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Cash Waqf Intention among Indonesian Muslim Youth: The Role of Banking Digitalization

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This study aims to explore the factors influencing the adoption of cash waqf transactions by Generation Z and Millennials in East Java, Indonesia, focusing on the use of the Digital Sharia Banking System (DSBS). Implemented through a collaboration between the Badan Wakaf Indonesia (BWI) and Sharia banks utilizing financial technology (FinTech), DSBS represents an innovative approach to facilitating cash waqf transactions. The investigation involved 200 participants and utilized Partial Least Squares Structural Equation Modeling (PLS-SEM) to analyze the data. The results indicate that the overall model met all the requirements. Key findings suggest that the decision or intention of Generation Z and Millennials in East Java to participate in waqf through DSBS is influenced by factors such as convenience, usefulness, and subjective norms. The study highlights that the ease and benefits of using DSBS for cash waqf transactions are the most crucial factors driving the growth of cash waqf in the region. Integrating the Technology Acceptance Model (TAM) and the Theory of Planned Behavior (TPB), the research reveals that while perceived usefulness is a significant driver for positive attitudes and intentions to use DSBS, ease of use and behavioral control do not significantly impact these attitudes or intentions. Therefore, enhancing the perceived usefulness of DSBS is recommended as a more effective approach to promote its use in waqf transactions.

Keywords: Technology Acceptance Model; Theory of Planned Behavior; Cash-Waqf; Digital Sharia Banking Systems; Z Generation

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INTRODUCTION

Waqf has been an instrument of Islamic philanthropy since the time of the Prophet Muhammad SAW and his companions. Land donated for the construction of a mosque was an example of waqf at the time (Rohmaningtyas & Herianingrum, 2017). Waqf was used in Khaibar during the rule of Umar bin Khatab by providing permission to utilize the land; the money raised from this was then used to feed the poor, slaves, and others (Wadi & Nurzaman, 2020).

Literally, waqf means prohibiting, restricting, or halting . Waqf is a funding source for community development (Kahf, 1998). In addition, waqf has a substantial effect on poverty alleviation (Diniyya, 2019), as its purpose is to promote social activities and economic growth by enhancing the government's national development plans for social services and poverty alleviation.

Usually, waqf consists of land for institutions, cemeteries, and mosques. According to the Indonesian Waqf Board (BWI), as of October 2021, graves accounted for 4.4% of waqf assets, Islamic boarding schools for 14.5%, and places of worship for 72%. Initially practised in the form of land, waqf has now evolved into payment waqf. In the concept of cash waqf, a person may donate their fortune in monetary form. According to (Berakon et al, 2022), the practise of currency waqf is viewed to stimulate and maximize waqf transactions as an alternate solution.

Cash waqf offers new opportunities for the growth of waqf transactions in Indonesia, which are still regarded as suboptimal, particularly among Muslim youth. BWI collaborates with Sharia banks using Financial Technology (FinTech) as a solution. The consequence of this collaboration was the development of the Digital Syariah Online cash waqf transactions will be made easier by the Banking System (DSBS). It is anticipated that the presence of a system that facilitates cash waqf transactions will increase people's desire to partake in cash waqf. Currently several DSBS are operating in Indonesia, such as Jadiberkah.Id (owned by BSI), BTN IB bank BTN, M-Syariah for Bank Syariah Bukopin, Bank CIMB Niaga, and Bank Mega Syariah all provide online waqf services.

Previous research has predominantly been theoretical, concentrating on developing practical and effective models for waqf. These studies have aimed to explore and refine the theoretical frameworks and methodologies that underpin waqf, an Islamic philanthropic tradition. This focus on theoretical development is crucial for enhancing the understanding and implementation of waqf in modern contexts. By scrutinizing and improving these models, researchers have sought to ensure that waqf remains a relevant and impactful form of social and economic support in contemporary Muslim societies. This approach not only preserves the traditional essence of waqf but also adapts it to meet the evolving needs of communities, thereby ensuring its sustainability and effectiveness in addressing current social challenges. Ascarya et al., (2022), designing models in Baitul Maal wat Tamwil (BMT) with a cash waqf system. Ascarya et al., (2022), evaluating waqf as a solution to the health and economic crisis (Ascarya et al, 2022). Then numerous studies have explored factors influencing people's decisions to participate in cash waqf transactions, including those by Thaker et al., (2018), and others. The majority of studies on the variables influencing intention and behavior to participate in waqf transactions concentrate on a single theory or model, TAM stands for a technology adoption model. TAM and the theory of planned behavior (TPB) will therefore be combined this research. Prior studies in many contexts has underlined the necessity of integrating and connecting TPB and TAM theories to create an integrative model. Because of a number of factors, including the fact that the value of the National Waqf

Index (IWN) in the province of East Java has increased by 194.44%, from 0.115 (poor) in 2020 to 0.339 (good) in 2021, The research on the Digital Sharia Banking System (DSBS) in East Java, Indonesia, holds significant importance due to the unique characteristics and potential impact of this region. East Java, a province with a large Muslim population, offers a critical lens through which the adoption and effectiveness of Islamic financial instruments like Cash Waqf can be examined. This is particularly relevant given the province's rising National Waqf Index, suggesting a growing inclination towards Islamic finance that mirrors broader national trends.

