

The Influence of Knowledge, Religiosity, and Promotion through Social Media on the Digital Cash Waqf Students Intention

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This study aims to analyze the influence of knowledge, religiosity, promotion through social media, and the level of trust of waqf institutions on the intention of students to waqf money digitally. This study also analyzes the influence of knowledge, religiosity, and promotion through social media on students' intentions to do waqf money digitally by mediating the level of trust of waqf institutions. The sampling techniques in this study are non-probability sampling, and the type of sample used in this study is purposive sampling, and the determination of the number of samples in this study is based on the Hinkin (1995), 110 samples were obtained. The analysis technique was carried out by PLS-SEM analysis with testing Outer model and Inner model Using Software SmartPLS 3.0. The results of this study were obtained that the variables of knowledge, religiosity, promotion through social media, and the level of trust of waqf institutions had a positive and significant effect on the intention of students to waqf money digitally. In addition, the variable level of trust of waqf institutions partially mediates the influence of the variables of knowledge, religiosity, and promotion through social media on the intention of students to do waqf money digitally.

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INTRODUCTION

The state of Indonesia is dominated by a Muslim population (Machmud & Suryaningsih, 2020). On the other hand, the Indonesian state has various economic problems, such as poverty (Irfany et al., 2022). According to Haryanto (2012), one of the alternatives to overcome poverty by utilizing waqf instruments as a source of strength. The development of waqf is not only in the form of soil or other inanimate objects. However, the practice of waqf has been more productive so that it can provide more optimal and sustainable benefits by increasing the value of waqf property. One of the developments of productive waqf is money waqf (Machmud & Suryaningsih, 2020).

Money waqf allows it to overcome various economic problems due to the more flexible recipients of money waqf, in contrast to zakat (Abdullah, 2018). For example, money waqf according to Cizakca (2014) can be used to improve the welfare of disadvantaged segments such as the poor, orphans, widows, and so on (Pitchay et al., 2022). In addition, money waqf according to McChesney (1981) It can also be used to develop public facilities such as mosques, madrasas, educational institutions, libraries, hospitals, tourist cottages, and lodgings (Pitchay et al., 2022). The influence of money waqf on the community is undoubted, so the importance of contributing to improving the social and economic performance of the community until now (Akbar & Amijaya, 2021).

Actually, since the beginning of the second century of Hijri, money waqf has been practiced as mentioned in the hadith narrated by Imam al-Bukhari, it is explained that Imam al-Zuhri (d. 124 H), one of the leading scholars, gave a fatwa that the waqf of dinar and dirham is recommended to build da'wah, social, and educational facilities for Muslims by making the money as business capital and then distributing the profits (Qosim, 2018). Since the issuance of the fatwa on money waqf by DSN MUI in 2012, money waqf has become known in Indonesia (BWI, 2020). The inclusion of money waqf in the legislation of the Republic of Indonesia through Law Number 41 of 2004 concerning waqf is a new opportunity for Muslims in Indonesia who can manage and develop the potential of large enough capital to improve the economic welfare of Muslims and even free Muslims from poverty. This is because the money that is waqf must be used as business capital (*Ra's al-Mal*) first where the money that was donated was legally not used up so that the money donated was the result of the efforts made by Nadzir (Firdaus, 2022).

Although the space for participation in money waqf is wider than waqf in the form of tangible assets (land or other inanimate objects), the realization of money waqf in Indonesia is still far from its potential (Jatmiko et al., 2023). According to BWI data, the money waqf collected in the period of 2011-2018 was only Rp255 billion from its potential of Rp180 trillion. As of December 20, 2020, the total waqf of money collected and placed in banks (sharia) was only IDR 328 billion, while *Project Based Waqf* reached IDR 597 billion. This is a challenge for the Indonesian state in developing the potential of money waqf. In addition to governance challenges, there are still few Indonesian people who know about money waqf different from land waqf (which is already known) (Irfany et al., 2022), as well as waqf institutions in developing the value (assets) of money waqf are still limited (Fiscal Policy Agency, 2021).

With the existence of digital money waqf which is carried out through *Stuart Digital* is a means, place, or forum that provides facilities for parties to meet in exchanging information or offering services and services, thus making it easier for Muslims to contribute money waqf and without having to collect large amounts of money (Amaliyah et al., 2022). Along with the development of digital money waqf that can reach higher education institutions, as intellectuals and members of society, student involvement in the development of waqf has an important role (Pitchay et al., 2022). Students are able to change the paradigm that develops through intelligent ideas and thinking in a group so that it is directed in accordance with the common interests (Cahyono, 2019). This makes the development of money waqf very fast if students also take part. Especially students with Islamic universities who are more appropriate to understand and understand the importance of waqf, so that it can be applied in daily life. This is because Islamic university students get more learning about Islam when compared to general university students, and are adjusted to their respective study programs. Meanwhile, the intention of wakif with the population, especially students, has not been widely researched by other researchers and there are differences in results in various previous studies related to the variables used in this study.

LITERATURE REVIEW

Theory of Planned Behavior (TPB)

Theory of Planned Behavior is the result of an expansion and modification of Icek Ajzen (1991) regarding the proposal of Ajzen & Fishbein (1980) related to *Theory of Reasoned Action*. *Theory of Reasoned*

Action Assume that behavior is determined by an individual's desire to perform a particular behavior or vice versa. The independent variables that determine these desires are attitudes and subjective norms so that *Theory of Reasoned Action* developed into *Theory of Planned Behavior* by including additions, namely building perceived control behaviors (Mahyarni, 2013).

