

Behavioral and Technological Determinants of Cash Waqf Intention on Crowdfunding Platforms

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Abstract

This study examines the determinants of Muslims' intention to contribute to cash waqf through crowdfunding platforms by integrating behavioral, spiritual, and technological perspectives. Using the Theory of Planned Behavior (TPB) and the Unified Theory of Acceptance and Use of Technology 2 (UTAUT2), it proposes and empirically tests an integrated structural model. Data were collected in 2025 from 274 Indonesian respondents via purposive and snowball sampling and analyzed using Partial Least Squares Structural Equation Modeling (PLS SEM). The results reveal that religiosity, awareness, and behavioral beliefs strongly influence donors' attitudes, while control beliefs and habit significantly predict intention. Promotion and socialization enhance knowledge and awareness, which in turn mediate positive behavioral outcomes. Conversely, performance expectancy, effort expectancy, and price value show weaker direct effects, highlighting that trust, familiarity, and moral conviction outweigh utilitarian motivations. Respondents demonstrate high religiosity and positive perceptions of digital waqf mechanisms, indicating readiness for fintech-based philanthropy. Strategic recommendations include enhancing transparency, strengthening religious and financial literacy, and fostering habitual digital engagement. Overall, the findings contribute to Islamic social finance by offering a holistic model explaining how psychological motivations and technological acceptance jointly shape participation in digital cash waqf ecosystems.

Keywords: Behavioral Intention; Cash Waqf; Crowdfunding; Fintech Adoption; Religiosity.

1. Introduction

1.1. Background

In recent years, the global Islamic finance sector has increasingly embraced the innovative potential of digitalization to expand its reach, enhance efficiency, and deepen its impact in social finance instruments. Among these instruments, cash waqf, a form of perpetual endowment traditionally utilized within the waqf framework, has emerged as a promising area for digital transformation. Historically, waqf assets have often been illiquid or tied to real estate, limiting broad-based participation and agility in fund mobilization. However, the integration of cash waqf and crowdfunding platforms offers a novel mechanism to democratize philanthropic participation, optimize resource allocation, and align with Sustainable Development Goals (SDGs).

Empirical research confirms the relevance of this hybrid model. For example, Azganin et al. (2021) proposed two cash waqf crowdfunding models designed for small-scale beneficiaries, outlining regulatory, Shariah compliance, risk management, and governance parameters essential for successful implementation. Their work underscores the latent capacity of cash waqf to serve marginalized communities underpinned by effective digital mechanisms. Similarly, business process models of crowdfunding cash waqf institutions (e.g., "business process model for crowdfunding cash waqf model") illustrate the operational feasibility of funnels from individual donors to waqf managers and end-beneficiaries via digital platforms.

Beyond models, the literature emphasizes the broader ecosystem for Islamic social finance (ISF). Maulina et al. (2023) examined the integration of Islamic social and commercial finance (IISCF) and noted that the social finance sector (including waqf) has lagged behind in innovation and integration compared to commercial Islamic finance. They argue that digital platforms and fintech solutions offer a significant avenue for closing this gap and expanding impact. Likewise, a systematic literature review of Islamic crowdfunding highlighted notable growth in research interest, but also pointed out persistent gaps in regulatory frameworks, awareness levels, and formal institutionalization of crowdfunding within Shariah values.

Within the Indonesian context, the country with the largest Muslim population, the phenomenon of philanthropic crowdfunding has accelerated, especially in the domain of online donations and waqf initiatives. Anoraga (2024) explored a decade of charitable crowdfunding in

Indonesia and found that while platforms have improved access and participation, issues of governance, transparency, and sustainability remain salient. The study emphasized that digital waqf platforms must not only lower access barriers but also ensure accountability and long-term donor engagement. Complementing this, studies on digital waqf applications have found that waqf platforms with enhanced features such as digital publications, user feedback modules, and verification mechanisms yielded higher donor trust and improved institutional legitimacy.

The shift from traditional waqf mechanisms to digital cash waqf via crowdfunding platforms is driven by several structural and contextual factors. First, the need for liquidity and flexibility in waqf financing is increasingly salient in today's dynamic socioeconomic environment. Traditional waqf structures often face bottlenecks in mobilizing capital and ensuring timely deployment. In contrast, cash waqf combined with crowdfunding allows micro contributions to aggregate rapidly, enabling timely funding of social programs and allowing broader donor participation. Second, the proliferation of fintech and mobile platforms has transformed the donor–institution relationship, lowering transaction costs, increasing transparency, and enabling real-time impact tracking, features critical for contemporary philanthropists who value ease and legitimacy. Third, the alignment of waqf initiatives with SDGs and social entrepreneurship has enhanced their relevance, particularly among younger, digitally connected donors seeking both spiritual fulfilment and measurable social impact.

However, despite significant potential, the integration of cash waqf via crowdfunding platforms is not without challenges. Regulatory uncertainty remains a major barrier: many jurisdictions lack specific guidelines on cash waqf, digital endowment, or hybrid crowdfunding waqf models. The literature shows that trust deficits, stemming from issues of governance, transparency, and platform credibility, continue to hamper donor engagement and institutional growth. Furthermore, awareness and literacy about waqf, fintech, and digital giving among target populations remain relatively low, limiting participation and impact. As insights from digital waqf studies indicate, whilst perceived usefulness strongly influences intention to use digital waqf, perceived ease of use and trust sometimes show limited direct effects, suggesting that additional structural drivers (such as religiosity, knowledge, and normative influence) are likely at play.

Given this backdrop, there is a compelling rationale for investigating the factors and strategies that enhance intention to contribute cash waqf through crowdfunding platforms. Understanding donor perceptions, behavioral antecedents, technological enablers, and strategic interventions is critical for designing effective digital waqf ecosystems. Such knowledge is especially pertinent for Indonesia but also for broader Islamic finance markets seeking to leverage digital tools for social impact. This study, therefore, aims to fill empirical gaps by identifying key variables, assessing donor perceptions, modelling structural influences, and formulating actionable strategies to promote cash waqf participation in the digital era.

1.2. Research aim

This study aims to examine the model of intention to contribute to cash waqf via crowdfunding platforms. Specifically, the study integrates the Theory of Planned Behavior (TPB) and the Unified Theory of Acceptance and Use of Technology 2 (UTAUT2) to identify and evaluate key antecedents of intention—including religiosity, awareness, behavioral and control beliefs, habit, performance expectancy, effort expectancy, and price value—while assessing the mediating roles of knowledge, awareness, and attitude. Using Partial Least Squares–Structural Equation Modeling, the research estimates the structural paths, compares the relative salience of psychological versus utilitarian drivers, and gauges the model's predictive power in the Indonesian context. The ultimate objective is to generate empirically grounded implications for platform design and governance, emphasizing transparency, literacy building, and habit formation to strengthen participation in digital cash waqf.

1.3. Research objectives

R01: To identify the indicators that best represent each construct.

R02: To analyze wakif perceptions of the factors that influence the intention to contribute cash waqf via crowdfunding platforms.

R03: To examine the determinants of intention within the integrated TPB–UTAUT2 model.

R04: To formulate actionable strategies to enhance the intention to contribute to cash waqf through crowdfunding platforms.