East Java's diverse economy, encompassing agriculture, industry, and services, provides an ideal backdrop for assessing the impact of digital Sharia banking. This diversity allows for a comprehensive analysis of how digital Islamic financial services can contribute to various sectors, potentially offering a model for regional development that can be replicated in other areas.

The province's demographic profile, especially its youth, is crucial in understanding the dynamics of digital financial service adoption. Young people often lead the way in embracing new technologies, and their

interaction with digital Sharia banking can provide insights into future trends in the financial sector. The study of their engagement with these services is essential in tailoring financial products to meet their specific needs and preferences.

Moreover, local infrastructure, digital literacy, and cultural attitudes towards banking and finance in East Java play a significant role in the adoption of digital services. These factors, combined with the region's policy and regulatory environment, influence the effectiveness of digital banking systems. Understanding these local nuances is key to evaluating the success and challenges of implementing DSBS in the region.

Lastly, focusing on East Java allows for an in-depth exploration of how digital Islamic banking impacts local communities. It sheds light on how such financial innovations are perceived and utilized at the grassroots level, and how they contribute to economic development and financial inclusion in the region. This localized study, while specific to East Java, can offer broader insights into the scalability and adaptability of digital Sharia banking systems in Indonesia and potentially in other similar contexts. This obviously requires innovation, education, and the public as a whole, particularly Muslims, so that the waqf collection is not significantly unequal.

This study's sample consists of generation Z and millennials because, compared to previous generations, generation Z and millennials have technologically oriented characteristics. Technology can alter the decision-making behaviour of individuals, particularly generation z and the millennial generation. The advancement of technology facilitates the waqf collection process effectively and efficiently. This is verified by the increase in Indonesian internet users.

A survey conducted by APJII 2019-Q2 2020 uncovered an increase of 25.5 million internet users in Indonesia. The potential of the millennial and Gen Z generations as wakif candidates has not been fully realised by waqf institutions. Since the promulgation of the Waqf Law in 2004, only 225 billion of the potential 77 trillion per year have been collected. The large disparity between the prospective and actual collection of cash waqf funds indicates that waqf institutions still lack an understanding of the response of Muslim generation Z and Millennials to technology, particularly in cash waqf payments.

LITERATURE REVIEW

Theory of Planned Behavior (TPB) and Technology Acceptance Model (TAM)

The way a person uses the services provided by digital technology is frequently influenced by their mentality and acceptance. When assessing these characteristics, the TAM and TPB theories are frequently cited as a guide. According to studies (Prameswari et al., 2022; Rahmatika & Fajar, 2019). The Technology Acceptance Model, also known as the TAM, and Theory of Planned Behaviour (TPB) theories provide the basis for assessing interest in a technology. According to the Theory of Planned action (TPB), a person's perception of their control over an action, their attitude toward the conduct, and the subjective norms that accompany its execution all have a substantial impact on that person's behavioral intention (Ajzen, 1991). According to the Theory of Planned conduct (TPB), objectives are the best predictors of an individual's conduct. It was developed by Ajzen (1991). In turn, perceptions of the conduct, including the activity being done, as well as subjective norms—what other people believe the behavior should or should not look like—as well as people's assessments of their own behavior—all predict intentions. In addition to TPB, The Technology Acceptance Model (TAM) is often referenced in research concerning technology adoption (Davis et al. 1989). The primary objective of TAM is to examine how external factors affect internal beliefs, attitudes, and intentions. This model is the most commonly referenced source of knowledge and has a significant impact on individuals' perceptions and utilization of information systems (Granić & Marangunić, 2019).

Literature studies show that TAM is used in various different technologies and tested in various aspects and sectors, such as internet banking (Ahmad, 2018). Mobile banking technologies and tested in various aspects and sectors, such as internet banking (Giovanis et al., 2019), zakat (Ninglasari, 2021), and crowdfunding waqf model (Thaker et al., (2018).

