focus conduct important research. Various organisations and non-governmental organisations (NGOs) carry out such work as the backbone of the nonprofit and charity sector. Non-governmental organisations (NGOs) with an Islamic focus are vital to progress in every area of society. We can compare the government-backed legislative, administrative, and judicial authorities with the NGOs that make up a society's "civil society," which includes a wide range of voluntary, civil, and social organisations (Al Zyoud, 2019). They provide individuals of all ages a platform from which to voice their opinions and bring community issues to light; they bring together people who share the same values in order to do concrete actions, such as donating time, talking to one another, or performing acts of kindness. In the past, civil society groups have had a big impact on both education and religion, even though they sometimes had disagreements with the government.

The high number of refugees and people of refugee background who are now citizens of Jordan is one of the country's distinguishing features. Sixty to seventy percent of the population claims Palestinian ancestry. In addition, it has hosted a sizable number of Iraqi refugees in the years after the 2003 Iraq War, and it continues to house a sizable number of Syrian refugees despite the fact that the situation in Syria has lasted for more than seven years (Sato, 2019). With 89 refugees per 1,000 people, Jordan ranks second only to Lebanon in the 2018 UNHCR assessment of countries that provide asylum to the world's displaced people (UNHCR, 2014). As a result of the crisis, countries all over the globe have been sending assistance to Jordan to help the refugees there. In other words, there has always been a group of people who needed help, so there has always been a reason for charitable work in Jordan.

Many scholars have observed that many Islamic NGOs have been operating well. However, most Islamic NGOs see NGOs as formal grassroots groups, instruments for collective empowerment, factors and agents driving democracy (Wiktorowicz 2002). Therefore, the two most common ways of looking at Islamic nongovernmental organisations (NGOs) are through the lens of their socioeconomic effect and through the lens of their potential role as a driving force towards democracy. In addition, research on Jordanian nongovernmental organisations (NGOs) often emphasises Islamic features and, more specifically, Muslim Brotherhood groups (Clarke 2004; Harmsen 2008; Wiktorowicz 2001). Other studies explain how the employees' Islamic religion inspires them to do their job (Harmsen 2008; Petersen & Jung 2014). It's clear from this that Islamic NGOs in Jordan are crucial to the success of the government's programmes to improve the lives of the poor. Successful non-governmental organisations (NGOs) include the 90% of rural kindergartens that are run by NGOs (Fayez & Fawwaz 2008).

As one of the world's most populous nations, with a sizeable population comprised of refugees and people of refugee ancestry, Jordan has the difficult task of ensuring that the most vulnerable members of her society get the assistance they need. The area relies heavily on tourism, mining, and agriculture for revenue, but these industries have not been successful in providing decent job prospects for all segments of the population. With this in mind, the goal of this study is to find out how Islamic NGOs have helped Jordan's society move forward.

Concept of Non-Governmental Organization

The term "non-governmental organisation" (NGO) refers to groups that are not affiliated with any national or international government, as defined by Pawel (2006). The United Nations is credited with coining the phrase "non-governmental organisation," which is often used to describe groups that neither fall under the purview of a government nor operate primarily for profit. When governments provide funding, NGOs may still be considered non-governmental by not admitting representatives from such governments. Most of the time, this phrase isn't used for groups like political parties that are overtly political. Instead, it's used for groups with broader social goals that have political undertones.

An Overview of Islamic Non-Governmental Organizations

In this context, "Islamic NGO" refers to any and all organisations, networks, and coalitions led by Muslim activists. Islamic charities, non-governmental organisations, social institutions, non-governmental organisations serving Muslims, and Muslim faith-based organisations are all names given to this category of groups. The unifying denominator across these groups is the "Muslim" or "Islamic" character of their ultimate goals and objectives. According to the Qur'an and the Hadith, the primary motivation for participating in and giving to a Muslim NGO is thawab (reward) and fi sabil li-llah (for the sake of Allah) for righteous works. According to Nejima, Harmsen, and Akutusu in Weiss, (2020), Muslim NGOs are not only autonomous from the state and government but also non-profit, voluntary, and formal. Members and funders of Muslim NGOs, in their view, are primarily motivated by an interest in the hereafter. As a moral and social obligation, helping the poor is seen as a means to combat selfishness and improve one's own character.

