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Security Over Spirituality? The Role of Transaction Trust in Digital Cash Waqf Adoption Among Indonesian Gen Z

ABSTRACT

This study explores the key determinants influencing Generation Z's (Gen Z's) intention to donate to digital cash waqf platforms in Indonesia. In this country, Islamic philanthropy is increasingly intersecting with digital transformation. Despite the growing number of digital waqf platforms, participation from younger, tech-savvy Muslim donors remains relatively low. To address this issue, the study integrates the Theory of Planned Behavior (TPB) and the Technology Acceptance Model (TAM) into a unified framework. Eight constructs were examined, namely, attitude, religious awareness, waqf literacy, trust in nazhir, perceived usefulness, ease of access, transaction security, and social influence. Data were collected through a purposive sample of 109 Gen Z residing in Bogor, Indonesia, and analyzed using Structural Equation Modeling with Partial Least Squares (SEM-PLS). The results show that, of the eight hypotheses tested, only transaction security had a significant positive effect on the intention to donate. Surprisingly, religious and behavioral variables such as attitude and religiosity, along with TAM-based factors like perceived usefulness and ease of use, were not found to be statistically significant. These findings highlight the critical role of digital trust and safety in shaping philanthropic behavior among Gen Z, suggesting that emotional or theological motivations may be secondary to security concerns in digital giving contexts. The study offers both theoretical and practical implications for the field of Islamic marketing, particularly in designing digital waqf strategies that resonate with younger Muslim consumers.

Keywords: Digital waqf, Generation Z, Islamic marketing, Transaction security

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INTRODUCTION

The convergence of Islamic philanthropy and digital technology has fostered innovative forms of religious giving, notably digital cash waqf, a system whereby donors contribute monetary endowments via online platforms. This development addresses the increasing demand for transparent, efficient, and accessible Islamic charitable instruments that align with contemporary financial behavior, particularly among digitally active Muslim consumers (Rahim et al., 2021; Fauzi et al., 2022). Despite the growing availability of waqf platforms in Indonesia, such as Jadiberkah and BWI Digital Waqf, the actual volume of participation remains significantly below its potential levels (Nasution et al., 2023).

Generation Z (Gen Z), comprising individuals born between 1997 and 2012, presents a highly relevant segment within Islamic marketing due to their digital nativity, social consciousness, and religious diversity. As emerging economic agents, Gen Z's values and behaviors represent a new frontier for Islamic financial services, particularly those involving ethical, transparent, and faith-driven consumption decisions (Alnashwan & Hanafiah, 2022; Bahri et al., 2021). However, their engagement in cash waqf remains underexplored, creating a practical and theoretical gap in understanding how this cohort perceives and interacts with digital religious products.

Waqf, rooted in the Islamic principle of *sadaqah jariyah* (ongoing charity), has historically been instrumental in providing public goods such as education, healthcare, and infrastructure across the Muslim world. Its adaptation into cash-based waqf managed through fintech platforms represents a contemporary application of Islamic social finance. This digital transformation reflects broader trends in the marketing of Islamic financial products and services, where user experience, trust, and spiritual value increasingly influence adoption (Ahmad et al., 2020; Amiruddin et al., 2023; Abou El-Seoud & Abdou, 2023).

Despite technological advances and institutional efforts, digital cash waqf has not yet achieved widespread acceptance, particularly among Gen Z donors. One contributing factor is the limited understanding of Gen Z's behavioral decision-making process, especially in relation to constructs such as perceived usefulness, religiosity, institutional trust, and digital security (Zainuddin et al., 2021; Mahfouz & Muhammad, 2021). At the national level, the potential of Islamic philanthropy, particularly cash waqf still far exceeds actual realization. Indonesia's Badan Wakaf Indonesia (BWI) estimates the potential of cash waqf at approximately IDR 180 trillion per year, yet the accumulated amount recorded by February 2024 was only about IDR 2.23 trillion (i.e., under 2% of potential), underscoring a substantial potential-realization gap. Paradoxically, Indonesia has consistently ranked first worldwide on the Charities Aid Foundation's *World Giving Index*, signaling a remarkably strong social propensity to give. This divergence highlights the imperative to strengthen public trust through robust security and transactional transparency in digital waqf platforms, especially for younger donors (Badan Wakaf Indonesia, 2024; Charities Aid Foundation, 2024).

