

Defining Financial Management Within *Sakeenah* Family

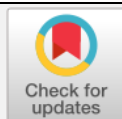
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ABSTRACT

Secularism has been entering every aspect of life, including a micro-level of financial management of a family. This study sheds light on how religious views can be used to minimize the influence of secularism. This study was mainly aimed at demonstrating how sacred goals in Muslim families, through Sakeenah values, can be used as an antidote to secularism practices in managing family finance. Thirteen contextual characteristics of financial management in eight Muslim families were identified using the Grounded Theory method. These characteristics were used to verify main concepts – basic financial management, family structure, Sakeenah elements, and a form of secularism – usury. Using the Grounded Theory method was also the other aim of this study that demonstrated its use to deepen the interrelation between those four main concepts and those characteristics contextually. Several limitations surfaced after the analyses, and this allowed recommendations for future studies.

Keywords: Financial Management; Grounded Theory Method; *Sakeenah* Family; Secularism

1. Introduction

Today, finance has become a fundamental thing to meet the needs of institutions such as companies or families. Finance becomes a benchmark of the success of institutions in this era because bad finance can cause a problem because of the many changes. This is in line with what Syaparuddin (2014) conveyed that today many financial rules have changed. The causes include an uncertain economy, how to shop and save, and a changing lifestyle. As a result, more and more people find it challenging to manage their personal and family finances. Finally, many people are in debt. The modern lifestyle makes a lot of expenses that increase financial problems. One form of the problem that arises is the phenomenon of divorce that occurs due to economic/financial issues. This is evidenced by the data recapitulated from 29 Religious High Courts throughout Indonesia in 2017. Economic/financial factors ranked second with 105,266 people, and divorce due to disputes continued to be in first place with 152,575. And the highest level of economic problems occurring in Indonesia is in the city of Bandung at 33,716, with the number of divorces 76,294. At the same time, the highest divorce rate in Indonesia is in the city of Surabaya, with a total of 84,078, with the second-highest economic problems with a total of 31,232.

Economic problems are complex because needs continue to increase and income is small, and needs are increasing (Matondang, 2014). Trisnaningsih & Widyasari (2010) explain that economic stability in the family is one of the factors sufficient to determine happiness because inadequate income needs can be a significant cause of contention in a family. The instability in the family economy is due to insufficient income, but because the family is not wise in using and utilizing the money that is not appropriately controlled, which results in unbalanced income and expenses.

In this case, maintaining and avoiding a conflict in the family related to financial problems requires the management of family finances. Because this has a significant impact on the family, mistakes that often arise due to the lack of financial management include waste, excessive use of credit, and lack of financial planning. Trisnaningsih & Widyasari (2010) found that it is necessary to make a budget plan and develop certain attitudes that support family economic stability for a stable family. It includes openness between husband and wife in terms of finances. Another attitude related to implementing family financial plans is the attitude of discipline in carrying out what has been planned so that there will not be many deviations from what has been planned.

All efforts to plan good family financial management always crave the realization of a Sakeenah family. Sakeenah is a principle that must exist in establishing family life to become safe, peaceful, and peaceful, as stated in the Quran, surah Ar-Rum verse 21.

According to Al Munawwar (2003), the word *Sakeenah* in family discussions is taken from Al-Quran surah Ar-Rum verse 21 "*litaskunu ilaiha*", which means that God creates matchmaking for humans so that one feels peace with the other. In Arabic, *Sakeenah* means calm, respectful, safe, loving, steady, and obtaining a defense. Thus it can be understood that the *Sakeenah* family is an ideal condition in family life.

2. Literature Review

2.1. Sakeenah Family

Goode (2004), family in social terminology can be understood as a group of people united by marital ties, blood, or adoption that forms a household that interacts with each other through their roles as family members and maintains or even creates culture alone. Meanwhile,

according to Friedman (2006), the family structure consists of communication process and pattern, role structure, power structure, and family values.

2.1.1. Function of Family

According to Wirdhana et al. (2013), there are eight functions of the family, including religious function, socio-cultural function, love and affection function, protection function, reproductive function, socialization and education function, economic function, and environmental development function. What is meant by this function is the ability of the family to place themselves in a social, cultural, and natural environment that is dynamically harmonious and balanced. To actualize and foster the implementation of this function, parents must take the lead in real life so that their concern moves every family member for the socio-cultural and natural environment.

2.1.2. Sakeenah

According to Endrianti & Laila (2017), Sakeenah comes from the word “*taskunu*”, taken from the phrase “*Sakana*”, which is silent, calm after being shaken and busy. Sakeenah can also be interpreted as a condition of calm that is the main characteristic of family life. Sakeenah can be construed as a condition of calmness that is the main characteristic of family life. Sakeenah, also “*mawaddah*” and “*rahmah*”, are processes and efforts that must be continually fought for (Tamanni & Muklisin, 2018).

Furthermore, Zaelani (2017) refers to Sakeenah as a bond laid down by God to husband and wife after going through a sacred vow. It consists of Sakeenah—peace, *mawwadah*—spaciousness (feeling of love), *rahmah* (mercy)—compassion and trust, and *amanah* (mandate)—a sense of security that accompanies something given to another party from giving because of their belief.

2.1.3. Sakeenah Family

Sakeenah family are two main words – family and Sakeenah. When the words family and Sakeenah come together, it means a family consisting of father, mother, and child, filled with a peaceful, peaceful, calm, and happy atmosphere (Zaini, 2015). The emergence of the Sakeenah family term is a translation of Surah Ar-Rum (30:21): “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”.

In verse, Allah explains that the purpose of creating a wife is so that the husband can build a Sakeenah family that is harmonious, happy physically and spiritually, living calmly, peacefully, and full of love. The Quran uses the term “Sakeenah” to describe family comfort (Chadijah, 2018).