Non-Governmental Organizations in Jordan

At the turn of the twentieth century, volunteers in Jordan set out to address social, religious, and political issues (Naser, 1989). The founding of non-governmental organisations (NGOs) is deeply rooted in religious beliefs. The Society Philanthropy House was founded the same year, 1912. These organisations catered to a certain religious denomination. The Hijazi Society was founded in 1931 to serve the needs of the Muslim Hijazi community. The Circassian Society was founded in 1932 to aid the local Circassian population. Non-governmental organisations (NGOs) in Jordan are governed by the Ministry of Social Affairs or the Ministry of the Interior, and they are a driving force behind the country's development initiatives for the poor (Fayez & Fawwaz, 2008).

There is a widespread consensus that nongovernmental organisations (NGOs) are an integral part of civil society. Often collectively referred to as the "non-profit sector," NGOs are often thought of as a subset of the groups "involved in the promotion of economic and social development, usually at the grass-roots level" (Salamon & Anheier 1992). As of now, political parties in Jordan are severely restricted from forming, despite the country's parliamentary system and the king's position as the kingdom's permanent head of state. The development of non-governmental organisations (NGOs) and the work they do are crucial indicators of the health of Jordan's civil society. On the other hand, various non-governmental organisations (NGOs) financed by members of royal families have emerged.

Numerous demonstrations have taken place in the wake of the so-called "Arab Uprising" that began in Tunisia in 2011. Massive demonstrations against a tax reform bill occurred more recently, in June of 2018. People in Jordan have taken to the streets on several occasions to protest government policies. Protesters in 2018 were allegedly made up of organisations representing Jordan's youth, in addition to 33 other civil society and professional organisations (ALJAZEERA, 2018). Non-governmental organisations (NGOs)

in civil society, not political parties, are the main way that people who disagree with the government can make their voices heard.

Many discussions of Islamic movements, especially those that focus on the Muslim Brotherhood, make reference to the NGO literature. The primary contention is that monarchical regimes increase their authority by restricting the freedoms of their subjects via the passage of repressive legislation that makes it illegal for citizens to participate in politics (Wiktorowicz, 2001). In terms of its role as a democratisation agent in accordance with Western standards (Ibrahim 1995; Yom 2005). These methods provide a lopsided picture of civil society in Jordan, focusing primarily on its relationship with the government or its involvement in democratisation.

Recent years have seen an uptick in studies of nongovernmental organisations (NGOs) in Jordan, with an emphasis on the Islamic character of these organisations, in keeping with the subject of this work (Hasselbarth 2014; Petersen 2016). They are often criticised for showing prejudice in their grant distribution, being unjust, and concealing the source of their funding. On top of that, particularly after the 9/11 terrorist attacks in the United States, such Islamic NGOs began to be seen as terrorist organisations or as financial sources for armed groups (Petersen 2016). Humanitarianism as a global standard requires NGOs to be honest and open. However, Islamic non-governmental organisations (NGOs) are often accused of falling short of international norms.

An Overview of NGOs

It's important to note that different countries have different names for NGOs, such as non-profits, civil society groups, and volunteer organisations. "Public charities" in the United Kingdom refers to volunteer groups; "social" in Germany; "economic social" in Japan; "non-profit organisations" in France; and "private voluntary" or "civil society" in other countries. NGOs are groups that serve a social mission without receiving any direct government funding (Yazdanifard et al., 2013). The World Bank defines non-governmental organisations (NGOs) as private groups that aim to alleviate poverty, safeguard the environment, provide essential services, or advance social progress. In common parlance, however, the term refers to a broad spectrum of groups that are not part of any central authority. Nongovernmental organisations (NGOs) are typically not for profit and work to improve society or protect basic rights. NGOs have historically relied primarily on monetary contributions and volunteer hours since they were established on the basis of a set of core beliefs. The government may not be their only funder; they may also get money from the business sector. The World Bank classifies NGOs working in development into three groups: those working on a local level; those working at a national level; and those working beyond national borders (Al Zyoud, 2019).

Islamic NGOs and Social Development in Jordan

The development of Jordanian society entails a wide range of concerns, such as enhancing the standard of living; reducing poverty; safeguarding natural resources; fostering a culture of human rights; doing away with all forms of discrimination; and strengthening institutions of government and public administration. Through active and meaningful engagement in the development process as well as through the dedication of collective action and the abandonment of individualism, NGOs have the potential to make a significant contribution to the development process. The ability to effectively use the knowledge, resources, and experience of international organisations depends on many NGOs maintaining open lines of communication about the issues they confront (Amal, 2004).

