

What Drives Participation in Online Cash Waqf? Integrating Religious, Social, and Technological Factors

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ABSTRACT

Introduction: Online cash waqf has grown rapidly alongside the digitalization of Islamic philanthropy in Indonesia; however, public literacy, awareness, and participation remain relatively low compared to its national potential. This study positions itself within the behavioral and Islamic finance literature by examining key determinants of individuals' intention to participate in online cash waqf. Specifically, it investigates the effects of religious motivation, Islamic financial literacy, subjective norm, awareness, and perceived ease of use.

Methods: Employing a quantitative approach, this study analyzes survey data from 150 Indonesian Muslim respondents using Partial Least Squares-Structural Equation Modeling (PLS-SEM) to test direct and indirect relationships, including mediation effects.

Results: The results indicate that subjective norm, awareness, and perceived ease of use have a significant positive influence on participation intention. Conversely, religious motivation and Islamic financial literacy do not have a direct effect; their influence is mediated through awareness and subjective norm. These findings demonstrate that social influence, cognitive awareness, and technological convenience play a more decisive role than religiosity or financial literacy alone.

Conclusion and suggestion: The study concludes that increasing participation in online cash waqf requires strengthened public education, improved digital platform usability, and community-based social campaigns, with practical implications for nazar institutions and regulators.

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1. Introduction

The digital transformation of Islamic philanthropy has significantly reshaped the management and distribution of waqf, particularly through the emergence of digital cash waqf platforms. In Indonesia, several studies document a growing interest in online cash waqf, especially among younger generations, driven by technological accessibility and the expansion of Islamic fintech ecosystems (Berakon, Aji, et al., 2022; Canggih et al., 2025). Nevertheless, despite this technological progress, empirical findings reveal that individual behavioral intention to participate in digital cash waqf remains inconsistent and relatively low compared to its theoretical potential (Bonang et al., 2024; Widiastuti et al., 2025). This discrepancy indicates that technological availability alone is insufficient to explain participation behavior, highlighting the need to examine deeper behavioral, religious, and social determinants.

One unresolved research gap concerns the role of religious motivation in shaping digital cash waqf intention. While religiosity is theoretically central to Islamic philanthropic behavior, empirical evidence remains inconclusive. Several Indonesian studies report that religiosity does not exert a direct and significant influence on intention to participate in online cash waqf (Berakon, Aji, et al., 2022; Widiastuti et al., 2025), suggesting a possible attenuation of religious effects in digital contexts. Conversely, other studies, albeit largely conducted outside Indonesia, demonstrate that religious motivation may operate indirectly through moral constructs such as *ihsān*, altruism, or Islamic egalitarianism (Nawang & Azri, 2025). This inconsistency points to a conceptual gap regarding whether religious motivation functions as a direct antecedent or requires mediating mechanisms to influence digital waqf behavior.

Another critical gap lies in the inconsistent role of Islamic financial literacy. While Islamic financial literacy is widely regarded as essential for understanding the legitimacy and benefits of cash waqf instruments, empirical findings are mixed. Some studies suggest that literacy does not significantly influence trust or intention in digital waqf settings (Canggih et al., 2025; Rohmana et al., 2024), whereas others find that knowledge of cash waqf enhances attitudes, perceived behavioral control, and ultimately intention (Asyari et al., 2024; Berakon, Mutmainah, et al., 2022). These contradictory results indicate that Islamic financial literacy may not function as a standalone predictor but rather interacts with awareness and social influences, a relationship that remains underexplored in existing models.

Furthermore, although subjective norm and awareness have been acknowledged as important determinants of digital cash waqf intention, their structural roles remain insufficiently theorized. Prior studies confirm that social influence from family, peers, and religious communities significantly affects intention (Chaerunnisa & Kasri, 2019; Najmuddin et al., 2023), yet few have examined how subjective norms mediate or reinforce the effects of religious motivation and literacy. Similarly, awareness of digital waqf mechanisms is frequently cited as a determinant of intention (Bonang et al., 2024; Rohmana et al., 2024), but research rarely models awareness as a mediating construct that explains how knowledge and religious values translate into actual intention. This gap limits the explanatory power of existing behavioral frameworks.

In response to these unresolved issues, an integrated model incorporating religious motivation, Islamic financial literacy, subjective norm, awareness, perceived ease of use, and intention to participate offers both theoretical and practical contributions. Theoretically, integrating constructs from Islamic behavioral theory, the Theory of Planned Behavior, and the Technology Acceptance Model enables a more holistic explanation of digital cash waqf intention by capturing religious, cognitive, social, and technological dimensions simultaneously (Febriandika et al., 2023; Hidayah & Mutiara, 2022). Practically, this model provides actionable insights for waqf institutions and policymakers by identifying leverage points for intervention, such as strengthening literacy-

based awareness programs, utilizing social influence through religious networks, and improving platform usability. Consequently, this integrated approach advances the Islamic finance and digital philanthropy literature by addressing fragmented findings and offering a contextually grounded framework for optimizing digital cash waqf participation in Indonesia.

2. Literature Review

The Concept of Waqf and Digital Cash Waqf

Waqf is a foundational instrument in Islamic social finance, defined as the permanent dedication of assets for religious, social, or public welfare purposes, where the principal remains intact and only the benefits are distributed to beneficiaries. Traditionally, waqf has been dominated by immovable assets such as land and buildings; however, the emergence of cash waqf represents a contemporary innovation that enhances flexibility, liquidity, and inclusiveness in waqf management (Islam et al., 2014; Suhairi et al., 2025). By allowing monetary endowments, cash waqf enables funds to be pooled, invested productively, and allocated to diverse socio-economic programs, thereby strengthening its role in sustainable development and poverty alleviation (Al-Daihani et al., 2025). The integration of digital technology has further transformed this instrument into digital cash waqf, in which online platforms facilitate fundraising, management, and reporting processes with greater transparency, efficiency, and accountability. Empirical studies show that digital cash waqf improves accessibility, reduces transaction costs, and increases public trust and participation, particularly among younger and technologically literate donors (Berakon, Aji, et al., 2022; Canggih et al., 2025; Hidayah & Mutiara, 2022). Consequently, digital cash waqf is increasingly viewed as a strategic modernization of classical waqf that aligns Islamic philanthropic principles with contemporary financial and technological developments.