While existing research applies either the Theory of Planned Behavior (TPB) or the Technology Acceptance Model (TAM) to explore Islamic giving, few studies integrate both frameworks in the specific context of Islamic digital marketing aimed at youth. Moreover, many campaigns and digital waqf platforms fail to sufficiently tailor their communication, UX design, and brand narrative to Gen Z's expectations of authenticity, interactivity, and faith alignment. This gap highlights the need for research that not only explores motivational factors but also supports practitioners in designing more effective marketing strategies for Islamic charitable platforms. Recent studies on digital giving and crowdfunding stress platform trust, context, and interface frictions, yet results remain mixed. In Islamic philanthropy, donor trust is multidimensional (transparency, competence, integrity) and becomes especially salient in

digitally mediated transactions. Within waqf, most youth/Gen-Z studies apply TAM or TPB in isolation or emphasize religiosity/knowledge and institutional trust without explicitly modeling transaction security in an integrated framework. This study addresses that gap by integrating TPB–TAM while foregrounding security/trust to explain Gen-Z intentions in digital cash waqf in Indonesia.

This study aims to identify and examine the determinants of Gen Z’s intention to donate to cash waqf via digital platforms, using an integrated Technology Acceptance Model (TAM) and Theory of Planned Behavior (TPB) model. Specifically, this study aims to address three research objectives. First, this study analyzes the role of religiosity, attitude, social influence, and institutional trust in shaping donation behavior. Second, this study evaluates how perceived usefulness, ease of use, and transaction security influence adoption from a technology acceptance perspective. Third, this study proposes a validated structural model to support Islamic marketers and waqf managers in effectively targeting Gen Z donors.

This research contributes to the growing body of literature on Islamic marketing, fintech, and Muslim consumer behavior by providing empirical evidence on Gen Z’s response to digital waqf platforms. It bridges theory and practice by combining behavioral and technological dimensions within an Islamic framework, addressing the journal’s interest in the development of theory, practice, and research methods in Islamic marketing. Practically, the findings inform Islamic marketers, waqf institutions, and digital platform developers on how to design and communicate cash waqf services that resonate with the values and expectations of Gen Z. This includes strategies for enhancing digital trust, improving user experience, and leveraging social influence, all grounded in Islamic ethics and marketing principles.

In digitally mediated, faith-based giving such as digital cash waqf, neither TPB nor TAM alone captures the full decision architecture faced by Gen-Z donors. TPB is needed to represent normative–moral drivers (religiosity, subjective norms, perceived control to enact a religiously valued act), whereas TAM is required to represent platform instrumentality (usefulness/ease) that governs adoption frictions. Crucially, waqf donations are credence-goods transacted via intermediaries (nazhir), making transaction security and institutional trust first-order antecedents that neither classical TPB nor TAM explicitly model. A hybrid model is therefore essential: it reduces misspecification by jointly representing normative motives, technology beliefs, and risk–trust salience; and it allows us to adjudicate the relative weights of usefulness/ease versus security/trust cues at the mobile checkout where the act is finalized. Our results are consistent with this rationale, showing security-salience as the dominant proximal driver while clarifying where classical beliefs may attenuate under Gen-Z conditions.

LITERATURE REVIEW

1. THEORETICAL FOUNDATION

1.1. THEORY OF PLANNED BEHAVIOUR (TPB)

The Theory of Planned Behavior (TPB), introduced by Ajzen (1991), remains a prominent framework to explain behavioral intentions through three primary components including attitude toward the behavior, subjective norms, and perceived behavioral control (PBC). In the context of Islamic philanthropy, these constructs help explain why individuals choose to engage (or not) in charitable actions, such as waqf, based on their beliefs, societal influences, and perceived ease of contribution.

Recent studies have adopted TPB to examine Islamic donation behaviors, including zakat, *sadaqah*, and waqf. For instance, Muhammad et al. (2022) used TPB to assess youth intentions toward Islamic charitable crowdfunding, highlighting those subjective norms, such

as influence from peers or religious figures, played a significant role. Likewise, Sulaiman and Arifin (2021) found that PBC was a stronger predictor than attitude in digital zakat adoption, especially when ease of payment via fintech platforms was emphasized. These findings are supported by a growing body of literature suggesting that TPB is effective in modeling intention-behavior gaps in digital Islamic finance, particularly among younger, digitally literate populations (Nasrullah et al., 2023).

1.2. TECHNOLOGY ACCEPTANCE MODEL (TAM)

The Technology Acceptance Model (TAM) posits that an individual's acceptance of a technology is influenced primarily by Perceived Usefulness (PU) and Perceived Ease of Use (PEOU) (Davis, 1989). In the digital religious ecosystem, these constructs determine how Muslim users perceive the practicality and usability of platforms offering religious services such as digital waqf.

Multiple studies have shown that PU and PEOU directly influence intentions to adopt Islamic fintech tools. For example, Rahim et al. (2020) investigated the adoption of Islamic digital wallets and found that PEOU significantly influenced PU, which then strongly predicted usage intention. Similarly, Idris and Muda (2022) demonstrated that ease of navigating waqf apps contributed to higher satisfaction and engagement.

Digital waqf platforms often face a usability challenge where users need to trust both the interface and the religious integrity of the system. Thus, integrating TAM helps address usability issues that may hinder digital trust, particularly among Gen Z users accustomed to seamless tech experiences (Zulkarnain et al., 2021).