Desire to behave indicates how much effort an individual wants to commit to doing a behavior with a higher commitment to the likelihood that the behavior will be performed. The thing that determines the desire to behave is subjective attitudes and norms (Fishbein & Ajzen, 1975). Attitude refers to an individual's perception (whether favorable or unfavorable) of a particular behavior (Werner, 2004). While subjective norms refer to an individual's subjective assessment of other preferences and support for behavior (Werner, 2004).

Stewardship Theory

Theory *Stewardship* describe the relationship between *Main* (resource owner) and *Steward* (resource manager) (Scott, 2009). Theory *Stewardship* assume that *Steward* and *Main* Have alignment of goals with

organizational goals (Scott, 2009). The basic concept of the theory is belief. *Main* Trust *Steward* can do a good job, be responsible, and have integrity. Theory *Stewardship* It is assumed that there is a strong relationship between satisfaction *Main* and organizational success (Yuliafitri & Rivaldi, 2017). Functions of the theory *Stewardship* It is as an accountability mechanism that ensures proper monitoring, auditing, and reporting to help organizations achieve their goals.

According to Donaldson & Davis (1991), theoretical assumptions *Stewardship* is a strong link between satisfaction and organizational success. Organizational success illustrates the maximization of group utility *Main* and management, so that the interests of individuals in the organizational group can ultimately be maximized (Haliah, 2015).

PREVIOUS STUDIES

This research is based on many references in order to strengthen the foundation of the research. Here are some references used in this study.

Table 1. Previous Research

No.	Researcher, Year	Title	Variable	Research Results
1	Shadiqqy (2019)	The Influence of Income, Religiosity, Location Distance, Education Level and Access to Information on People's Interest in Giving Waqf Money at the MUI DIY Money/Cash Waqf Agency	<ul style="list-style-type: none"> • X: income, religiosity, location distance, education level, access to information • Y: Public interest in making money waqf at BWU/T MUI DIY 	<ul style="list-style-type: none"> • Income variables, location distance, education level, and access to information have no effect on people's interest in making money waqf at BWU/T MUI DIY. • The religiosity variable has a significant effect on people's interest in making money waqf at BWU/T MUI DIY.
2	Liantifa (2019)	The Role of Trust in Mediating the Relationship between Political Promotion and Candidate Image on the Village Head Election Decision	<ul style="list-style-type: none"> • X: political promotion, candidate image • Mediation: trust • Y: election results 	<ul style="list-style-type: none"> • Political promotion, candidate image, and trust affect election decisions in choosing candidates for Village Head in Siulak Kecil Hilir. • Political promotion and candidate image have a positive effect on trust. • Trust plays a role in mediating the relationship between promotion and candidate image to the decision to elect the Village Head.
3	Shirley et al. (2020)	The Role of Trust in Mediating Knowledge with the Participation of Online Store Users in Denpasar City	<ul style="list-style-type: none"> • X: knowledge • Mediation: trust • Y: online store user participation in Denpasar 	<ul style="list-style-type: none"> • User knowledge has a positive and significant effect on the trust of online store users . • User knowledge has a positive and significant effect on the participation of online store users . • Online user trust has a positive and significant influence on the participation of online store users. • The trust of online store users significantly mediates partially knowledge with the

No.	Researcher, Year	Title	Variable	Research Results
				participation of online store users in Denpasar.
4	Hassan <i>et al.</i> (2021)	The Influence of Promotion and Waqf Knowledge toward Cash Waqf Awareness in Pahang Region	<ul style="list-style-type: none"> • X: promotion, knowledge • Y: awareness of cash waqf in the Pahang region 	<ul style="list-style-type: none"> • Promotion and knowledge factors are significantly and positively related in providing awareness and understanding of cash waqf in the Pahang region.
5	Jasin <i>et al.</i> (2021)	Does Trust Mediate the Influence of Bank Reputation Perception and Religiosity on <i>Purchase Intention</i> ?	<ul style="list-style-type: none"> • X: bank reputation, religiosity • Mediation: trust • Y: <i>purchase intention</i> 	<ul style="list-style-type: none"> • Bank reputation and religiosity have a positive and significant effect on trust • Bank reputation and religiosity have a positive and significant effect on <i>purchase intention</i>. <p>Trust can positively mediate the influence of bank reputation and religiosity on <i>purchase intention</i>.</p>
6	Yudhistira & Patrikha (2021)	The Effect of Sales Promotion and <i>Brand Ambassador</i> on Purchase Decisions with Trust Variables as Mediators (Study on <i>Online Fashion Products</i> in Surabaya)	<ul style="list-style-type: none"> • X: sales promotion, <i>brand ambassador</i> • Z: trust • Y: purchase decision 	<ul style="list-style-type: none"> • Sales promotion has a significant effect on trust. • Sales promotions have a significant effect on purchasing decisions. • Sales promotion has a significant effect on purchasing decisions through trust, but trust cannot mediate promotion variables against purchase decision variables. • <i>Brand ambassadors</i> have a significant effect on trust. • <i>Brand ambassadors</i> have no effect on purchasing decisions. • <i>Brand ambassadors</i> have a significant impact on purchase decision through trust.
7	Kasri & Chaerunnisa (2022)	The role of knowledge, trust, and religiosity in explaining the online cash waqf amongst Muslim millennials	<ul style="list-style-type: none"> • X: knowledge, belief, religiosity • Y: intention to donate cash waqf <i>online</i> 	<ul style="list-style-type: none"> • Knowledge, trust, and religiosity play a positive role in explaining the intention to donate online cash waqf among Indonesian millennials.
8	Rohman (2022)	The Influence of Religiosity, Knowledge, Perception, Income, and Information Media on the Interest in Waqf Money of the City of Bandung	<ul style="list-style-type: none"> • X: religiosity, knowledge, perception, income, information media • Y: The interest of the waqf money of the people of Bandung City 	<ul style="list-style-type: none"> • Variables of religiosity, income, and perception affect the interest in money waqf in the city of Bandung. • The variables of knowledge and information media have no effect on the interest in waqf money of the people of the city of Bandung.
9	Laila <i>et al.</i> (2022)	The intention of small and medium enterprises' owners to participate in waqf: the case of Malaysia and Indonesia	<ul style="list-style-type: none"> • X: religiosity, knowledge, attitude • Y: the intention of the SME owner to participate in waqf 	<ul style="list-style-type: none"> • The variables of knowledge and attitudes showed a significant impact on the intention of SME owners to participate in waqf. • The religiosity variable did not have a significant impact on the intention of SME owners to participate in waqf.
10	Ulefah <i>et al.</i> (2022)	Factors Considered by Students in Cash Waqf	<ul style="list-style-type: none"> • X: religiosity, waqf literacy, accountability of waqf institutions • E.g.: Student Interest in Cash Flow 	<ul style="list-style-type: none"> • The religiosity variable has a negative effect on the interest of students in cash waqf. • The variables of waqf literacy and the accountability of waqf institutions have a positive effect on students' interest in cash waqf.
11	Fitriyah & Alim (2022)	The Influence of the Principles of <i>Good Governance</i> , Promotion, and Religiosity on the Interest of Cash Waqf Waqif in Nazhir Wang (NWU) in Lamongan	<ul style="list-style-type: none"> • X: the principles of <i>good governance</i>, promotion, religiosity • Y: Waqf's interest in cash waqf at NWU in Lamongan 	<ul style="list-style-type: none"> • The principle of <i>good governance</i> has no effect on the interest of waqf waqf in cash at NWU in Lamongan. • Promotion and religiosity affect the interest of waqf in cash waqf at NWU in Lamongan.