Subjective Norm

Within the Theory of Planned Behavior (TPB), subjective norm refers to an individual's perception of social pressure to perform or refrain from a particular behavior, shaped by the expectations and approval of significant referent groups such as family members, peers, and religious leaders. In the context of waqf, subjective norm captures the extent to which individuals perceive waqf participation as socially endorsed and religiously encouraged, thereby influencing their intention to donate. Empirical evidence consistently demonstrates that subjective norms exert a significant positive effect on individuals' intentions to participate in cash waqf, indicating that social influence plays a crucial role in shaping waqf-related decision-making (Asyari et al., 2024; Mukhibad et al., 2025). However, the magnitude of this influence is not uniform across socio-economic groups, as studies reveal that upper-middle-class Muslims tend to rely more on personal attitudes and financial considerations, while lower-middle-class Muslims are more responsive to social and normative pressures when deciding to engage in cash waqf (Maulina et al., 2025). Moreover, subjective norm has been shown to mediate the relationship between cash waqf knowledge and donation intention, suggesting that knowledge alone may be insufficient to motivate participation unless reinforced by positive social endorsement (Asyari et al., 2024). These findings underscore the importance of social legitimacy and normative support in promoting waqf participation, particularly within communal and religiously embedded societies.

Perceived Ease of Use

Perceived Ease of Use (PEOU), a core construct of the Technology Acceptance Model (TAM), refers to the degree to which an individual believes that using a particular system requires minimal effort, and it plays a pivotal role in explaining the adoption of digital waqf platforms. In

the waqf context, PEOU reflects users' perceptions regarding the simplicity, clarity, and convenience of online waqf applications, which significantly influence their willingness to participate. Empirical studies consistently show that when digital waqf platforms are perceived as easy to use, individuals exhibit stronger acceptance and higher intentions to engage in online waqf activities (Amin et al., 2014; Faturohman et al., 2020; Sanusi et al., 2025). Furthermore, PEOU has a significant indirect effect on behavioral intention through perceived usefulness, as user-friendly platforms enhance donors' perceptions of efficiency, transparency, and overall value in waqf participation (Berakon, Aji, et al., 2022; Faturohman et al., 2020). In more advanced digital Islamic finance instruments, such as Cash Waqf-Linked Sukuk (CWLS), perceived ease of use has also been found to directly and significantly influence Muslim intentions to participate, highlighting the importance of intuitive system design even for relatively sophisticated financial products (Berakon, Mutmainah, et al., 2022). Accordingly, the ease with which digital waqf services can be accessed and operated remains a critical determinant of technology-based waqf adoption, emphasizing the need for waqf institutions to prioritize usability, clear information architecture, and seamless transaction processes.

Religious Motivation

Religious motivation in the context of waqf refers to the spiritual and faith-based incentives that encourage individuals to participate in waqf activities as an expression of religious devotion and moral responsibility. Rooted in Islamic teachings, waqf participation is commonly perceived as an act of worship (*'ibādah*) and continuous charity (*ṣadaqah jāriyah*), through which donors seek divine reward and long-term spiritual benefits (Isin & Üstundağ, 2008). Empirical evidence indicates that religious motivation is strongly driven by individuals' commitment to fulfilling religious obligations, as well as their aspiration to contribute meaningfully to social welfare and community development (Maulina et al., 2025). Beyond personal piety, religious motivation is also shaped by self-actualization motives, such as the desire to become role models in successful waqf initiatives and to leave a lasting socio-religious legacy. Furthermore, the presence of religious leaders and respected figures who actively promote waqf reinforces this motivation by providing moral guidance and normative examples for the wider community (Maulina et al., 2025). Trust and the sense of mandate bestowed upon waqf managers (*nāẓir*) also strengthen religious motivation, as individuals feel morally accountable to manage waqf assets responsibly in accordance with Islamic principles.

Awareness

Awareness in the waqf context refers to the extent of individuals' and communities' knowledge and understanding of waqf concepts, mechanisms, benefits, and its potential role in socio-economic development. Waqf awareness is largely shaped by the availability of information, the effectiveness of educational initiatives, and the intensity of promotional activities conducted by waqf institutions and policymakers (Hasbullah et al., 2025; Laila et al., 2022). Empirical studies suggest that higher levels of awareness are positively associated with greater participation in waqf, as informed individuals are more likely to appreciate waqf's long-term social impact and institutional credibility (Adeyemi et al., 2016). Conversely, cultural norms, limited public outreach, and insufficient promotion often constrain awareness, particularly in regions where waqf practices remain traditional and under-publicized. Legal and administrative complexities, such as land certification procedures and regulatory ambiguity, further hinder public understanding and engagement with waqf (Sudirman & Ramadhita, 2020). In response, educational programs, structured awareness campaigns, and the use of digital platforms have been identified as effective

strategies to enhance waqf awareness by simplifying information access and broadening outreach, thereby encouraging wider community involvement (Faturohman et al., 2020).

Islamic Financial Literacy

Islamic financial literacy, also referred to as Sharia financial literacy, denotes an individual's level of knowledge and understanding of financial concepts, products, and practices that comply with Islamic law, including principles such as the prohibition of *riba*, avoidance of *gharar*, and the promotion of ethical and socially responsible finance. In the context of waqf, Islamic financial literacy enables individuals to comprehend how waqf operates within the broader Islamic financial system and to evaluate the Sharia compliance, benefits, and risks associated with Islamic financial products and philanthropic instruments. Prior studies emphasize that Islamic financial literacy encompasses multiple dimensions, including general Islamic finance principles, knowledge of Islamic financial products and institutions, and the ability to perform basic Islamic financial calculations (Ahmad et al., 2020; Kevser & Doğan, 2021). Empirical evidence further indicates that higher levels of Islamic financial literacy are associated with more informed financial decision-making, improved financial planning, and greater readiness to engage in Islamic financial activities, including waqf participation (M. Z. M. Salleh et al., 2024; Zulfaka & Kassim, 2023). Consequently, the development of valid and reliable measurement instruments for Islamic financial literacy is essential, as enhanced literacy not only strengthens individual financial well-being but also supports the sustainability of Islamic social finance institutions (Antara & Musa, 2020; Doloh et al., 2023).