Islamic NGOs and the eradication of poverty

Anzola (2006) argues that NGOs are instrumental in the development of anti-poverty strategies in developing nations by increasing poor people's access to economic opportunities and resources; tying anti-poverty initiatives into the state's broader goals and policies; and giving the poor a stronger collective voice. Macro-level efforts are also made by NGOs to improve trade, reduce debt, attract foreign investment, and guarantee that the poorest of the poor gain from globalisation. Non-governmental organisations (NGOs) fund experimental programmes for advancing social progress; advocate for the equal participation of women in development initiatives; and act as intermediaries between governmental bodies, other NGOs, and private funders. By coordinating with municipal and state authorities, Islamic NGOs help the economically disadvantaged launch enterprises and raise their standard of living. The root of poverty is found in joblessness and underemployment. The ability to work is frequently the only resource the impoverished have to better their lives. As a result, relieving poverty and fostering long-term economic and social growth depend critically on the availability of good jobs. (UNDP, 2005) It is very important for low-income communities to offer stable jobs, especially for women and young people.

Quick economic development, according to Anzola (2006), has the potential to generate a rapid increase in productive and well-paying jobs, which in turn may help reduce poverty. However, the capacity of the poor to react to the rising demand for labour in the more productive categories of work is equally crucial to the growth process's contribution to poverty reduction. Given the significance of work for poverty reduction, Pretty (2017) argues that job development should play a pivotal role in national poverty reduction initiatives. According to Bonfiglioli (2009), the use of labor-intensive agricultural technology, the growth of small and medium-sized firms, and the promotion of microprojects in rural areas are all examples of employment initiatives that are closely tied to agricultural and rural development. Employment, skill development, and training are all encouraged through a wide range of methods, such as making it easier for people to work for themselves, increasing non-farm jobs in rural areas, using targeted employment interventions, giving people access to microfinance and credit, and so on.

For over a decade, non-governmental organisations (NGOs) and international development agencies have stressed the significance of the "poverty-environment nexus," or the interconnected web of causes and effects that keeps poor people poor and environmental degradation in the news. Protection of the environment and reducing poverty are not mutually exclusive. This section assesses the breadth and variety of NGO knowledge on poverty and environmental challenges, as well as state-level advice and localised understandings of the connection. The NGO has done extensive research on the nexus and is well aware of its significance for long-term sustainability. Yet, this understanding is not uniformly or consistently communicated throughout the company. Connections are often seen in the field as a need to include concerns about poverty in environmental efforts. Sometimes a more nuanced knowledge of the nexus may be found at regional and headquarters levels, although this is not always reflected in a clear articulation of guiding principles and practises. The best practises that do exist are the result of isolated efforts by "champions" and government agencies rather than a unified institutional strategy. More focus on climate change concerns is helping with certain parts of awareness and action, but it may be diverting focus from other, equally pressing environmental challenges. Understanding and addressing poverty-environment links is heavily influenced by the unique context in which each country operates Launi, (2016).

Theoretical Review

Theory of Sustainable Poverty Alleviation

A theory attempts to provide an explanation for the existence of phenomena and the emergence of certain processes and attributes. So, it's an effort to bring together different pieces of evidence and make sense of them so that everything may be brought into focus and harmony (Osuala 2001). For this research, we used the principle of long-term poverty reduction as our theoretical foundation. The term "sustainable development" is increasingly often used in academic circles, as well as in public policy and political disputes. It might perhaps unlock previously locked doors across fields of study and dismantle walls between theory and practise. This is possible in part because the phrase can be understood on more than one level, even though it looks simple.

To convey and clarify their views on development, livelihoods, and poverty reduction, advocates for both radical and mainstream development policy pragmatism have taken up the word (Adams, 2001). By doing so, they have produced a formidable new phrase in the language of developmental studies as well as a theoretical labyrinth of exceptional intricacy (Lele, 1991; Daly, 1990). The concept of sustainable development is open to several interpretations. There is a great emphasis on fairness in certain definitions. However, the Brundtland Report's definition of "Our Common Future" has unquestionably been the most influential. Development that satisfies the requirements of the present without sacrificing future generations' capacity to do the same is what he calls "sustainable development" (Brundtland, 1987).