2.1.4. Characteristics of Sakeenah Family

According to Hidayat (2016), there are several Sakeenah family variables, namely if four aspects are met, namely: the outward aspect, the spiritual aspect (psychology), the spiritual aspect (religious), and the social aspect. Sociologically, a family can be said to be confident if the family can perform nine family functions properly, namely: biological, economic, compassion, education, protection, socialization, recreation, family status, and religious functions.

2.2. Family Financial Management

Financial management consists of planning, budgeting, raising funds, managing, resourcing, saving, managing assets, controlling, and auditing (Nofianti & Denziana, 2010; Syaifuddin, 2008; Puspitaningtyas et al., 2017). Family financial management is defined as the art of financial management carried out by individuals or families through others to achieve efficient, effective, and beneficial goals so that the family becomes a prosperous family (Rodhiyah, 2012).

Meanwhile, according to Widati et al. (2016), the financial management of a family or household is an action to plan, implement, monitor, evaluate and control the acquisition and use of family economic resources, especially finance. It aims to achieve the optimum fulfillment of needs level, ensuring stability and economic growth.

2.2.1. Sakeenah Family Financial Management

In Islam, financial management or financial planning has been affirmed in the Quran related to the importance of management, namely in Surah Al-Baqarah (2: 240) "And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they acceptably do with themselves. And Allah is Exalted in Might and Wise". And Surah An-Nisa (4: 9): "And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice".

Financial management, including financial planning, is also a part of *maqashid al shari'ah*. According to Shidiq (2009), *maqashid al shari'ah* consists of two words, *maqashid* and *shari'ah*. The word *maqashid* is a form of *jama'* of *maqshad* which means aims, objectives, principles, intentions, goals, and ultimate goals. At the same time, the *shari'ah* understands God's laws set for humans to be guided to achieve the happiness of life in this world and the hereafter. So thus, *maqashid al-shari'ah* means valuable content, which is the aim of the law.

In this case, Tamanni & Muklisin (2018) describes there are three dimensions to always be in the corridor of *maqashid al shari'ah*, (1) it determines something essential or necessity (*dharuriyyat*); (2) it determines secondary needs (*hajiyyat*); and (3) it determines all that is complementary to life/luxury goods or luxuries (*tahsiniyyat*). More precisely, family finances management is mandatory because it is included in the basic needs or *dharruriyyat* section. According to As-Syatibi (1997), as cited in Febriadi (2017), the basic needs are divided into five dimensions, (1) maintaining religion (*ad-din*); (2) guarding the soul (*an-nafs*); (3) guard the mind (*al-aql*); (4) guarding property (*al-maal*); and (5) guarding offspring (*an-nasl*).

2.2.2. Indicators of Sakeenah Family Financial Management

Tamanni & Muklisin (2018) describe there are five indicators of the management of Sakinah family finances. These are managing income, managing needs, managing wants, managing surplus, and managing contingency. Although these indicators have been identified, the actual implementation of these signs in practice has been concerned. On the one hand, a Muslim family needs to practice sharia (the rules). Still, they tend to be occupied by conservative financial management, including interests (*riba*) yielded through the family's investment strategy and policy.

2.3. Secularism

Secularism is explained as the open-mindedness of all religions (Cossman & Kapur, 1996). Secularism also means that religion does not interfere with or be incorporated in a society's public relations. This also means that secularism can enter down to a small entity, including family, from a wide perspective.

Hashemi (2010, pp. 326-327) views secularism's philosophical aspect as "a rejection of the transcendental and the metaphysical with a focus on the existential and the empirical". He also categorizes three types of secularism. The first secularity is the exclusion of religion from the public sphere, the diminution of faith in the lives of individuals, or the separation of Church and State in public spaces. The second secularity sees the weakening in religious values and traditions seen in church participation in Western Liberal democracies. The last type of secularism is our self-understanding place towards religion and recognition that it has been eclipsed by something in terms of an alternative beliefs system.

The elaboration of secularism types strengthens the idea of separating religious values and those of state affairs. And, this separation certainly influence values in family, including Muslim families. This also includes how a family runs its financial management. Meanwhile, Muslim families view an obligation to practice Islamic values when they manage their finance.

Although studies have been conducted (Hasan, 2009; Mabud, 1992; Yeboah-Assiamah, 2014), this situation needs more investigation. Muslim families attempt to run their financial management when the financial systems lean toward Western ones, especially when young people (millennials) tend to invest (Junaeni, 2020).

3. Research Methodology

3.1. Basic Approach

This study was conducted based on the Grounded Theory method. Exploring financial management practices in a Muslim (*Sakeenah*) family was expected to be grounded theoretically. This context directed this research is lean more on Grounded Theory (GT) as it "derived from data and then illustrated by characteristics examples of data" (Glaser & Strauss, 1967, p. 5). Interestingly, GT is also perceived as a process and a methodology (Beck et al., 2012; Charmaz, 2014; Creswell, 2012).

Therefore, the site of this study was Muslim families and entrepreneurs who were willing to be researched and had elements to be defined as the *Sakeenah* family, as stated earlier in the literature. These potential interviews lived and had businesses in Ternate, the Province of North Maluku. In other words, the Grounded Theory method examined how the families defined managing the finances under the Islamic Syariah (rules) in more practical ways. This context allowed a more grounded concept of financial management represented by the Muslim family.

3.2. Data Collection and Analysis

Data collection techniques were mainly carried out through in-depth interviews. The interview was unstructured because all the potential participants had similar characteristics: Muslim families who had businesses. The targeted interviewees were the heads of the family who were usually run a company.

Data collection relied on two main interview questions – 1) In your opinion, how important is financial management in your family? How is financial management in your family?