2. Literature Review

The evolution of waqf as a philanthropic and financial instrument has experienced a notable shift with the advent of digital technology and crowdfunding platforms. Traditional waqf assets, often in the form of real estate, are increasingly complemented, and in some contexts partially substituted, by cash waqf, where monetary contributions are pooled and invested to generate perpetual benefit (Amrizal et al., 2024). At the same time, crowdfunding mechanisms extend participation to a wider donor base by enabling micro donations, digital verification, and enhanced transparency. Within this setting, examining the intention of donors (wakif) to engage in digital cash waqf via crowdfunding calls for an integrated model that bridges Islamic social finance, behavioural intention theory, and technology adoption frameworks.

2.1. Cash waqf and its digital transformation

Cash waqf refers to the dedication of money or cash assets for charitable and enduring purposes under Islamic law. Although promising, cash waqf remains under-utilised in many Muslim majority countries due to regulatory uncertainty, limited awareness, liquidity constraints, and operational hurdles (Anoraga, 2024). The integration of cash waqf with crowdfunding has been advanced as a practical route. For example, Azganin et al. (2021) proposed two waqf crowdfunding models tailored to small farmers, delineating regulatory, Shariah compliance, and governance parameters essential for successful implementation. Complementary business process modelling work explains how platforms channel funds from individual donors through investment vehicles to beneficiaries, underscoring the coordinating role of digital intermediaries in contemporary waqf ecosystems.

Beyond specific models, the broader literature on Islamic social finance highlights its potential contribution to sustainable development. Maulina et al. (2023) argued that the social finance sector, including waqf, has lagged in innovation relative to commercial Islamic finance, and that digital platforms offer a pathway to close this gap. Systematic reviews of Islamic crowdfunding similarly observe growing scholarly attention to waqf and crowdfunding, yet persistent gaps remain in regulatory frameworks, public awareness, and formal institutionalisation.

Within Indonesia, the world's largest Muslim majority country, philanthropic crowdfunding has accelerated, particularly for online donations and waqf. Anoraga (2024) documented a decade of charitable crowdfunding and found that access and participation improved, while governance, transparency, and long-term sustainability remain central concerns. Consistent qualitative evidence on digital waqf applications indicates that platforms featuring digital publications, donor feedback, and transparent reporting tend to elicit higher donor trust and institutional legitimacy.

2.2. Behavioral intention in the cash waqf context

The literature consistently shows that donor intention is shaped by religiosity, knowledge, attitudes, subjective norms, and perceived behavioural control, which are the core components of the Theory of Planned Behaviour (TPB) (Ajzen, 1991). In cash waqf settings, attitude reflects evaluations of the social value and religious merit of donating, subjective norm captures family, community, and institutional pressures or support, and perceived behavioural control includes confidence in one's ability to contribute and trust in the mechanisms involved. Guidance on TPB measurement further recommends belief-based indicators that capture salient outcomes, referents, and control factors for the focal behaviour (Ajzen, 2002).

Empirical studies in the waqf domain reinforce these mechanisms. An inter-generational study in Indonesia reported that religiosity, knowledge, attitude, subjective norms, and perceived behavioural control significantly affect intention to give cash waqf. Extending this line of inquiry, Asyari et al. (2024) examined online cash waqf intention among students and found that knowledge and trust significantly affect attitude, subjective norm, and behavioural control, which in turn mediate intention. These findings imply that in digital waqf contexts, understanding the instrument and trusting the institution are pivotal antecedents, above and beyond convenience alone.

2.3. Technology adoption and crowdfunding models

Because cash waqf is increasingly mediated by digital platforms, research has adopted information systems perspectives. Using an extended Unified Theory of Acceptance and Use of Technology 2 (UTAUT2), Bawono et al. (2023) examined intention to use a crowdfunding waqf model among Gen Z Muslims in Indonesia and found that habit, hedonic motivation, and religious orientation positively influence intention, whereas performance expectancy and effort expectancy display weaker effects. This pattern suggests that platform familiarity and intrinsic religious motives may outweigh conventional utility expectations in the waqf crowdfunding context.

A complementary strand focuses on operational models of cash waqf crowdfunding. The business process model for crowdfunding cash waqf emphasises investment mechanisms and transparency features designed to overcome liquidity and governance constraints. Studies highlight the enabling roles of platform design, user interface, Shariah compliance, investment governance, and disclosure practices, indicating that technology adoption is strongly conditioned by trust and credible governance rather than ease of use alone.

2.4. Integrating behavioral and technological determinants

Because donors' intention to engage in cash waqf via crowdfunding is influenced by both behavioural and technological factors, an integrated model is essential. Recent conceptual work by Sulaeman & Ghozali (2023) proposed the Integrated Cash Waqf and Islamic Crowdfunding Model (I-CWCM) for SMEs. This model merges cash waqf funds with crowdfunding mechanisms and outlines how investment returns support social enterprises, which underscores the need to connect behavioural drivers with platform features. Other literature examining waqf intention shows clusters of knowledge and trust, digital adoption, behavioural intention, and platform governance. Taken together, these strands motivate a specification that includes the following components:

- Antecedents such as religiosity, knowledge of cash waqf, and awareness of social impact
- TPB mediators: attitude (behavioural beliefs), subjective norms (normative beliefs), and perceived behavioural control (control beliefs)
- Technology adoption constructs: performance expectancy, effort expectancy, facilitating conditions, habit, hedonic motivation, and price value
- Trust, governance, and credibility as moderators or as control beliefs within digital platforms
- Habit formation and sustained intention supported by recurring digital engagement and literacy building

This integrative framework captures how Islamic philanthropic intention emerges from the joint operation of psychological and technological dimensions in digital contexts.

Although risk perception is often included in digital finance and fintech adoption models, it is not specified as a separate construct in the present framework. In the context of cash waqf crowdfunding, perceived risk is conceptually embedded in donors' beliefs about platform credibility, governance, and Shariah compliance, which are captured indirectly through control beliefs and awareness-informed evaluations. To maintain parsimony and avoid multicollinearity with trust- and governance-related appraisals, risk perception is therefore discussed as a boundary condition and avenue for future model extensions rather than as an additional latent variable in this study.

2.5 Key gaps in existing literature

Despite progress, several gaps remain. First, many studies address cash waqf intention or crowdfunding intention separately, while fewer empirically test integrated models that blend waqf behavioural intention with technology adoption. For instance, Azganin et al. (2021) provide descriptive models that have yet to be validated empirically. Second, empirical work often focuses on young or student populations in specific national settings, leaving limited cross-country evidence or demographically broader analyses. Relatedly, subsequent research rarely conducts formal measurement invariance tests to ensure comparability across groups, for example using MICOM before multi-group analysis. Third, trust, governance, and transparency are frequently discussed conceptually but are under-measured quantitatively within structural models of intention. There remains a need for context-specific scale development and validation for platform governance and Shariah assurance (content validity, reliability, AVE, HTMT), alongside endogeneity and unobserved-heterogeneity checks (for example FIMIX/PLS-POS) and out-of-sample predictive assessments such as PLSpredict. Methodologically, many studies rely on single-source, cross-sectional surveys, heightening the risk of common-method bias; multi-source designs that pair respondent data with platform logs or administrative records, as well as longitudinal or experimental designs, are needed to establish temporal precedence and causal leverage. Finally, habitual engagement and sustained intention, rather than one-off donations, remain relatively under-explored at the intersection of technology adoption and Islamic philanthropic behaviour, including the differentiation between stated intention and observed behaviour (for example donation frequency and amount), the role of injunctive versus descriptive norms, and the nuanced effects of price value and fees where waqf potentially competes with other charitable instruments.