The purpose to waqf money will increase waqf money through mobile banking, and TPB and TAM can be connected with waqf behavior. When waqif undertake the act of willingly donating their wealth (money) in the form of monetary waqf, TPB can be used to characterize their behavioral intentions. Four elements make up intention, according to Fishbein and Ajzen (1975): 1. Behavior; 2. Target; 3. Situation; and 4. Time. Human intention can be divided into three categories: behavioural beliefs (attitudes), normative beliefs, and control beliefs (religiosity).

Concept and Implementation of Waqf Cash

Cash waqf is the act of transferring property owned by a person to a nazhir for management as productive waqf, provided that the principal worth of the property does not decline and it can be used in accordance with Islamic law. Cash waqf is waqf performed lawfully in the form of money (Ajlaa & Markom, 2020). Cash waqf is a strategic and productive waqf (Ardiyansyah & Kasdi, 2021). Waqifs who make a cash waqf to a nazir or a cash waqf institution will be issued a cash waqf certificate (SWU) (Ichsan, 2020). One of the Islamic social financial mechanisms utilised for economic growth is cash waqf (Fauziah, 2021). In the ninth century, Imam Zufar introduced the concept of monetary waqf, describing it as an investment in cash intended to generate future benefits. Unlike traditional waqf, which is usually limited to physical assets like land or buildings, cash waqf allows individuals to contribute financially, enabling broader participation based on one's economic capacity. This model of waqf is accessible to people of various income levels, allowing them to support waqf activities according to their financial means. (Ali & Hassan, 2019).

Digital shariah banking systems

The accelerated development of digital technology in Indonesia has altered the financial transaction behaviours of the populace. Digitalization is the process of applying digital technology to an organisation, business, and society, including the financial industry

(Suharbi & Margono, 2022). The implementation of digital technology has a significant impact on the improvement of business performance and profitability in the banking industry (Suharbi & Margono, 2022; Awolusi, 2020).

Applications for banking services that are accessible through technology and information systems without regard to time or place are what is known as "digital banking." Digital banking services use internet-connected electronic devices, such as smartphones, tablets, laptops, and desktop PCs, to meet customers' financial transaction needs. These digital banking services offer Islamic philanthropy service features by utilizing online payment methods for cash waqf participation, thus dramatically increasing the number of cash waqf transactions (Ali et al., 2019), allowing users to pay for cash waqf swiftly and accurately (Berakon et al, 2022). The Digital Sharia Banking System (DSBS) represents a significant advancement in the integration of financial technology (FinTech) within the Islamic financial sector, particularly in the context of waqf (Islamic endowment) management. Developed through a collaborative effort between the B,adan Wakaf Indonesia (BWI) and various Islamic banks, DSBS is designed to facilitate and streamline cash waqf transactions, making them more accessible and efficient for the Muslim community.

The primary objective of DSBS is to harness the capabilities of modern FinTech to enhance the user experience and effectiveness of waqf transactions. This system is part of a broader movement towards digitalization in the Islamic finance industry, reflecting a growing recognition of the need to modernize traditional practices to meet the demands of a changing demographic, particularly Generation Z and Millennials. DSBS incorporates user- friendly interfaces and secure transaction processes, aiming to address the common barriers associated with traditional waqf practices, such as complex procedures and lack of transparency.

Key features of DSBS include simplified transaction processes, enhanced security measures, and real-time tracking of waqf contributions. These features are designed to appeal to younger generations who are accustomed to the convenience and efficiency of digital financial services. By offering a more streamlined and transparent waqf transaction process, DSBS aims to encourage greater participation in waqf, thereby contributing to the growth and sustainability of Islamic philanthropy in Indonesia and potentially in other Muslim-majority regions. The development of DSBS is a testament to the evolving landscape of Islamic finance, where tradition meets innovation to better serve the needs of the community.

METHODOLOGY

Research Sample

In this research focusing on the Digital Sharia Banking System and its role in promoting Cash Waqf among Indonesian Muslim youth, particularly in East Java, the sampling criteria were meticulously defined to ensure a comprehensive understanding of the dynamics at play. The participants were required to be domiciled in East Java, a region that not only presents a diverse socio-economic landscape but also has shown a significant inclination towards Islamic financial practices, as indicated by the rising National Waqf Index. This geographical focus is crucial for understanding the regional peculiarities in the adoption and impact of digital financial services.

The age range for the participants was set to include Millennials (ages 27-42) and Generation Z (ages

17-26). This selection is strategic, as these age groups are typically at the forefront of digital technology adoption and are more likely to be impacted by innovative financial products. Millennials, often in the midst of their career development, and Gen Z, entering adulthood and beginning to make independent financial decisions, represent the ideal cohorts for studying new trends in Islamic banking and Waqf contributions.

