

THE EFFECT OF THE USE OF E-BANKING, TRUST, INCOME LEVEL AND LITERACY ON THE CASH WAQF BEHAVIOR OF SHARIA BANK CUSTOMERS

Khairul¹, Hendri Tanjung², Yono Haryono³
Institut Agama Islam Tazkia Bogor¹, Universitas Ibnu Khaldun Bogor²,
Institut Agama Islam Tazkia Bogor³
E-mail: Khairulariesta07@gmail.com

Abstract

Cash waqf has an important role in improving welfare. The potential for cash waqf in Indonesia is very large, but the collection of cash waqf has not been maximized. Many factors influence a Muslim's behavior in cash waqf. This research aims to determine and analyze the influence of e-banking, trust, income level and cash waqf literacy level on the cash waqf behavior of sharia bank customers. This research uses a positive approach with a survey research type. The population of this research is sharia bank customers in Riau Province, with a sample of 158 people selected using purposive random sampling. Primary data was collected through a questionnaire (google form). The data analysis method uses Structural Equation Modeling (SEM) – PLS. The research results show that the e-banking factor has no significant effect on the behavior of sharia bank customers in cash waqf. Meanwhile, trust has a significant effect on the behavior of sharia bank customers in cash waqf. Income level also has a significant influence on the waqf behavior of sharia bank customers. Finally, the level of literacy has a significant influence on the behavior of Islamic bank customers in cash waqf.

Keywords: Banking, Trust, Income Level, Cash Waqf Literacy, Cash waqf Behavior

INTRODUCTION

Waqf plays a significant part in improving the well-being of people. Waqf is a method for dispersing wealth to increase social welfare and improve people's lives (Kahf, 1999; Iman & Mohammad, 2017). Waqf has the advantage of allowing the receiver of the waqf to reap benefits or outcomes from the waqf articles provided to him repeatedly; in other words, the waqf giver gives the waqf objects once, but the benefits flow or can be received frequently. Meanwhile, other alms are distributed once, and the alms process is completed (Kahf, 2015).

According to Law of the Republic of Indonesia Number 41 of 2004, waqf is a legal activity of a wakif in the form of separating and/or handing over part of his property to be used for a specific period or forever according to his interests, such as religious activities or welfare activities. Waqf assets are both moveable and immovable. Immovable waqf objects include shophouses, houses, and land, whereas movable waqf

objects include money or gold, as well as securities, vehicles, copyrights, and rental rights.

Money was originally used as a waqf object during the reign of Imam Malik bin Anas (Rohmaningtyas. 2017), whereas cash waqf managed by banks was popularized by M.A Mannan, who formed the Social Investment Bank Limited (SIBL) in Bangladesh (Siregar, 2011). Several nations, including Tunisia, Algeria, India, and Turkey, have implemented reforms in cash waqf management (Mannan, 2001). Cash waqf should be created since it is thought to encourage entrepreneurship (Ahmad, 2015) which is beneficial for community development (Ibrahim, Amir & Masron, 2013).

In Indonesia, the potential for cash waqf is very large because the number of Muslims in Indonesia is the largest in the world, namely 87.2% of its population (IBTimes.ID, 2020). The annual potential for collecting waqf is IDR 2,000 trillion, with cash waqf having a capacity of IDR 188 trillion (presidenri.go.id, 2021). According to BPS statistics from 2015, and assuming 1.5% growth, there will be 71 million households in Indonesia, with a middle-class ratio of 42% or 29 million heads of families, implying a potential for cash waqf of IDR 130 trillion per year (Tanjung, 2022). According to Furqon (2012) monetary waqf is for the general public's benefit, such as the growth of healthcare services and the interests of cultivating and promoting Islamic boarding schools.

Cash waqf is a phenomenon that happens in the Indonesian Muslim community that has yet to be completely recognized and understood. For them, waqf is more synonymous with people's assets that are constantly used (Astuti, 2012) and must be in the form of vast amounts of land or structures, therefore they prefer the form of infaq, which often has a lower nominal value (Kementerian Keuangan, 2019). It is evident from the report of the Indonesian Waqf Board that the cash waqf that has been collected until 2020 has only reached IDR 391 billion, which is still very far from the potential that can be obtained.