No.	Researcher, Year	Title	Variable	Research Results
12	Irfany <i>et al.</i> (2022)	Factors Influencing People's Decisions in Choosing Money Waqf	<ul style="list-style-type: none"> • X: understanding of money waqf, access to information, individual religiosity, ease of waqf, trust in LKSPWU • Y: the community's decision in choosing money waqf 	<ul style="list-style-type: none"> • Understanding of money waqf, access to information, ease of waqf, and trust in LKSPWU influence people's decisions in choosing money waqf. • Religiosity does not affect people's decisions in choosing money waqf.
13	Jatmiko <i>et al.</i> (2023)	Integrational analysis of cash waqf behavior: lessons learned from Indonesia	<ul style="list-style-type: none"> • X: religiosity, knowledge, subjective norms, and behavioral control • Mediation (religiosity and knowledge): attitudes • E.g.: The Purpose of the Money Laundering 	<ul style="list-style-type: none"> • The religiosity variable is indirectly significant in influencing the intention of cash waqf, but is significant to increase good attitudes for cash waqf. • Knowledge, attitudes, subjective norms, and behavioral control affect the intention to do money waqf.
14	Mansah <i>et al.</i> (2023)	Millennials' Preferences for Money Waqf in Jakarta	<ul style="list-style-type: none"> • X: Islamic religiosity, belief, service, promotion of waqf bodies • Moderator: revenue • Y: Perception of Waqf 	<ul style="list-style-type: none"> • Religiosity, belief, service, promotion, and income have a insignificant effect on the perception of waqf. • Religiosity interacts with income has a insignificant effect on the perception of waqf. • Trust interacts with income has a insignificant effect on the waqf perception. • Services interacting with income have a insignificant effect on the perception of waqf
15	Muvidah & Andriani (2022)	The Influence of Tax Knowledge and Digitalization on <i>Voluntary Tax Compliance</i> in Trust Mediation in East Java Small and Medium Industries	<ul style="list-style-type: none"> • X: knowledge, digitization of taxation • Mediation: trust • Y: <i>voluntary tax compliance</i> 	<ul style="list-style-type: none"> • Knowledge and digitization of taxation have a positive effect on <i>voluntary tax compliance</i> of taxpayers who are members of East Java SMEs. • Trust mediates the relationship between knowledge and digitization of taxation with <i>voluntary tax compliance</i> with a positive and significant influence. • High knowledge and digitalization can increase the trust and level of <i>voluntary tax compliance</i> of taxpayers who are members of East Java SMEs.
16	Herlina Mulyanto (2022)	The Role of Trust in Mediating <i>Online Promotion</i> and <i>Brand Image</i> on Student Loyalty in Jakarta	<ul style="list-style-type: none"> • X: online promotion , <i>brand image</i> • Mediation: trust • E.g.: Student Loyalty in Jakarta 	<ul style="list-style-type: none"> • Online promotion and <i>brand image</i> have a positive effect on trust. • Trust has a positive effect on loyalty. • Trust can mediate <i>online promotion</i> and <i>brand image</i> positively on loyalty.
17	Umma & Nabila (2023)	The Influence of <i>Online Customer Reviews</i> , Brand Image and Religiosity on Purchase Decisions with Consumer Trust as Intervening Variables (Study on Shopee Market Place Users Generation Z)	<ul style="list-style-type: none"> • X: <i>online customer reviews</i>, religiosity, brand image • Mediation: trust • Y: purchase decision 	<ul style="list-style-type: none"> • <i>Online customer reviews</i> and brand image do not affect the purchase decision. • Religiosity positively and significantly influences the purchase decision. • Consumer confidence has a positive and significant impact on purchasing decisions. • <i>Online customer reviews</i> cannot affect consumer trust. • Brand image and religiosity have a positive and significant impact on consumer trust. • Consumer trust is not able to mediate and does not affect <i>online customer reviews</i> on purchase decisions. • Consumer trust is able to mediate and influence brand image and religiosity on purchase decisions.