1.3. INTEGRATION OF TPB AND TAM IN ISLAMIC MARKETING RESEARCH

The integration of TPB and TAM allows researchers to capture both psychological and technological factors that influence behavioral intentions. While TPB accounts for social norms and personal control, TAM explains the impact of platform design and utility. This integration is particularly effective in Islamic marketing, where behavior is influenced not only by personal belief but also by the perceived functionality of digital tools (Fauzi et al., 2023).

Recent empirical studies validate this integration. Hafiz and Yusoff (2021) combined TPB and TAM to study Islamic crowdfunding behavior, finding that PU (TAM) and subjective norms (TPB) jointly predicted participation. Similarly, Bahri et al. (2022) applied the hybrid model to explain the adoption of digital waqf platforms among Muslim millennials, revealing that trust, usability, and social pressure all contributed significantly to the formation of intention. These studies affirm that the TPB–TAM combination provides a more comprehensive framework for investigating user behavior in Islamic digital services, particularly in areas that require both faith-driven motives and tech-savvy platforms, such as digital cash waqf.

While TPB and TAM remain foundational for explaining intention, both frameworks carry assumptions that can be restrictive in digitally mediated, prosocial contexts. TPB presumes relatively deliberative processing, whereas Gen-Z giving in mobile platforms is often cued by affect, peers, and interface nudges; TAM, in turn, privileges utility and ease but under-specifies risk, privacy, and platform trust. In Islamic philanthropy, intention can also be shaped by religiosity, moral obligation, and perceptions of institutional integrity that are not fully captured by classical TPB/TAM paths. Consequently, extending the baseline with constructs that represent transaction security and institutional trust (alongside the usual technology beliefs and social influence) provides a more context-congruent account of Gen-Z digital cash waqf.

2. KEY DETERMINANTS OF DIGITAL WAQF BEHAVIOR

While the following hypotheses are grounded in prior literature, we explicitly acknowledge countervailing mechanisms that may attenuate or contextually bound these effects in digitally mediated waqf among Gen-Z.

2.1. ATTITUDE TOWARD DIGITAL WAQF (TPB)

Attitude plays a central role in determining individual behavior according to the Theory of Planned Behavior (TPB). In the context of digital waqf, attitude reflects an individual's evaluation of digital platforms as an effective and Shariah-compliant channel for charitable giving. Several studies emphasize that a favorable attitude significantly enhances the likelihood of engaging in waqf through digital means (Rahim et al., 2020). Religious digitalization, defined as the use of digital technologies to perform religious practices, has contributed to the formation of more positive attitudes among young Muslims. Research by Azmi et al. (2021) found that religious content disseminated via social media and mobile apps helps construct favorable perceptions toward digital religious obligations, including cash waqf.

2.2. RELIGIOUS AWARENESS AND SPIRITUAL MOTIVATION

Religious awareness and spirituality are consistently found to be significant predictors of Islamic charitable behavior. The degree of individual religiosity influences both intention and actual behavior in relation to zakat, *sadaqah*, and waqf (Alnashwan & Hanafiah, 2022). Spiritual intention (*niyyah*) is essential in Islamic teachings as the basis of worship and charity. Recent empirical evidence (Mahfouz & Muhammad, 2021) suggests that Gen Z Muslims are more likely to participate in digital waqf when they perceive the act as spiritually meaningful, particularly when it is presented as a form of *sadaqah jariyah* (ongoing charity).

2.3. KNOWLEDGE AND LITERACY IN WAQF

Waqf literacy, including knowledge of procedures, impact, and religious context, enhances the perceived control and confidence of potential donors. According to Sulaiman et al. (2022), individuals with a higher understanding of waqf concepts and mechanisms are more inclined to contribute through digital platforms. However, awareness alone is insufficient. Alqahtani and Rehman (2023) argue that while general awareness about waqf is growing, especially among university students, practical knowledge, such as how to choose a credible platform or understanding legal implications, remains limited.

2.4. TRUST IN NAZHIR AND INSTITUTIONS

Institutional trust is a cornerstone in the development of sustainable Islamic philanthropic behavior. Trust in *nazhir* (waqf managers) ensures that donors feel confident that their funds are used ethically and effectively (Ali and Kassim, 2022). According to Zainudin et al. (2020), institutional transparency and historical credibility have a direct impact on donation behavior. In digital contexts, digital trust, the belief that an online platform is secure and aligned with Islamic values, is equally critical. Studies have shown that credibility indicators (such as verified certifications, real-time reporting, and endorsements by religious bodies) significantly impact users' confidence in donating through apps and fintech platforms (Fauzi et al., 2023).