Intention to Participate in Online Cash Waqf

Intention to participate in online cash waqf refers to an individual's conscious willingness and readiness to donate cash waqf through digital platforms, reflecting a key psychological antecedent of actual participation behavior. This intention is shaped by a combination of religious, cognitive, and technological factors that collectively influence individuals' decision-making processes. Empirical studies consistently identify knowledge and awareness of cash waqf, trust in waqf institutions, and perceived transparency of fund management as critical determinants of online cash waqf intention (Asyari et al., 2024; Kasri & Chaerunnisa, 2022). Religiosity further strengthens this intention by reinforcing moral and spiritual motivations, although its influence may vary across demographic groups and socio-cultural contexts (Hariyanto, 2022; Widiastuti et al., 2025). From a technological perspective, perceived ease of use and perceived usefulness of digital waqf platforms significantly enhance users' acceptance and intention to participate by reducing transaction barriers and increasing convenience (Amin et al., 2014; Canggih et al., 2025). Additionally, social norms, perceived behavioral control, and individual demographic characteristics such as age, education, and gender have been shown to moderate intention formation in online cash waqf settings (Chaerunnisa & Kasri, 2019; Najmuddin et al., 2023; Rohmana et al., 2024). Accordingly, intention to participate in online cash waqf represents a multidimensional construct that integrates religious values with trust, literacy, and digital readiness, serving as a crucial predictor of sustainable waqf participation.

Hypothesis Development

Religious motivation represents an individual's intrinsic drive to comply with Islamic teachings and engage in worship-oriented economic behavior. In the context of online cash waqf, religiously motivated individuals tend to be embedded in social and religious environments where philanthropic practices are encouraged and socially valued. According to the Theory of Planned Behavior, subjective norm reflects perceived social pressure from significant others, such as family

members, peers, and religious leaders, to perform a particular behavior. Prior studies in Islamic finance suggest that religiosity strengthens individuals' sensitivity to social expectations and collective religious values, thereby reinforcing subjective norms (Chetioui et al., 2024; Nazir & Saqib, 2024). When individuals possess strong religious motivation, they are more likely to internalize encouragement from religious communities and opinion leaders regarding waqf participation. Accordingly, religious motivation is expected to positively shape subjective norms related to online cash waqf participation.

H₁: Religious motivation has a positive and significant effect on subjective norm in online cash waqf

Religious motivation not only influences behavioral intention but also encourages individuals to actively seek knowledge about Islamic economic instruments that align with religious principles. In Islamic philanthropy, waqf is viewed as a form of continuous charity (*ṣadaqah jāriyah*), motivating devout Muslims to understand its mechanisms and benefits. Empirical studies indicate that individuals with strong Islamic values demonstrate higher levels of financial awareness and engagement with Sharia-compliant instruments (H. Salleh et al., 2025). In the digital waqf context, religious motivation may function as a cognitive trigger that stimulates information-seeking behavior, including learning about cash waqf schemes, digital platforms, and their socio-economic impact. As individuals perceive waqf as a religious obligation or moral duty, they are more likely to enhance their awareness of its modern implementation. Therefore, religious motivation is expected to positively and significantly influence awareness of online cash waqf.

H₂: Religious motivation has a positive and significant effect on awareness in online cash waqf

Religious motivation has long been recognized as a key determinant of participation in Islamic financial and philanthropic activities. Individuals with strong religiosity are more inclined to engage in behaviors perceived as religiously rewarding, including zakat, waqf, and other charitable acts. Prior empirical evidence shows that religious beliefs significantly influence the intention to adopt Islamic financial products and services, particularly when such products are framed as acts of worship (Nazir & Saqib, 2024; Rasheed & Siddiqui, 2022). In the context of online cash waqf, religious motivation may directly enhance intention by reinforcing spiritual benefits, moral responsibility, and the pursuit of divine reward. As digital platforms lower transaction barriers, religiously motivated individuals may perceive online cash waqf as an accessible means to fulfill religious obligations. Accordingly, higher religious motivation is hypothesized to positively and significantly increase individuals' intention to participate in online cash waqf.

H₃: Religious motivation has a positive and significant effect on intention to participate in online cash waqf.

Islamic financial literacy refers to an individual's understanding of Sharia-compliant financial principles, products, and institutions. In the context of online cash waqf, adequate literacy enables individuals to comprehend the legitimacy, mechanisms, and socio-economic objectives of cash waqf instruments. Prior studies demonstrate that Islamic financial literacy significantly enhances awareness and understanding of Islamic financial products, including investment and philanthropic instruments (Yusfiarto et al., 2023). Individuals with higher levels of Sharia financial literacy are better equipped to differentiate cash waqf from other charitable instruments, assess its long-term benefits, and understand the role of digital platforms in waqf management. Moreover, financial literacy reduces uncertainty and misconceptions surrounding online waqf transactions. Therefore,

Islamic financial literacy is expected to play a crucial role in increasing individuals' awareness of online cash waqf and its potential impact.

H₄: Islamic financial literacy has a positive and significant effect on awareness in online cash waqf.

Islamic financial literacy reflects an individual's ability to understand Sharia-compliant financial concepts, instruments, and institutional mechanisms, including cash waqf. In the context of online cash waqf, individuals with higher levels of Islamic financial literacy are more capable of comprehending the objectives, operational mechanisms, and long-term socio-economic benefits of cash waqf schemes. Prior studies indicate that knowledge of cash waqf and Islamic finance positively influences behavioral intention by reducing uncertainty and enhancing perceived legitimacy (Asyari et al., 2024; Kasri & Chaerunnisa, 2022). Moreover, financially literate individuals tend to exhibit stronger confidence in using digital financial platforms and making informed philanthropic decisions. Although some empirical findings suggest indirect effects through trust or awareness, the overall literature supports the view that Islamic financial literacy facilitates intention formation by strengthening cognitive readiness and perceived control. Therefore, higher Islamic financial literacy is expected to positively and significantly influence intention to participate in online cash waqf.

H₅: Islamic financial literacy has a positive and significant effect on intention to participate in online cash waqf.

Perceived ease of use (PEOU), a core construct of the Technology Acceptance Model, refers to the extent to which individuals believe that using a particular system requires minimal effort. In digital cash waqf, PEOU is critical, as waqf participation involves financial transactions that require trust, clarity, and user-friendly interfaces. Empirical evidence consistently shows that perceived ease of use significantly enhances intention to adopt digital waqf platforms by reducing psychological and technical barriers (Canggih et al., 2025; Faturrohman et al., 2020; Febriandika et al., 2023). Features such as simple navigation, fast transaction processes, QR-based payments, and transparent reporting systems increase user comfort and confidence. In Indonesia, where digital literacy varies across demographic groups, ease of use becomes a decisive factor in encouraging participation. Thus, perceived ease of use is expected to positively and significantly influence individuals' intention to participate in online cash waqf.