Emerging evidence from other regions reinforces these patterns. Qualitative studies from Northern Nigeria, for example, document how trust deficits, limited regulatory frameworks, and low literacy constrain the scalability of cash waqf crowdfunding despite strong social needs. Similar themes appear in work on crowdfunding–waqf models in Gulf countries and Muslim communities in Europe, where donors' concerns about governance, transparency, and Shariah legitimacy often outweigh purely functional platform attributes. Taken together, these studies suggest that the centrality of trust and governance in digital waqf ecosystems is not unique to Indonesia and Malaysia, but is likely to be a recurring feature across diverse regulatory and cultural contexts.

2.6. Theoretical implications and model construction

Drawing on the literature, an effective integrated model of cash waqf intention on crowdfunding platforms should include the following elements.

- 1) Religiosity and knowledge as antecedents. Individuals' spiritual commitment and literacy about waqf shape readiness to donate.
- 2) Awareness of social impact. Awareness elevates behavioural beliefs and outcome evaluations beyond purely devotional motives.
- 3) TPB constructs. Attitude, subjective norms, and perceived behavioural control mediate the effects of antecedents on intention.
- 4) Technology adoption constructs. Performance expectancy, effort expectancy, facilitating conditions, habit, hedonic motivation, and price value influence acceptance of the platform, with their effects contingent on trust and governance.
- 5) Trust and governance. Confidence in platform credibility, transparency, and Shariah compliance conditions and may moderate the translation of technology related beliefs into intention.
- 6) Habit and sustained intention. Habitual engagement with digital waqf crowdfunding underpins stable intention and behaviour, which is essential for long term philanthropic ecosystems.

In this empirical specification, trust and governance are treated as contextual conditions rather than as fully modelled latent constructs. They operate through respondents' control beliefs – particularly the capability to choose credible platforms and perceive transparent processes – and through the institutional environment of licensed crowdfunding operators. Explicitly incorporating trust and governance as higher-order or moderating constructs would require dedicated scale development and substantially increase model complexity for a single-country study. Accordingly, we treat them as theoretically central but empirically proxied by control beliefs and habit, while highlighting platform governance and Shariah assurance as priorities for future measurement work and cross-country comparative research.

2.7. Towards a research agenda

Future research should empirically test integrated models using structural equation modelling across broader populations, incorporate explicit measures of trust and governance, and distinguish between one time intention and maintained giving behaviour. Comparative studies could assess cultural, regulatory, and platform differences and how these factors moderate intention. Moreover, work is needed to examine how design features, transparency mechanisms such as dashboards and real time impact tracking, and accountability practices shape donor intention and the development of habitual digital engagement.

3. Research Methodology

3.1. Research design

Research is a systematic and careful effort to address problems through scientific methods that are objective, logical, and organized, aimed at discovering or testing theories to generate truth or new theoretical insights (Tanjung & Dewi, 2024). In the context of business research, Sumarwan et al. (2015) define it as an organized, systematic, and critical inquiry based on scientific principles, designed to support organizations in making informed and effective decisions. Accordingly, this study adopts an explanatory, model-testing design that aligns the theoretical framework with empirical evidence to evaluate the proposed relationships among constructs.

3.2. Data collection process

The sampling procedure was determined based on the study's primary objective, namely to test the proposed model using Partial Least Squares Structural Equation Modeling (PLS SEM). The unit of analysis comprises two behavioral cohorts: (i) individuals who regularly perform cash waqf and (ii) those who have previously performed it. The inclusion criteria required respondents to be Indonesian citizens of the Islamic faith, at least 17 years old, and to have access to digital or crowdfunding platforms.

Questionnaires were administered through two modes: online via Google Forms and offline in printed (hard copy) format, without proportional restrictions across collection channels. A non-probability purposive sampling approach was employed, while distribution relied on convenience sampling through digital networks (mosque communities, waqf management institutions, universities, and crowdfunding platforms) to achieve wider reach (Sekaran & Bougie, 2016). Additionally, a snowball sampling technique was used, allowing respondents to share the survey link with their own networks.

According to Adiyanto et al. (2017), convenience sampling is a deliberate and easily accessible technique, where respondents are selected based on their availability and willingness to participate. The minimum sample size was estimated following the practical rules of PLS SEM and statistical power considerations. Hair et al. (2014) suggest that the required minimum number of observations equals ten times the maximum number of structural paths directed toward any endogenous construct. In this model, the endogenous construct "intention to perform cash waqf" received 13 structural paths (from behavioral beliefs, outcome evaluation, normative beliefs, motivation to comply, control beliefs, power of control factors, performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivation, price value, and habit), implying a minimum of approximately 130 participants.

Data collection was conducted from October 14 to 26, 2025, yielding 294 responses. After data screening, 20 incomplete responses were excluded, resulting in 274 valid observations used for subsequent analysis. All responses were anonymized prior to analysis.

3.3. Data analysis technique

The analytical procedure employed Partial Least Squares Structural Equation Modeling (PLS SEM) as the main statistical tool. Chin (1998) explains that PLS is a component-based SEM approach focusing on the prediction of latent variables by maximizing explained variance.

This method is suitable for exploratory research, theory development, and small sample data with non-normal distributions. PLS SEM consists of two core sub models:

- 1) The outer (measurement) model, which specifies the relationships between observed indicators (manifest variables) and their corresponding latent constructs; and
- 2) The inner (structural) model, which describes the hypothesized relationships among the latent constructs themselves.

Following established guidelines, the analysis proceeds by assessing measurement reliability and validity before evaluating the structural paths and explanatory power of the model. In essence, PLS SEM provides a robust and flexible framework for analyzing complex relationships among latent variables without requiring strict assumptions about data normality. This analytical technique was therefore deemed appropriate for the present study, which investigates multidimensional behavioral and technological determinants influencing the intention to contribute cash waqf through crowdfunding platforms.

3.4. Common method bias assessment

Because all variables were measured using a single questionnaire, potential common method bias was assessed prior to interpreting the structural relationships. First, Harman's single-factor test was conducted by loading all indicators into an unrotated exploratory factor analysis. The results showed that no single factor accounted for the majority of the total variance, suggesting the absence of a dominant common factor. Second, full collinearity variance inflation factors (VIFs) were examined in the PLS-SEM environment. All full collinearity VIF values were within commonly accepted thresholds in the literature, indicating that neither vertical nor lateral collinearity reached levels that would signal problematic common method bias. Taken together, these diagnostics suggest that common method variance is unlikely to pose a severe threat to the validity of the estimated relationships, although it cannot be entirely ruled out.