2.5 PERCEIVED USEFULNESS (TAM)

Perceived Usefulness (PU) refers to the belief that using a specific technology will enhance performance or achieve desired outcomes. In the waqf context, PU reflects whether users believe that donating via digital platforms can maximize social and spiritual benefits. Nasution et al. (2021) found that Muslim donors were more willing to engage in digital waqf when the platform clearly communicated the social impact of donations, such as funding schools or hospitals. Furthermore, the dual perception of tangible outcomes (e.g., physical projects) and intangible rewards (e.g., religious merit) enhances the value proposition of digital

waqf. Gen Z donors often assess not only platform usability but also its alignment with Islamic values before engaging in digital giving (Nabila & Yusuf, 2022).

2.6. EASE OF ACCESS AND USE (TAM)

Ease of Use refers to the degree to which a person believes that using a technology will be free of effort. In the digital waqf environment, this includes platform navigation, payment integration (e.g., via QRIS, e-wallets), and mobile accessibility. Research by Amiruddin et al. (2023) highlights that user-friendly interfaces and intuitive features increase the likelihood of continuous usage. When waqf platforms mimic the simplicity and familiarity of e-commerce apps, users, particularly Gen Z, are more inclined to adopt them.

2.7. PERCEIVED SECURITY OF DIGITAL TRANSACTIONS

Perceived security refers to the belief that a digital platform can effectively safeguard financial transactions and personal data. In charitable contexts, especially where large or recurring donations are involved, this is paramount. A study by Hamid & Anwar (2022) found that perceived security had the strongest influence among TAM variables in predicting trust and usage of Islamic digital donation apps. This aligns with the concept of perceived behavioral control in TPB, where belief in secure infrastructure empowers users to proceed with their intention.

2.8. SOCIAL INFLUENCE AND MEDIA EXPOSURE

Social influence refers to the extent to which a person perceives that others important to them think they should perform the behavior. In Islamic philanthropy, this includes family, religious scholars, peers, and social media influencers. Khalil & Omar (2021) found that young Muslims were more likely to donate when their peers or digital influencers endorsed and shared their own waqf experiences. However, overreliance on formal religious figures had a less significant impact compared to peer-driven influence through relatable content on platforms like Instagram and TikTok. This finding is consistent with Widiastuti and Subekti (2023), who emphasized the role of social media and religious commitment in shaping the engagement of Muslim millennials in digital waqf platforms.

3. CONCEPTUAL FRAMEWORK AND HYPOTHESES DEVELOPMENT

This study proposes an integrated conceptual framework that combines the Theory of Planned Behavior (TPB) and the Technology Acceptance Model (TAM), complemented by context-specific constructs relevant to Islamic philanthropy in the digital era. The framework aims to explain the determinants of Gen Z's decision to donate cash waqf through digital platforms, particularly within the urban context of Bogor, Indonesia. By synthesizing both psychological and technological variables, the model addresses gaps in prior literature where spiritual, institutional, and digital trust factors were often considered in isolation.

The dependent variable in this framework is the intention to donate cash via digital waqf. The independent variables are categorized into two theoretical dimensions: (1) TPB constructs, which include *attitude toward digital waqf*, *religious awareness*, *trust in nazhir/institutions*, and *social influence*, and (2) TAM constructs, comprising *perceived usefulness*, *ease of access and use*, and *transaction security*. Each of these constructs is theorized to influence donation intention either directly or through mediating factors such as trust and perceived behavioral control.

The Structural Equation Modeling–Partial Least Squares (SEM-PLS) technique is employed to test the strength and significance of these hypothesized paths. This method is appropriate given the complexity of the model, the small to moderate sample size, and the

exploratory nature of the study in combining multiple theoretical constructs. Each path in the model is grounded in empirical precedent as listed in Table 1.

Table 1: Hypotheses of the Study

Hypotheses	
H1	Attitude toward digital waqf (X1) has a positive and significant effect on the intention to donate cash waqf digitally (Y).
H2	Religious awareness (X2) has a positive and significant effect on the intention to donate cash waqf digitally (Y)
H3	Waqf literacy and knowledge (X3) have a positive and significant effect on the intention to donate cash waqf digitally (Y)
H4	Trust in nazhir and institutions (X4) has a positive and significant effect on the intention to donate cash waqf digitally (Y)
H5	Perceived usefulness (X5) has a positive and significant effect on the intention to donate cash waqf digitally (Y)
H6	Ease of access and use (X6) has a positive and significant effect on the intention to donate cash waqf digitally (Y)
H7	Perceived security of digital transactions (X7) has a positive and significant effect on the intention to donate cash waqf digitally (Y)
H8	Social influence and media exposure (X8) have a positive and significant effect on the intention to donate cash waqf digitally (Y)

Source: Authors.