On the other hand, efforts to maximize the receipt of cash waqf have been carried out by the Ministry of Religion as of October 2021, namely issuing a decree of the Minister of Religion which determines twenty-seven (27) Financial Institutions Receiving Cash Waqf have a role in receiving and maximizing cash waqf receipts, making it easier for waqifs to distribute their cash waqf (Hastuti, 2017). This financial

institution is a Sharia bank that plays a significant part in the cash waqf management process (Harrieti & Mulyati, 2017), with e-banking services that enable and simplify customers' digital transaction activities. According to research, e-banking promotes client convenience, is fast and efficient (Trihasta, Deni, & Fajaryanti, 2008) and is more transparent and makes it easier to donate money (Berakon, Irsad, Hanif, & Fisa, 2017).

Previous research discovered factors that influence a person's intention to donate in cash, such as behavioral control, belief, and religiosity (Osman, Mohammed, dan Fadzil, 2016; Rizal&Amin, 2017) and the influence of generations such as millennials (Zabri& Mohammed, 2018). According to Meylianingrum, Aminy, and Aslam (2020), religion, trust, and service quality, as well as promotion, impact the wakif's decision to pick cash waqf. Other research has revealed that attitudinal variables and social influence are the primary drivers of monetary waqf contributions (Sakti, Thaker, Qoyyum dan Qizam (2016). The complaint factor, equity, productive actions, product qualities, religiosity, and charity are all wakif attitude factors (Faradis, 2015).

These studies reveal that various aspects influence someone's decision to donate money, including religiosity, trust, and service quality, as well as promotion, perception, and transparent assessment through e-banking, and the younger generation's perceptions of ease of use. Researchers have discovered no studies that include the variables of e-banking use, income level, literacy, and trust in the behavior of waqf money by Islamic bank clients. The uniqueness of this study stems from the varying use of e-banking for cash waqf facilities for bank clients, as well as the research sample's focus on Sharia bank customers. It is intended that this study of e-banking characteristics, which have not been widely associated with cash waqf, may pique the interest of Sharia banking management and other stakeholders as a potential strategy for raising cash waqf among Sharia customers.

LITERATURE REVIEW

Waqf and Waqf Objects

Waqf comes from the word (وقف-يقف-قفو) (Bisri & Fairuz, 1999). Waqf is a concept that refers to the temporary or permanent holding of assets to reuse them for good, whether general or specialized (Qahaf, 2006). According to the Indonesian

Dictionary (KKBI), waqf is 1. state-owned land for charity which cannot be handed over to anyone; 2 sincere gifts in the form of movable or immovable objects which are intended or provided for the public interest (Islam); 3. a sacred gift or gift. Waqf is defined as "the legal act of a wakif to separate and/or hand over part of his property to be used forever or for a certain period by his interests for worship and/or general welfare according to Sharia" in Republic of Indonesia Law No. 41 of 2004.

AAOIFI Shari'ah Standard no. (33) Waqf 2/2 p.814/2015 states that waqf comes from Arabic which means preventing something from moving or moving. In sharia terminology, it means the process that makes property unable to be disposed of leading to the transfer of ownership, contributing profit sharing to the beneficiary. Waqf is permitted in sharia as emphasized by the Sunnah of the Prophet and the ijmak of fiqh scholars. The owner will lose his ownership rights to the donated property. There are several types of waqf, the most important of which are the charitable waqf (alkhairi waqf), the family waqf (Al-waqf Al Ahli), and the joint waqf (Al mushtaraka, and 'ala al-nafsh waqf). The fundamental aspects of waqf are the waqif (who is waqf), the beneficiary of the waqf, and the property being donated. Waqf is responsible for realizing the potential and economic benefits of assets for worship and public welfare.

Waqf assets can be both immovable and moveable, according to the Waqf Law. Land rights, buildings, plants, and other land-related objects are examples of immovable objects. According to Sharia and statutory laws, movable objects include money, securities, precious metals, cars, and other movable goods. Waqf in the form of cash is waqf that is distributed and maintained successfully. Mauquf Alaih receives the revenues from the management of cash waqf.