Those worried about poverty and intra- and intergenerational justice in people's access to the environment and natural resources have found this term, despite its rhetorical and rather ambiguous nature, to be persuasive. In advocating for the protection of natural areas and animal populations, it has shown itself to be a credible spokesperson for the natural world. Conroy (1988) called sustainable development "the new jargon phrase in the development phrase" because of the report's enticing, moralistic, but somewhat ambiguous form of words. Researchers attempting to understand the interplay between the economy, society, and the environment include it heavily in their discussions (Khan, 2002).

As a theoretical foundation, however, the Brundtland concept of sustainable development makes for a more effective slogan. Whether in scholarly publications or in politicians' sound bites, words concerning sustainable development frequently appear to have no cohesive theoretical basis. Regardless of where we stand in terms of development theory, there can be no denying the moral need to end global poverty. Poverty is, as Goodland et al. (1993) put it plainly, a major international scandal. Politicians, relief organisations, academic experts, and the media all have a shared sense that the problems in the nations of the "South" are severe and intractable. This is where the central argument of the idea of sustained poverty reduction comes into play. The philosophy calls for an inversion of traditional approaches to development, with emphasis placed on bringing change from below and the outside in. It means that activities to fight poverty need to be thought up and started locally, be flexible, involve people, and be based on a good understanding of local economies and policies, as well as being creative and based on research.

According to the notion of sustainable poverty alleviation, in order to solve the current issue and guarantee the maintenance of future livelihoods, development at all levels

must engage the people. This is in line with the ideas, thoughts, movements, and theories of sustainable development (Aina and Salau, 1992).

Methodology

Research Design

This research made use of a descriptive survey approach. This strategy was deemed superior because it allowed the researcher to adequately describe, investigate, document, evaluate, and interpret the study's findings. The data is especially useful because it came from a large group of people from the general public.

The Area of the Study

Jordan is the research area. Jordan, an Arab country on the Jordan River's east bank, is distinguished by historic sites, natural reserves, and coastal resorts. It is where the famous archaeological site of Petra is found. Petra was the capital of the Nabateans around 300 B.C.

population of the study

The population of this study is made up of 190 staff from the Islamic Center Charity Society (al markaz al islami, al-Kitab wa al Sunna, Takaful, and al-Ruhama Beinahum).

Sample Size Determination

The sample size for the study was 127 full-time, part-time, and office support staff of the selected NGOs using Krecie and Morgan's (1970) sample formula. was used to determine the sample size for the study.

Research Instrument

The "Roles of Islamic NGOs in Jordan's Social Development Questionnaire" (RINGOSDJQ) was the survey instrument utilised for this research. An instrument based on a modified version of the Likert (1932) scale was used to collect data on the independent and dependent variables. Parts A and B together form the research instrument. Part A included questions on the respondents' identities and contact information. The construction of the independent and dependent variables was assessed in Part B.

Reliability Test of the Research Instrument

Cronbach's alpha will be used by the researcher to assess the consistency of the tools. Thirty non-study participants from the pool of selected NGOs were chosen at random for the pilot study. The study's analysis of the gathered data yielded a reliability value of 0.82. This proved the instrument's dependability and allowed for its widespread use. Items in data collection instruments are deemed dependable if they provide a correlation coefficient of 0.6 or above, as stated by Hair Jr., Black, Babin, and Anderson (2010).

Validity of the research instrument

Researchers and experts checked for internal, external, and construct validity. Based on the study's goals and hypotheses, the items on the instrument will be judged on how well they fit, how useful they are, and how complete they are.

Method of Instrument Administration

Once approval was granted by the proper authorities upon presentation of an introduction letter, the questionnaire was sent to the respondents who made up the sample. The responder was to read each item on the questionnaire to ensure comprehension. The research assistant received help from the office staff of the chosen NGOs in distributing and

collecting the questionnaires. The researcher used this strategy to make efficient use of their time and prevent questionnaires from going missing. All the dispersed copies were gathered at the end for further study.

Methods of Data Analysis

Percentages and a Pearson product moment analysis were used to examine the data for this investigation.

Objectives of the Study

To examine the roles of Islamic NGOs involve in advocacy and public opinions thereby influence government policies and programmes of Jordan.

To examine the roles of Islamic NGOs provide financial support and aid to the rural poor in Jordan.

To examine the roles of Islamic NGOs provide technical and other Aids in Health care delivery in Jordan.