Attitude → Intention: “Among digital natives, attitude may exhibit ceiling effects; when risk cues are salient, security can eclipse general favorability.” Perceived ease of use → Intention: “Ease often functions as a hygiene factor for Gen-Z—expected and weakly discriminating—so its influence may be muted or indirect via usefulness.” Perceived usefulness → Intention: “If framed as personal utility rather than perceived impact efficacy, usefulness may show a reduced direct link to intention in prosocial giving”. Social influence/subjective norm → Intention: “Peer- and UGC-driven, episodic cues may be undercaptured by items emphasizing formal/stable referents, yielding weaker paths”. Religiosity → Intention: “Limited variance in a relatively homogeneous youth sample can attenuate effects; religiosity may operate better as a moderator than a universal direct predictor”. Institutional trust → Intention: “Trust may show threshold or mediated effects (e.g., via perceived security), requiring visible assurances to translate into intention”. Transaction security → Intention (significant): “Security is highly salient at the point of payment, directly lowering perceived risk and thus showing a robust positive effect”.

METHODOLOGY

This study employed a quantitative approach utilizing Structural Equation Modeling - Partial Least Squares (SEM-PLS) to analyze the relationships among variables derived from an integrated framework based on the Theory of Planned Behavior (TPB) and the Technology Acceptance Model (TAM). The model was developed to identify key determinants influencing Generation Z’s decision to donate to cash waqf through digital platforms in the context of Bogor, Indonesia.

The target population of this research consisted of Generation Z individuals (aged 18–27 years) residing in Bogor City who had made digital cash waqf donations. A total of 109 respondents were selected using a purposive sampling technique. Taken together, the study’s predictive orientation and model complexity coupled with sample adequacy confirmed by the

10-times rule and an a priori G*Power analysis provide strong justification for using PLS-SEM. Primary data were collected through an online structured questionnaire, developed based on validated constructs from TPB, TAM, and relevant literature on Islamic philanthropy and digital financial behavior. Respondents rated each item using a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire was administered via Google Forms.

The study model comprises one dependent variable and eight independent variables, each measured using multiple indicators:

- **Y (Cash Waqf Decision):** intention to donate shortly, previous experience with cash waqf, and frequency of donation.
- **X1 Attitude toward Digital Waqf:** Positive evaluation of digital waqf platforms, belief in its Shariah compliance, and perceived effectiveness in channeling donations.
- **X2 (Religious Awareness and Spiritual Motivation):** understanding of cash waqf, intention driven by religious motivation, and perception of waqf as ongoing charity (*sadaqah jariyah*).
- **X4 (Trust in Nazhir/Waqf Institutions):** trust in fund management, perceived transparency, and institutional credibility.
- **X3 Knowledge and Literacy in Waqf:** Awareness of waqf concepts, legal procedures, and confidence in choosing appropriate digital waqf platforms.
- **X5 (Perceived Usefulness/PU):** belief that waqf supports society, increases religious merit, and generates visible social impact.
- **X6 (Perceived Ease of Access/PEOU):** ease of using digital platforms, availability of payment methods, and speed of transactions.
- **X7 (Transaction Security):** sense of security in online transactions, protection of personal data, and platform credibility.
- **X8 (Social Influence):** influence from religious figures, family or peers, and social media exposure.

All constructs were developed and adapted from established theoretical frameworks and empirical studies in the fields of Islamic social finance and digital technology adoption. Each indicator was measured using a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). The constructs were adapted from validated scales in previous literature on Islamic marketing, the Theory of Planned Behavior (TPB), and the Technology Acceptance Model (TAM) in the contexts of financial technology and religious giving.

The data were analyzed using SmartPLS 4.0 software. The analysis followed three primary stages. Beyond the procedural three-step evaluation, we chose PLS-SEM because the study prioritizes prediction and variance explanation of intention rather than exact model fit, the model includes multiple concurrent antecedents (raising collinearity demands), the data are not guaranteed multivariate normal, and the sample is small–medium. PLS-SEM provides distributional robustness, stable estimation for complex models, and out-of-sample predictive assessment (PLSpredict); by contrast, CB-SEM would require larger samples and stronger distributional assumptions to optimize global fit indices, which are not our primary objective. First, Measurement Model Evaluation (Outer Model). This stage assessed construct validity and reliability through factor loadings (greater than 0.70), Average Variance Extracted (AVE) values (greater than 0.50), and composite reliability (greater than 0.70). Second, Structural Model Evaluation (Inner Model). In this stage, hypothesized relationships between latent variables were tested using path coefficients, R^2 values, and bootstrapping techniques to evaluate statistical significance. Third, Model Fit Assessment. In this stage, goodness-of-fit was assessed using the Standardized Root Mean Square Residual (SRMR) and other relevant indices to ensure the overall adequacy of the model.

All respondents were informed of the research purpose and participated voluntarily. Their personal data and responses were treated with strict confidentiality and used exclusively for academic purposes.

RESULT AND DISCUSSION

1. DEMOGRAPHIC CHARACTERISTICS

Table 2 displays the demographic profile of the 109 participants in this study. The majority of respondents were female (60.5 percent), while males made up 39.5 percent. Regarding age, more than half were between 21 and 24 years old, followed by those aged 17–20 years (28.9 percent) and 25–28 years (15.8 percent), reflecting a typical Generation Z composition.