Participants were also required to have an income, either through their own earnings or money obtained from parents. This criterion ensures that the sample includes individuals who are actively engaged in financial decision-making, a key factor in understanding the use and perception of banking services.

A critical criterion was that the participants needed to have sufficient knowledge about Waqf. This requirement was established to ensure that the responses and insights gathered are informed and reflective of an understanding of Islamic financial principles. Such knowledge is pivotal in assessing how well-informed decisions regarding Cash Waqf are made within the digital banking context.

Lastly, the participants must have had experience using banking Cash Waqf services. This experience is vital for gaining in-depth insights into the actual usage, benefits, challenges, and overall user experience of digital Sharia banking systems in the context of Waqf. By focusing on individuals who have directly engaged with these services, the research aims to draw concrete conclusions about their effectiveness, user satisfaction, and potential areas for improvement. This comprehensive approach to sampling is designed to ensure that the research findings are robust, relevant, and reflective of the actual experiences and perspectives of the target population.

Data Types and Sources

This research uses secondary data obtained from research questionnaires distributed to the millennial generation and generation Z in East Javaia Via Google Form. This research questionnaire consists of several questions on each variable studied. The measurement scale for this research uses a Likert scale from the lowest (1) to very high (5).

Quantitative Research Analysis

The researchers of the current investigation used quantitative analysis with SEM Patrial Least Square to determine the impact of the independent and dependent variables. The P method is distribution-free, accepting nominal, categorical, ordinal, interval, and ratio data types without presuming that they have a particular distribution. Additionally, PLS may analyze constructs created using responsive and reflect indicators. PLS SEM is an alternate method that has transitioned from a covariance-based structural equation modeling method to a variable method, according to (Ghozali, 2013; Dash & Paul, 2021).

Numerous researchers find the PLS-SEM method highly attractive due to its capability of estimating intricate with numerous constructs, indicators, and structural paths without requiring data to follow specific distributional assumptions. Moreover, PLS-SEM serves as a causal-predictive approach, emphasizing the estimation of statistical models structured to provide causal explanations (Shmueli et al., 2019)

By employing this method, the apparent contradiction between explanation and prediction, which is commonly overlooked in scholarly investigations, is resolved (Hair et al., 2019). This, in turn, serves as the foundation for formulating managerial implications. Furthermore, there are software packages that are designed to be easy for users to use and typically do not require a great deal of technical expertise to implement. Examples of such packages are PLS-Graph (Chin, 2003) and SmartPLS (Ringle et al, 2015). Moreover, for statistical computing software environments, more advanced packages like R can also perform PLS-SEM analysis (Russo & Stol, 2021).

In order to apply PLS-SEM as a quantitative analytic tool in research, it is necessary to assess both the measurement model and the structural model (inner and outer models). When evaluating the measurement model, convergence validity, discriminant validity, composite reliability, and variance average (AVE) were looked at. In the meantime, the R- square (R2) test and the path coefficient estimation test were used to assess the structural model. PLS is used to evaluate the SEM model's relevance, where the exogenous latent

variable is the independent variable, and the dependent variable refers to the endogenous latent variable. Estimated path relationship values in the structural model are used to determine the importance of the relationship between latent variables.

Model Development

The Technology Acceptance Model (TAM) technique serves as the conceptual foundation for this study. Perceived Usefulness (PU) and Perceived Ease of Use (PEOU), which affect a person's attitude toward

making a financial contribution to DSBS, are the key components of TAM. In the meantime, a characteristic that can decide whether people really make donations through Fintech is behavioral intention.

In addition to TAM, the theory of planned behavior (TPB) is used in this study. While TPB is a derivation of TRA, TAM is an application of the Theory of Reasoned Action (TRA). The TPB model demonstrates how attitudes, arbitrary norms, and behavioral control are key drivers of behavioral intentions, which in turn have an impact on a person's behavior.

The following can be inferred with the application of the TAM and TPB models in determining the perspectives of generation Z and Millennials in East Java when conducting cash waqf on DSBS:

1. Users may have a good attitude toward utilizing DSBS if they believe that donating waqf through DSBS is beneficial.
2. Users may have a favorable attitude toward utilizing DSBS if they believe that making a donation using DSBS is a simple process.
3. It comes out that there is a chance that consumers have good intentions when they believe that making waqf using DSBS is beneficial.
4. Users who are enthusiastic about utilizing DSBS in waqf will do it frequently and intensely, and they may also have good intents to use it.
5. Users are more likely to have favorable intentions about DSBS if they perceive that their peers think they should use DSBS in waqf.
6. Users are more likely to have good intentions while employing DSBS in waqf when they believe they have the necessary abilities to do so.