The researchers determined the informant uses convenience sampling for the first informant and subsequently uses snowball sampling. Convenience Sampling is a technique of determining samples based on coincidence, i.e. anyone who accidentally meets a researcher can

be used as a sample if it is seen that people who happen to be completed are suitable as data sources (Sujarweni, 2015).

In snowball sampling, the determination of this sample first of all the researchers chooses one or two people. Still, because these two people do not feel complete about the data provided, the researchers looked for other people who are more knowledgeable and could complete the data provided by the two interviewees.

The probing technique was also employed to explore deeper explanations by asking more questions to the participants when they tended to provide shorter answers (Whiting, 2008). The interviews were then digitally recorded and transcribed in a verbatim way.

After the transcripts had been made available, the coding procedures began (Charmaz, 2014). The processes were initial (open) coding – which was conducted through sentence-by-sentence coding, focused (selective) coding, and theoretical coding (Figure 1). The results were the generated concepts that were theoretically grounded from the informants' contextual definitions.

NVivo Pro 12 mainly assisted those processes. Such coding techniques increased the abstraction level, and the actual data would still be interpreted. Continuous comparative research was performed parallel and reviewed other supporting notes (memos) while interviewing. Constant comparative analysis systematically develops theory using unambiguous coding and empirical processes (Glaser & Strauss, 1967).

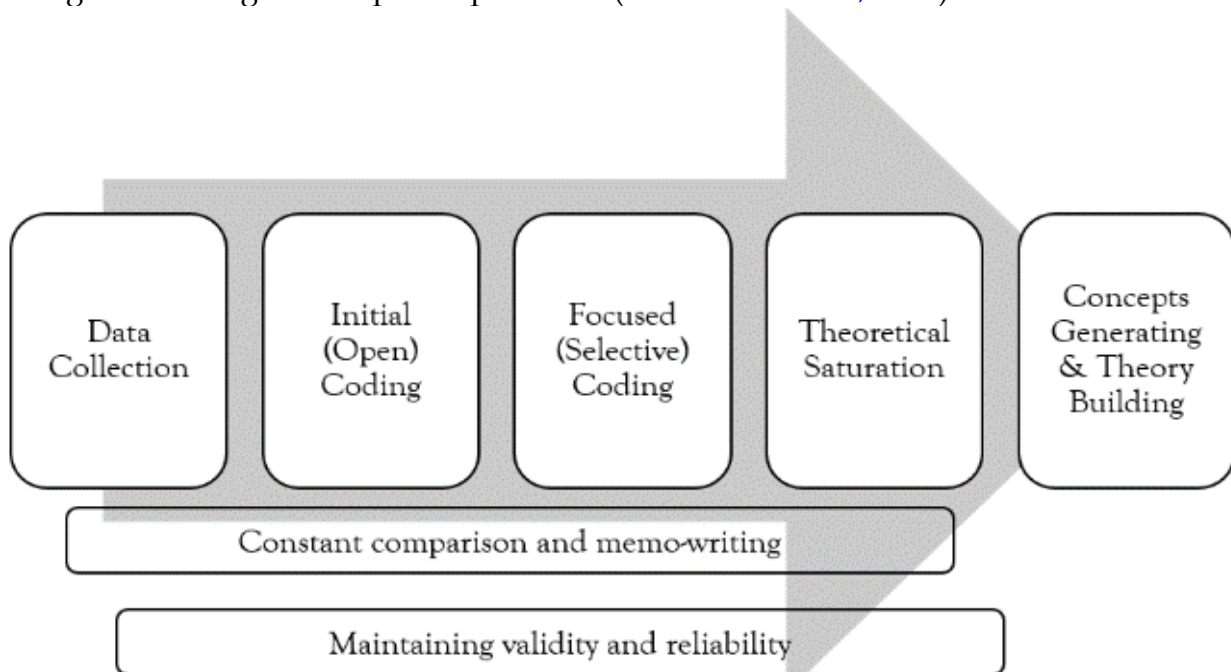


Figure 1. Implementing Grounded Theory (Drawing from Charmaz, 2014, p. 18)

3.3. Validity and Reliability

As shown in Figure 1, the processes must be both accurate and effective. To ensure the validity of the tests, Maxwell (2012) proposed using contrast, feedback, triangulation, and quasi-statistics. In terms of reliability, this research employed the reliability elements of Long & Johnson (2000), consisting of stability, consistency, and equivalence. Along with constant comparative analysis and memo-writing, these were supposed to ensure the conceptual generation of the identified characteristics.

4. Results and Discussions

This research was conducted by involving eight informants with backgrounds as entrepreneurs and families. These informants (interviewees) were questioned, and the answers were digitally recorded for further analysis, including transcribing. A summary of data collection and analysis were summarized in [Figure 2](#).

4.1. Identified Characteristics

The processes were aimed to fathom how Muslim families define financial management from an Islamic perspective. The analysis identified 13 characteristics of financial management defined by Muslim families. These characteristics were avoiding luxury, cash flow management, consistent alms, grateful, maintaining companionship, openness and honesty, prioritizing income requirements, saving and investment, simple life, spouse rights and obligations, Islamic/Sharia law obedience, trustful treasure, and usury comprehension.

Hence, once the categories started to emerge at the Focused (Selective) Coding, theoretical coding was then followed. Theoretical coding is the coding process that refers to a theory or several theories. This study used three basic definitions derived from theories: financial management, family, and *Sakeenah*.

4.1.1. Identified Characteristics of Financial Management

The identified codes—the characteristics—were referred to as basic financial management. Early in the literature, [Nofianti & Denziana \(2010\)](#) affirms that financial management consists of planning, budgeting, managing, resourcing, saving, controlling, and auditing. For example, Informant 6 explained why planning was important in managing the finance of the family. *“So I think financial management in a family is very important. Because, why I said very important because by planning our finances we can...like...choosing and select our priorities in spending money”*.