In terms of occupation, students represented the largest group (65.8 percent), followed by private employees (12.3 percent), unemployed individuals (11.4 percent), lecturers (6.1 percent), entrepreneurs (2.6 percent), and civil servants (1.8 percent). Regarding educational attainment, most respondents had completed high school (54.4 percent) or were pursuing or had completed an undergraduate degree (42.2 percent), with only a few having postgraduate education (3.5 percent). Regarding income, the majority reported earning less than IDR 1 million per month (61.4 percent), indicating their reliance as typical students. These characteristics confirm that the study sample matches the intended Gen Z target group in an urban university context, making them highly relevant for analyzing digital waqf behavior.

Table 2: Demographic Characteristics of the Respondents.

		Frequency (N)	Percentage (%)
Gender	Male	43	39.5%
	Female	66	60.5%
Age	17-20 years old	32	28.9%
	21-24 years old	60	55.3%
	25-28 years old	17	15.8%
Work	Students	71	65.8%
	Private Employee	14	12.3%
	Lecturer	7	6.1%
	Entrepreneur	3	2.6%
	Civil Servant	2	1.8%
	Not working	12	11.4%
Education	High School	59	54.4%
	Undergraduate/Diploma	46	42.2%
	Postgraduate	4	3.5%
Average Monthly Income	< IDR 1 million	67	61.4%
	IDR 1 – 3 millions	32	29.8%
	IDR 4 – 6 millions	8	7%
	>IDR 6 millions	2	1.8%

Source: Authors.

2. MEASUREMENT MODEL (OUTER MODEL)

The measurement model was assessed to ensure the validity and reliability of each construct. Convergent validity was evaluated using indicator loadings, with most items exceeding the recommended threshold of 0.70. Items with loadings slightly below 0.70 were retained based on theoretical justification. Composite reliability and Cronbach’s alpha for all

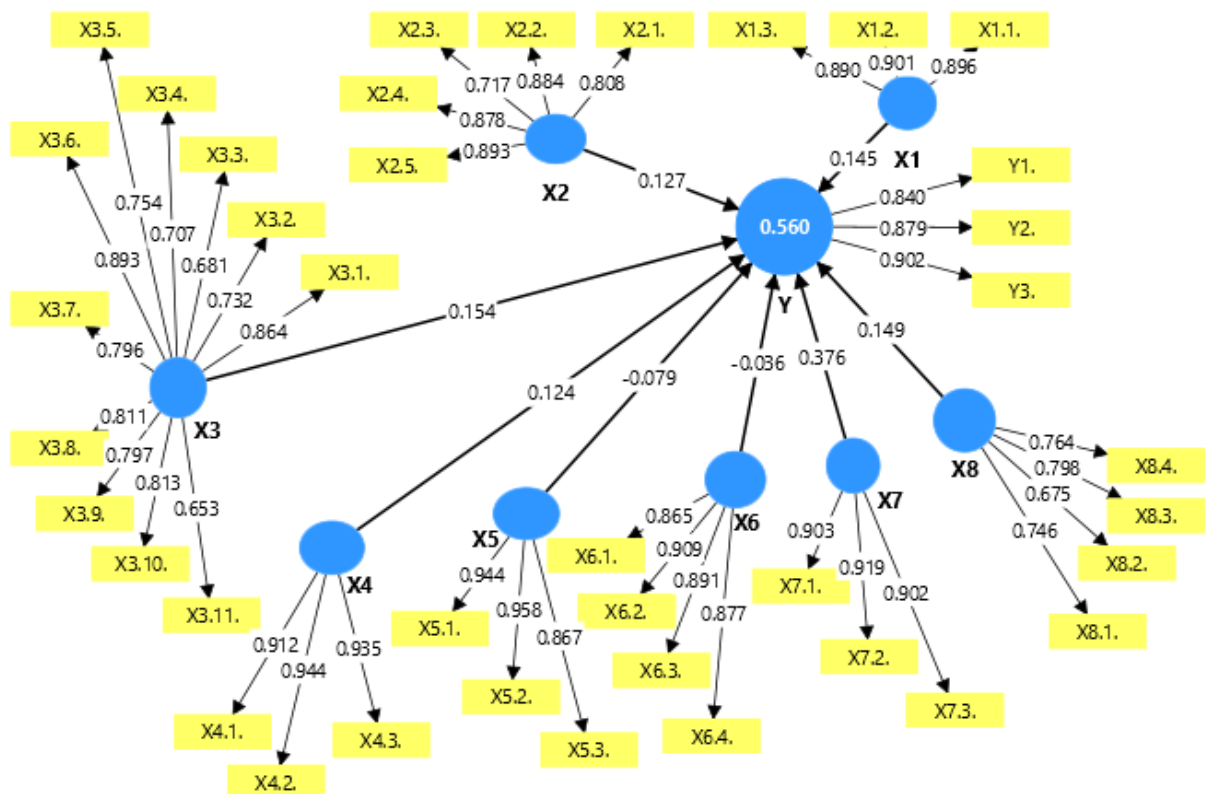
constructs were above 0.70, while Average Variance Extracted (AVE) exceeded 0.50, indicating satisfactory internal consistency and convergent validity. Although the Social Influence construct (X8) showed relatively lower AVE (0.558), it remained acceptable and was retained for further analysis. Thus, all constructs in the measurement model are deemed reliable and valid for inclusion in the structural model (see Table 3).