HYPOTHESIS DEVELOPMENT

A hypothesis is a temporary explanation of a certain behavior, symptom, or event that has or will occur at a practical level, a hypothesis can be interpreted as a temporary answer to the formulation of a problem (Dennis, 2021).

The Influence of Knowledge on the Intention of Students to Make Money Waqf Digitally

According to Cupian & Najmi (2020) as quoted in the Angela (2021), the understanding of money waqf is the level of understanding of the respondent in understanding the definition, procedures, and laws regarding money waqf, namely understanding the definition, understanding the procedures, and understanding the law. Knowledge is related to the intention in waqf money because in waqf knowledge is required related to the law and the procedures of waqf itself. When a person has knowledge, it will be followed by belief (Shadiqqy, 2019). *Theory of Planned Behavior* It is relevant in this context, because if someone intends to do waqf, then a person has a positive belief that waqf is an activity that has benefits for them so as to strengthen a positive attitude towards waqf money.

Jatmiko *et al.* (2023) has conducted research and shown the results that knowledge influences the intention to waqf money in four generations in Indonesia (*Baby Boomers* [BB], generation X, generation Y, generation Z). This is in line with research Kasri & Chaerunnisa (2022) which shows the results that knowledge affects the intention to donate cash waqf *online* among Indonesian millennials. Based on this description, the following hypotheses can be formulated:

H1: Knowledge has a positive and significant effect on the intention of students to waqf money digitally

The Influence of Religiosity on the Intention of Students to Make Money Waqf Digitally

Religiosity is an attitude that reflects a person's level of obedience and understanding of the religion he adheres to by applying religious teachings to his daily behavior (Rohman, 2022). *Theory of Planned Behavior* relevant in this context. This is because religiosity is able to encourage a person to behave in accordance with religious teachings (Shadiqqy, 2019), so that it can affect the intention of waqf money.

Shadiqqy (2019) has conducted research and shown the results that religiosity has a significant effect

on people's interest in giving money waqf at BWU/T MUI DIY. This is in line with research Kasri & Chaerunnisa (2022) which shows the results that religiosity plays a positive role in explaining the intention to donate cash waqf *online* among Indonesian millennials. Based on this description, the following hypotheses can be formulated:

H2: Religiosity has a positive and significant effect on the intention of students to waqf money digitally

The Influence of Promotion through Social Media on the Intention of Students to Make Money Waqf Digitally

According to Tjiptono (2015) as quoted in the work Fitriyah & Alim (2022), promotion is one of the factors that can strengthen the success of a marketing, and is an element that focuses on informing, persuading, and improving consumers related to a product or program. *Theory of Planned Behavior* relevant to this context. This is because if a person is often exposed to information and campaigns that promote money waqf through social media, it can strengthen their intention to waqf money by creating social norms that support these actions.

Fitriyah & Alim (2022) has conducted research and showed the results that promotion affects the interest of waqf waqf cash at NWU in Lamongan. This is in line with research Hassan *et al.* (2021) which shows the results that the promotion is significantly and positively related in providing awareness and understanding of cash waqf in the Pahang region. Based on this description, the following hypotheses can be formulated:

H3: Promotion through social media has a positive and significant effect on students' intentions to waqf money digitally

The Influence of the Level of Trust of Waqf Institutions on the Intention of Students to Waqf Money Digitally

According to Tang & Chi (2005), trust is an important element in transaction activities *online*. Trust is the foundation on which business is conducted. If a transaction is carried out between an individual and an institution, then trust must exist between the individual and an institution because if there is no trust between the two parties, the transaction will be difficult to run. *Theory Stewardship* is relevant in this context because the basic concept of the theory itself is belief. Belief in the theory is in the form of belief *Main* who believes *Steward*

to be able to do a good job, be responsible, and have integrity in achieving organizational goals. Where in this case it is related to a waqf who believes in the waqf institution in managing the assets that are waqf for a certain purpose.

Kasri & Chaerunnisa (2022) have conducted research and shown results that trust plays a positive role in explaining the intention to donate cash waqf *online* among Indonesian millennials. This is in line with research Irfany *et al.* (2022) which shows the results that trust in LKSPWU influences people's decisions in choosing money waqf. Based on this description, the following hypotheses can be formulated:

H4: The level of trust of waqf institutions has a positive and significant effect on the intention of students to waqf money digitally

The Influence of Promotion through Social Media on the Level of Trust of Waqf Institutions

Yudhistira & Patrikha (2021) have conducted research and shown results that sales promotion has a significant effect on confidence in product purchase decisions *Fashion Online* in Surabaya. Although the context is different, the promotion here affects confidence in the world *online*. This is in line with research Liantifa (2019) which shows the results that political promotion has a positive effect on trust in the decision to elect the Village Head in Siulak Kecil Hilir. Similar to previous research, although the context is different, it still has the same name, namely promotion in influencing trust in institutions. Based on this description, the following hypotheses can be formulated:

H5: Promotion through social media has a positive and significant effect on the level of trust of waqf institutions

The Influence of the Level of Trust of Waqf Institutions in Mediating the Influence of Knowledge on the Intention of Students to Waqf Money Digitally

Shirley *et al.* (2020) has conducted research and shown results that the trust of store users *online* significantly mediate partially knowledge with the participation of store users *online* in Denpasar. Although the context is different, the beliefs here are able to mediate the influence of knowledge on a person's behavior in the world *online*. This is in line with research

Muvidah & Andriani (2022) which shows the results that trust mediates the relationship of knowledge with *Voluntary Tax Compliance* with positive and significant influences. Similar to previous research, although the context is different, it still has the same name, namely trust in institutions, which is able to mediate the influence of knowledge on *Voluntary Tax Compliance*. Based on this description, the following hypotheses can be formulated:

H6: The level of trust of waqf institutions can positively and significantly mediate the influence of knowledge variables on students' intentions to waqf money digitally