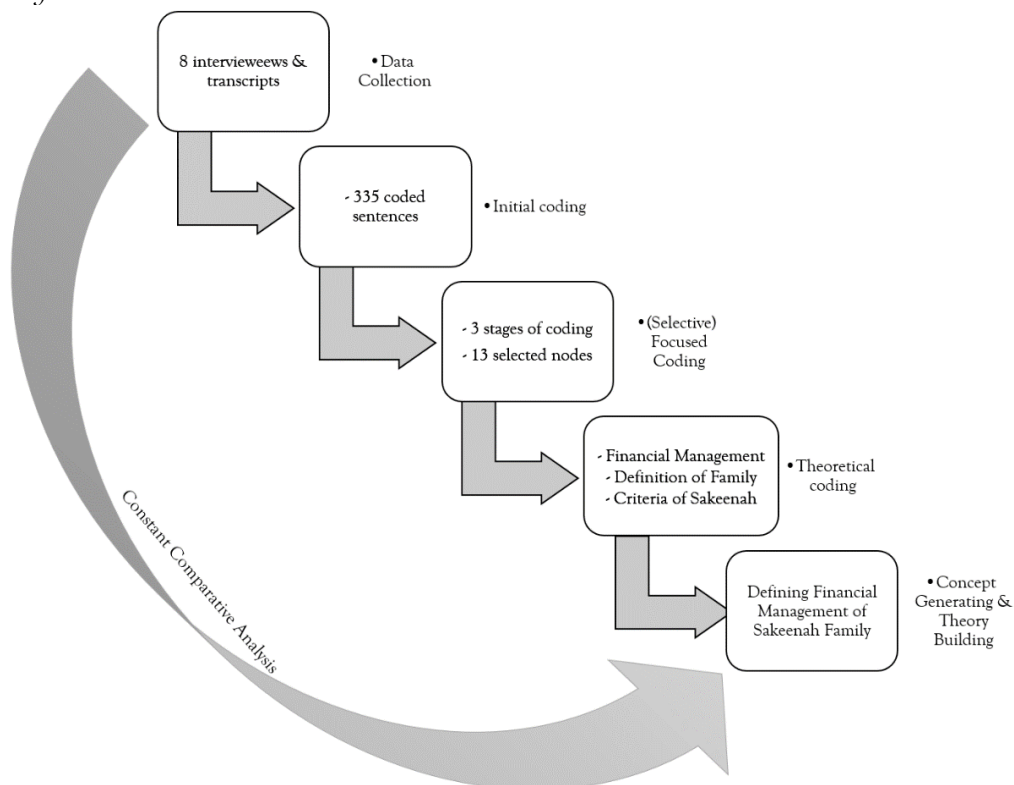


Figure 2. Data Collection and Analysis

Another informant also explained how one implement cash flow management in the family financing system. These characteristics were in line with budgeting under financial management. Informant 5 stating that *“Three ways I implemented in managing my family finance where every income from my business, either daily or monthly, I record and enter into my daily and monthly report. Both my expenditures and income from those three ways on how to manage my family finance, I implement accordingly”*.

In terms of managing assets, Informant 5 also said, *“We should not forget... we know that the assets are mandated, so we are always aware of our purpose in well managing our assets”*. This aspect was considered to be aligned with one of the characteristics—trustful treasure. An example of this opinion is depicted in the excerpt below.

Moreover, Informant 8 expressed how saving and investment as the source of financing their businesses. The one said, *“But the benefit I divide it into two, for the kids and the household daily, the rest will be saved. So for me, two benefits I daily for foods, for my kids’ school’s needs, and the rest I saved for reinvesting”*. This is similar to Informant 1 regarding saving as the source of finance by stating, *“The second is...we always save [some money] for the unexpected things, such as when someone dies. And, in our family...always plan the expenses such as allowances for the kids, their needs as well as for vacation...this and that...a homecoming”*.

Another identified characteristic was avoiding extravagance. Informant showed this message by stating, *“Of course when we’re trading, if we spend extravagantly without thinking the income....we’ll vanish. If we...stepped in wisely, it would be difficult to face any obstacles. Indeed, some businesses cannot handle them; some can. It is also related to family financial concerns, which is up to every family; it depends on the family...the head of the family...must be careful in [any] financial concerns. Don’t buy useless things”*.

The last interesting finding was the alignment between auditing and openness and honesty—one of the identified characteristics. Informant 3 said, *“To keep our finance healthy, it should be openness, trust. If this is established between husband and wife, and then there’s openness, and honesty follow the Sharia law, [then] everything could be in a better condition”*.

Among 13 characteristics, four of them could not align with basic management principles. These characteristics were maintaining companionship, simple life, spouse rights and obligations, and usury comprehension. In other words, the basic principles of financial management were missing in practice under those characteristics, especially within the families of informants.