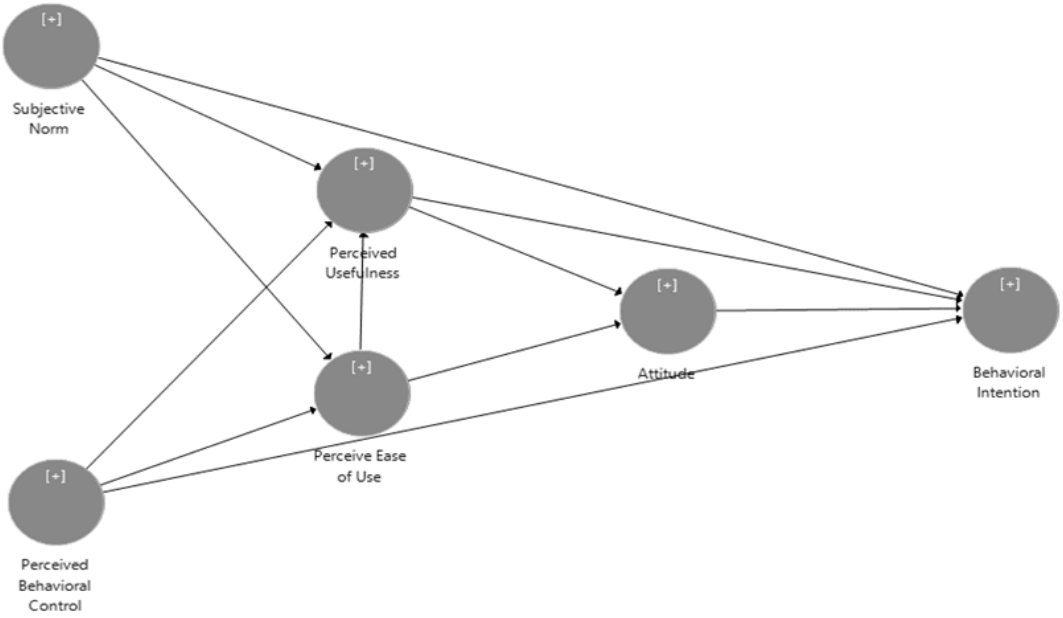

Figure 1. Research Model

There are six hypotheses developed in this research, namely:

- H1: Perceive Usefulness (PU) has a positive and significant effect on Attitude (AT) in waqf using DSBS
- H2: Perceive Ease of Use (PEOU) has a positive and significant effect on Attitude (AT) in waqf using DSBS
- H3: Perceive Usefulness (PU) has a positive and significant effect on Behavioral Intention (BI) in waqf using DSBS
- H4: Attitude (AT) has a positive and significant effect on Behavioral Intention (BI) in waqf using DSBS
- H5: Subjective Norm (SN) has a positive and significant effect on Behavioral Intention (BI) in waqf using DSBS.
- H6: Perceived Behavioral Control (PBC) has a significant positive effect on Behavioral Intention (BI) in waqf using DSBS.

Research Variables

This research uses six variables and consists of 21 indicators from several previous studies, including:

Table 1 research variables

Construct	Items	References
Subjective norm	3	(Rouibah et al., 2009)
Perceived behavior control	2	
Perceived ease of use	5	(Venkatesh, 2013)
Perceived usefulness	5	
Attitudes	3	(Rouibah et al., 2009)
Behavioral intention	3	(Abdullah, 2014)
Number of Item	21	

RESULTS AND DISCUSSION

Descriptive Analysis

In order to better understand the research findings, descriptive analysis describes a state or condition of the respondent. The information from respondents as a sample of this research is summarized in the table that follows.

Table 2 Respondent Information

Demographic	Frequency	Percentage (%)
Gender		
· Female	124 people	62%
· Male	76 people	38%
Age		
· 18-21 years	102 people	51 %
· 22-25 years	55 people	27,5 %
· 26-29 years	25 people	12,5%
· 30-42 years	18 people	9%
Education		
S1-Bachelor	157 people	78,5%
S2-Master	32 people	16
S3-PhD	11 people	5,5 %
Income		
< Rp 1.000.000	88 people	44%
Rp 1.000.000-2.999.999	35 people	17,5%
Rp 3.000.000-4.999.999	26 people	13%
> Rp 5.000.000	51 people	25,5%

Validity and Reliability Test Results of Research Indicators

Convergent and discriminant validity are assessed during the measurement model evaluation stage. Meanwhile, Cronbach's alpha and composite reliability scores are used to measure construct reliability. If all indicators in the PLS model meet the requirements for convergent validity, discriminant validity, and reliability, the PLS analysis results can then be used to evaluate research hypotheses.