H₆: Perceived ease of use has a positive and significant effect on intention to participate in online cash waqf.

Subjective norm refers to perceived social pressure from important referent groups (family members, peers, and religious leaders) to perform a particular behavior. In Islamic philanthropy, charitable activities including waqf are inherently social and communal, making subjective norm a particularly salient determinant of behavioral intention. Previous studies on online cash waqf consistently demonstrate that subjective norms significantly influence individuals' intention to donate, especially among Muslim millennials and urban communities (Berakon, Mutmainah, et al., 2022; Hariyanto, 2022; Kasri & Chaerunnisa, 2022). Endorsements from religious authorities, encouragement from family, and peer influence through social media platforms strengthen individuals' motivation to participate in digital waqf. Within the Theory of Planned Behavior framework, subjective norm acts as a key social mechanism translating collective religious values into individual action. Therefore, subjective norm is expected to positively and significantly affect intention to participate in online cash waqf.

H₇: Subjective norm has a positive and significant effect on intention to participate in online cash waqf.

Awareness refers to individuals' understanding of the existence, mechanisms, benefits, and socio-economic impact of online cash waqf. In the digital waqf context, awareness plays a crucial role in reducing information asymmetry and uncertainty, particularly regarding fund management, transparency, and Sharia compliance. Prior empirical studies highlight that individuals who are more aware of cash waqf concepts and digital waqf platforms demonstrate stronger participation intentions (Bonang et al., 2024; Kasri & Chaerunnisa, 2022). Awareness enhances individuals' perceived relevance of cash waqf and strengthens their confidence in engaging through digital channels. Moreover, effective awareness campaigns and educational initiatives help transform general religious motivation into concrete behavioral intention. Therefore, higher levels of awareness are expected to positively and significantly influence individuals' intention to participate in online cash waqf.

H₈: Awareness has a positive and significant effect on intention to participate in online cash waqf.

Religious motivation has consistently been identified as a fundamental driver of prosocial and philanthropic behavior in Islamic finance, including cash waqf participation (Alimusa et al., 2025; Kasri & Chaerunnisa, 2022). Individuals with strong religious motivation are more inclined to fulfill religious obligations; however, such motivation may not directly translate into behavioral intention without sufficient awareness of the instrument, its mechanisms, and its socio-economic impact. Awareness plays a critical cognitive role by transforming intrinsic religious values into actionable intentions through increased understanding and salience of online cash waqf platforms (Bonang et al., 2024; Qurrata et al., 2020). In digital waqf contexts, awareness bridges the gap between spiritual motivation and behavioral intention by informing individuals about accessibility, legitimacy, and benefits of participation. Therefore, awareness is expected to function as an intervening mechanism that channels religious motivation into a concrete intention to participate in online cash waqf.

H₉: Awareness mediates the relationship between religious motivation and intention to participate in online cash waqf

Within the Theory of Planned Behavior framework, subjective norm represents perceived social pressure from important referents, such as family, peers, and religious communities, to engage in a particular behavior (Ajzen, 1991). Religiously motivated individuals tend to be embedded in social and religious networks that actively promote charitable practices, including waqf and sadaqah (Nordin & Khalid, 2022). Prior studies demonstrate that subjective norms significantly influence intention to participate in cash waqf, particularly in collectivist and religious societies (Hariyanto, 2022; Najmuddin et al., 2023). Religious motivation may strengthen sensitivity to social expectations and endorsements from trusted religious figures, which in turn shape behavioral intention. Hence, subjective norms serve as a social transmission mechanism through which religious motivation is translated into intention, especially in online environments where peer influence and social validation remain salient. This supports the mediating role of subjective norm in the relationship.

H₁₀: Subjective norm mediates the relationship between religious motivation and intention to participate in online cash waqf

Islamic financial literacy reflects an individual's knowledge and understanding of Islamic financial principles, instruments, and contracts, including waqf (Asyari et al., 2024; Rohmana et al.,

2024). While higher literacy enhances cognitive capability, its effect on intention may be indirect, operating through increased awareness of specific applications such as online cash waqf platforms. Awareness enables individuals to connect abstract financial knowledge with practical opportunities for participation, particularly in digital environments where information asymmetry may exist (Qurrata et al., 2020). Empirical evidence suggests that awareness and literacy are closely intertwined, with awareness acting as a behavioral catalyst that transforms knowledge into intention (Kasri & Chaerunnisa, 2022). Therefore, individuals with higher Islamic financial literacy are more likely to develop stronger awareness of online cash waqf, which subsequently enhances their intention to participate. This indicates a mediating role of awareness in the literacy-intention relationship.

H₁₁: Awareness mediates the relationship between Islamic financial literacy and intention to participate in online cash waqf

Based on the foregoing hypothesis development, the relationships among the variables examined in this study are summarized in the conceptual framework presented in Figure 1.

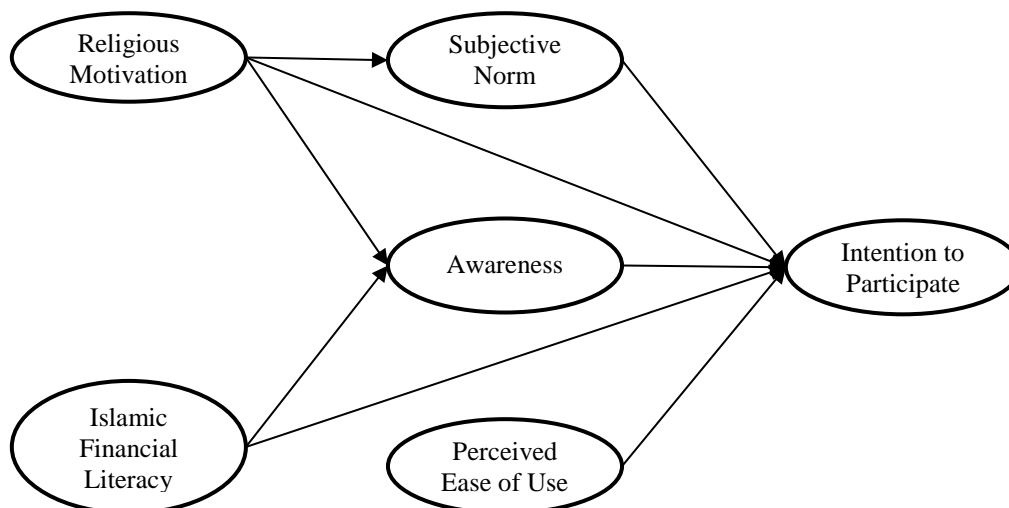


Figure 1. Research Framework

Source: Data Processed (2026)