Research Questions

Do Islamic NGOs involve in advocacy and public opinions thereby influence government policies and programmes of Jordan?

Do Islamic NGOs provide financial support and aid to the rural poor in Jordan?

Do Islamic NGOs provide technical and other Aids in Health care delivery in Jordan?

Hypothesis

There is no significant joint influence of Islamic NGOs involve in advocacy and public opinions, provide financial support and provide technical and other Aids in Health on social development of Jordan

Result And Discussion

Research Question One: Do Islamic NGOs involve in advocacy and public opinions thereby influence government policies and programmes of Jordan?

Table 1 *Percentage analysis of Islamic NGO involvement in advocacy and public opinions thereby influence government policies and programmes of Jordan*

SN	ITEMS	SA	A	SD	D
1	Community advocacy helps people feel more enabled to take control of their own lives and provides practical support to overcome health and social care issues	32(8.22)	36(9.25)	18(4.62)	21(5.39)
2	Encouraging healthy, active populations and reducing rates of disease.	27(6.94)	31(7.96)	13(3.34)	14(3.59)
3	Empowering marginalised groups and reducing inequality	21(5.31)	21(5.39)	8(2.05)	9(2.31)
4	Contributing to peaceful, well-governed and secure societies, and stable operating environments.	16(4.11)	18(4.62)	7(1.79)	9(2.31)
5	Sharing values that underpin economically and socially successful societies.	11(2.82)	13(3.34)	7(1.79)	8(2.05)
6	Strengthening local communities.	15(3.85)	14(3.59)	9(2.31)	11(2.82)
	Total	122(31.36)	133(34.19)	62(15.93)	72(18.50)

Analysis of responses of respondents Islamic NGOs involved in advocacy and public opinion thereby influence government policies and programmes of Jordan reveals that the respondents' Strongly Agreed (SA) responses had an aggregate of 122, representing 31.36%. This was followed by an aggregate of 133 representing 34.19 who opted for the agreed option. Strongly Disagree had an aggregate of 62 representing 15.93, and the Disagree option had an aggregate of 72 representing 18.50. Therefore, based on the above analysis, Islamic NGOs involved in advocacy and public opinion influence government policies and programmes in Jordan.

Research Question Two: Do Islamic NGOs provide financial support and aid to the rural poor in Jordan?

Table 2: *Percentage Analysis of Islamic NGOs provision of financial support and aid to the rural poor in Jordan*

SN	ITEMS	SA	A	SD	D
1	NGO supports grass roots initiatives as well as recognizing and responding to the realities of the local people.	38 (9.76)	31 (7.96)	17 (4.37)	21 (5.39)
2	NGO have the capability of communicating rural development at all levels	34 (8.74)	27 (6.94)	11 (2.82)	15 (3.85)
3	NGO teach people in the respective communities how to lead a better life than	21 (5.39)	22 (5.39)	10 (2.57)	16 (4.11)
4	NGOs provide a good alternative to creating mass access development.	19 (4.88)	24 (6.16)	12 (3.08)	11 (2.82)
5	NGOs run massive awareness, sensitisation and development programmes to end the factors that trigger poverty	20 (5.14)	22 (5.65)	9 (2.31)	9 (2.31)
Total		132 (33.92)	126 (32.13)	59 (15.16)	72 (18.50)

Analysis of responses of respondents to Islamic NGOs providing financial support and aid to the rural poor in Jordan reveals that the respondents' strongly agreed (SA) responses had an aggregate of 132, representing 33.92% and a proportional ratio of 103.4. This was followed by an aggregate of 126 representing 32.13 and a proportional ratio of 32.13 who opted for the agreed option. Strongly Disagree had an aggregate of 59 representing 15.16 and a proportional ratio of 71.8. The Disagree option had an aggregate of 72 representing 18.50 and a proportional ratio of 63.6. Based on what we've learned so far, Islamic NGOs give money and help to poor people in rural Jordan.

Research Question Three: Do Islamic NGOs provide technical and other Aids in Health care delivery in Jordan?