1. Convergent Validity Testing Convergent

Convergent validity can be assessed using outer loadings, loading factors, and Average Variance Extracted (AVE). The validity test is carried out by looking at the loading factor value of each indicator on the construct. Factor weights of 0.5 or above have strong sufficient validity to explain latent components, according to the bulk of literature (Chin, 1998; Ghozali, 2014). In research, the standard threshold for loading factors is 0.70. An indicator is considered to have convergent validity and high validity if its outer loading value exceeds 0.70, and its Average Variance Extracted (AVE) is above 0.50 (Ghozali, 2016; Mujahidah & Rusydiana, 2023). According to the outcomes of SmartPLS 3.0 processing, all 21 indicators have a loading factor value greater than 0.7 and an AVE value greater than 0.50.

Table 3. Item Loading, Cronbach's Alpha (CA), Composite Reliability, and AVE

Variables	Item	Loadings	CA	Composite Reliability	AVE
Attitude	AT1	0,846			
	AT2	0,881	0,837	0,901	0,752
	AT3	0,875			
Behavioral Intention	B1	0,864			
	B2	0,842	0,811	0,888	0,726
	B3	0,850			
Perceive Behavioral Control	PBC1	0,907			
	PBC2	0,909	0,787	0,904	0,824
Perceive Ease of Use	PEOU1	0,859			
	PEOU2	0,884			
	PEOU3	0,890	0,925	0,924	0,766
	PEOU4	0,899			
	PEOU5	0,844			
Perveive Usefulness	PU1	0,897			
	PU2	0,856			
	PU3	0,885	0,922	0,941	0,762
	PU4	0,887			
	PU5	0,837			
Subjective Norm	SN1	0,952			
	SN2	0,960	0,942	0,963	0,897
	SN3	0,929			

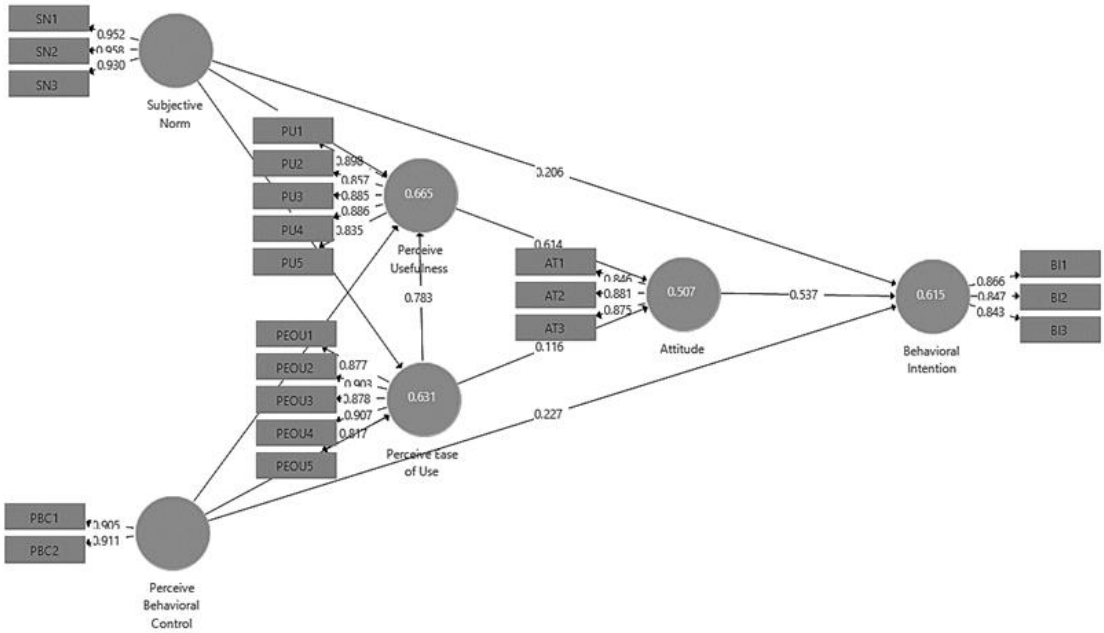

Figure 2. Research Model Running

2. Discriminant Validity Testing

Discriminant validity testing ensures that each concept of a latent variable is distinct from the concepts of other latent variables. A model is considered to exhibit strong discriminant validity if the squared Average Variance Extracted (AVE) for each exogenous construct (the diagonal value) is greater than the correlations between that construct and the other constructs (value below diagonal), according to (Ghozali, 2014). The findings of the discriminant validity assessment based on the squared AVE value are as follows when using the Fornell-Larcker (Fornell & Larcker, 1981) Criterion Value :