4. Results and Discussion

The operational model depicted in as seen in Appendix 1 illustrates the structural relationships among latent constructs influencing the intention to contribute cash waqf through crowdfunding platforms. Each path coefficient represents the strength and direction of influence among behavioral, cognitive, and technological variables, tested using the PLS SEM approach. The interconnected nodes reflect an integrated framework combining religiosity, awareness, behavioral beliefs, and technology related factors such as control beliefs, facilitating conditions, and habit, all converging toward the endogenous variable of cash waqf intention. In line with the estimated paths, promotion and socialization are linked to stronger knowledge and awareness, awareness shows the largest associations with behavioral and outcome beliefs, and intention is explained primarily by control beliefs and habit, whereas attitude based and several technology expectancy paths are not statistically salient. Taken together, the model indicates that psychological motivations anchored in awareness and the perceived ability to choose credible platforms, reinforced by habitual use, are more decisive for intention than utilitarian ease or performance considerations, thereby characterizing participation in modern Islamic social finance ecosystems as both value-driven and trust contingent.

4.1. Indicators that best represent each variable

The intention to contribute cash waqf through crowdfunding platforms is shaped by a complex interplay of behavioral, emotional, social, and technological factors. Psychological motivations such as religiosity and awareness interact with digital trust and usability, forming an integrated framework that enhances donors' willingness and sustained participation in digital waqf initiatives. Consistent with the reflective measurement specification, Table 1 reports the highest loading item for each construct, indicating the indicator that most strongly captures the latent domain in this sample.

Table 1 summarizes the indicators that best represent each construct influencing individuals' intention to contribute cash waqf via crowdfunding platforms. Across constructs, outer loadings meet conventional acceptability thresholds, suggesting adequate indicator reliability for the focal items.

From a behavioral perspective, religiosity, awareness, and behavioral beliefs emerge as salient motivational drivers. The indicator "Regularly allocating funds for infaq or sadaqah" (outer loading = 0.733) suggests that consistent engagement in charitable practices reinforces altruistic behavior and moral obligation in Islamic philanthropy. Religious commitment has been widely recognized as a determinant of waqf participation, as it cultivates empathy, trust, and a sense of spiritual fulfillment (Pitchay et al., 2018; Saiti et al., 2021). Likewise, awareness of the social impact of cash waqf (0.903) indicates that individuals who understand the communal benefits of waqf—such as poverty alleviation and sustainable welfare—are more likely to participate (Berakon et al., 2022). In this sense, awareness helps reframe waqf from a purely devotional act into a socially embedded financial instrument aligned with Sustainable Development Goals.

The emotional dimension is captured through "Giving cash waqf makes one feel happier" (0.929) and "Making others happy is important" (0.907). These indicators accord with the Theory of Planned Behavior (Ajzen, 1991), wherein positive evaluative feelings and moral satisfaction contribute to favorable attitudes toward the behavior. Recent studies by Huda et al. (2023) and Azhar et al. (2022) similarly suggest that positive affect—the sense of happiness derived from giving—acts as an important antecedent in Islamic charitable behavior. Social factors also register meaningful loadings. The indicators "Relatives encourage performing cash waqf" (0.883) and "Willing to follow the encouragement of relatives to perform cash waqf" (0.931) imply that interpersonal networks within family or community circles foster normative pressure, consistent with evidence that social approval strengthens participation in digital waqf (Khan et al., 2023). Furthermore, "Believing that people who are important to the wakif will appreciate the act" (0.896) suggests that perceived social support reinforces intention through recognition and belonging, which are central in collectivist settings.

Technology-related constructs are also well captured by their focal indicators. "Feeling comfortable using the features on crowdfunding platforms" (0.936), "Believing that the support team is ready to help" (0.949), and "Believing that performing cash waqf through crowdfunding can enhance the social impact" (0.937) collectively reflect effort expectancy, facilitating conditions, and performance expectancy as posited in UTAUT2 (Venkatesh et al., 2012). At the measurement level, these items indicate that respondents can clearly differentiate ease, support, and perceived impact when evaluating platforms, which is conducive to user acceptance even if not all corresponding structural paths to intention are statistically strong in this context.

Finally, hedonic motivation (0.851), price value (0.943), and habit (0.915) show that enjoyment, perceived value, and familiarity are coherently represented by their highest-loading indicators. The item "Lack of transparency in crowdfunding management can reduce public trust" (0.888) underscores the salience of governance and disclosure for credibility, echoing concerns raised in studies of waqf digitalization (Wahab & Rahman, 2021). Taken together, these measurement results support a holistic perspective in which religiosity, emotional

fulfillment, social influence, and technology-related confidence form a coherent set of constructs for explaining intention in digital waqf ecosystems (Table 1).

Table 1: Indicator that Best Represents the Variable

No	Variable	Indicator that Best Represents the Variable	Outer Loadings Score
1.	Promotion and Socialization	The information found about cash waqf is easy to understand.	0.932
2.	Religiosity	Regularly allocating funds for infaq or sadaqah (charity).	0.733
3.	Knowledge	Knowing that under the muabbad contract, the donor may dedicate funds in perpetuity.	0.806
4.	Awareness	Being aware of the positive social impact of cash waqf on community welfare.	0.903
5.	Behavioral Beliefs	Giving cash waqf makes one feel happier.	0.929
6.	Outcome Evaluation	Making others happy is important.	0.907
7.	Normative Beliefs	Relatives encourage performing cash waqf.	0.883
8.	Motivation to Comply	Willing to follow the encouragement of relatives to perform cash waqf.	0.931
9.	Control Beliefs	Being capable of choosing a trustworthy crowdfunding platform.	0.903
10.	Power of Control Factors	Lack of transparency in crowdfunding management can reduce public trust.	0.888
11.	Performance Expectancy	Believing that performing cash waqf through crowdfunding can enhance the social impact of one's contribution.	0.937
12.	Effort Expectancy	Feeling comfortable using the features on crowdfunding platforms to perform cash waqf.	0.936
13.	Social Influence	Believing that people who are important to the wakif will appreciate if their act of performing cash waqf through crowdfunding platforms.	0.896
14.	Facilitating Condition	Believing that the support team of crowdfunding platforms is ready to help if problems occur during the waqf process.	0.949
15.	Hedonic Motivation	Performing cash waqf through crowdfunding platforms provides emotional satisfaction.	0.851
16.	Price Value	The utilization of cash waqf funds is more diverse when managed through crowdfunding platforms.	0.943
17.	Habit	Preferring to perform cash waqf via crowdfunding rather than other methods due to familiarity.	0.915
18.	Cash Waqf Intention on Crowdfunding Platforms	Will encourage relatives or friends to perform cash waqf through crowdfunding platform.	0.896

4.2. Perceptions of wakif regarding factors influencing the intention to contribute cash waqf through crowdfunding platforms

1) Overall profile and caveat

The perceptions of wakif toward factors shaping intention are predominantly positive. Most constructs obtain a median of 4, categorized as good, while several items within religiosity, awareness, behavioral beliefs, and outcome evaluation reach a median of 5, categorized as very good. These results indicate strong spiritual salience, pro-social orientation, and favorable views of platform-enabled giving. As a descriptive summary, these medians characterize respondent sentiment and readiness but do not constitute inferential evidence regarding causal effects.