Table 3: Construct Reliability

	Cronbach's alpha	Composite reliability (rho_c)	Average variance extracted (AVE)	Conclusion
X1	0.877	0.924	0.802	Reliable & Valid
X2	0.894	0.922	0.703	Reliable & Valid
X3	0.933	0.943	0.602	Reliable & Valid
X4	0.923	0.951	0.866	Reliable & Valid
X5	0.914	0.946	0.854	Reliable & Valid
X6	0.908	0.936	0.784	Reliable & Valid
X7	0.894	0.934	0.824	Reliable & Valid
X8	0.744	0.834	0.558	Fairly Reliable & Valid
Y	0.846	0.907	0.764	Reliable & Valid

Source: Authors.

Graph 1: Outer Loading Values



Source: Authors.

3. STRUCTURAL MODEL (INNER MODEL)

The R² value for the endogenous variable *digital waqf decision* (Y) was 0.560, indicating that 56 percent of the variance in Gen Z's intention to donate to cash waqf digitally is explained by the eight exogenous constructs (X1–X8). According to Hair et al. (2019), this is categorized as a moderate predictive power, particularly suitable for explaining behavioral outcomes in social-religious digital contexts. The significance of the path coefficients was tested using bootstrapping (5,000 samples). The results are summarized in Table 4.

Table 4: Path Coefficient

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values	Conclusion
X1 -> Y	0.145	0.129	0.116	1.244	0.213	Not Significant
X2 -> Y	0.127	0.103	0.123	1.029	0.304	Not Significant
X3 -> Y	0.154	0.168	0.107	1.440	0.150	Not Significant
X4 -> Y	0.124	0.122	0.108	1.153	0.249	Not Significant
X5 -> Y	-0.079	-0.078	0.116	0.683	0.495	Not Significant
X6 -> Y	-0.036	-0.021	0.157	0.227	0.820	Not Significant
X7 -> Y	0.376	0.380	0.133	2.828	0.005	Significant
X8 -> Y	0.149	0.157	0.110	1.357	0.175	Not Significant

Source: Authors.

4. INTERPRETATION OF KEY FINDINGS

From the above results, it is found that only Transaction Security (X7) shows a statistically significant effect ($p < 0.05$) on Gen Z's decision to engage in digital waqf. This implies that security and data protection are critical factors for young donors in trusting and utilizing digital platforms for religious financial activities. As supported by Turel et al. (2010), digital trust and perceived risk have a direct influence on behavioral intention in technology-mediated environments. As a practical implication, digital waqf platforms must prioritize transparent security features, such as data encryption, two-factor authentication, institutional certification, and visible privacy policies. Beyond technical controls (e.g., encryption, 2FA, fraud monitoring), transaction security functions as a visible trust signal that helps repair the trust deficit often reported in Islamic philanthropy where funds are intermediated and impact is not directly observable. In this credence-goods setting, donors infer integrity from *assurance cues*: third-party security certifications and periodic penetration tests; governance transparency (clear nazhir credentials, Sharia supervisory oversight, auditable workflows); traceable fund flows (project-level disbursement ledgers, time-stamped updates, receipt IDs); and accountability mechanisms (dispute resolution, incident disclosure, and rapid remediation). These security-anchored signals lower perceived opportunism and information asymmetry, thereby restoring institutional trust and, in turn, increasing intention among Gen-Z donors who are especially sensitive to platform credibility.

Furthermore, this study found that non-significant variables (X1–X6, X8), while theoretically important, did not statistically affect waqf decision-making. From this study, Attitude (X1) and Religious Awareness (X2) were not sufficient to convert favorable opinions or spiritual values into action, highlighting a gap between belief and behavior. Moreover, Trust in Nazhir (X4) and Perceived Usefulness (X5), though positively perceived, lacked personal relevance or visibility to motivate action. Furthermore, Ease of Digital Access (X6) had a negligible impact, suggesting that for Gen Z, ease is already an expected default and no longer a distinguishing factor. Likewise, Social Influence (X8), including from religious figures and peers, was not strong enough to generate intention. Possibly, the influence was too generic or impersonal to resonate with individual motivations. As a practical implication, these findings reinforce that beyond informational campaigns, interventions must engage with emotional triggers, personalization, and perceived control to drive behavioral change.