3. Methodology

This study adopts a quantitative approach using a survey method to analyze the factors influencing individuals' intention to participate in online cash waqf. The research setting is situated within the context of digital cash waqf services utilized by the Muslim community in Indonesia. A quantitative approach is employed as it enables objective empirical analysis and facilitates the examination of relationships among latent variables using Partial Least Squares-Structural Equation Modeling (PLS-SEM). The methodological procedures follow the guidelines proposed by (Hair et al., 2021), ensuring methodological rigor and minimizing potential bias. PLS-SEM is particularly appropriate for social science research involving complex structural models, moderate sample sizes, and data distributions that do not necessarily conform to normality assumptions.

Primary data were collected through an online questionnaire administered via Google Forms. The questionnaire consisted of two sections: demographic information and measurement items for the research variables. All items were measured using a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), which provides greater sensitivity in capturing variations in respondents' perceptions. The study variables include Religious Motivation, Subjective Norm,

Awareness, Perceived Ease of Use, Islamic Financial Literacy, and Intention to Participate in Online Cash Waqf.

The study population comprises Indonesian Muslims who have the potential to become waqif, including both individuals who have previously engaged in cash waqf and those who have not. A purposive sampling technique was employed with the following criteria: (1) Muslim; (2) possessing general knowledge of waqf; (3) holding a national identification card or being at least 17 years old; (4) having experience using the internet, social media, or digital transaction services; and (5) possessing basic financial capacity to perform waqf, such as having a stable income or personal savings. These criteria ensure that respondents possess the necessary capacity and contextual understanding to meaningfully evaluate the study variables.

The final sample consisted of 150 respondents. This sample size follows the minimum recommendations for PLS-SEM provided by Hair et al. (2021), which suggest a range of 100-150 observations for social science models with moderate complexity. In addition, a power analysis assuming a medium effect size ($f^2 = 0.15$), a significance level of 5%, and statistical power of 0.80 indicates a minimum required sample size of approximately 90-110 respondents. Therefore, a sample size of 150 provides sufficient statistical power for hypothesis testing.

Data analysis was conducted using SmartPLS 4 software through two primary stages. The first stage involved the evaluation of the measurement model (outer model), including assessments of convergent validity, discriminant validity, and construct reliability. The second stage focused on evaluating the structural model (inner model) to examine the strength and direction of relationships among latent variables using path coefficients, coefficient of determination (R^2), effect size (f^2), predictive relevance (Q^2), and significance testing through bootstrapping procedures. The selection of PLS-SEM is justified by its flexibility in handling non-normal data, suitability for predictive-oriented research, and capability to estimate models with complex indicator structures (Hair et al., 2021).

4. Results And Discussion

Result

Descriptive Statistics

Based on the descriptive statistical analysis of 150 respondents, the majority of respondents are female, accounting for 72.67%, while male respondents represent 27.33%. In terms of age, most respondents fall within the 18-24 years age group (76.00%), indicating that the participants are predominantly young adults in their productive years. Regarding educational background, the largest proportion of respondents have completed senior high school or its equivalent (59.33%), followed by bachelor's degree holders (32.67%). This distribution is consistent with the employment status of respondents, where the majority are undergraduate students (68.67%). These findings indicate that the respondent profile is largely dominated by young individuals within the academic environment. In terms of income level, more than half of the respondents earn \leq IDR 2,000,000 per month (55.33%), reflecting the dominance of students and respondents with relatively limited income. Meanwhile, respondents earning more than IDR 10,000,000 per month account for only 2.67% of the total sample. With respect to cash waqf participation, approximately 72% of respondents have experience in performing cash waqf, either through offline channels, online platforms, or a combination of both. This finding suggests a relatively good level of awareness and participation in cash waqf among the respondents, thereby supporting the relevance of this study on cash waqf behavior.

Measurement Model (Outer Model)

The evaluation of the measurement model was conducted by assessing indicator reliability through outer loading values. According to Hair et al. (2021), outer loadings of 0.70 or higher indicate satisfactory indicator reliability, although values between 0.60 and 0.70 are still acceptable in exploratory research. The results indicate that most indicators exhibit loadings above 0.70, while a few indicators, such as AW1 and ITP3, fall slightly below the ideal threshold. Nevertheless, all constructs satisfy the criteria for convergent validity, as their Average Variance Extracted (AVE) values exceed the recommended minimum of 0.50. Notably, the Perceived Ease of Use (PEOU) construct demonstrates the highest loading values (0.884-0.893), indicating very strong measurement properties.