Table 3: *Analysis on Islamic NGOs provide technical and other aids in health care delivery*

NGOs provide technical and other aids in health care delivery					
1	Health sector is the bedrock of any nation.	41(10.53)	36(9.25)	21(5.39)	18(4.62)
2	There is a periodic assessment of health materials from the Islamic NGOs.	28(7.19)	26(6.68)	19(4.88)	13(3.34)
3	Islamic NGOs trained and retrained medial officers so as to meet the international standard of health.	22(5.65)	23(5.91)	15(3.85)	11(2.82)
4	With the aid of donors, Islamic NGOs conduct free health checkups.	17(4.37)	17(4.37)	13(3.34)	10(2.57)

5	There is consistent feedback between Islamic NGOs and health administrators	19(4.88)	20(5.14)	11(2.82)	9(2.31)
Total		127(32.64)	122(31.36)	79(20.30)	61(15.68)

Analysis of responses of respondents on the provision of technical and other aids in healthcare delivery in Jordan reveals that the respondents' strongly agreed (SA) responses had an aggregate of 127, representing 32.64%. This was followed by an aggregate of 122 representing 31.36 who opted for the agreed option. Strongly Disagree had an aggregate of 79 representing 20.30, and the Disagree option had an aggregate of 61 representing 15.68. Therefore, based on the above analysis, Islamic NGOs provide technical and other aid in healthcare delivery in Jordan.

Hypothesis Testing

Hypothesis

There is no significant joint influence of Islamic NGOs involvement in advocacy and public opinions, provide financial support and provide technical and other Aids in Health on social development of Jordan

Table 4: Model Summary of the joint influence of Islamic NGOs involvement in advocacy and public opinions, provide financial support and provide technical and other Aids in Health on social development of Jordan

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F	df1	df2		
1	.949 ^a	.900	.899	.947	.900	927.247	3	309	.000	2.010

Source: Author's Computation (SPSS Version 20.0 IBM)

The calculated R-value of 094 was greater than the table R-value of 0.90 at 0.000 alpha level with a 2.01 value of Durbin Watson. The R-square value of 0.90 predicts that 90% of the joint influence of Islamic NGOs' involvement in advocacy and public opinion will provide financial support and provide technical and other aids in health on the social development of Jordan. This rate of percentage is highly positive and therefore implies that there is significant joint influence of Islamic NGOs' involvement in advocacy and public opinion, providing financial support and providing technical and other aids in health on the social development of Jordan. It was pertinent to find out if there was a significant difference in the influence exerted by each independent variable (see table 14).

TABLE 5 Analysis of variance of the difference in the influence exerted by each independent variable

Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2494.021	3	831.340	.000 ^b
	Residual	277.040	309	.897	
	Total	2771.061	312		

Source: Author's Computation (SPSS Version 20.0 IBM)

The table presents the calculated F-value as (927.247) as the computer critical F-value (0.000^a) is below the probability level of 0.05 with 3 and 309 degrees of freedom. The result, therefore, means that there is a significant difference in the influence exerted by the independent variables on the dependent variable. To test for the contribution of each of the independent variables, coefficient analysis was performed.

TABLE 6: *Coefficient analysis of the influence of each of independent variable on the dependent variable.*

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.923	.644		2.987	.003
1 advocacy and public opinions	1.657	1.129	.821	12.847	.000
provision of financial support	-.105	1.106	-.053	10.992	.322
provision of technical and other Aids in Health	.314	1.157	.182	8.006	.046

Source: *Author's Computation (SPSS Version 20.0 IBM)*

According to the table, the most positively influencing social development variables from Islamic NGOs were advocacy and public opinion (t: 12.847, B:.129). This was seconded by the provision of financial support (t: 10.99, B: 1.10). The third one was the provision of technical and other aids in health (t: 8.00, B: 1.15) seen as having an influence on the social development of Jordan

Conclusion

Based on the findings of the research, the researcher wishes to draw the following conclusion:

- Islamic non-governmental organisations (NGOs) engaged in advocacy and public opinion influence Jordan's government policies and programs.
- Islamic NGOs provide financial support and aid to the rural poor in Jordan.
- Islamic NGOs provide technical and other aid in healthcare delivery in Jordan.
- There is significant joint influence of Islamic NGOs' involvement in advocacy and public opinion, providing financial support and providing technical and other aids in health on the social development of Jordan.

Recommendations for the study

Based on the findings of the study, the following recommendations are made:

Because Islamic NGOs do important work, governments should help them out as much as possible by giving them resources and information.

Second, the service provided by Islamic NGOs should be adopted regardless of cultural differences. They need to free themselves from the shackles of anti-progress cultural beliefs.

Third, for society as a whole to develop, the government and Islamic NGOs should collaborate to host seminars and actively urge people to participate.

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