2) Faith related drivers

Religiosity attains the highest evaluations overall, reflected in consistent worship, regular zakat, and routine infaq or sadaqah. This pattern aligns with prior evidence that religiosity is a significant determinant of cash waqf participation because it reinforces moral motivation and internalized Islamic values (Berakon et al., 2021; Saiti et al., 2021). Knowledge is also rated from good to very good, suggesting adequate understanding of the concept, principles, and legal schemes of cash waqf, including muabbad, ahli or dzurri, khairi, and musyarakat contracts. As noted by Huda et al. (2023), cognitive awareness of Islamic financial instruments enhances confidence and reduces perceived uncertainty when engaging in charitable investments. Taken together, high religiosity coupled with sufficient knowledge forms a robust faith based platform from which intention can develop.

3) Impact awareness and attitudes

Awareness indicators are uniformly very good, indicating that respondents clearly recognize both the spiritual and social significance of cash waqf for communal welfare, consistent with maqasid al-shariah and public benefit or maslahah. Berakon et al. (2022) similarly report that awareness of the socio-economic potential of cash waqf correlates positively with willingness to contribute to sustainable development initiatives. Behavioral beliefs are likewise very positive, with respondents agreeing that performing cash waqf brings happiness and reflects piety. This accords with Ajzen's Theory of Planned Behavior, in which favorable evaluations of outcomes contribute to stronger behavioral intention (Ajzen, 1991). Empirical work by Azhar et al. (2022) shows that emotional satisfaction and spiritual happiness operate as intrinsic motivators that strengthen identity and belonging in Islamic charitable behavior. The convergence of perceived communal impact and positive affect suggests a supportive attitudinal climate for digital waqf participation.

1) Social context

Normative beliefs are evaluated as good across indicators, indicating moderate social encouragement from parents, relatives, peers, Islamic scholars, and platforms. Motivation to comply is also good, reflecting willingness to follow these referents. In collectivist societies, social approval and moral expectations often reinforce behavioral compliance, a dynamic echoed in recent work linking social cues to stronger participation in digital waqf (Khan et al., 2023). Thaker et al. (2021) further emphasize that sustained and credible communication through digital media enhances public awareness and trust in Islamic crowdfunding. Endorsements from reputable religious leaders and credible institutional voices can therefore amplify legitimacy and strengthen perceived appropriateness of platform use.

2) Technology appraisal

Technology related perceptions are favorable. Performance expectancy, effort expectancy, and facilitating conditions each receive good median ratings, indicating that respondents view platforms as simplifying donation processes and increasing transparency in fund management, consistent with the Unified Theory of Acceptance and Use of Technology 2 (Venkatesh et al., 2012). Effort expectancy items suggest that users find interfaces easy to navigate and understand, while facilitating conditions such as responsive support teams and clear operational guidance enhance perceived reliability. These observations align with Rahman et al. (2023), who report that usability and support services significantly determine sustained engagement in Islamic crowdfunding ecosystems. Aligned findings in digital Islamic finance

indicate that ease of use and transparency can strengthen donor trust and engagement (Berakon et al., 2021; Khan et al., 2022). At a perception level, respondents therefore see fintech enabled waqf as workable, comprehensible, and adequately supported.

3) Behavioural consolidation

Price value is rated good, suggesting that respondents consider administrative fees reasonable relative to benefits, which supports a positive value for money appraisal. Habit ranges from fair to good, indicating that routine engagement is still consolidating and many donors remain in an early adoption phase. Saiti et al. (2021) note that habitual behavior in digital waqf requires reinforcement through consistent exposure, satisfaction, and institutional credibility. Intention is generally good, with respondents expressing willingness to continue and to encourage others to participate. Wahab & Rahman (2021) emphasize that governance, disclosure, and accountability are crucial to sustaining credibility and deepening participation in waqf digitalization. These patterns together imply that strengthening routine use through transparent reporting, recurring contribution options, and credible governance is the principal lever for advancing long term engagement in platform-based cash waqf.

In summary, the descriptive evidence portrays a supportive environment in which religious commitment and knowledge provide the motivational base, awareness and positive attitudes articulate the perceived value of giving, social cues and credible communication reinforce legitimacy, and favorable technology appraisals lower procedural frictions. The remaining gap concerns consolidation into sustained habits, for which transparency, literacy building, and consistent impact communication are likely to be most effective (Thaker et al., 2021; Berakon et al., 2022; Rahman et al., 2023; Wahab & Rahman, 2021).

Table 2: Perceptions of Wakif Regarding Factors Influencing the Intention to Contribute Cash Waqf through Crowdfunding Platforms

No	Variable	Indicator	Median Score	Perception Category
1.	Promotion and Socialization	Frequently seeing promotions about cash waqf in brochures.	4	Good
		The information found about cash waqf is easy to understand.	4	Good
		The media used by institutions for cash waqf socialization is attractive and informative.	4	Good
2.	Religiosity	Performing the five daily obligatory prayers.	5	Very Good
		Performing the five daily obligatory prayers on time.	4	Good
		Performing the five daily prayers in congregation.	4	Good
		Regularly observing recommended (sunnah) fasting on Mondays and Thursdays.	3	Fair
		Regularly observing other recommended (sunnah) fasts.	4	Good
		Regularly paying zakat every month or year.	5	Very Good
		Regularly allocating funds for infaq or sadaqah (charity).	5	Very Good
		Regularly attending Islamic study sessions at least once a week.	4	Good
		Regularly following religious content such as Islamic sermons and teachings.	4	Good
3.	Knowledge	Understanding the linguistic meaning of waqf as “to hold,” “to stop,” or “to remain.”	5	Very Good
		Recognizing that the principle of cash waqf is similar to an endowment fund (perpetual fund).	4	Good
		Recognizing that cash waqf represents a form of perpetual charity that continues to benefit others even after the donor’s death.	5	Very Good
		Understanding that cash waqf must first be invested, and its returns are distributed to beneficiaries.	4	Good
		Knowing that under the muabbad contract, the donor may dedicate funds in perpetuity.	4	Good
		Understanding that under the ahli/dzurri scheme, cash waqf can be designated for family members as beneficiaries.	4	Good
		Understanding that under the khairi scheme, cash waqf can be allocated for the general public.	4	Good
		Understanding that under the musytarak scheme, cash waqf can be designated for both family and public beneficiaries.	4	Good
		Understanding that one principle of cash waqf is to spend from beloved wealth.	5	Very Good
4.	Awareness	Recognizing the importance of contributing to cash waqf.	5	Very Good
		Realizing that cash waqf is a means to help others.	5	Very Good
		Being aware of the positive social impact of cash waqf on community welfare.	5	Very Good
5.	Behavioral Beliefs	Giving cash waqf is an expression of piety (taqwa).	5	Very Good
		Giving cash waqf makes one feel happier.	5	Very Good
		Performing cash waqf is one of the ways can help others.	5	Very Good
6.	Outcome Evaluation	Achieving the level of taqwa is important.	5	Very Good
		Making others happy is important.	5	Very Good
		Helping others is important.	5	Very Good
7.	Normative Beliefs	Islamic scholars encourage the public to perform cash waqf.	4	Good
		Crowdfunding platforms encourage the public to perform cash waqf.	4	Good
		Parents advise performing cash waqf.	4	Good
		Relatives encourage performing cash waqf.	4	Good
		Friends encourage performing cash waqf.	4	Good
8.	Motivation to Comply	Willing to follow the encouragement of Islamic scholars to perform cash waqf.	4	Good
		Willing to follow the encouragement of crowdfunding platforms to perform cash waqf.	4	Good
		Willing to follow parents’ advice to perform cash waqf.	4	Good
		Willing to follow the encouragement of relatives to perform cash waqf.	4	Good
		Willing to follow the encouragement of friends to perform cash waqf.	4	Good
9.	Control Beliefs	Having sufficient assets or income to allocate a portion for cash waqf.	4	Good
		Being able to manage family finances so that a portion can be allocated for cash waqf.	4	Good
		Being capable of choosing a trustworthy crowdfunding platform.	4	Good
		Perceiving that crowdfunding platforms make it easier for the public to allocate cash waqf.	4	Good
10.	Power of Control Factors	Having sufficient funds makes it easier to perform cash waqf.	4	Good

