



The Effect of Sharia Financial Literacy, Perceived Usefulness, Perceived Ease of Use on Online Waqf Decisions

Muhamad Nahid*, Nihayatul Maskuroh, Wazin

Faculty of Islamic Economics and Business, Sharia Economics, Sultan Maulana Hasanuddin Banten State Islamic University, Serang

Jl. Syekh Moh. Nawawi Al-Bantani, Kemanisan, Kec. Curug, Serang, Banten, Indonesia

Email: ¹*muhamadnahid.soejana@gmail.com, ²nihayatul.masluroh@uinbanten.ac.id, ³wazin@uinbanten.ac.id

Correspondence Author Email: muhamadnahid.soejana@gmail.com

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Abstract—The potential for cash waqf in Indonesia is very large, but until now the collection of waqf funds is still not optimal. Online waqf in Indonesia is an alternative solution to this potential demand. Online waqf has its own challenges. Therefore, it is important for stakeholders such as nazirs and the government to know the factors that influence people's interest in waqf. This study uses the Structural Equation Modeling (SEM) method with the subject of wakif studies in the Banten region. Then, the research sample was taken based on the accidental sampling technique. Data analysis was carried out with SmartPLS 3.0 software by analyzing the outer and inner models. This study found that the Islamic financial literacy variable and the perceived usefulness variable had no significant effect on trust with a t-count of $0.968 \leq t\text{-table } 1.65$, p-value $0.334 \geq 0.1$. Then, the trust variable has a positive and significant effect on the cash waqf decision variable with t-count $10.629 \geq t\text{-table } 1.65$, p-value $0.000 \leq 0.1$. This study found that the Islamic financial literacy and the perceived usefulness variable also has no significant effect on trust. Then the trust variable also has a positive and significant effect on the cash waqf decision variable. The results of this study found that the variables that have the greatest influence on endogenous variables (decisions) are trust compared to Islamic financial literacy, perceived benefits, and perceived ease of use. These results can be seen in the calculation of β the biggest trust variable followed by other variables, namely Islamic financial literacy on perceived benefits, and Islamic financial literacy on perceived ease of use. The results of this research can be used as input and add new perspectives for waqf management institutions that have online platforms.

Keywords: Waqf; Sharia Financial Literacy; Technology Acceptance Model; Fintech; Indonesia

1. INTRODUCTION

Poverty and economic inequality are problems that always occur in developing countries such as Indonesia. The government has pursued poverty alleviation programs through various policies ranging from the most narrow sectoral and fiscal policies to the comprehensive policy of monetary policy. However, these policies have not been effective in reducing poverty in Indonesia. Indonesia is a country composed of many islands with 70% of its territory dominated by the ocean. This composition has abundant economic potential in terms of marine resources such as fish, seaweed and other commodities originating from the sea (Anwar & Wahyuni, 2019). These abundant resources should be able to make the economic standard of living of its people adequate and prosperous. However, this potential is contrary to reality. Economic inequality is still experienced by the Indonesian people.

The government has made various policies and programs in order to alleviate poverty, but these programs and policies have not fully worked well in order to lift the number of people who are below the poverty line. The number of poor people is increasing every year. In addition, the majority of Indonesia's population is Muslim out of a total Indonesian population of 273.87 million, occupying a percentage of 86.93% (Budy Kusnandar, 2022). Muslims conceptually have an Islamic philanthropy institution that can be empowered for the benefit of the people, namely waqf. The important role of waqf has been widely mentioned in historical records, such as in the construction of mosques, Islamic boarding schools, majelis ta'lim, orphanages, hospitals, schools, and other social institutions.

Waqf is a form of implementation of a community-based economy that can be empowered in poverty alleviation. This is in line with Islamic law that prioritizes social principles such as the implementation of zakat, infaq and shadaqah. The empowerment of waqf as an instrument for building the economy and social life of Muslims has been regulated through Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004 concerning Waqf. Meanwhile, Law No. 41 of 2004 concerning Waqf as a religious institution that has the potential and economic benefits needs to be managed effectively and efficiently for the benefit of worship and to promote public welfare (Indonesia, 2004, 2006). Several studies have discussed the factors influencing a person's decision to donate. From these studies, the majority found that the factors influencing the decision to grant through digital platforms are Islamic financial literacy, perceived usefulness, perceived ease of use, and trust. However, these studies used only some of these factors. Therefore, this study seeks to analyze all these factors in one study. In addition, this study also focuses on analyzing this in the Banten region.