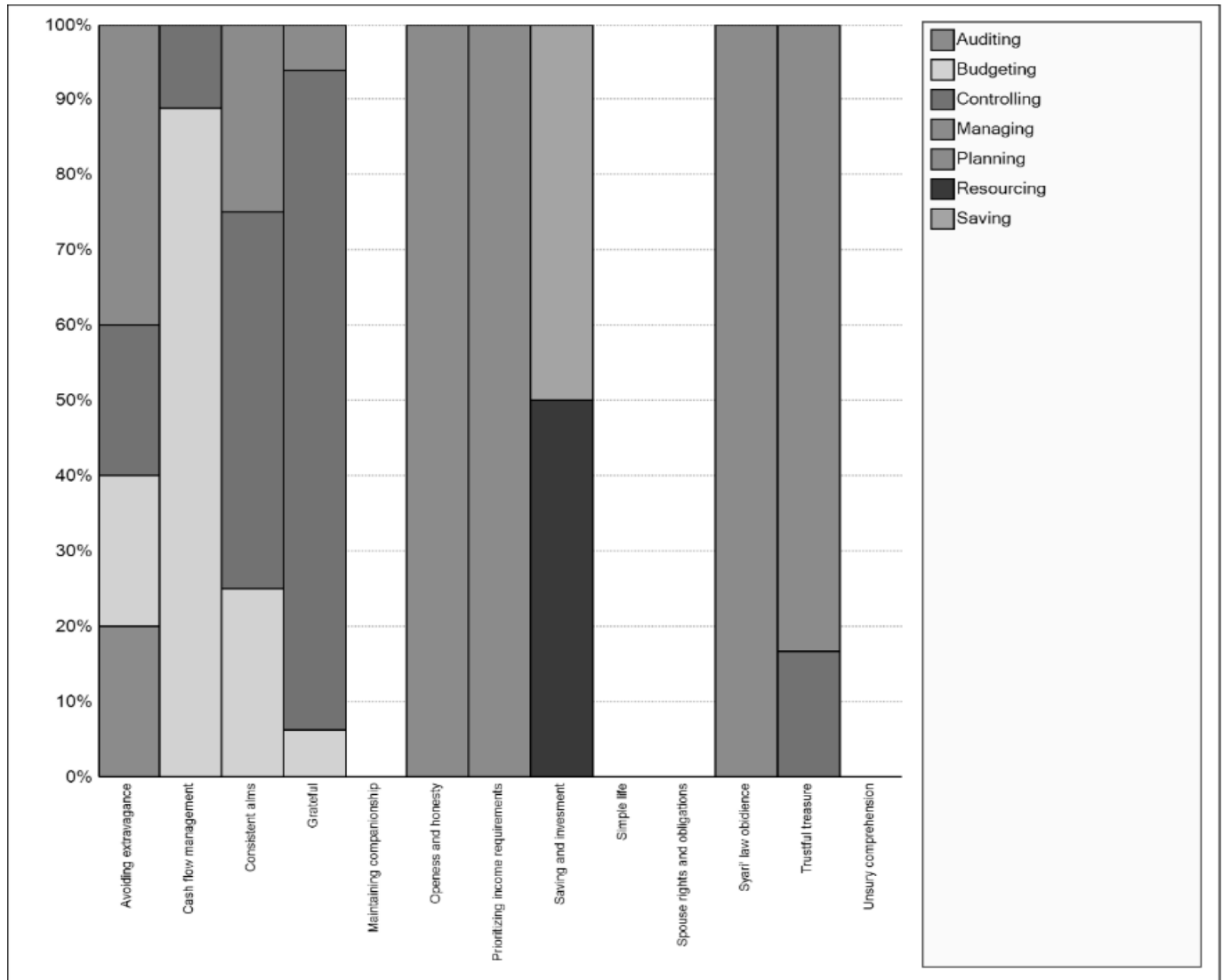


Figure 3. Cross-tabulation: financial management and identified characteristics

4.1.2. Identified Characteristics on Family

The identified characteristics were also cross tabbed with the concept of family structure (Figure 4). According to Friedman (2006), the family structure consists of communication process and pattern, role structure, power structure, and family values. The analysis indicated that this structure aligned with the openness and honesty characteristics in terms of communication process and pattern. Informant 7 stated, *"and if in the family...the family needs to have trust between husband and wife and also to be openness, so if there's something, they can talk about to find a way out"*.

Further, the analysis also showed an alignment between spouse rights and obligation and role structure. The findings suggested that an understanding of husband and wife role in a family represented role structure under the basic principle of a family as mentioned earlier. Informant 6 stated, *"Besides, I think financial management is like...a responsibility. I'm saying it is important because it's like a responsibility, particularly for the mothers...the females...on being responsible for what the husband has given. The husband has made money, [and the wife is] responsible to the husband and God. It's like a mandate (Amanah) for the husband. Where the way we manage it for...it's like...for daily needs"*.

The next structure of the family, according to Friedman (2006), is the power structure. A finding was interesting as it showed how powerful a family could be, but it was highly suggested to live life. Informant 4 expressed, *"One more thing, we need to maintain our relationship with the neighbors by living a simple life although we have more income. And too, we need to maintain the relationship with God, so our family is blessed. Maintaining a relationship with God means that everything must follow commands from Quran and Prophet's Sunnah. We implement obligations such as pray (salat). Hopefully, our finance and business are blessed"*.

The last structure of the family – values – was also identified aligning with maintaining relationships. An informant stated that *"We need to maintain relationships with neighbors so we will be good, providing alms, live a simple life. Hopefully, they exist. Perform congregational prays...5-time congregational prays...and that's what God has promised"*.

Although the analyses showed some alignment between Friedman's structure of family and the identified characteristics above, some did not have indications for any positions. Figure 4 shows that seven characteristics were not in line with the structure: cash flow management, consistent alms, grateful, prioritizing income requirements, saving and investment, trustful treasure, and usury comprehension. Almost half of the characteristics of financial management practiced by the informants' families were in line with the basic structure of the family, defined by Friedman (2006).

4.1.3. Identified Characteristics on Sakeenah

The third analysis was conducted by cross tabulating between the identified characteristics and the definition of Sakeenah. Zaelani (2017) refers to Sakeenah as a bond laid down by God to husband and wife after going through a sacred vow. This bond consists of Sakeenah – peace, mawwadah – spaciousness (feeling of love), rahmah (mercy) – compassion and trust, and amanah (mandate) – a sense of security that accompanies something given to another party from giving because of his belief. The analysis indicated that openness and honesty led to peace as nothing to hide between the couples from the thirteen identified characteristics. Informant 8 stated, *"And...if our family, let husband and wife be always open and honest [to each other] because that makes our family safe and peaceful. So that's very important"*.