The principal value of the waqf money must be preserved and managed, and it must be invested in productive activities in the real or sharia financial sectors. Waqf through money is waqf given in the form of money to buy/turn into immovable property according to the wakif's wishes or the program offered to the wakif. Waqf assets are objects purchased or retained with money derived from waqf through money (Fahrurroji, 2019 p. 57-59). Cash waqf is defined in this study as waqf in the form of rupiah that is delivered to waqf nazhirs.

Sharia Bank

Under the provisions of Law No. 21 of 2008, "Sharia banks are banks that carry out their business activities based on sharia principles and according to their type consist of Sharia Commercial Banks and Sharia People's Financing Banks." Sharia Bank must collect and distribute public monies as well as perform social functions such as receiving and distributing funds from ZIS (zakat, infaq, alms), grants, or other social funds.

Electronic Banking (e-banking)

E-banking is a service provided via electronic media that allows bank customers to get information, communicate, and conduct banking transactions. Automatic Teller Machines (ATMs), Point of Sales (POS), Electronic Data Capture (EDC), e-commerce, mobile banking, internet banking, SMS banking, telephone banking, and video banking are all examples of electronic media. Customers, banks, and government agencies all profit from e-banking (OJK, 2015).

Khan (2017) generally explains that e-banking is a term for the process by which customers can carry out banking transactions electronically without having to visit a branch office of a bank, including systems via private or public networks that allow customers, both individuals and companies to can access accounts, carry out business transactions, get information about financial services and products. The term e-banking includes virtual banking, internet banking, remote electronic banking, personal computer banking, telephone banking, and ATM. E-banking technology has made it easier to access bank e-services such as financial planning, financing calculators, investment analysis tools, and numerous money market or equities trading platforms.

Aside from that, most banks supply the necessary forms, such as tax forms. E-banking services can offer convenience, better rates, portability, time savings, quick and continuous access to information, improved cash management, speed, and fund management. Banking has a high potential to become a medium for collecting zakat, infaq, sadaqah, waqf, and other donations because it is simple and transactions may be completed at any time and from any location.

Income

Work (company, for example) or searching (kkbi.web.id) generates income. Income is defined as the gross inflow of economic advantages from normal business

operations throughout a period that results in an increase in equity that does not come from equity owners (Greuning, Scott, Terblanche, 2013). Income is sometimes defined as the net inflow of economic advantages in a given period, disregarding the contribution of equity holders (Lam & Lau, 2014). The Indonesian Accountants Association (2015) defines income as income that arises from the implementation of normal activities of a normal entity such as sales activities, services, interest, royalties, dividends, and rent.

The demand generated by one person's consumption and investment is a source of income for another person; so, income is not independent of the individual's disposition in utilizing income and investing; thus, an individual spends and invests based on his income. Although there appears to be a consistent functional link between income and consumption spending, there is no straight-line relationship between consumption and income (Keynes, 1936).

According to income theory, income has a consistent relationship with consumption; a rise in income raises the amount of consumption, even if the relationship is not a straight line. Waqf is a type of spending or consumption. A rise in income should affect the nominal value of a person's waqf.

Literacy

Literacy is defined as the ability to identify, understand, interpret, produce, communicate, and compute utilizing printed and written resources in various circumstances. Literacy is a learning continuum that helps individuals attain goals, gain information, and fully participate in communities and society at large. Numeracy and the ability to perform simple calculations are also part of literacy.

Literacy refers to the meaning and implications of basic reading and writing skills for acquiring and manipulating knowledge through written texts, ranging from grammatical metalinguistic analysis to the structure of spoken and written texts, and from the impact of human history to the philosophical and social implications of education in the Western world (Goody & Watt, 1963). Literacy thinking influences evolutionary changes in humans (Donald: 1991). Literacy is defined as the ability to interpret information critically, creatively, and reflectively through reading, thinking, and writing activities (Suyono: 2017)

Literacy, according to Alberta (2009), is an individual's ability to use their talents to determine their life path by engaging in reading words and the world in various situations to receive and apply information in making decisions. Literacy is divided into four stages according to Wells (1987). The first is the performative level, which is concerned with the problem of acquiring skills that allow written messages to be translated into speech to ensure their meaning, as well as skills that allow oral messages to be coded into written ones using letter formation, spelling, and punctuation conventions.