2. RESEARCH METHODS

2.1 Basic Research Framework

The researcher determined the research location in the Banten region with a research time of 3 months, from May to July 2023. This research focuses on waqifs who have donated online and live in the Banten area. The population in



this study was wakif (people who have donated waqf) in the Banten area. Then, the research sample was taken based on the accidental sampling technique, namely, a technique in determining samples based on coincidence, or any patient encountered by the researcher can be used as a sample if it is deemed that the person is suitable as a data source. This type of research is quantitative descriptive research. Descriptive research describes a phenomenon, symptom or event systematically and in more detail. The approach used in this research is SEM (Structural Equation Modeling), which is a multivariate statistical method used to test the relationship between variables in a conceptual model. The research sample was taken based on accidental sampling technique, namely by giving questionnaires to people in Banten who have donated online. The respondents collected amounted to 145 data, but the data that passed the screening process and was processed for the main test amounted to 103. The collected data is used to test the research hypothesis that has been formulated, using the SmartPLS analysis tool.

This study uses a survey-based data collection technique with a research instrument in the form of a questionnaire. Research instruments are tools selected and used to collect research data (Dolet Unaradjan, 2019). Meanwhile, a questionnaire is a sheet containing several questions with a standardized structure. Furthermore, the survey data was processed using Partial Least Square (PLS) with SmartPLS software. The first stage is to make a path diagram analysis. The aim is to provide an overview of the relationship between latent variables and their indicators. Then, it will be evaluated using convergent validity and discriminant validity of the indicators and composite reliability to remove indicators.

Furthermore, the measurement model is used to see the outer loading value (testing validity and reliability). Invalidity testing using outer loading, with a value above 0.7, is considered ideal (Andreas et al., 2021). The research results from the sample that has been collected through questionnaires will be analyzed by model analysis. Model analysis using SmartPLS software. Measurement of latent variables (outer model) is carried out using second-order confirmatory factor analysis (CFA). This method measures and tests latent variables in two stages: (i) measurement of first-order latent variables based on indicators and (ii) second-order latent variables based on first-order latent variables.

Community behavior in online waqf consists of two aspects, namely online application usage behavior and waqf behavior. The variables of perceived usefulness, perceived ease of use from TAM theory and sharia financial literacy have an influence on a person's trust in using the online waqf application, which in turn influences him in making waqf. Furthermore, the framework is described as follows:

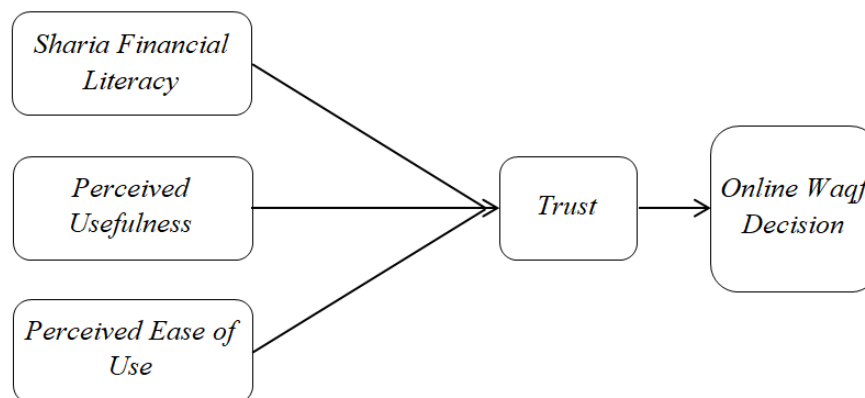


Figure 1. Theoretical Framework

2.2 Statistic Hypothesis

In this study, the following hypothesis is formed:

H1: Islamic financial literacy variables have a positive and significant impact on trust in online waqf.