The next element of Sakeenah is spaciousness (mawaddah). This view led the informants to refer to it as a feeling of spaciousness. An excerpt below portrays the context of being grateful or spaciousness. As stated by Informant 4, *"It's only one way that I said that's grateful. If we are grateful for what we have received from God, [everything] will be enough"*.

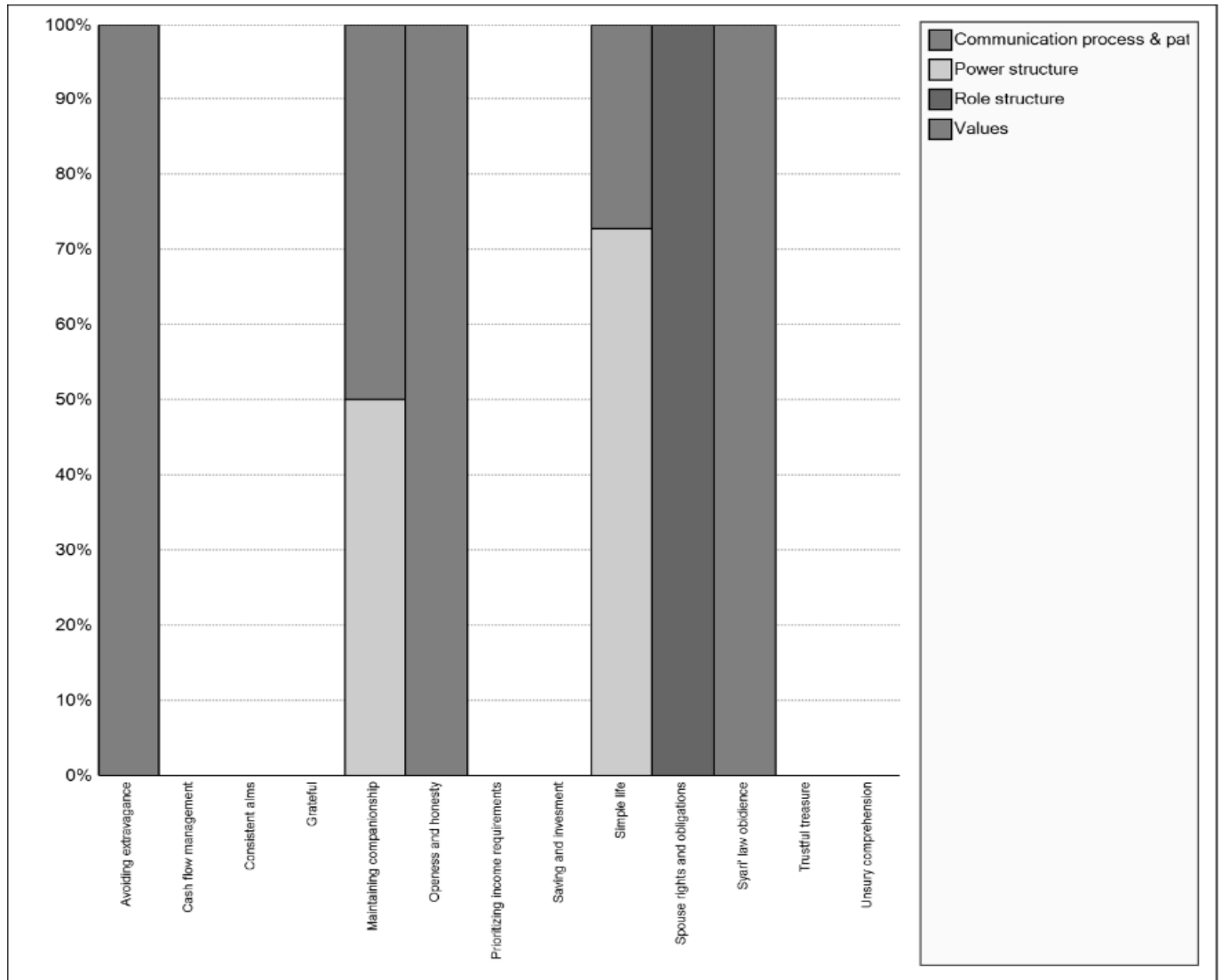


Figure 4. Cross-tabulation: family structure and identified characteristics

Marcy (*rahmah*) is another element of *Sakeenah* and was considered to be aligned with maintaining relationships (companionships). The analysis indicated that informants perceived maintaining relationships with others was also a sign of mercifulness. As expressed by Informant 6, "One more thing, it's important that we need to maintain the relationships [between us] because by doing so, our family will be well and the finance will be fine too, and we also get *Sakeenah* as well".

The last element of *Sakeenah* is mandatory (*amanah*), according to Zaelani (2017). Based on this element, the analysis indicated that it was relevant to the context of spouse rights and obligations. This was believed that in family rights and obligations of both husband and wife represent *amanah* itself. Both parties held the responsibility to maintain their rights and obligations to one another. Informant 5 and Informant 8 represented the context in which husband and wife should be *amanah* toward each other.