The Influence of the Level of Trust of Waqf Institutions in Mediating the Influence of Religiosity on the Intention of Students to Waqf Money Digitally

Umma & Nabila (2023) has conducted research and shown results that consumer trust is able to mediate and influence religiosity on purchase decisions. This is in line with research Jasin *et al.* (2021) which shows the results that beliefs can positively mediate religiosity towards *purchase intention*. Based on this description, the following hypotheses can be formulated:

H7: The level of trust of waqf institutions can positively and significantly mediate the influence of religiosity variables on students' intentions to do waqf money digitally

The Influence of the Level of Trust of Waqf Institutions in Mediating the Influence of Promotion through Social Media on the Intention of Students to Do Waqf Money Digitally

Liantifa (2019) has conducted research and shown the results that trust plays a role in mediating the promotional relationship to the decision to elect the Village Head. This is in line with research Herlina & Mulyanto (2022) that show the results that trust can mediate the promotion *online* positively towards loyalty. Based on this description, the following hypotheses can be formulated:

H8: The level of trust of waqf institutions can positively and significantly mediate the influence of promotional variables through social media on students' intentions to waqf money digitally

Thus, the final hypothesis can be summarized in the following figure.

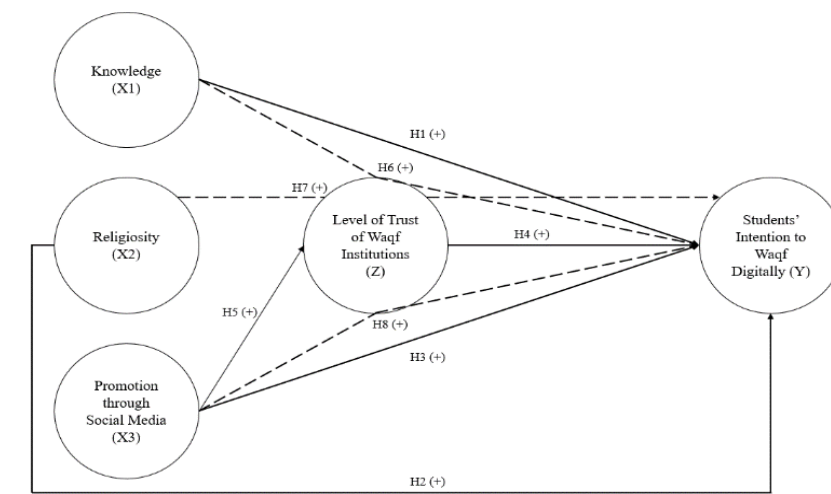


Figure 1. Model Development

Description:
 —————> : The influence of variable X on variable Y, and
 Influence of variable Z to variable Y (*Direct Effect*)
 - - - - -> : Influence of variable X to variable Y through variable Z as *intervening (Indirect Effect)*

METHODOLOGY

Variables and Operational Definitions of Research Variables

The variables in this study consist of endogenous variables, exogenous variables, and *Intervening*. The variables of knowledge (X1), religiosity (X2), and promotion through social media (X3) are classified as exogenous variables, i.e. latent variables whose values are determined by other variables outside the model (not subject to arrows) (Ananto, 2022). The variable of students' intention to waqf money digitally (Y) is calcified as an endogenous variable, which is a

latent variable whose value is determined by other variables in the model (subject to an arrow sign) (Ananto, 2022). Variable level of trust of waqf institutions as a mediation variable/ *intervening*, namely endogenous variables that mediate the influence of exogenous variables on other endogenous variables (Ananto, 2022). For example: $X \rightarrow Z \rightarrow Y$, variable X affects Z and variable Z affects variable Y, so variable Z acts as a mediating variable (Ananto, 2022).

Meanwhile, the operational definition of a variable is the definition given to a variable by providing the meaning necessary to measure it (Scott, 2015). The following are the variables contained in this study:

Table 2. Variable Operational Definition

No.	Variable	Definition	Indicator
1	Knowledge (X1)	According to Notoatmodjo (2012), knowledge is the result of knowing what has been done by the senses of a certain object. Through the human senses, sense can be through the senses of sight, the sense of hearing, the sense of touch, the sense of smell, and the sense of taste (Siregar & Marpaung, 2021).	According to Notoatmodjo (2007), the level of knowledge consists of five levels, namely: 1. Know 2. <i>Comprehension</i> 3. Application 4. Analysis 5. Evaluation
2	Religiosity (X2)	Religiosity is a conception and commitment of each individual to his or her religion (Laughs <i>et al.</i> , 2021). Generally, religiosity is described as "the extent to which an individual holds and practices belief in the values and ideals of a particular religion" (Delener, 1990).	According to Glock and Stark in Ancok & Suroso (1995)) There are five aspects of religiosity, namely: 1. <i>Religious Belief</i> 2. <i>Religious Practice</i> 3. <i>Religious Feeling</i> 4. <i>Religious Knowledge</i> 5. <i>Religious Effect</i>

No.	Variable	Definition	Indicator
3	Social media promotion (X3)	According to Adrian (2008), promotion is an action aimed at increasing sales. Digital promotion through social media can provide benefits to reach consumers more widely with more efficient time and cost (Ramadayanti & Kurriwati, 2022).	According to Kotler & Armstrong (2007), the indicators of promotion through social media are as follows: 1. Promotional reach 2. Quantity of updates on social media 3. Message quality
4	Trust level of waqf institution (Z)	According to Koehn (2000), trust is the belief of the believer that the trusted person will act for the good of the person giving the trust (Nuraini et al., 2018).	Inayah & Muanisah (2018) state the trust indicators as follows: 1. Credibility 2. Competencies 3. Courtesy
5	Intention of students to waqf money digitally (Y)	Intention is a person's desire that strongly encourages a person to hand over his or her property to the intended waqf institution at a certain time (Nuraini et al., 2018)	Aspects of intention based on <i>the Theory of Planned Behavior</i> : 1. Attitude 2. Subjective norms 3. Perception of control behavior

Population and Sample

A population is a whole group of people, events, or things that the researcher wants to study in which the researcher wants to make conclusions about the population (Sekaran, 2010). In research, the population must be clearly explained how many members of the population and the area of coverage to be used as an object or subject of research (Gendro, 2022). The target population in this study is students in the Special Region of Yogyakarta. Mapping of population areas must also be carried out by researchers, with the aim of sampling a relatively small number of researchers able to represent a large number of populations. If there is an error in mapping the population area, it can have an impact on the data obtained and will make it difficult for researchers to generalize research results (Riyanto, 2020).