H2: Perceived usefulness variable has a positive and significant impact on trust in online waqf.

H3: The ease of use variable has a positive and significant impact on trust in online waqf.

H4: Trust variables have a positive impact on online waqf decisions.

2.3 Literature Review

2.3.1 Sharia Financial Literacy

Sharia financial literacy refers to the knowledge and skills one has to understand the principles and practices of Islamic finance (Albaity & Rahman, 2019)./1Understanding the conceptual framework of Islamic finance explicitly helps one in prohibiting interest (riba) in all its manifestations. Islamic banking and finance in modern times grew out of the strong desire of Muslims to find ways and means of fulfilling all forms of financial needs that are free from interest, considering that Islam is very serious in prohibiting interest. This led to the empowerment of individuals in making financial decisions in accordance with Sharia (Islamic Law) and ethical guidelines. The theory aims to promote financial inclusiveness, sustainability, and responsible finance in the context of Islamic principles.



Singh and Kumar define financial literacy as "knowledge of basic economic and financial concepts, as well as the ability to use that knowledge and other financial skills to effectively manage financial resources for a lifetime of financial comfort" (Warsame Hersi & Edward Mugambi, 2018).

In the theory and critical review of literature on financial literacy among investors, the authors note that a person's level of financial literacy will be strongly influenced by a combination of financial knowledge, attitudes, and behaviors. Their knowledge of waqf is still in the form of fixed assets such as land and buildings. Tara found that awareness of Islamic financial literacy has a significant and positive influence for Pakistanis to adopt Islamic Banking (Asmy Bin Mohd Thas Thaker, 2018). Research that has been conducted also shows that a person's knowledge related to Islamic finance affects his reputation and trust to use an online application.

On the other hand, Halal Literacy is defined as the ability to distinguish halal and haram goods and services based on Sharia (Islamic Law) (Purnomo et al., 2016). Halal Literacy is important because before consumers are ready to adopt a product or service, they will go through a process of knowledge, persuasion, decision and confirmation. In the Quran Surah Al-An'am it is also mentioned that knowledge or literacy is needed so that a Muslim can distinguish which is halal and which is prohibited in Islam.

2.3.2 Technology Acceptance Model (TAM) Theory

D. Davis put forward a theory with the term Technology Acceptance Model (TAM) which is used to analyze the factors that influence people when adopting technology. This theory reveals that among the many variables that can affect system usage. Previous research shows two very important determinants. First, people tend to use or not use an application to the extent that they believe it will help them do their jobs better, this first variable being perceived usefulness. Second, even if potential users believe that a particular application is useful, they may at the same time believe that the system is too difficult to use and that the performance benefits of use exceed the effort of using the application.

2.3.2.1 Perceived Usefulness

According to K. Worthington (2021), perceived usefulness is defined as the extent to which an individual believes that using a particular technology will be beneficial. Perceived usefulness may be a function of an individual's evaluation of beliefs about usefulness and the strength of those beliefs. Grover et al., (2019) revealed that perceived usefulness is a determining factor in the use of information and communication technology. Perceived usefulness measures a person's belief that using the system will help him to do his job better (Corkindale et al., 2019). The results showed that the TAM theory, one of which consists of the perceived usefulness variable, successfully explained its influence on online waqf participation in Malaysia, which was shown by a positive and significant effect (Hidayah & Mutiara, 2022).

2.3.2.2 Perceived Ease of Use

Perceived Ease of Use is defined as the extent to which individuals believe that using certain technologies will be free from effort. When the perceived ease of use of using a particular technology increases, their intention to use the technology also increases (K. Worthington, 2021). Perceived ease of use will measure a person's belief that using the system will be free from effort (Grover et al., 2019). Attitude towards use tries to consider a person's internal attitudes and beliefs about the technology. External variables consider individual differences, situational constraints, and managerially controllable interventions. In the context of this study, perceived ease of use defined as the extent to which a person believes that easy-to-use technology is associated with a greater intention to use it will attract more donor or waqf intentions to assist waqf institutions in developing waqf land (Asmy Bin Mohd Thas Thaker, 2018).