Why several classical predictors were not significant. Three mechanisms help contextualize the pattern of effects. First, range restriction: uniformly favorable attitudes/religiosity and broadly usable interfaces reduce between-person variance, attenuating paths. Second, measurement–context alignment: donor-side ‘usefulness’ framed as personal utility may miss the salient construct of impact efficacy, while social-influence items oriented to formal referents may underrepresent peer/UGC micro-cues typical for Gen-Z. Third, salience and substitution: when transaction risk is top-of-mind, security concerns can dominate the proximal decision to complete a donation, substituting for otherwise supportive beliefs. These mechanisms clarify the prominence of transaction security and indicate where moderators (e.g., religiosity) or mediators (e.g., trust) may reveal conditional effects in future work.

Theoretical implications of this study provide partial support for the Theory of Planned Behavior (TPB), with a particular emphasis on the role of perceived behavioral control in the context of digital security. However, the insignificance of classical TPB constructs such as attitude and subjective norms suggests a departure from traditional TPB assumptions in digital religious contexts. This is consistent with Ajzen's (2011) reflection that external digital factors (e.g., trust, usability, perceived risk) may override internal disposition in online environments. Therefore, this research suggests the need to expand TPB into a Digital TPB (e-TPB) framework that accommodates risk perception and technology trust as key determinants of online religious behavior among digital natives. We translate the findings into a 90-day playbook. Days 0–30: run a third-party security audit, enforce 2FA, publish a *Trust & Transparency* page (certifications, Sharia oversight, incident policy), and expose project-level ledgers (disbursement dates, receipt IDs). Days 31–60: streamline checkout (one-tap wallets/QRIS, 'impact-labeled' defaults, trust badge at pay step), and launch triggered journeys for first-time, lapsed-90d, and recurring donors (welcome → 7-day impact proof → 30-day transparency report). Days 61–90: A/B-test trust-badge placement, default amounts, and consent copy; institutionalize quarterly audit summaries and a <72h incident-disclosure protocol; activate 10 campus micro-creators for UGC around specific waqf projects and 'how funds flow.' KPIs: checkout completion $\geq 70\%$, repeat-donation (60/90d) +15–20%, CTR on security/impact content $\geq 8\%$, time-to-receipt <60s, project update ≤ 7 d, zero incidents, $\geq 90\%$ audit recommendations closed within 30 days.

CONCLUSION

This study examined the determinants of Generation Z's intention to donate cash waqf via digital platforms by integrating the Theory of Planned Behavior (TPB) and the Technology Acceptance Model (TAM) in a unified framework. Using PLS-SEM on data from 109 respondents in Bogor, Indonesia, we assessed eight constructs attitude, religious awareness, waqf literacy, trust in nazhir, perceived usefulness, ease of access and use, transaction security, and social influence. The results indicate that only transaction security has a statistically significant effect on intention. For Gen Z, visible assurances of secure digital infrastructure and protection of personal information appear to outweigh traditional drivers such as religiosity, perceived usefulness, or social norms in shaping waqf engagement.

Theoretically, the findings motivate extending TPB and TAM to explicitly incorporate digital-specific antecedents especially perceived risk and institutional trust when modeling faith-based, platform-mediated giving. Practically, digital waqf providers should prioritize security by design and communicate it transparently to attract and retain Gen Z donors. While other factors remain relevant, their influence may be contingent on how platforms translate beliefs into perceived impact and credibility within the donation journey.

To enhance participation, waqf institutions and Islamic marketers should couple strong security controls with clear, donor-facing signals (e.g., two-factor authentication, independent audits, concise privacy notices, and traceable fund flows). Beyond technical safeguards, engagement should be built through emotionally resonant and socially authentic experiences—impact storytelling, light personalization (e.g., badges or progress milestones), and simple dashboards that show where donations go. Collaborations with campus-based communities and peer micro-influencers can increase authenticity and reach, while content formats aligned with Gen Z media habits (short videos, live sessions, interactive webinars) help maintain attention. Emphasizing Shariah compliance, institutional integrity, and transparency strengthens brand trust and supports longer-term philanthropic relationships.

Future studies should broaden sample size and geography beyond urban undergraduates to improve generalizability. Given the dominance of transaction security, subsequent research can test mediating or moderating roles—such as religiosity, digital literacy, perceived impact efficacy, or platform credibility to explain why several classical predictors attenuate. Alternative lenses (e.g., UTAUT or Value-Belief-Norm) may also enrich explanatory power. Comparative designs across generations or regions, and mixed-methods approaches that combine PLS-SEM with interviews or focus groups, would deepen insights into motivations and barriers. Finally, developing a standardized instrument such as a “Digital Waqf Trust Index” could help benchmark institutional credibility and user trust across platforms, providing actionable guidance for continuous improvement.

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