A sample is a subgroup or part of the population (Sekaran, 2010). For research that has a large population area, sampling techniques are needed to make it easier for researchers to collect data. For such populations, it must be done appropriately and can be representative or representative in sampling techniques (Riyanto, 2020). The sampling techniques in this study are *non-probability sampling*, where not all individuals in the population are given the same opportunity to be used as a sample (Riyanto, 2020). While the types of samples used in this study are *purposive sampling*. Method *purposive sampling* intended to take samples based on the purpose of the study itself (Mufarrrikoh, 2019). *Purposive sampling* is a selection of samples with certain considerations that are considered to have a close relationship with the population (Riyanto, 2020). The considerations in sampling in this study are as follows:

1. Students in the Special Region of Yogyakarta
2. Students of Islamic universities (Students of UIN, UMY, UAD, UII)
3. Muslim
4. Have a social media account (Facebook/ Instagram/ X/ etc.)

As for determining the number of samples in this study, it is based on the procedure Hinkin (1995) With the determination of a minimum number of samples based on the ratio of comparison between indicators and research respondents from 1:4 – 1:10. While this study has 26 question indicators, the sample taken in this study is based on the procedure Hinkin (1995) ranges from 104 – 260 respondents.

Data, Data Sources, and Collection Techniques

The data used in this study is primary data. Primary data refers to data that has already been collected directly (Gendro, 2022). The data in this study was collected using a collection technique in the form of a questionnaire *online* using Google Form, which is distributed through social media. This study used a questionnaire with a scale response *Likert* 1-5 with the aim of not forcing the respondents to choose one of the "agree" or "disagree" poles.

Hypothesis Testing Methods

Analysis *Partial Least Square* SEM (PLS-SEM) was used in this study. PLS was chosen because: the research objectives are exploratory, the structural model is relatively complex (many constructs and many indicators), the sample is small and flexible, and the study requires scores or values from latent variables for

further analysis. This test is supported by *Software SmartPLS 3.0*. In SmartPLS, the approach is not based on various assumptions so that it is considered *powerful*. This study uses SmartPLS also because of the complex model, but the sample used is limited so the use of SmartPLS is highly recommended (Harahap, 2018). In addition, the use of SmartPLS 3.0 is also due to *Software* is easy to use, and has features and *Performance Good* (Astuti & Bakri, 2021).

In analyzing data using PLS-SEM, there are two models that will be evaluated, namely *Outer model* and

Inner model. *Outer model* (measurement model) is used to test validity and reliability or to describe the relationship between a variable and the measurement item that measures it, whereas *Inner model* (structural model) is used to help researchers to test formulated hypotheses or the relationship of influences between research variables and assess the overall model to produce an accurate and accurate interpretation of the findings (Berakon, 2016). The following is a table of stages in the test *Outer model* and *Inner model* (Berakon, 2016):

Table 3. Hypothesis Testing Methods

Testing model		Cutt-off points	
Outer Model	Validity Test	Convergence	Value <i>Loading Factor</i> must have a minimum value of 0.7 and a significance value of less than 0.05 (Hair <i>et al.</i> , 2013) and the AVE value must be greater than 0.5 (Fornell & Lacker, 1981).
		Validity	
	Discriminant Validity	Validity <i>Discriminant</i> can be seen by comparing the values <i>Cross-loading</i> of these indicators against other latent variables. In this approach, the <i>Cross-loading</i> an indicator of its latent variable, must be greater than the value of <i>Cross-loading</i> of the indicator against other latent variables (Gio, 2022).	
Reliability Test	<i>Cronbach's Alpha</i> and <i>Composite Reliability</i>	Value <i>Cronbach's Alpha</i> and <i>Composite reliability</i> must produce a value above 0.70 (Fornell & Lacker, 1981).	
Inner Model	<i>Goodness of Fit Model</i>	SRMR value (<i>Standardized Root Mean Residual</i>) < 0.10 or 0.08 models are more suitable (Hu & Bentler, 1999) to assess the compatibility between the observed correlations; and NFI value (<i>Normed Fit Index</i>) ranges from 0 – 1, the closer 1 model is the more suitable the model is built (Narniawati, 2020).	
	<i>Coefficient Determination (R-Square Test)</i>	According to Chin (1998), limits to the value <i>R-Square</i> divided into three classifications, namely $R^2 \geq 0.67$ (substantial), R^2 between 0.33 – 0.67 (moderate), and R^2 between 0.19 – 0.33 (weak).	
	Predictive Relevance	Value <i>Q Square</i> above zero (> 0) then the exogenous latent variable is considered good (appropriate) as an explanatory variable that is able to predict its endogenous variable (Yamin & Kurniawan, 2011).	
	<i>Full Collinearity Test</i>	Value <i>tolerance</i> > 0.10 or > 0.20 indicates that the indicators in the formative model do not occur <i>Multicollinearity</i> (Supriadi, 2022).	
	<i>Effect Size (f2)</i>	According to Henseler (2009) as quoted in the Ananto (2022), <i>effect size</i> It is grouped into three categories: large (0.35), medium (0.15), and small (0.02).	
	Hypothesis Testing	Hypothesis testing can be seen from the output value <i>of the Path Coefficient</i> , through significant <i>Path Coefficient values</i> , <i>t-statistic</i> , and <i>P-values</i> at the level of < 1%, < 5%, and a maximum of < 10%.	