The second level is known as the functional level, and it stresses specific members of society's literacy to cope with the demands of daily life that require written language. The third level is concerned with the role of literacy in knowledge communication, particularly "discipline-based" knowledge. Reading is prioritized for information, whereas writing is viewed as less significant and is mostly used to record what has been learned and communicate that understanding to others. Fourth, consider the epistemic level. Literacy, according to this fourth perspective, is having the ability to act on knowledge and experience and alter them, which is often unavailable to those who have never learned to read or write.

Literacy is defined broadly by numerous experts as the capacity to write, read, communicate, and calculate. Literacy influences a person's abilities and conduct in making life decisions. Literacy is classified into multiple degrees by certain scholars. Waqf literacy is the capacity to write, read, communicate, and compute about waqf. Waqf literacy is an important aspect that must be addressed. Some Muslims are unfamiliar with the waqf system and its role in a country. Because of the growing factors of waqf instruments and the expansion of waqf institutions, it is critical to enhance waqf literacy to stimulate the people's economy (Osman, Mohammaed, & Fadzil, 2016).

Trust

In Indonesian, trust is translated as *percaya* or believe. Trust is defined in the Big Indonesian Dictionary as assuming or believing that someone is honest or not evil (KBBI). Trust is defined as a person's desire to be sensitive to the behaviors of others, which is founded on people's hopes that others will act in specific ways toward those who trust them (Mayer, Davis, & Schoorman., 1995). Trust is also defined as a belief

that an organization/sector and its people will not take advantage of stakeholder vulnerabilities, and be reliable, competent, ethical, and fair in all transactions. Maintaining and developing trust between donors and nonprofit organizations is critical to promoting fundraising activities. Charitable organizations that are known for their kindness, loyalty, and high credibility are more likely to gain a positive image and favorable reputation (Shukor et al: 2018)

Trust has been identified as an essential factor that can impact an individual's conduct. Trust relates to an individual's willingness to create trust in an exchange partner to deliver the expected results (Moorman, Deshpande, & Zaltman, 1993). As a result, charity organizations that are known to give helpful support to their beneficiaries and are characterized by compassion, integrity, and honesty in their dealings with others are likely to earn high credibility with the public. This trust will transfer into increasing trust among individuals, prompting them to make charitable contributions to help the community.

Behavioral Theory

The theory of prosocial conduct is one of several theories that discuss behavior. Social conduct is described as a voluntary activity that is intrinsically motivated to serve or benefit others, as well as care for other people or values, objectives, and self-esteem rather than actual benefits (Eisenberg, Fabes, & Spinrad, 2006). Prosocial behavior is defined as an individual's activity to assist others without directly benefiting the helper (Baron & Branscombe, 2012). Prosocial conduct is defined as an activity performed freely to assist or benefit another person or group of people (Eisenberg & Mussen, 1989).

Based on past studies and theory, four categories of prosocial activity have been identified: altruism, compliant prosocial behavior, emotional prosocial behavior, and public prosocial behavior (Carlo & Randall, 2002). **Altruism** is voluntary helping behavior that is primarily motivated by concern for the needs and welfare of others, this is often caused by feelings of sympathy and consistent norms/principles in helping others (Eisenberg & Fabes, 1998). Two main motives for altruistic acts are internalized sympathies and norms. **Compliant** is a compliant prosocial behavior defined as helping others in responding to verbal and non-verbal requests (Eisenberg, Cameron, Tryon, & Dodez, 1981). **Emotional** includes emotional prosocial behavior conceptualized as an

orientation to help others in emotionally arousing circumstances. Some helping situations can be characterized as highly emotional. Emotional social behavior is contained in 2 different factors, namely emotional social behavior, and emergencies. **Public;** social behavior carried out in front of an audience or large crowds is motivated, at least in part, based on the desire to gain approval and respect from others (such as parents and peers) and increase one's self-esteem. Public social behavior is contained in 2 different factors, namely public and anonymous social behavior. Anonymous social behavior is defined as helping behavior carried out without the knowledge of the person being helped.