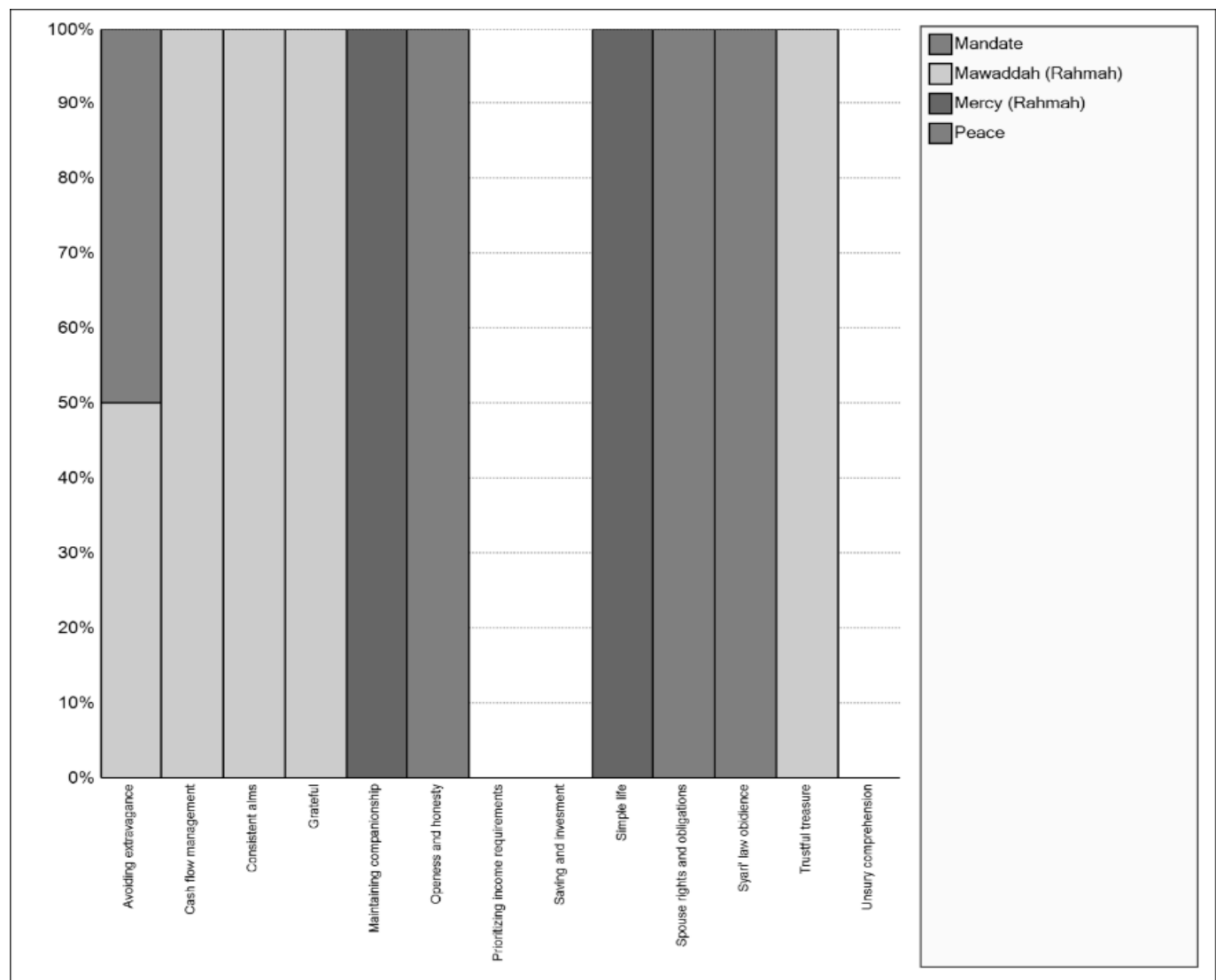


Figure 5. Cross-tabulation: Sakeenah and identified characteristics

The overall analysis of *Sakeenah* toward the identified characteristics yielding from the informants indicated another fascinating finding. Figure 5 shows that only three did not meet any of the *Sakeenah* elements of the thirteen characteristics. These three were prioritizing income requirements, saving and investment, and usury comprehension. In other words, informants perceived *Sakeenah* more as a religious aspect that was not too relevant to financial practices, even *riba* (usury). It also can be said that informants still viewed *Sakeenah* as a separate concept from a basic principle of financial management.

Therefore, a further analysis needed to be conducted to explore how financial management, the structure of the family, and elements of *Sakeenah* interrelated with each other and led to a contextual definition of financial management for the sakeen family.

The last result was the cross-tabulation of all the thirteen identified characteristics with three main concepts—financial management, family, and *Sakeenah* (Figure 6). This analysis shows an interesting finding. It was required that those three concepts could explain every single character. In other words, the three concepts were theoretically grounded by a single character and all of them.