11. Performance Expectancy	If unable to manage family finances properly, it becomes difficult to set aside money for cash waqf.	4	Good
	A lack of transparency in crowdfunding management can reduce public trust.	5	Very Good
	A less credible crowdfunding platform can reduce one's trust in performing cash waqf.	5	Very Good
	Performing cash waqf through crowdfunding platforms makes it easier to contribute to social or charitable projects.	4	Good
	Believing that performing cash waqf through crowdfunding can enhance the social impact of one's contribution.	4	Good
12. Effort Expectancy	Believing that crowdfunding services provide transparency in the use of waqf funds.	4	Good
	The registration or payment process on crowdfunding platforms is easy to understand and perform.	4	Good
	Feeling comfortable using the features on crowdfunding platforms to perform cash waqf.	4	Good
13. Social Influence	It is not difficult to find complete information about waqf projects to support through crowdfunding platforms.	4	Good
	Feeling that participating in cash waqf through crowdfunding platforms is viewed positively by one's social environment.	4	Good
	Society perceives using crowdfunding platforms for cash waqf as a modern and appropriate way to contribute socially.	4	Good
	Believing that people who are important to the wakif will appreciate if their act of performing cash waqf through crowdfunding platforms.	4	Good
14. Facilitating Condition	Crowdfunding platforms provide clear guidance to help users understand how to perform cash waqf effectively.	4	Good
	Believing that the support team of crowdfunding platforms is ready to help if problems occur during the waqf process.	4	Good
	Crowdfunding applications or websites have adequate communication features to respond to questions about waqf projects.	4	Good
15. Hedonic Motivation	Al-Qur'an strongly encourages performing cash waqf.	5	Very Good
	Hadith strongly encourages performing cash waqf.	5	Very Good
	Performing cash waqf through crowdfunding platforms because the institution is official and registered.	4	Good
	Performing cash waqf through crowdfunding platforms provides emotional satisfaction.	4	Good
	The utilization of cash waqf funds is broader when managed through crowdfunding platforms.	4	Good
16. Price Value	The utilization of cash waqf funds is more diverse when managed through crowdfunding platforms.	4	Good
	The administrative fees charged by crowdfunding platforms are considered reasonable compared to the benefits gained from performing cash waqf.	4	Good
	Donating cash waqf through crowdfunding platforms has become part of one's routine.	3	Fair
17. Habit	Preferring to perform cash waqf via crowdfunding rather than other methods due to familiarity.	4	Good
	Feeling uncomfortable performing waqf without using crowdfunding because it has become a habit.	3	Fair
18. Cash Waqf Intention on Crowdfunding Platforms	Will continue to perform cash waqf through the same crowdfunding platform.	4	Good
	Will continue to perform cash waqf through a different crowdfunding platform.	3	Fair
	Will encourage relatives or friends to perform cash waqf through crowdfunding platform.	4	Good

4.3. Factors influencing the intention to contribute cash waqf through crowdfunding platforms

The structural model (Table 3) shows that awareness, control beliefs, and habit are the main drivers of intention to perform cash waqf via crowdfunding. Religiosity and knowledge influence intention indirectly through evaluative beliefs, while technology-related confidence matters primarily when it strengthens perceived control and routine use. These patterns clarify the relative importance of behavioural versus technological determinants and provide practical guidance for designing digital waqf models that integrate spiritual motivation, social influence, and technology acceptance.

1) Direct relationships and significant predictors

Promotion and socialization have strong positive effects on knowledge and awareness, with X1 to X3 equal to 0.342, t equal to 6.418, p less than 0.001 and X1 to X4 equal to 0.351, t equal to 6.182, p less than 0.001. This indicates that sustained campaigns and accessible communication meaningfully raise understanding and consciousness of cash waqf, consistent with evidence that structured media engagement and digital promotion can increase knowledge and trust in waqf institutions (Thaker et al., 2021; Alam et al., 2023).

Awareness exerts the largest attitudinal effect in the model. X4 to X5 equals 0.699, t equals 10.002, p less than 0.001, indicating that recognizing the social and spiritual benefits of waqf is closely associated with stronger behavioral beliefs. This accords with the Theory of Planned Behavior, which positions awareness informed evaluations as antecedents of intention formation (Ajzen, 1991; Pitchay et al., 2018; Huda et al., 2023). Awareness also predicts outcome evaluation, with X4 to X6 equal to 0.417, t equal to 5.111, p less than 0.001, suggesting that clearer perceptions of communal welfare and spiritual merit translate into more favorable assessments of waqf outcomes, a pattern consonant with Berakon et al. (2022).

On the technology facing side, control beliefs show a significant positive association with intention, X9 to Y2 equal to 0.220, t equal to 3.189, p equal to 0.001. Confidence in identifying credible platforms and in managing the donation process appears decisive for intention, reinforcing prior observations on the role of transparency and governance in digital waqf and echoing the spirit of facilitating conditions in UTAUT2 (Berakon et al., 2021; Wahab & Rahman, 2021; Venkatesh et al., 2012).

Habit also emerges as a meaningful predictor, with X17 to Y2 equal to 0.278, t equal to 3.751, p less than 0.001. Repeated platform use likely reduces uncertainty and effort, thereby supporting continuity of giving, in line with Saiti et al. (2021) and the habit mechanism in UTAUT2 (Venkatesh et al., 2012).

2) Non-significant relationships and theoretical insights

Several UTAUT2 based paths to intention are statistically insignificant in this context, including performance expectancy, effort expectancy, social influence, and facilitating conditions, namely X10 to Y2, X11 to Y2, X12 to Y2, X13 to Y2, and X14 to Y2 with p greater than 0.05. This pattern suggests that utilitarian ease and external social prompts, while positively perceived, do not directly translate into intention unless they are internalized through trust, perceived control, or established routines. This interpretation is consistent with findings that in religiously motivated giving, moral conviction and trust can outweigh purely functional considerations (Khan et al., 2022).

Hedonic motivation and price value, X15 to Y2 equal to 0.125, t equal to 1.578, p equal to 0.115 and X16 to Y2 equal to 0.114, t equal to 1.338, p equal to 0.181, are also non-significant. Although emotional enjoyment and perceived value contribute to overall user experience, they appear to function as ancillary reinforcements rather than primary antecedents of intention in this setting, aligning with evidence that spiritual utility predominates over hedonic and material appraisals in Muslim digital philanthropy (Azhar et al., 2022).