2.3.3 Trust

Trust is generally defined as the willingness to rely on a person, product or other people (Masrizal et al., 2023). The need for trust arises when individuals are vulnerable and unsure of important decisions. Trust will make users feel the element of risk or uncertainty is reduced because users do not have direct control over the actions of vendors. However, no matter how sophisticated the technology offered by philanthropic institutions or agencies, it will mean nothing if users do not trust the philanthropic institutions or agencies. Several studies have found that customer trust is an important factor influencing the adoption of e-banking services (Ali & Wang, 2020). Empirical studies that have been conducted show that trust greatly influences an individual's willingness to donate waqf money.

2.3.4 Definition of Waqf and its Regulation

Fuqaha use the entries "habs" and "waqf" to talk about waqf. For verbs, the words habasa or ahbasa and waqafa or auqafa are used. As for nouns, the words waqf and habs are used, the plurals are auqaf, ahbas and mahbus. Al habs and al waqf both mean al imsak (to hold back), al man'u (to prevent) and at tamakkuts (to remain), which means to refrain (Kahf, 2016).

In defining waqf, the Fuqaha often include a number of conditions for waqf in accordance with their various madhabs. According to Imam Abu Hanifah, waqf is the withholding of property ownership from the donor (wakif) and giving away the benefits of the property for good purposes (Setyorini & Risqy Kurniawan, 2022). Therefore,



according to Abu Hanifah, this waqf transaction does not relinquish the wakif's rights to the waqf property, but rather shares the benefits or proceeds and does not give the physical object or the waqf property. This waqf pledge is not binding or temporary. If at any time needed, it can be canceled and requested or withdrawn to belong to the wakif (Setyorini & Risqy Kurniawan, 2022).

The Quran is used by scholars as the legal basis for the implementation of waqf practices that are worthy of charity in surah Al-Baqarah verse 261 as follows:

"The example of those who spend their wealth in the way of Allah is like a seed that grows seven stalks, on each stalk there are a hundred seeds. Allah multiplies for whom He wills, and Allah is All-Wide, All-Knowing" (Kementerian Agama Republik Indonesia, 2022).

The waqf law states that waqf is a legal act of waqf to separate and/or hand over part of its property to be used forever or for a certain period of time in accordance with its interests for the purposes of worship and/or public welfare according to sharia (Indonesia, 2004). The act of handing over part of the property has several elements, namely:

1. Wakif is the party who donates his property. Wakif includes: individuals, organizations, or legal entities.
2. Nadzir is the party who receives waqf assets from the Wakif to be managed and developed according to the naming. Nadzir includes: individuals, organizations, or legal entities.
3. Waqf Assets are assets that have long-term durability and/or benefits and have economic value according to sharia that are donated by the Wakif.
4. Waqf Pledge is the Wakif's will spoken orally and/or in writing to Nadzir to endow his property.

Indonesian Waqf Agency (BWI) has issued a Waqf Board Regulation regarding Guidelines for the Management and Development of Movable Waqf Assets in the Form of Money with the following provisions:

2.3.4.1 Cash Waqf

Cash Waqf is waqf in the form of money in the form of Rupiah which is managed productively, the results are utilized for Maukuf Alayh. Nadzir collects cash waqf by delivering empowerment or welfare programs for the people (Maukuf Alayh). The waqf money that has been collected is invested in various types of sharia-compliant and profitable investments. The proceeds/profits from these investment activities are channeled to Maukuf Alayh. In Cash Waqf, the waqf property is money whose principal value must be maintained and must not decrease.

2.3.4.2 Waqf through Money

Waqf through money is a waqf of goods given with money by the wakif as a contribution to the waqf program/project, both social and productive, offered by Nadzir. The Nadzir collects waqf through money by delivering waqf programs/projects for both social and productive purposes. The money that has been collected is bought into goods or directly used to finance the waqf program/project offered by Nadzir to the community.