RESULT AND DISCUSSION

Based on the results of the study, all respondents are Muslim. In terms of gender, male respondents were more than female respondents with percentages of 50.91% and 49.09%, respectively. Respondents aged 21 – 25 years were more dominant with a percentage of 70.09%, than respondents aged 17 – 20 years with a percentage of 20.91%. In terms of side

jobs, respondents who do not have a side job occupy the highest percentage with 55.45%, followed by respondents who have part-time side jobs with a percentage of 18.18%, and the rest of respondents who have side jobs in the form of businesses and *freelancers* with percentages of 13.64% and 12.73%, respectively. Respondents were dominated by a total income of IDR 1,000,000 – IDR 2,000,000 per month with a percentage of 55.45% of the total respondents, with a total income of < IDR 1,000,000 per month with a percentage of

35.45%, with a total income of IDR 2,000,000 – IDR 3,000,000 per month with a percentage of 6.36%, and respondents with a total income of > IDR 3,000,000 per month with a percentage of 2.73%. The university origins of the respondents are dominated by UMY with a percentage of 30.91% of the total respondents, other respondents come from UII and UAD both 27.27%, and the remaining 14.55% come from UIN Sunan Kalijaga Yogyakarta. Respondents who have never done money waqf digitally are more with a percentage of 65.45%, than respondents who have done money waqf

digitally with a percentage of 34.55%. Respondents used applications or *platforms* using Dompot Dhuafa the most with a percentage of 60.53% of the total respondents who had done digital money waqf, followed by BSI *mobile* with a percentage of 28.95%, LinkAja with a percentage of 7.89%, and the rest using applications or *other platforms* with a percentage of 2.63%.

Hypothesis Testing

1. Direct Impact Testing

Table 4. Direct Impact Test Results

Variable	Path Coefficient	t (O/STDEV)	statistic	P-values	Remarks
Knowledge (X1) → Intention of Students to Do Money Waqf Digital (Y)	0,202	1,989		0,049	Accepted, positively and significantly influenced
Religiosity (X2) → Students' Intentions to Make Money Waqf Digitally (Y)	0,150	2,367		0,020	Accepted, positively and significantly influenced
Promotion through Social Media (X3) → Students' Intention to Waqf Money digitally (Y)	0,266	2,597		0,011	Accepted, positively and significantly influenced
Trust in Waqf Institutions (Z) → Students' Intention to Waqf Money digitally (Y)	0,347	2,938		0,004	Accepted, positively and significantly influenced
Promotion through Social Media (X3) → Trust in Waqf Institutions (Z)	0,311	3,438		0,001	Accepted, positively and significantly influenced

Source: Data processed with SmartPLS 3, 2024

Based on the table above, it is known that the direct influence test of the relationship of all variables obtains a *positive Path Coefficient* value so that it can be said that all hypotheses have a positive influence between exogenous variables on endogenous variables. Then the *statistical t-value* and the magnitude of the *p-value*

in the relationship of all variables obtained a value of > 1.96 and was less than α (< 0.05) so that it can be concluded that the exogenous latent variable had a significant effect on the endogenous latent variable.

Indirect Influence Testing

Table 5. Indirect Influence Test Results

Variable	Path Coefficient	t (O/STDEV)	statistic	P-values	Remarks
Knowledge (X1) → Trust in Waqf Institutions (Z) → Students' Intentions to Waqf Money digitally (Y)	0,117	2,480		0,015	Accepted, positively and significantly influenced
Religiosity (X2) → Trust in Waqf Institutions (Z) → Students' Intentions to Waqf Money digitally (Y)	0,118	2,531		0,013	Accepted, positively and significantly influenced
Promotion through Social Media (X3) → Trust in Waqf Institutions (Z) → Students' Intention to Waqf Money digitally (Y)	0,108	2,119		0,036	Accepted, positively and significantly influenced

Source: Data processed with SmartPLS 3, 2024

Based on the table above, it is known that testing the indirect influence of the relationship of all

variables gets a *positive Path Coefficient* value so that it can be said that all hypotheses have a positive influence

between exogenous variables on endogenous variables through *intervening* variables. Then the *statistical t-value* and the magnitude of the *p-value* in the relationship of all variables obtained a value of > 1.96 and was less than $\alpha (< 0.05)$ so that it can be concluded that exogenous

latent variables have a significant effect on endogenous latent variables through *intervening* variables.

Furthermore, to find out the type of influence of mediation, it can be seen from the VAF value obtained.