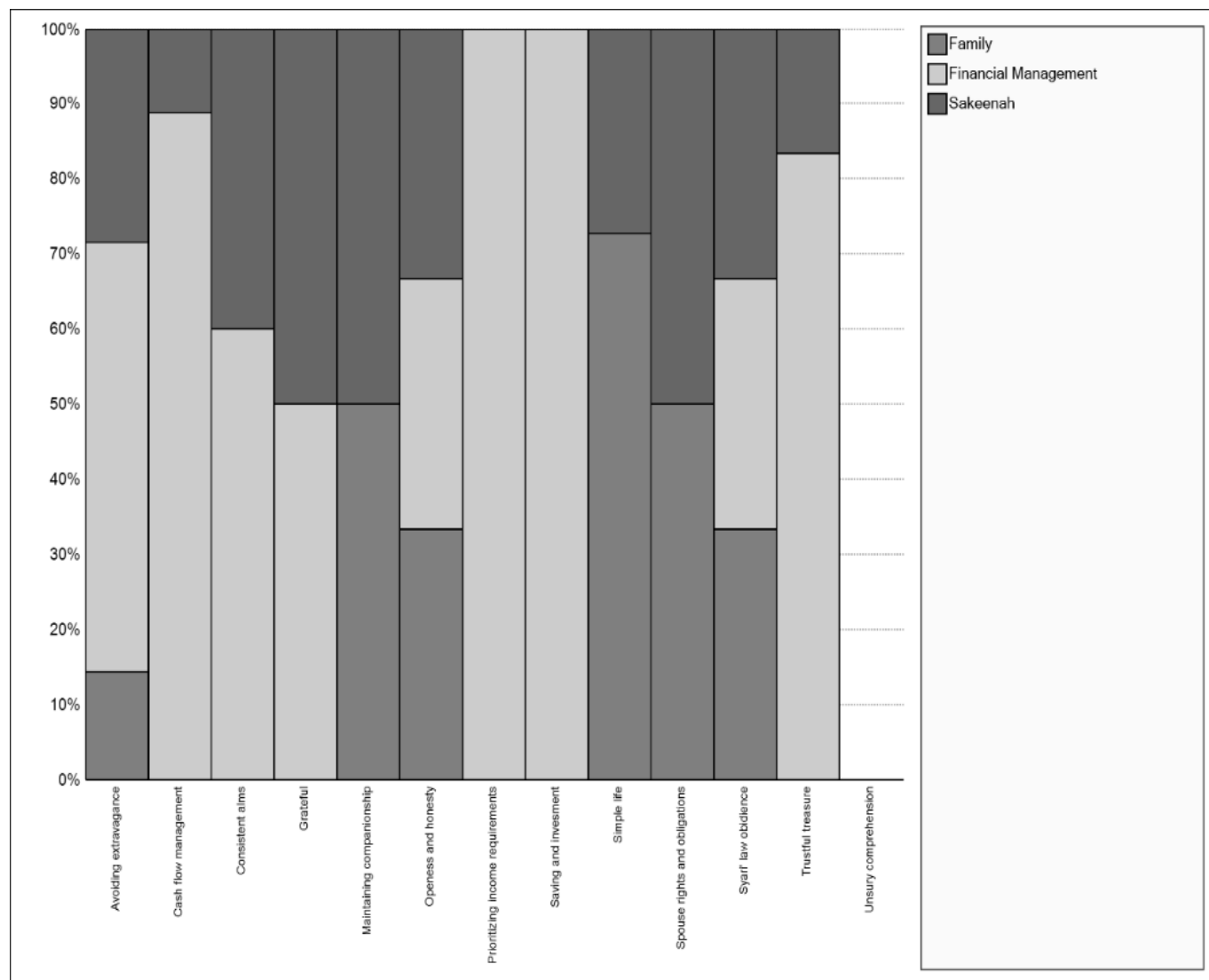


Figure 6. Cross-tabulation: financial management, family, and *Sakeenah* and identified characteristics

However, only three characteristics represented financial management, family structure, and the definition of *Sakeenah*. These characteristics were avoiding luxury, openness and honesty, and Islamic/Sharia law obedience.

It is also interesting to note from the figure above regarding the proportion of responses from informants regarding financial management, family structure, and elements of *Sakeenah* under the three identified characteristics. While openness, honesty, and sharia law obedience were nearly balanced between the three concepts, avoiding extravagance had more proportion derived from the understanding of financial management by the informants. Their comprehension of family structure then followed this characteristic, and then by the elements of *Sakeenah*. The analyses earlier indicated that in avoiding unnecessary expenses, basic financial management needed to be understood.

Furthermore, another appealing finding from this study was the mismatch between the combined all three main concepts with an identified characteristics of financial management that should implement by a Muslim family. **Figure 6** shows that usury comprehension did not interrelate with any other basic concept—financial management, the structure of the family, or the elements of *Sakeenah*. This was a contextual definition of financial management implemented in a *Sakeenah*. This study perceived that informants defined financial management

in a *Sakeenah* family as a practice that should avoid an extravagance life, be open and honest, obey sharia law, and be knowledgeable on usury (*riba*).

When the secularism paradigm in the financial system attempts to influence the way Muslim families manage their finances, this study has proven that these limited numbers of families agreed that it is forbidden to involve *riba* in financial management. It is strongly believed that usury (*riba*) is one of the forms of secularism that common practices in managing finance worldwide. This is likely to be somehow in line with financial literacy—financial knowledge, financial behavior, and financial attitude- which affects investment decisions. This leads to usury practices involving Muslim families.

Haniffa & Hudaib (2010, p. 85) affirm “the intervention of political-economic and social events as well as the dynamic interactions with the conventional sector”. They admit that usury (*riba*) is one of the systems that has distorted Muslims in running their economic activity with scary goals. Hence, by using the definition of financial management of the *Sakeenah* family above, this paper has indicated an effort to eradicate secularism in the form of avoiding usury. In other words, the informants’ definition of this financial management is likely an antidote for secularism at every basic level—a family.

5. Conclusion

This study contributes to the discussions of the literature in two folds. First, this study showed an antidote to secularism, especially in usury practice by sacred goals. The definition of financial management in the *Sakeenah* family has demonstrated how the researched family realized the importance of avoiding usury (*riba*) while practising the basic financial management principles. The thirteen identified characteristics of financial management in the *Sakeenah* family were a contextual portrait of the practices.

Secondly, this paper also demonstrates the Grounded Theory method, especially in finance, yet implement religious practices. The Grounded Theory method has been using in several disciplines, including financial management, and this study adds another point of view in the discussion of methodological literature.

It also needs to realize several weaknesses of this study. A qualitative study’s main weakness is its generalizability due to limited samples (informants). Another weakness was the homogenous type of informants. They were entrepreneurs, and no other background were involved.

By acknowledging its limitation, future studies can be conducted by increase the number and variety of samples. This can be done by conducting quantitative studies involving more respondents with different backgrounds, especially those with fixed income, such as public servants and private sectors. The identified characteristics can be tested in a large number and various respondents’ backgrounds.

6. Acknowledgment

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7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning the study, authorship, and/or publication of this article,

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