3. RESULT AND DISCUSSION

3.1 Respondent Profile

Respondents of this study are wakif (people who have donated waqf) in the Banten Province area with predetermined criteria:

1. Wakif; people who have donated waqf online.
2. The wakif has made an online waqf on one of the available platforms, either from the banking sector, ziswaf institutions, or fintech.
3. The wakif is domiciled in the Banten Province area.

The data collection process was carried out from May to July 2023. There are 103 respondents obtained, and after conducting factor analysis, the existing data is valid and reliable so that it can be continued. The respondents' demographic data that were successfully obtained consisted of the last education, income, domicile, and platform of the place of waqf.

The 103 respondents received, the previous education of junior high school/equivalent amounted to 4 respondents (3.85%), the last high school/equivalent amounted to 36 respondents (34.95%), diploma 6 respondents (5.77%), S1 amounted to 46 respondents (44.23%) and the last is S2 amounted to 11 respondents (10.58%). For monthly income, most respondents have an income of less than 3 million Rupiah, as many as 57 respondents (54.81%), followed by respondents earning 3 to 5 million as many as 31 respondents (29.81%). Furthermore, respondents earning 5 to 10 million as many as 11 respondents (10.58%), and the least are respondents who have income above 10 million only 5 people (4.81%).

3.2 Pretest

This study tested the data at an early stage by conducting a pretest. The pretest was conducted on 30 respondents who had different work backgrounds and profiles but in accordance with the provisions of this research sample. The pretest aims to test whether the data used in the questionnaire is appropriate and can be easily understood by prospective respondents in the main test later. Then, the pretest results will be tested for validity and reliability.



3.3 Screening

The distribution of questionnaires for the maintest used data from 145 respondents. However, before the data is analyzed, a screening process must be carried out so that this research gets respondents who meet the required requirements.

Table 1. Screening Process

Question 1	Category	Frequency
Have you ever donated an online waqf?	Yes	111
	No	34
Question 2		
Do you live in Banten?	Live in Banten	137
	Not live in Banten	8

Based on the data collected from 145 respondents who met the criteria, as many as 103 respondents will be processed in the maintest. The next stage is the analysis of responses collected from respondents. The final results of the data obtained need further examination.

3.4 Outer Model Analysis

3.4.1 Outer Loading Factor Value and Convergent Validity

Individual indicators are considered reliable if they have a correlation value above 0.70. However, in scale development stage research, loading of 0.50 to 0.60 is still acceptable (Ghozali & Latan, 2015). The measurement results of the research model are presented in the following table:

Table 2. Outer Loading Factor Value Measurement Model

Indicator	SFL	PU	PEU	Trust	Cash Waqf Decision
X11	0,769				
X12	0,910				
X13	0,687				
X14	0,825				
X21		0,882			
X22		0,912			
X23		0,919			
X24		0,882			
X31			0,911		
X32			0,895		
X33			0,905		
X41				0,898	
X42				0,932	
X43				0,849	
X44				0,922	
Y1					0,844
Y2					0,889
Y3					0,813
Y4					0,727

The results of the measurement model output that has fit the model are presented in the following figure.

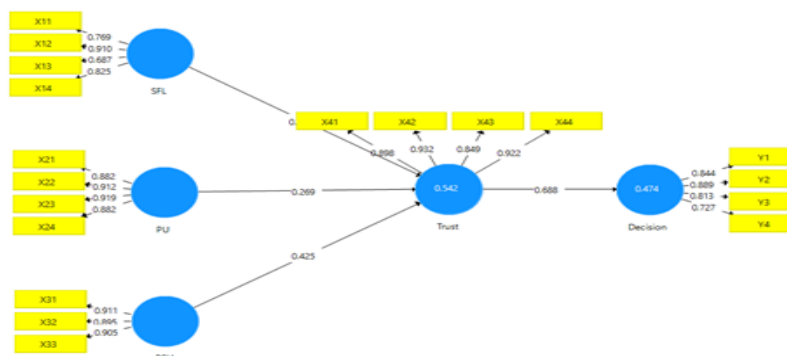


Figure 2. Outer Loading Measurement Model Output Results



Based on this there are 5 variables and each variable has different indicators. The results obtained the value of the outer loading factor of all indicators above 0.6, so that all indicators on each variable that show the outer model value or correlation with all variables have met convergent validity.