Table 4. Discriminant Validity

	AT	BI	PBC	PEOU	PU	SN
AT	0,867					
BI	0,688	0,852				
PBC	0,414	0,600	0,908			
PEOU	0,630	0,721	0,772	0,875		
PU	0,709	0,717	0,662	0,816	0,873	
SN	0,290	0,527	0,713	0,629	0,481	0,947

Based on the Fornell-Larcker criteria, the discriminant validity test results in Table 4 above show that all constructs have higher AVE square root values than correlation values with other latent constructs. In addition, as shown in the table, the cross-loading values of all indicator components are higher than those of other indicator items, indicating that the model has achieved discriminant validity (Fornell & Larcker, 1981).

3. Construct Reliability Testing

Construct reliability testing can be assessed using the composite reliability values and Cronbach's alpha values for each construct. Ghozali, (2014) recommends that composite reliability and Cronbach's alpha should exceed 0.7. The reliability test results in Table 3 indicate that all constructs have composite reliability and Cronbach's alpha values greater than 0.7. Therefore, it can be concluded that all constructs meet the necessary reliability criteria.

Hypothesis Testing

Inner model testing is another name for hypothesis testing in PLS. This test evaluates the importance of both direct and indirect effects and quantifies the extent to whic

exogenous variables have an impact on endogenous variables. The significant value between constructs, t-statistics, and p-value can all be used to determine whether a hypothesis is accepted or rejected. In this method, measurement estimates and standard errors are based on empirical observations rather than statistical assumptions. If the T-statistic value is more than 1.96 (Ghozali, 2016), and/or the p-value is less than 0.05 (Ghozali, 2016), then Ha is accepted and Ho is rejected, and vice versa. This is true for the bootstrap resampling approach used in this study. The R Square value and its importance using the bootstrapping method are displayed in the table below:

Table 5. Hypothesis Testing

Hypothesis	Relationship	Original Sample	Sample Mean	T-Statistic	P-Values	Decision
H1	Perceive Usefulness > Attitude	0,584	0,584	5,509	0,000	Accepted
H2	Perceive Ease of Use > Attitude	0,153	0,155	1,841	0,066	Rejected
H3	Perceive Usefulness > Behavioral Intention	0,261	0,261	3,449	0,001	Accepted
H4	Attitude > Behavioral Intention	0,396	0,394	5,264	0,000	Accepted
H5	Subjective Norm > Behavioral Intention	0,203	0,205	2,758	0,006	Accepted
H6	Perceive Behavioral Control > Behavioral Intention	0,118	0,117	1,252	0,211	Rejected

Findings

H1. Perceive Usefulness has a positive and significant effect on Attitude

This finding is in line with research (Eka Setyawati, 2020; Saiti et al., 2019; Sucianti et al., 2022; Sinaga et al, 2021), these results show that the more someone thinks that the system provides benefits for their activities or work, the more likely that person is to behave well when using the system (Olivia & Marchyta, 2022). So it can be concluded that the more generation z and millennials in East Java think that DSBS can provide usefulness or benefits, the greater the possibility

that these people will behave well when using DSBS to pay cash waqf.

H2. Perceive Ease Of Use Has No Effect On Attitude

The results of this research are in contrast to research conducted (Sucianti et al., 2022). which is supported by theory, if a user believes that he can use a technology easily, the more There are also high positive feelings when using this technology. The results of the research conducted show that although Generation Z and Millennials in East Java think that cash waqf through DSBS can provide convenience for them, this does not give rise to individual attitudes towards using DSBS to pay cash waqf. However, if the convenience provided by the system is beneficial for them, then this will influence individuals' attitudes towards using DSBS to pay cash waqf.

H3. Perceive Usefulness (PU) has a positive and significant effect on Behavioral Intention (BI)

The perceived usefulness variable has a positive and significant impact on consumer attitudes, according to research by Sinaga et al. (2021), Sucianti et al. (2022), Gunawan et al. (2019), Prastiawan et al. (2021) and others, which is supported by this study. The system's advantages for users in terms of productivity, work performance, efficacy, and general utility are also described by this idea. so that the attitude of Muslim youngsters will improve as a result of their perceived usefulness. Therefore, generation z and millennials in East Java will be increasingly inclined to use DSBS to perform cash waqf transactions as their perception of its convenience, efficacy, and productivity grows.

H4. Attitude (ATT) has a positive and significant effect on Behavioral Intention (BI)

ATT has a positive and significant effect on BI, this is in line with research by (Fitriana et al., 2022; Berakon et al., 2022; Oladapo et al., 2019), It can be concluded that the higher the positive attitude of generation z and millennials in East Java in using DSBS to pay cash waqf, the more they will be willing to use DSBS to carry out cash waqf transactions.