Table 6. Results of the Mediation Influence Type Test

Variable			Path Coefficients	Remarks
Knowledge (X1)	<i>Indirect Effect</i>	Knowledge (X1) → Trust in Waqf Institutions (Z) → Students' Intentions to Waqf Money digitally (Y)	0,117	
	<i>Total Effect</i>	Knowledge (X1) → Intention of Students to Do Money Waqf Digital (Y)	0,319	
		VAF	$0.117/0.319 = 36.67\%$	<i>Partial Mediation</i>
Religiosity (X2)	<i>Indirect Effect</i>	Religiosity (X2) → Trust in Waqf Institutions (Z) → Students' Intentions to Waqf Money digitally (Y)	0,118	
	<i>Total Effect</i>	Religiosity (X2) → Students' Intentions to Make Money Waqf Digitally (Y)	0,269	
		VAF	$0.118/0.269 = 43.86\%$	<i>Partial Mediation</i>
Social Media Promotion (X3)	<i>Indirect Effect</i>	Promotion through Social Media (X3) → Trust in Waqf Institutions (Z) → Students' Intention to Waqf Money digitally (Y)	0,108	
	<i>Total Effect</i>	Promotion through Social Media (X3) → Students' Intention to Waqf Money digitally (Y)	0,374	
		VAF	$0.108/0.374 = 28.87\%$	<i>Partial Mediation</i>

Source: Data processed with SmartPLS 3, 2024

Based on the table above, it is known that the results of the calculation to determine the type of indirect influence (mediating influence) of the relationship of all variables get a VAF value between 20% - 80% so that it can be said that the relationship between all variables and the variable of the level of trust of the waqf institution as a mediation variable is classified as a type of *partial mediation*.

CONCLUSION

Based on the results of data analysis and discussion that have been explained earlier, the following conclusions can be drawn.

1. Knowledge has a positive and significant effect on the intention of Islamic university students in DIY in making money waqf digitally. This is seen from the *path coefficient* value of 0.202 where the value is positive; the *statistical t-value* is $1.989 > 1.96$; and the *p-value* is $0.049 < 0.05$ showing that knowledge has a

positive and significant effect on the intention of Islamic university students in DIY in giving money endowment digitally.

2. Religiosity has a positive and significant effect on the intentions of Islamic university students in Yogyakarta in giving money digitally. This can be seen from the *path coefficient* value of 0.150 where the value is positive; the *statistical t-value* is $2.367 > 1.96$; and the *p-value* is $0.020 < 0.05$ indicating that religiosity has a positive and significant effect on the intention of Islamic university students in Yogyakarta in giving money digitally.

3. Promotion through social media has a positive and significant effect on the intention of Islamic university students in Yogyakarta in making money waqf digitally. This can be seen from the *path coefficient* value of 0.266 where the value is positive; the *statistical t-value* is $2.587 > 1.96$; and the *p-value* of $0.011 < 0.05$ shows that promotion through social media has a positive and

significant effect on the intention of Islamic university students in DIY in giving money endowment digitally.

4. The level of trust of waqf institutions has a positive and significant effect on the intention of Islamic university students in Yogyakarta in making money waqf digitally. This is seen from the *path coefficient* value of 0.347 where the value is positive; the *statistical t-value* is $2.938 > 1.96$; and the *p-value* of $0.004 < 0.05$ shows that the level of trust of waqf institutions has a positive and significant effect on the intention of Islamic university students in Yogyakarta in making money waqf digitally.

5. Promotion through social media has a positive and significant effect on the level of trust of waqf institutions. This can be seen from the *path coefficient* value of 0.311 where the value is positive; the *statistical t-value* is $3.438 > 1.96$; and the *p-value* of $0.001 < 0.05$ shows that promotion through social media has a positive and significant effect on the level of trust of waqf institutions.

6. Knowledge has a positive and significant effect on the intention of Islamic university students in Yogyakarta in giving money digitally through the level of trust of waqf institutions as an *intervening variable*. This is seen from the *path coefficient* value of 0.117 where the value is positive; the *statistical t-value* is $2.480 > 1.96$; and the *p-value* of $0.015 < 0.05$ shows that the level of trust of waqf institutions has a significant effect in mediating the influence of knowledge variables on the intention of Islamic university students in Yogyakarta in doing money waqf digitally; as well as the VAF value of 36.67% where the value is around 20% - 80% so that it means that the variable of trust in the waqf institution in mediating the relationship of the knowledge variable to the variable of the intention of Islamic university students in Yogyakarta in making waqf money digitally, is included in the category of *partial mediation*.

7. Religiosity has a positive and significant effect on the intention of Islamic university students in Yogyakarta in giving money digitally through the level of trust of waqf institutions as an *intervening variable*. This is seen from the *path coefficient* value of 0.118 where the value is positive; the *statistical t-value* is $2.531 > 1.96$; and the *p-value* of $0.013 < 0.05$ shows that the level of trust of waqf institutions has a significant effect in mediating the influence of religiosity variables on the intention of Islamic university students in Yogyakarta in making money waqf digitally; as well as a VAF value of 43.86% where the value ranges from 20% - 80% so that it means that the variable of trust in waqf institutions in mediating the relationship of religiosity variables to the variable of

the intention of Islamic university students in DIY in making money waqf digitally, is included in the category of *partial mediation*.

8. Promotion through social media has a positive and significant effect on the intention of Islamic university students in DIY in giving money digitally through the level of trust of waqf institutions as an *intervening variable*. This is seen from the *path coefficient* value of 0.108 where the value is positive; the *statistical t-value* of $2.119 > 1.96$; and the *p-value* of $0.036 < 0.05$ shows that the level of trust of waqf institutions has a significant effect in mediating the influence of promotional variables through social media on the intention of Islamic university students in Yogyakarta in doing digital money waqf; as well as the VAF value of 28.87% where the value is ranges from 20% - 80% so that it means that the variable of trust in waqf institutions in mediating the relationship between promotional variables through social media and the variable of the intention of Islamic university students in DIY in giving money waqf digitally is included in the category of *partial mediation*.

The intention of waqf in digital waqf can be optimized by increasing the understanding and awareness of waqf systematically which can be done through sharing waqf-related studies through Friday sermons or recitations, holding massive waqf campaigns, improving the competence of nadzir (individuals and institutions) in managing waqf professionally, and waqf institutions are expected to further increase waqf trust in digital waqf by showing programs that are already running through social media

Although it is qualified in the analysis of trial data, this study still uses limited variables and research objects, and the data is only sourced from the distribution of questionnaires whose filling is not directly supervised

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