3.4.2 Discriminant Validity

Discriminant validity is to compare the square root average variance extract (AVE) value of each construct with the correlation between the construct and other constructs in the model. Apart from the outer loading factor value, the measurement model also tests convergent validity by also looking at the AVE value. The AVE value is acceptable when the value is greater than 0.60. AVE values of 0.60 and higher, indicate a sufficient level of convergent validity. The following can be seen the AVE values of the research variables presented in table 3.

Table 3. Discriminant Validity

Indicator	Average Varians Extracted (AVE)
SFL	0,643
PU	0,808
PEU	0,817
Trust	0,812
Waqf Decision	0,673

Based on this table, it can be concluded that all variables have an AVE value above 0.6. This indicates a sufficient level of convergent validity.

3.4.3 Composite Reliability

Reliability can also be seen from the composite reliability value and Cronbach's alpha is declared good if it has a value of more than 0.6. The results are obtained in the following table:

Table 4. Composite Realibility

Indicator	Cronbach's Alpha	rho_A	Composite Reliability
SFL	0,812	0,837	0,877
PU	0,921	0,924	0,944
PEU	0,889	0,903	0,930
Trust	0,922	0,922	0,945
Decision	0,837	0,849	0,891

All latent variables in this study have a composite reliability value above 0.6 and a Cronbach's Alpha value above 0.6, so it can be interpreted that the variables used are reliable. This shows that the indicators used in the study have good consistency to measure latent variables.

3.5 Inner Model Analysis (Measurement Model)

Based on the two-step approach to Structural Equation Modeling (SEM) analysis, after analyzing the measurement model by conducting validity and reliability tests, then analyzing the structural model to determine the relationship between the variables tested in the study (F. Hair et al., 2015)./In the structural model analysis, the relationship between latent variables will be tested while testing the hypothesis by evaluating the t-value, p-value and R2 from the test results using 103 subsamples.

3.5.1 T-Value, P-Value Analysis

Analysis of t-value, p-value is carried out to determine the relationship between latent variables. The results of the structural model analysis using the t-count value can be seen in the following table:

Table 5. Structural Model Analysis Results

Indicator	Original Sample (O)	Average Sampel (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
SFL - > Trust	0,099	0,130	0,102	0,968	0,334
PU - > Trust	0,269	0,235	0,192	1,397	0,163
PEU - > Trust	0,425	0,432	0,165	2,573	0,010
Trust - > Cash	0,688	0,687	0,067	10,317	0,000
Waqf Decision					

1. Sharia Financial Literacy on Trust has a t-count value of 0.968 ≤ a t-table value of 1.65, a p-value of 0.334 ≥ 0.1 means that there is no significant effect between Sharia Financial Literacy on Trust.



2. Perceived Usefulness on Trust has a t-count value of $1.397 \geq$ a t-table value of 1.65, a p-value of $0.163 \geq 0.1$, it means that there is no significant effect between Perceived Usefulness on Trust.
3. Perceived Ease of Use on Trust has a t-count value of $2.700 \geq$ a t-table value of 1.65, a p-value of $0.007 \leq 0.1$, it means that there is a significant influence between Perceived Ease of Use on Trust.
4. Trust on Cash Waqf Decision with a t-count value of $10.629 \geq$ a t-table value of 1.65, a p-value of $0.000 \leq 0.1$ means that there is a significant relationship between Trust and Cash Waqf Decision.

3.2.2 Coefficient of Determination (R²) Analysis

In assessing the PLS model, it can be seen from the R-square for each dependent latent variable.