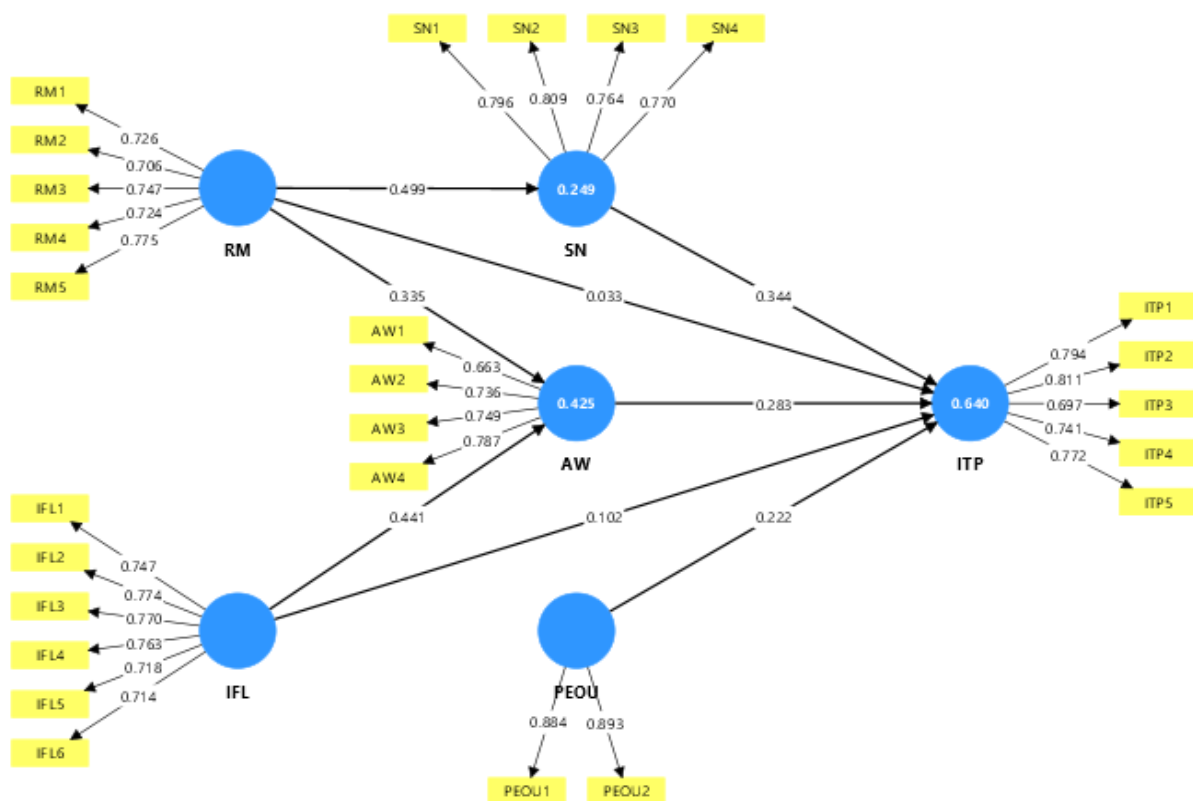


Figure 2. Patch Coefficient

Source: Data Processed (2026)

Table 1. Outer Loading

	AW	IFL	ITP	PEOU	RM	SN
AW1	0.663					
AW2	0.736					
AW3	0.749					
AW4	0.787					
IFL1		0.747				
IFL2		0.774				
IFL3		0.770				
IFL4		0.763				
IFL5		0.718				
IFL6		0.714				

	AW	IFL	ITP	PEOU	RM	SN
ITP1			0.794			
ITP2			0.811			
ITP3			0.697			
ITP4			0.741			
ITP5			0.772			
PEOU1				0.884		
PEOU2				0.893		
RM1					0.726	
RM2					0.706	
RM3					0.747	
RM4					0.724	
RM5					0.775	
SN1						0.796
SN2						0.809
SN3						0.764
SN4						0.770

Source: Data Processed (2026)

Construct reliability was assessed using Cronbach’s Alpha, rho_A, and Composite Reliability (CR). Based on the guidelines of Hair et al. (2021) emphasize the importance of CR exceeding 0.70 in confirmatory research. The findings reveal that all constructs exhibit Cronbach’s Alpha, rho_A, and CR values above the minimum thresholds. Furthermore, AVE values range from 0.540 to 0.790, all exceeding the recommended cutoff of 0.50, thereby confirming satisfactory convergent validity for all constructs.

Table 2. Construct Reliability and Validity

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
AW	0.721	0.741	0.824	0.540
IFL	0.843	0.843	0.884	0.560
ITP	0.821	0.824	0.875	0.584
PEOU	0.734	0.734	0.882	0.790
RM	0.788	0.788	0.855	0.542
SN	0.794	0.802	0.865	0.616

Source: Data Processed (2026)

Discriminant validity was evaluated using the Fornell-Larcker criterion, which requires that the square root of each construct’s AVE be greater than its correlations with other constructs. The results indicate that all constructs meet this requirement, confirming that each construct is conceptually distinct and free from substantial overlap with other constructs.

Table 3. Discriminant Validity Test (Fornell-Larcker)

	AW	IFL	ITP	PEOU	RM	SN
AW	0.735					
IFL	0.574	0.748				
ITP	0.684	0.557	0.764			
PEOU	0.599	0.434	0.621	0.889		
RM	0.511	0.397	0.502	0.503	0.736	
SN	0.560	0.530	0.682	0.490	0.499	0.785

Source: Data Processed (2026)

Multicollinearity was examined using the Variance Inflation Factor (VIF). According to Hair et al. (2021), VIF values should remain below 5 to ensure the absence of excessive redundancy among indicators. In this study, all VIF values fall within the range of 1.350 to 1.980, indicating that multicollinearity is not a concern.

Table 4. Multicollinearity Test (VIF)

	VIF
AW1	1.381
AW2	1.471
AW3	1.364
AW4	1.350
IFL1	1.812
IFL2	1.963
IFL3	1.826
IFL4	1.806
IFL5	1.762
IFL6	1.514
ITP1	1.847
ITP2	1.980
ITP3	1.410
ITP4	1.681
ITP5	1.808
PEOU1	1.506
PEOU2	1.506
RM1	1.495
RM2	1.381
RM3	1.505
RM4	1.504
RM5	1.711
SN1	1.506
SN2	1.712
SN3	1.599
SN4	1.599

Source: Data Processed (2026)

Structural Model (Inner Model)

The evaluation of the inner model was performed by examining predictive accuracy using the coefficient of determination (R^2). Hair et al. (2019) classify R^2 values of 0.25 as weak, 0.50 as moderate, and 0.75 as substantial. The results show that Awareness (AW) has an R^2 value of 0.425 (moderate), Subjective Norm (SN) has an R^2 value of 0.249 (weak to moderate), and Intention to Participate (ITP) exhibits an R^2 value of 0.640, which is categorized as substantial. These findings indicate that AW, PEOU, SN, IFL, and RM collectively explain 64% of the variance in intention to participate.

Table 5. R-square

	R-square	R-square adjusted
AW	0.425	0.417

	R-square	R-square adjusted
ITP	0.640	0.627
SN	0.249	0.244

Source: Data Processed (2026)

The effect size (f^2) was used to assess the contribution of each exogenous construct to the endogenous variables. Hair et al. (2019) define f^2 values of 0.02 as small, 0.15 as medium, and 0.35 as large. The results reveal that Islamic Financial Literacy (IFL) exerts a medium effect on Awareness ($f^2 = 0.285$), while Religious Motivation (RM) demonstrates a medium-to-large effect on Subjective Norm ($f^2 = 0.332$). The effects of Awareness on Intention to Participate ($f^2 = 0.105$) and Perceived Ease of Use on Intention to Participate ($f^2 = 0.078$) are categorized as small but statistically meaningful. In contrast, IFL and RM exhibit very small direct effects on Intention to Participate.