From a behavioural economics perspective, these patterns imply that intention is driven primarily by intrinsic and moral utility rather than by extrinsic, consumption-related gains. Donors appear to value the spiritual satisfaction, prosocial impact, and alignment with religious obligations more than marginal improvements in convenience, enjoyment, or monetary value. In this sense, cash waqf crowdfunding behaves more like a credence-based public good than a standard consumer service: once a minimum level of usability is met, additional gains in performance or hedonic value have limited incremental effect unless they reinforce trust, perceived moral worth, or long-term habit.

3) Mediating effects and interlinked constructs

Religiosity and knowledge contribute significantly to outcome evaluation, with X2 to X6 equal to 0.275, t equal to 5.421, p less than 0.001 and X3 to X6 equal to 0.175, t equal to 2.937, p equal to 0.003. These links indicate that spiritual commitment and cognitive familiarity bolster donors' capacity to appraise the legitimacy and efficiency of waqf mechanisms. In combination with the large awareness to belief paths, the model implies indirect routes from awareness to intention via behavioral and outcome evaluations. Although the table reports path level statistics, the narrative pattern is consistent with partial mediation in which awareness elevates evaluative beliefs that subsequently support intention, in line with Berakon et al. (2022) and with the belief-based structure of TPB (Ajzen, 1991).

4) Theoretical and practical implications

Overall, intention to perform cash waqf through crowdfunding platforms is explained chiefly by control beliefs and habit, with awareness shaping the evaluative landscape and religiosity and knowledge reinforcing outcome judgments. For behavioural Islamic economics, the dominance of awareness, religiosity, and control beliefs over utilitarian technology expectancies underscores that moral conviction and perceived responsibility to contribute to social welfare are central decision criteria. Rather than substituting for religious motives, digital platforms function as enabling infrastructures that lower frictions and support routine giving. This suggests that technology design in Islamic social finance should be evaluated not only in terms of transaction efficiency but also in terms of how it amplifies moral salience, perceived accountability, and the visibility of social impact. Technology expectancy constructs and hedonic or price appraisals are relevant to the user experience yet play secondary roles compared with moral, social, and trust-based conditions. Theoretically, the integration of TPB and UTAUT2 remains appropriate, but the balance of influence tilts toward awareness informed beliefs, perceived control, and routine behavior rather than utilitarian expectations (Venkatesh et al., 2012; Ajzen, 1991). Practically, these results argue for investments in educational outreach that elevate awareness and knowledge, governance and disclosure mechanisms that strengthen perceived control and trust, and habit forming features such as recurring contributions, timely impact feedback, and stable platform experiences. By combining transparent technology with faith aligned messaging and routine enabling tools, cash waqf can be cultivated as a sustained digital practice aligned with the goals of Islamic social finance and the Sustainable Development Goals.

Overall, the findings suggest a clear hierarchy between attitude-based and technology-based drivers. Awareness, behavioural and outcome beliefs, and religiosity shape a moral-evaluative frame within which donors decide whether cash waqf is worthwhile, while control beliefs and habit determine whether this intention is translated into sustained digital participation. Technology expectancy constructs such as performance and effort expectations become secondary: they matter to the extent that they support this moral frame and perceived control, but they do not independently generate intention. This distinction implies that in mature digital ecosystems, post-adoption expectations may primarily act as hygiene factors rather than as core motivators of Islamic philanthropic behaviour.

Table 3: Factors Influencing the Intention to Contribute Cash Waqf through Crowdfunding Platforms

Hypothesis	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
X1 -> X3	0.342	0.349	0.053	6.418	0.000
X1 -> X4	0.351	0.356	0.057	6.182	0.000
X10 -> Y2	0.019	0.023	0.061	0.308	0.758
X11 -> Y2	-0.011	-0.018	0.079	0.144	0.886
X12 -> Y2	0.059	0.057	0.102	0.573	0.567
X13 -> Y2	0.031	0.048	0.079	0.400	0.689
X14 -> Y2	0.052	0.043	0.089	0.578	0.563
X15 -> Y2	0.125	0.130	0.079	1.578	0.115
X16 -> Y2	0.114	0.110	0.085	1.338	0.181
X17 -> Y2	0.278	0.281	0.074	3.751	0.000
X2 -> X5	0.067	0.069	0.044	1.523	0.128
X2 -> X6	0.275	0.284	0.051	5.421	0.000
X3 -> X5	0.099	0.100	0.060	1.656	0.098
X3 -> X6	0.175	0.177	0.060	2.937	0.003
X4 -> X5	0.699	0.696	0.070	10.002	0.000
X4 -> X6	0.417	0.402	0.082	5.111	0.000
X5 -> Y2	-0.069	-0.072	0.060	1.137	0.256
X6 -> Y2	-0.040	-0.037	0.061	0.668	0.504
X7 -> Y2	-0.056	-0.056	0.064	0.874	0.382
X8 -> Y2	0.124	0.131	0.071	1.741	0.082
X9 -> Y2	0.220	0.215	0.069	3.189	0.001

4.4. Strategies to enhance the intention to contribute cash waqf on crowdfunding platforms

The strategic roadmap builds on the empirical results and follows the two guiding principles of Hakiem et al. (2022): first, align interventions with exogenous constructs that show significant positive effects on intention and with how their indicators are actually perceived; second, strengthen indicators that matter for intention but are not yet perceived very positively, while maintaining indicators already rated highly.

1) Strategic premise and targeting

Promotion and socialization increase knowledge and awareness; awareness reinforces evaluative beliefs; control beliefs and habit directly predict intention. Interventions should therefore concentrate on: communicative reach and clarity, literacy and understanding, credibility and perceived control, and routine use.

2) Promotion and socialization

Maintain the use of informative, visually engaging media that respondents already value. Expand reach and clarity through audience specific content and cadence. Consistent with Thaker et al. (2021), pair sustained visibility with credible religious messaging to enhance trust. Practical actions include short videos, infographics, influencer collaborations, and platform explainer series that simplify investment mechanisms and Shariah compliance. In line with Alam et al. (2023), integrate transparency narratives via data visualizations, real time reporting dashboards, and beneficiary testimonies to reinforce social proof.

3) Religiosity

Preserve behavior that signal strong spiritual discipline, such as regular prayers, zakat, and routine infaq or sadaqah. Reinforce timeliness of prayer, congregational participation, and recommended fasting through community programs and digital reminders. Following Berakon et al. (2022) and Huda et al. (2023), co-create content with ulama, Islamic universities, and reputable influencers that highlights the virtues of sadaqah jariyah and connects devotional motives to social welfare outcomes.

4) Knowledge

Keep foundational literacy strong and deepen understanding of operational and legal frameworks, including muabbad, ahli or dzurri, khairi, and musytarak schemes. Address the risk noted by Pitchay et al. (2018) that low conceptual clarity deters potential donors. Actions include webinars, structured FAQs, investment flow simulations, and clear explanations of governance safeguards and Shariah audits. As Berakon et al. (2021) suggest, emphasize how funds are pooled, invested, and distributed to enhance cognitive trust.