H5. Subjective Norms Have a Positive Influence on Behavioral Intention

The results of this research are the same as the results of research conducted by Le-Hoang (2020) and Liao (2024) which states that subjective norms have a positive effect on behavioral intention. Analysis of the results of this research shows that a person's perception or view of cash waqf payments through DSBS influences the behavioral intentions of generation z and millennials in East Java to use or not use the cash waqf system.

H6. Perceive Behavioral Control Has No Effect on Behavioral Intention

The results of this study are in contrast to research conducted by (Berakon et al, 2022; Hagger et al., 2022). The results of this research show that the perception of behavioral control in the form of experience, ability and resources regarding cash waqf payments through DSBS does not influence the intention of generation z and millennials to use or not use the cash waqf system. However, if this behavioral control has an impact on their perception of the usefulness of cash waqf through DSBS, then this will influence their intention to use or not use the system.

CONCLUSION

In conclusion, recent research in East Java, Indonesia, highlights key factors influencing Generation Z and Millennials' participation in cash waqf transactions, particularly through the Digital Sharia Banking System (DSBS). The findings emphasize the critical role of Perceived Usefulness (PU) in their decision-making process. This demographic values the practical benefits and efficiency of DSBS in facilitating their waqf contributions, indicating a preference for tangible impacts and digital convenience in financial dealings.

Contrastingly, Perceived Ease of Use (PEOU) and Perceived Behavioral Control (PBC), while important, are less influential in their attitude towards DSBS usage for waqf transactions. This suggests that the benefits and effectiveness of DSBS are more compelling than its ease of use and the users' control over the system. Therefore, a comprehensive strategy to boost cash waqf contributions among these young people is imperative.

Such a strategy should prioritize enhancing the perceived usefulness of DSBS. Demonstrating the system's positive impact and its ability to simplify and secure transactions is key. Alongside, leveraging social media for engagement is crucial due to the strong online presence of these generations. Educational campaigns and collaborations with educational and community organizations can further deepen their understanding of cash waqf.

Improving user experience is also essential. Sharia banks must focus on creating a user-friendly DSBS interface that aligns with the digital literacy and

preferences of younger users. In addition, the implementation of modern, efficient technologies like QR codes, catering to the generation's preference for speed and convenience, will enhance the system's appeal.

Overall, by aligning DSBS enhancements with strategic social media initiatives, educational efforts, user-centric design, and robust security measures, Islamic financial institutions can foster an environment conducive to cash waqf contributions from

Generation Z and Millennials. This strategy not only meets their specific needs but also resonates with the broader digital trends shaping their financial behaviors.

Recommendations

A multi-pronged strategy is required to effectively engage Generation Z and Millennials in cash waqf transactions via the East Java Digital Sharia Banking System (DSBS). To begin, waqf management institutions and Islamic banks must focus on increasing the perceived utility of DSBS. This includes not just demonstrating its success in enabling waqf transactions, but also emphasising the real benefits it provides. Emphasising how DSBS simplifies and safeguards the waqf process might considerably impact these younger generations' desire to join.

Second, harnessing social media for engagement and visibility is crucial. These generations have a strong connection to social media, giving it a great platform for waqf organisations to undertake campaigns and educational programmes. By tapping into the digital arenas where these generations are most active, such programmes might greatly raise knowledge of cash waqf and inspire contributions.

Third, huge literacy programmes are critical. These institutions can promote a broader awareness of cash waqf by conducting mass literacy and promotional initiatives about it, as well as connecting with Muslim communities, academic institutions, and other relevant organisations. These programmes can shed light on the significance and procedure of waqf, encouraging more people to participate.

Fourth, the design of DSBS should be user-friendly. Sharia banks must guarantee that the DSBS interface is clear and simple to use, in line with the digital savvy and preferences of Generation Z and Millennials. A simple and appealing interface can dramatically improve the user experience and drive repeat interaction.

Finally, the establishment of a convenient and safe digital system for cash waqf is critical. The introduction of technologies such as QR codes, which are matched with these generations' demands for speed and practicality, can considerably improve the system's appeal. Ensuring that the digital waqf system is not just efficient but also safe will foster trust and encourage its adoption.

In conclusion, by emphasising perceived usefulness, engaging through social media, conducting extensive literacy programmes, designing a user-friendly interface, and developing a secure and efficient digital system, waqf management institutions and Islamic banks can effectively encourage Generation Z and Millennials in East Java to participate in cash waqf transactions

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