Table 6. F-square

	AW	IFL	ITP	PEOU	RM	SN
AW			0.105			
IFL	0.285		0.018			
ITP				0.078		
PEOU						
RM	0.165		0.002			0.332
SN			0.186			

Source: Data Processed (2026)

Hypothesis Testing

Hypothesis testing was conducted using the bootstrapping procedure recommended by Hair et al. (2019). The results indicate that Awareness, Subjective Norm, and Perceived Ease of Use have significant effects on Intention to Participate. Conversely, Islamic Financial Literacy and Religious Motivation do not exert significant direct effects on Intention to Participate. These findings suggest that participation intention is more strongly influenced by psychological factors (awareness and perceived ease of use) and social factors (subjective norm) than by literacy or religiosity in a direct manner.

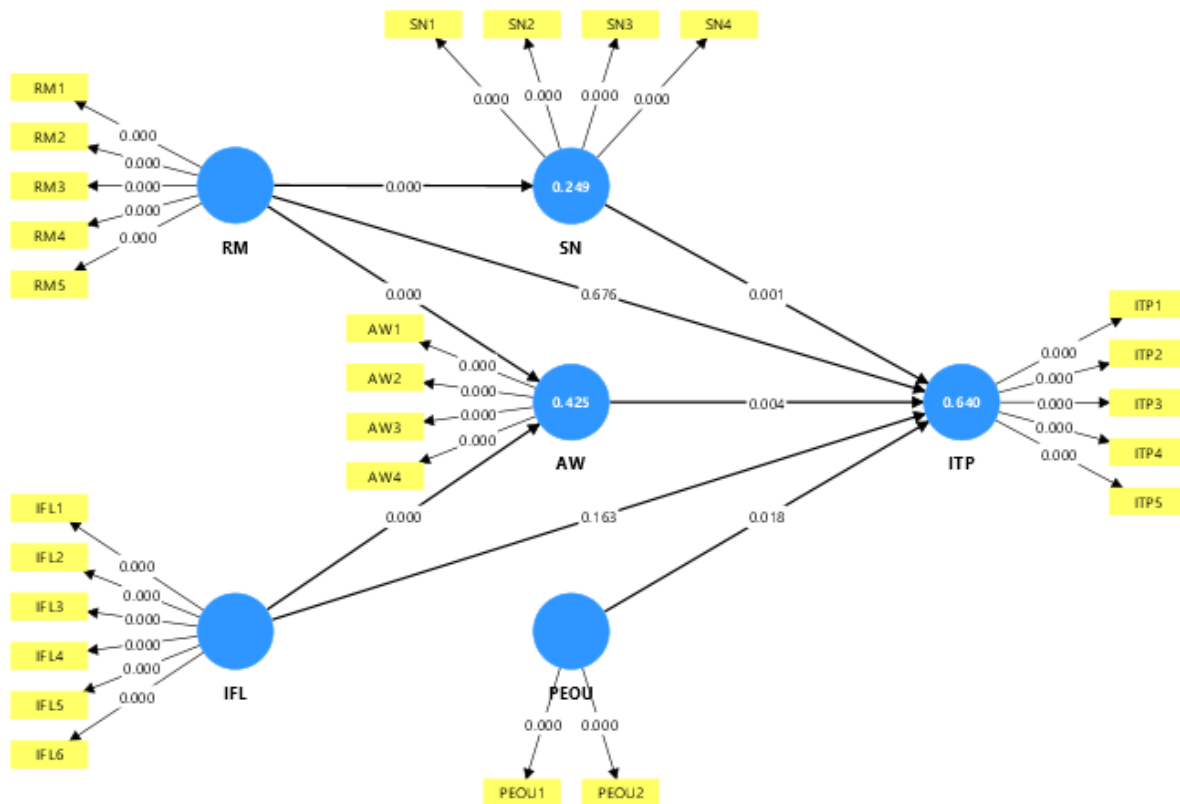


Figure 3. Patch Coefficient

Source: Data Processed (2026)

Table 7. Direct Effect

	T statistics	P values	Decision
AW → ITP	2.872	0.004	H1 accepted
IFL → AW	5.325	0.000	H2 accepted
IFL → ITP	1.395	0.163	H3 rejected
PEOU → ITP	2.361	0.018	H4 accepted
RM → AW	4.185	0.000	H5 accepted
RM → ITP	0.418	0.676	H6 rejected
RM → SN	6.940	0.000	H7 accepted
SN → ITP	3.308	0.001	H8 accepted

Source: Data Processed (2026)

The mediation analysis reveals that Awareness mediates the relationships between Islamic Financial Literacy and Intention to Participate, as well as between Religious Motivation and Intention to Participate. In addition, Subjective Norm mediates the relationship between Religious Motivation and Intention to Participate. According to Preacher and Hayes (2008), significant mediation effects indicate that the influence of exogenous variables operates through mediating mechanisms before affecting the endogenous variable. In this study, psychological and social mechanisms emerge as the primary pathways through which Religious Motivation and Islamic Financial Literacy influence participation intention.

Table 8. Indirect Effect

	T statistics	P values	Decision
RM → SN → ITP	2.766	0.006	H9 accepted
IFL → AW → ITP	2.638	0.008	H10 accepted
RM → AW → ITP	2.039	0.042	H11 accepted

Source: Data Processed (2026)

The Goodness of Fit (GoF) index was calculated following the approach proposed by Tenenhaus et al. (2005), which categorizes GoF values of 0.10 as small, 0.25 as medium, and 0.36 as large.

Table 9. Goodness of Fit (GoF)

	Average variance extracted (AVE)	R-Square (R²)
AW	0.540	0.425
IFL	0.560	
ITP	0.584	0.640
PEOU	0.790	
RM	0.542	
SN	0.616	0.249
Rata-rata	0.605	0.438

Source: Data Processed (2026)

$$\text{GoF} = \sqrt{\text{average AVE} \times \text{average } R^2}$$

$$\text{GoF} = \sqrt{0.605 \times 0.438}$$

$$\text{GoF} = 0.515$$

A GoF value of 0.515 indicates that the model exhibits strong overall fit in both the measurement and structural components. Accordingly, the empirical model is robust and demonstrates high explanatory relevance in explaining the phenomenon of participation intention.