Based on the description and types of social activity discussed above, it is possible to deduce that a person's prosocial behavior can take numerous forms, including acting freely to assist another person or party in need. The behavior of helping others in response to a request, the behavior of helping others in response to emotions, the behavior of helping in response to an emergency, the behavior of helping motivated by being in front of a large group of people, and the behavior of helping without the knowledge of those being helped.

RESEARCH METHOD

Previous researchers have conducted separate studies on each variable of e-banking use, trust, income level, and literacy on cash waqf behavior, such as Berakon, Aji, dan Hafizi. (2021) who discovered that subjective norms, perceived behavioral control, ease of use, and attitudes are important determinants that guide individuals' decisions to use online cash waqf payments. According to Kasri and Chaerunnisa(2021) the elements of knowledge, trust, and religion played a beneficial effect in explaining millennials' inclination to donate to online cash waqf. In addition, Arsyianti and Kassim (2021) discovered that religiosity and faith factors influence awareness of giving waqf regularly, and Shukor, Anwar, Aziz, and Sabri (2017) added that trust in waqf institutions and comfort in waqf are antecedents of Muslims' attitudes toward cash waqf participation.

Furthermore, Yulianti (2020) discovered that knowledge and income have a positive and large influence on people's willingness to give money, although education level has a negative and small influence. According to the findings of their research,

Amirul Faiz Osman et.al (2016) the enlarged Theory of Planned Behavior was introduced by three more factors, namely trust, religiosity, and perceived service quality, on behavioral intentions to donate monetary waqf. These research have not seen the correlation between all variables of *e-banking* use, *trust*, income level and literacy on cash waqf behavior in Islamic bank customers, and this is the focus of this study.

Hypothesis of the Research

1. There is an effect of *e-banking* on cash waqf behavior of Islamic bank customers
2. There is an effect of *trust* on cash waqf behavior of Islamic bank customers
3. There is an effect of income on cash waqf behavior of Islamic bank customers
4. There is an effect of literacy on cash waqf behavior of Islamic bank customers

This research used positive approach with survey-quantitative. Survey-Quantitative research to see the causality between variables (Ferdinand, 2006). The research variables consist of variables of *e-banking* use, *trust*, income level and literacy in Islamic bank customers on their behavior in cash waqf. Researcher tested the hypothesis of the effect of *e-banking* use, the effect of *trust*, the effect of income level, and the effect of literacy level, each as an independent variable on cash waqf behavior in Islamic bank customers as *dependent* variable. In a research, it is necessary to set the sample carefully to represent the population (Arikunto, 2006). The population of this study was all Islamic bank customers in Riau Province who own a fixed income neglecting gender and age factors. Thus 158 people were selected by *purposive random sampling*.

The data collection using questionnaire instruments related to all variable indicators of the research. Four exogenous variables, the use of e-banking (*EB*) to determine whether the sample uses *e-banking* and carries out access activities to accounts such as balance inquiry, transfers, payments and others. *Trust (TR)* to determine the level of trust in cash waqf management system. Income Level (*TP*) to find out whether the research sample own a fixed or irregular income and their income level, as well as the ability to donate every month. Literacy Level (*LT*) to find out the basic understanding of cash waqf. Waqf behavior (*BV*) to obtain information on waqf behavior, voluntary waqf or on request of prosocial behavior theories to the type of altruism or compliance. The questionnaire was prepared using a Likert scale, easily

understood by respondents. The questionnaire was tested on 30 respondents and analyzed before used for further research data collection

This study used 2 methods, descriptive statistical analysis and inferential statistics analysis. Descriptive statistical analysis to describe and explain respondents' answers to indicators/variables of numbers such as average value, number of respondents and others, then existing data can be interpreted. Inferential statistical analysis was used to examine the effect of *e-banking* use, *trust*, income levels and literacy. Inferential statistical methods used Structural Equation Modelling (SEM) – PLS 4