5) Awareness

Awareness is already very high; the priority is sustainability. Provide continuous impact storytelling through transparent project updates, success cases, and community benefit summaries so that spiritual motives translate into long term commitment (Saiti et al., 2021; Berakon et al., 2022). Align communications with Sustainable Development Goals to resonate with younger donors who value both faith and social justice (Azhar et al., 2022).

6) Control beliefs

Strengthen perceived capability and reduce perceived risk. Enhance transparency with real time transaction tracking, clear fund allocation reports, and independent Shariah audits. Introduce automatic monthly micro waqf options, budgeting nudges, and contribution planners to increase autonomy. This responds to evidence that platform governance and perceived control are decisive for intention (Khan et al., 2022; Wahab & Rahman, 2021).

7) Habit

Habit is still consolidating; cultivate routine use with recurring contributions, push notifications, personalized dashboards, and lightweight gamification such as milestones or digital certificates. Consistent positive experiences and visible impact strengthen habitual charitable behavior (Saiti et al., 2021). Ensure mobile first fluency so that engagement becomes a natural part of daily digital activity (Berakon et al., 2021).

8) Integrated strategic implications

The portfolio should combine four mutually reinforcing tracks: cognitive (knowledge and awareness), affective (religiosity and emotional satisfaction), behavioral (control beliefs and habit), and communicative (promotion and socialization). A human centered fintech approach is recommended, blending faith aligned messaging with seamless, transparent user journeys from first exposure to recurring giving (Berakon et al., 2022; Alam et al., 2023).

9) Actionable mapping to indicators

- Promotion and socialization: maintain informative and attractive media; improve frequency, clarity, and reach of messages and platform explainers.
- Religiosity: maintain obligatory practices, zakat, and infaq or sadaqah; improve timeliness of prayer, congregational prayer, recommended fasting, and participation in study sessions and religious content.
- Knowledge: maintain basic definitions and the idea of perpetual benefit; improve understanding of investment first principles, contract schemes, and governance safeguards.
- Awareness: maintain recognition of importance, helping others, and positive social impact; extend with continuous evidence of outcomes.
- Control beliefs: improve financial planning aids, platform credibility signals, and perceptions that platforms ease allocation.
- Habit: improve routine using recurring options, familiarity prompts, and features that make non digital giving feel less convenient by comparison.

Ultimately, strategies should move beyond transactional persuasion toward transformational participation, turning donors into long term partners in social development through faith, transparency, and digital empowerment.

Table 4: Strategies to Enhance the Intention to Contribute Cash Waqf on Crowdfunding Platforms

No	Variable	Indicators to Be Maintained	Indicators to Be Improved
1.	Promotion and Socialization		Frequently seeing promotions about cash waqf in brochures. The information found about cash waqf is easy to understand. The media used by institutions for cash waqf socialization is attractive and informative.
2.	Religiosity	Performing the five daily obligatory prayers. Regularly paying zakat every month or year.	Performing the five daily obligatory prayers on time. Performing the five daily prayers in congregation.

	Regularly allocating funds for infaq or sadaqah (charity).	Regularly observing recommended (sunnah) fasting on Mondays and Thursdays. Regularly observing other recommended (sunnah) fasts. Regularly attending Islamic study sessions at least once a week. Regularly following religious content such as Islamic sermons and teachings. Recognizing that the principle of cash waqf is similar to an endowment fund (perpetual fund).
3. Knowledge	Understanding the linguistic meaning of waqf as “to hold,” “to stop,” or “to remain.” Recognizing that cash waqf represents a form of perpetual charity that continues to benefit others even after the donor’s death. Understanding that one principle of cash waqf is to spend from beloved wealth.	Understanding that cash waqf must first be invested, and its returns are distributed to beneficiaries. Knowing that under the muabbad contract, the donor may dedicate funds in perpetuity. Understanding that under the ahli/dzurri scheme, cash waqf can be designated for family members as beneficiaries. Understanding that under the khairi scheme, cash waqf can be allocated for the general public. Understanding that under the musytarak scheme, cash waqf can be designated for both family and public beneficiaries.
4. Awareness	Recognizing the importance of contributing to cash waqf. Realizing that cash waqf is a means to help others. Being aware of the positive social impact of cash waqf on community welfare.	
5. Control Beliefs		Having sufficient assets or income to allocate a portion for cash waqf. Being able to manage family finances so that a portion can be allocated for cash waqf. Being capable of choosing a trustworthy crowdfunding platform. Perceiving that crowdfunding platforms make it easier for the public to allocate cash waqf. Donating cash waqf through crowdfunding platforms has become part of one’s routine. Preferring to perform cash waqf via crowdfunding rather than other methods due to familiarity. Feeling uncomfortable performing waqf without using crowdfunding because it has become a habit.
6. Habit		

5. Conclusion

This study fulfills its four aims:

- 1) The measurement results identify the strongest indicators for each construct—e.g., easy to understand information (promotion and socialization), regular allocation to infaq or sadaqah (religiosity), the perpetual muabbad feature (knowledge), awareness of social impact, happiness from giving, and the capability to choose credible platforms—confirming sound convergent representation.
- 2) Perception analysis shows ratings from good to very good; religiosity, awareness, behavioural beliefs, and outcome evaluation are consistently highest, evidencing strong moral salience and favorable views of fintech enabled waqf.
- 3) The structural model verifies key pathways: promotion and socialization to knowledge and awareness; awareness to behavioral and outcome beliefs; and control beliefs and habit to intention. Several utility-based UTAUT2 paths are insignificant, underscoring the primacy of trust, awareness, and routine over mere usability.
- 4) Actionable strategies include targeted socialization, religiosity-based education, clearer legal and technical guidance, continuous impact reporting, stronger transparency and governance, and habit forming, supportive user journeys, together building a sustainable digital cash waqf ecosystem.

Limitations:

- 1) The design is cross sectional and relies on self-reported perceptions, which limits causal inference and may introduce common method bias.
- 2) The sample is non probability and drawn from one national context, which constrains external validity.
- 3) Intention rather than observed behavior is modelled; platform trust and governance are captured indirectly through beliefs and perceptions rather than detailed audits.
- 4) The model focuses on reflective constructs and does not test higher order or rival specifications that might capture second order religiosity or platform quality.

Directions for future research:

- 1) Employ longitudinal or experimental designs to track conversions from intention to actual giving and to test the effects of transparency, label credibility, and price framing.
- 2) Expand sampling to multi country or multi cohort settings and run multi group SEM to examine cultural, regulatory, and demographic contingencies.
- 3) Link surveys to platform transactions to validate behavioral outcomes and to test habit formation over time.
- 4) Enrich the model with explicit trust and governance constructs, potential moderators such as carbon or waqf literacy, risk perception, and price sensitivity, and compare alternative measurement structures, including second order factors.
- 5) Conduct field A or B tests of habit enabling features such as recurring contributions, impact dashboards, and nudges, and estimate cost effectiveness of each intervention.

Taken together, the evidence indicates that awareness anchored beliefs, perceived control supported by credible platforms, and the cultivation of habit are the decisive levers for scaling digital cash waqf; advancing this agenda will benefit from designs that observe behavior over time, broaden context, and directly test governance mechanisms.

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Appendix 1: Operational Model