Discussion

The results of the structural model assessment provide a comprehensive overview of the factors influencing intention to participate in online cash waqf. Overall, the findings confirm that intention formation in the context of digital waqf emerges from a complex interaction among religious, social, cognitive, and technological factors. The observed pattern reflects a new dynamic that is highly relevant to the ongoing digitalization of Islamic philanthropy in Indonesia.

The findings indicate that religious motivation significantly influences both intention to participate and awareness of cash waqf, supporting H1 and H2. This result is consistent with prior studies which argue that religiosity plays a central role in shaping Muslims' philanthropic behavior, as religious values internalize moral obligations and spiritual rewards associated with waqf participation (Hariyanto, 2022; Masrizal et al., 2023; Rizal & Amin, 2017; Shukor et al., 2017). Religious motivation also enhances awareness by encouraging individuals to seek information about sharia-compliant charitable instruments through sermons, religious communities, and Islamic media (Mukhibad et al., 2025; Qurrata et al., 2020). However, the finding that religious motivation does not significantly affect subjective norms (H3 rejected) suggests that social pressure to participate in cash waqf is not primarily driven by personal religiosity, but rather by external social influences such as family expectations, peer groups, institutional campaigns, and community endorsement. This aligns with previous research showing that subjective norms are more socially constructed and context-dependent, rather than internally driven by individual religious commitment (Maulina et al., 2025; Pitchay et al., 2015).

Furthermore, the results demonstrate that Islamic financial literacy has a significant positive effect on both awareness and intention to participate, confirming H4 and H5. This finding reinforces the argument that adequate knowledge of cash waqf mechanisms, sharia compliance, and fund utilization enhances individuals' confidence and perceived ability to participate, thereby strengthening intention (Asyari et al., 2024; Kasri & Chaerunnisa, 2022). Higher literacy levels enable individuals to better understand the benefits, risks, and operational transparency of cash waqf instruments, which in turn increases awareness and reduces uncertainty (Mukhibad et al., 2025; Rohmana et al., 2024). The significance of Islamic financial literacy is particularly evident among younger and digitally active segments, where knowledge improves perceived behavioral control and trust in online waqf platforms (Alimusa et al., 2025; Karnawijaya et al., 2025). Overall, these findings highlight that while religious motivation initiates moral intent, Islamic financial literacy functions as a critical enabler that translates awareness into actual participation, emphasizing the importance of educational and literacy-based interventions in expanding cash waqf participation.

The findings indicate that perceived ease of use does not have a significant effect on the intention to participate in online cash waqf, suggesting that technological convenience alone is insufficient to motivate individuals to engage in digital waqf platforms (Berakon, Aji, et al., 2022; Bonang et al., 2024; Febriandika et al., 2023). This result implies that, in the context of Islamic philanthropy, users may perceive digital platforms as merely enabling tools rather than decisive motivational factors, especially when basic usability has become a standard expectation. In contrast, subjective norm and awareness are found to significantly influence participation intention, highlighting the dominant role of social influence and cognitive understanding in shaping online cash waqf behavior. The significant effect of subjective norm confirms that encouragement from family members, peers, and religious leaders strongly reinforces individuals' willingness to participate, consistent with prior TPB-based waqf studies (Hariyanto, 2022; Najmuddin et al., 2023). Meanwhile, awareness significantly enhances intention by reducing uncertainty and strengthening individuals' confidence in the purpose, mechanism, and impact of cash waqf, aligning with recent evidence emphasizing the centrality of literacy and awareness in digital waqf adoption (Alimusa et al., 2025; Asyari et al., 2024; Kasri & Chaerunnisa, 2022).

The mediation results confirm that awareness and subjective norms function as critical transmission mechanisms through which religious motivation and Islamic financial literacy are translated into intention to participate in online cash waqf. The significant mediating role of awareness in the relationship between religious motivation and intention (H9) suggests that religiosity alone is insufficient to directly stimulate participation unless it is accompanied by adequate understanding of the objectives, mechanisms, and socio-economic impacts of digital cash waqf, supporting prior evidence that awareness strengthens the behavioral relevance of religious values (Alimusa et al., 2025; Kasri & Chaerunnisa, 2022). Similarly, the mediation of subjective norms between religious motivation and intention (H10) indicates that religious values are more likely to influence participation when reinforced by social expectations, endorsements from religious leaders, and peer influence, consistent with TPB-based findings in waqf and Islamic philanthropy contexts (Hariyanto, 2022; Najmuddin et al., 2023). Furthermore, the mediating effect of awareness in the relationship between Islamic financial literacy and intention (H11) highlights that financial knowledge enhances participation primarily by increasing individuals' awareness and confidence in digital waqf instruments rather than exerting a direct motivational effect, aligning with recent studies emphasizing the role of literacy-driven awareness in online waqf adoption (Asyari et al., 2024; Rohmana et al., 2024). Collectively, these findings reinforce the view that

online cash waqf participation is a cognitively informed and socially reinforced behavior, extending the application of the Theory of Planned Behavior in the context of digital Islamic philanthropy.

5. Conclusion

This study aims to analyze the factors influencing intention to participate in online cash waqf through the integration of religious, social, cognitive, and technological constructs. The findings indicate that subjective norm, awareness, and perceived ease of use are the primary predictors that significantly enhance individuals' intention to participate in digital cash waqf. In contrast, religious motivation and Islamic financial literacy do not exert direct effects; instead, their influence operates through mediating mechanisms in the form of increased awareness and strengthened social norms. These results suggest that, within a digital context, waqf participation decisions are not solely determined by religious values or sharia financial literacy, but rather require social reinforcement, clear understanding, and a seamless and user-friendly technological experience.

From a theoretical perspective, this study contributes to the literature by extending the understanding of digital waqf behavior through the integration of the Theory of Planned Behavior (TPB), the Technology Acceptance Model (TAM), religiosity, and financial literacy within a comprehensive framework, while also identifying emerging behavioral patterns among Muslim communities in the digital era. Practically, the findings provide important implications for the Indonesian Waqf Board (BWI), the Ministry of Religious Affairs, and nazhir institutions to prioritize public education programs, strengthen community- and religious leader-based campaigns, and enhance platform interface quality and ease of use. This study is subject to several limitations, including a relatively focused sample scope and the exclusion of variables such as trust and perceived risk. Accordingly, future research is encouraged to expand the population context, incorporate additional mediating or moderating variables, and conduct comparative analyses of digital waqf behavior across regions or generations to enrich empirical insights into the dynamics of modern waqf.

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