Table 6. R-Square Analysis Results

Indicator	R Square	Adjusted R Square
Trust	0,542	0,528
Cash Waqf Decision	0,474	0,468

Testing the structural model is done by looking at the R-square which is a goodness fit model test. There are several R-Square data processing results for these variables including:

1. The R-Square result of the Trust variable has a value of 0.542. It can be interpreted that the Trust construct variable which can be explained by the sharia financial literacy variable, Perceived Usefulness, Perceived Ease of Use is 54% and the remaining 46% is explained by other variables not included in this study.
2. The R-Square cash waqf decision result has a value of 0.474. It can be interpreted that the cash waqf decision construct variable that can be explained by the trust variable is only 47% and the remaining 53% is explained by other variables not included in this study.

3.3 Discussion

3.3.1 H1 Sharia Financial Literacy has no Significant Impact on Trust in Donating Online Waqf

Sharia Financial Literacy on Trust with a t-count value of $0.968 \leq$ a t-table value of 1.65, a p-value of $0.334 \geq 0.1$ means that there is an insignificant influence between Sharia Financial Literacy on Trust. In this study, it was found that knowledge related to Islamic finance does not make someone believe in a platform for online waqf.

This shows that Islamic financial literacy does not have a significant impact on trust in waqf institutions. Although there are several studies on Islamic financial literacy and its impact on various aspects of the economy, there is no specific study that directly addresses the relationship between Islamic financial literacy and trust in waqf (Rahmatul Utamy et al., 2020). In addition, other studies have also shown that the knowledge factor related to waqf in a student has not been able to have a strong influence on the decision to donate waqf (Latif et al., 2022).

Several factors may contribute to the limited impact of Islamic financial literacy on trust in waqf platforms. It is possible that other socio-economic or cultural aspects play a more dominant role in shaping individuals' trust in the waqf system. Factors such as personal experience, social norms, and religious beliefs may exert a stronger influence on trust in this context.

In addition, it is worth noting that the contemporary Islamic finance landscape is characterized by increasing efforts to improve financial literacy among the public. Governments, financial institutions and religious authorities have been actively promoting financial education in Islamic finance (Siddiqi & Nejatullah, 2021). As a result, the overall level of financial literacy may have reached a point where incremental improvements in knowledge no longer significantly impact trust in the waqf system.

3.3.2 H2 Perceived Usefulness does not have a Significant Impact on Trust in Donating Online Waqf

Perceived usefulness on trust with a t-count value of $1.397 \leq$ a t-table value of 1.65, a p-value of $0.163 \geq 0.1$ means that there is no significant effect between perceived usefulness and trust. The data analysis conducted revealed interesting results about the relationship between perceived usefulness and trust in online waqf.

Contrary to the initial hypothesis, this study found that perceived usefulness does not have a significant impact on trust in the digital waqf system. Although the participants generally recognized the usefulness of the online platform to make waqf contributions and manage their waqf conveniently, their perception of usefulness did not consistently correlate with their level of trust in the waqf platform.

Several factors may contribute to the non-significant impact of perceived usefulness on trust in online waqf platforms. First, it is possible that factors other than perceived benefits play a greater role in shaping users' trust in digital waqf platforms. For example, users may place more importance on factors such as platform security, transparency, and the reputation of the waqf institution itself (Ali & Wang, 2020; Yusof & Bhatti, 2018).

Second, the process of building trust in online settings may differ significantly from traditional offline Waqf settings. User trust in online platforms is likely influenced by factors such as user reviews, platform ratings, and the credibility of the digital interface (Khan & Ahmed, 2019). Therefore, the perceived benefits of the platform alone may not be enough to engender a strong sense of trust in the online Waqf system.



3.3.3H3 Perceived Ease of Use has a Positive and Significant Impact on Trust in Donating Online Waqf

Perceived ease of use on trust with a t-count value of $2.700 \geq$ a t-table value of 1.65, a p-value of $0.007 \leq 0.1$ means that there is a significant influence between perceived ease of use on trust. perceived ease will determine their level of trust in waqf online. Therefore, the perceived ease of use of a technology in society, especially Muslims, towards waqf platforms needs to be optimized so that it can increase the trust of waqifs in waqf through online platforms. The ease of use perceived by waqifs makes them feel that online waqf platforms can be trusted to manage waqf funds.

Perceived ease of use refers to the extent to which a person believes that using a particular technology will be free from effort. Trust, on the other hand, is the belief that a person or system can be relied upon to act fairly, honestly, and transparently. Perceived ease of use has a positive and significant impact on trust in online transactions. /1 This is because when a technology is easy to use, users tend to perceive it as reliable and trustworthy.

Perceived ease of use in the context of online Waqf refers to the extent to which a person believes that using an online platform to make charitable donations (waqf) will be free of effort. It is the user's perception of how easy or difficult it is to use an online Waqf platform. This perception can be influenced by factors such as the user interface, the design of the platform, and the level of technical skills required to use it. When an online waqf platform is perceived as easy to use, users are more likely to trust it and make a donation.

These results are supported by previous research where they state that there is an impact of perceived ease on waqf trust. A study of the crowdfunding-waqf model in Malaysia found that perceived benefits and perceived ease of use have a positive impact on behavioral intention to adopt the model (Asmy Bin Mohd Thas Thaker, 2018). Perceived benefits are positively correlated with behavioral intentions to use technology and have been identified as factors that increase transactions. So it can be concluded that the higher the level of perceived ease of use, the more trust and confidence people will have in doing waqf on online platforms.

3.3.4H4 Trust has a Positive Impact on Online Waqf Decisions

Trust on cash waqf decision with a t-count value of $10.629 \geq$ t-table value of 1.65, p-value $0.000 \leq 0.1$ means that there is a significant relationship between trust and cash waqf decision. If the conclusion is drawn, trust has a positive and significant effect on cash waqf decision. It can be concluded that people's trust in online waqf platforms will determine the level of their decision to donate online.

Public trust in online waqf platforms, especially Muslims, needs to be optimized so that it can increase waqf funds. The waqif's trust makes them transact on the online waqf platform. This result is also supported by several studies. A study on online cash waqf among Muslim millennials found that knowledge, trust, and religiosity play a positive role in explaining the intention to donate online cash waqf/1 (Niswah et al., 2020).

Trust is an important factor in online transactions, as it gives service recipients the expectation of a fruitful exchange relationship with the service provider. Trust is often the only basis for consumers to make purchasing decisions in cases of scarce information, and trust plays an important role in almost all financial transactions. In addition, a study found that trust has a significant positive effect on online purchase intention (Nurhasanah et al., 2021; Veda Mustika & Wahyudi, 2022).

Another study shows that providing users with a clear explanation of how an online system works can increase their trust in the system (Ribes et al., 2021). A study found that trust is one of the factors that influence waqf decisions in cash waqf through the kitabisa.com platform (Azhaar & Mas'ud, 2022).

A study found that privacy awareness and perceived risk have a positive influence on privacy, while trust and perceived benefits have a positive influence on willingness to adopt online learning platforms (Jiang et al., 2022). Privacy issues can affect trust in online donation decisions. It is important for online platforms to address privacy concerns and provide transparency to users to build trust.

Trust positively impacts online endowment decisions by building trust, credibility, and transparency. This encourages individuals to donate, actively engage, and contribute to charitable initiatives. To ensure the success and growth of online waqf, it is important for organizations to prioritize trust-building initiatives, such as providing transparent information, ensuring online security, and building credibility. By focusing on trust, online waqf can continue to have a significant impact and empower individuals to contribute to worthwhile causes.

4. CONCLUSION

The conclusion of this study is that the variables of sharia financial literacy and perceived usefulness have a positive but insignificant effect on trust. Furthermore, the variable perceived ease of use both has a positive and significant effect on the trust variable. The trust variable also has a positive and significant effect on the cash waqf decision variable. The results in this study found that the variable that has the greatest influence on the endogenous variable is trust compared to sharia financial literacy, perceived usefulness, and perceived ease of use. The results of this study can be used as input and additional new perspectives for waqf management institutions that have online platforms, governments such as the Indonesian Waqf Board (BWI) and Bank Indonesia (BI) as well as other waqf stakeholders such as associations and communities. This research can also be useful for the social finance sector that has a donation business model with online platforms such as zakat, infaq and sadaqah.



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