According to Sarstedt (2017). In data analysis using SEM method, a reflective model evaluation is conducted. Model measurement evaluation using validity tests and reliability tests. Validity tests include convergent validity tests by measuring the loading factors and Average Variance Extracted (AVE) and discriminant validity tests. While reliability tests include composite reliability and Cronbach's alpha. And structural model testing is assessed from R2, model, path coefficient, bootstrap hypothesis test

RESULTS AND DISCUSSION

The research received responses from 158 respondents where the data can be analyzed with respondent profiles as follows:

Table 1. The Respondents' Profile

| Characteristics | Description | Total | Percentage |
|-----------------|-------------------------|-------|------------|
| Age | 25 - 40 years old | 95 | 60,12 |
| | 41 - 56 years old | 33 | 20,89 |
| | above 56 years old | 6 | 3,80 |
| | under 25 years old | 24 | 15,19 |
| Gender | Male | 54 | 34,18 |
| | Female | 104 | 65,82 |
| Customer | Bank Syariah Indonesia | 118 | 74,68 |
| | Bank Riau Kepri Syariah | 34 | 21,52 |
| | Others | 6 | 3,80 |

Source: Processed Data, 2023

Respondents' answer was processed, using Smart PLS 4, and validity and reliability testing were conducted as the results of the following table:

Table 2. Outer Loading, Ave, Cronbach's Alfa, and Composite Reability

| Variable | Code | Indicator | Outer Loading | AVE | Cronbach's Alfa | Composite Reliability |
|----------|------|-----------|---------------|-----|-----------------|-----------------------|
|----------|------|-----------|---------------|-----|-----------------|-----------------------|

| | | | | | | |
|---------------------------|-----|---|-------|-------|-------|-------|
| Behavior | BV1 | Waqf voluntarily to help the economy of society | 0.894 | | | |
| | BV2 | Cash waqf through ATM and <i>mobile banking</i> of Islamic banking | 0.884 | 0.761 | 0.842 | 0.905 |
| | BV3 | Direct Cash waqf through cash waqf management (nazhir) | 0.837 | | | |
| Usage of <i>e-Banking</i> | EB1 | Users of mobile banking and ATM islamic bank | 0.924 | | | |
| | EB2 | Using mobile banking and ATM to check balances, transfers, payments and others | 0.939 | 0.858 | 0.918 | 0.948 |
| | EB3 | Using mobile banking or ATM to ease my transaction | 0.915 | | | |
| Literacy Level | LT1 | Understand the concept of waqf | 0.867 | | | |
| | LT2 | Understand the term of cash waqf | 0.944 | | | |
| | LT3 | Understand the term of waqf by money | 0.936 | | | |
| | LT4 | Understand the term of online waqf | 0.849 | 0.757 | 0.935 | 0.949 |
| | LT5 | Discover the difference between waqf and other forms of donation (zakat, infak, and other sodaqoh) | 0.792 | | | |
| | LT6 | Knowing the permissibility of cash waqf | 0.822 | | | |
| Income Level | TP1 | Own a fixed income every month | 0.838 | | | |
| | TP2 | The income above Riau Province Minimum Wage | 0.825 | 0.731 | 0.816 | 0.890 |
| | TP3 | Able to donate from the income I receive | 0.899 | | | |
| Trust | TR1 | Believe the Institution that manages cash waqf | 0.921 | | | |
| | TR2 | Believe the information provided by the cash waqf institution | 0.891 | | | |
| | TR3 | Believe the online cash waqf institutions to collect and manage cash waqf | 0.927 | 0.841 | 0.937 | 0.955 |
| | TR4 | Believe that the online waqf institution will distribute the proceeds of waqf funds to waqf recipients (mauquf alaih) appropriately | 0.928 | | | |

Source: Processed Data, 2023

All indicators of exogenous and endogenous variables have outer loading values of more than 0.7, all variables have met convergent validity very well. *Outer loading* values above 0.7 also indicate that the construct explain more than 50% of the variance of the indicator with a satisfactory level of reliability. Average variance extracted (AVE) values above 0.5 convergent validity are met. The reliability test is completed as the Cronbach's Alpha score and Composite realibility score is above 0.7

The discriminant validity test is fulfilled based on the following table data:

Table 3. The Criteria of Fornell-Larcker

| | BV | EB | LT | TP | TR |
|----|-------|-------|-------|-------|-------|
| BV | 0.872 | | | | |
| EB | 0.165 | 0.926 | | | |
| LT | 0.558 | 0.130 | 0.870 | | |
| TP | 0.352 | 0.278 | 0.331 | 0.855 | |
| TR | 0.612 | 0.153 | 0.517 | 0.149 | 0.917 |

Source: Processed Data, 2023

The correlation value in one latent variable has a higher value than the correlation with other latent variables, the discriminant validity is met. The collinearity test is a test to determine whether there is a correlation between independent variables. VIF values above 5 indicate collinearity between indicators (Sarstedt : 2017). The closer value to one is better. In Smart PLS, multicollinearity values can be displayed in three colors. Values above 5 are displayed in red, values 3.5 – 5 are black, below values 3.5 are displayed as green.

Table 4. Multicollinearity Analysis (VIF)

| | BV |
|----|-------|
| BV | 0.000 |
| EB | 1.099 |
| LT | 1.501 |
| TP | 1.202 |
| TR | 1.383 |

Source: Processed Data, 2023

All collinearity values are below the value of 5 that they meet the criteria for the multicollinearity assumption test. Furthermore, the Goodness of FIT test jointly or simultaneously *e-banking*, trust, opinion level, and literacy affect waqf behavior of Islamic bank customers by 0.490 or 49% while the rest was affedted by other variables that were not in this study. R-square is in the moderate category since it is above 0.33 but below 0.67 (Win, 1998).

Table 5. R Square

| | R-square | R-square adjusted |
|---------------------------|----------|-------------------|
| The behavior of cash waqf | 0.490 | 0.476 |

Source: Processed Data, 2023

Simultaneously all variables are tested for hypothesis and the results obtained as table 8 below:

Table 6. The Hypothesis Test

| | Original sample (O) | Sample mean (M) | Standard deviation (STDEV) | T statistics (O/STDEV) | P values |
|--------------------|---------------------|-----------------|----------------------------|--------------------------|----------|
| EB -> BV | 0.008 | 0.012 | 0.068 | 0.116 | 0.908 |
| LT -> BV | 0.261 | 0.258 | 0.089 | 2.948 | 0.003 |
| TP -> BV | 0.196 | 0.198 | 0.064 | 3.071 | 0.002 |
| TR -> BV | 0.447 | 0.452 | 0.078 | 5.738 | 0.000 |

Source: Processed Data, 2023

Hypothesis 1 stated that there is no significant effect of *ebanking* on the waqf behavior of Islamic bank customers' money, and the results of data processing obtained a P value of 0.908 more than 0.05,. This hypothesis is rejected or not accepted. Furthermore, hypothesis 2 stated that there is a significant effect of *trust* on the behavior of Islamic bank customers' cash waqf, from the results of data processing obtained a p-value of 0.000 small from 0.05, which means that the hypothesis is accepted.

Furthermore, hypothesis 3 stated that there is a significant effect of income on the waqf behavior of Islamic bank customers' money, is accepted as the small p-value of 0.002 is obtained from 0.05. Finally, hypothesis 4 is also accepted that there is a significant influence on the level of literacy on the waqf behavior of Islamic bank customers, with a p-value of 0.003 smaller than 0.05. Furthermore, the researcher found a Structural Model (Inner Model) which describes the relationship between variables as shown below:

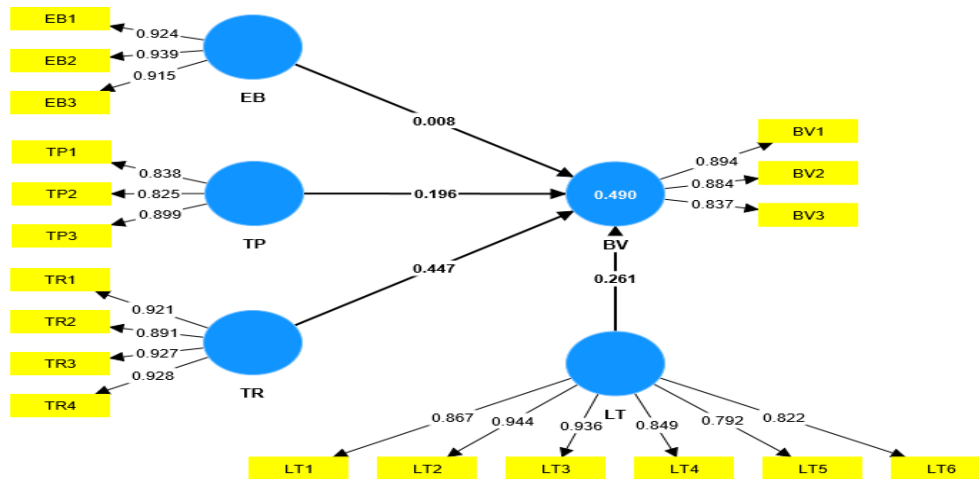


Figure 1: The Structural Model

Description: e-banking (EB), Literacy Level (LT), Waqf Behavior (BV), Income Level (TP), Trust (TR)

From the picture, it can be seen that *e-banking* factor does not have a significant effect on the behavior of Islamic bank customers in cash waqf. The results of this study are in line with Nasution (2022) which found that e-banking has a negative and insignificant effect, but other studies provide different results, one stated that the ease in using and attitude are important determinants that lead individuals' decisions to use online cash waqf payments (Berakon, Aji, & Hafizi, 2021). Meanwhile Shatar, Hanaysha, and Tahir, (2021) show that convenience and accessibility to cash waqf play an important role in affecting the collecting cash waqf.

The research of Kasri and Ramli (2019) also found the ease of making donations, the effect of society to influence others in donating. These different results happened due to other factors such as low waqf literacy, media literacy, religiosity and others. The ease and comfort in transactions become unused as there is no good literacy leads someone not to waqf their money through *e-banking* or other electronic media.

In fact, e-banking is a service through electronic media that provides the possibility of bank customers to obtain information, communicate, and conduct banking transactions. Electronic media used include *Automatic Teller Machine (ATM)*, *Point Of Sales (POS)*, *Electronic Data Capture (EDC)*, *e-commerce*, *mobile banking*, *internet banking*, *SMS banking*, *phone banking*, and *video banking*. *E-Banking* provides convenience for customers, banks and authorities. (OJK, 2015).

By using *e-banking*, the banking transactions conducted electronically without the need to visit a branch office of a bank, including systems through private or public networks that allow customers, both individuals and companies to be able to access accounts, conduct business transactions, get information about financial services and products. The term of e-banking includes virtual banking, internet banking, remote electronic banking, personal computer banking, phone banking, and ATM Khan (2017). In this research, no further study was conducted on respondents' understanding of whether they know and understand all menus in *ATM* or *mobile banking* applications. This understanding is not the object of the research.

More comprehensive research needs to be conducted such as the effect of e-banking for people who have religiosity, media literacy, and good income compared to people who have religiosity, literacy, and low income in cash waqf. The hypothesis test shows that the p-value of the trust of 0.000 is less than 0.05. It was concluded that trust or the level of trust has a significant effect on the behavior of Islamic bank customers in cash waqf, the hypothesis is accepted. The results of the effect of *trust* are in line with previous studies. Trust in waqf institutions and convenience for waqf are antecedents of Muslim attitudes to the participation of cash waqf (Shukor, Anwar, Aziz, & Sabri 2017).

Knowledge, beliefs, and religiosity play a positive role in explaining the intention to donate online cash waqf among millennials (Shukor et al, 2018). Religious beliefs, trust, and the ease of making donations, the influence of others, and good past experiences affecting in donating (Kasri & Ramli, 2019). Knowledge, belief, and religiosity play a positive role in explaining the intention to donate online cash waqf among millennials (Kasri & Chaerunnisa, 2021). Another relevant research is Shatar, Hanaysha, dan Tahir, (2021); Osman, Mohammaed, & Fadzil (2016) *Trust* has been stated as the key factor in influencing an individual's behavior. *Trust* refers to an individual's readiness to develop their trust to the exchange partner in giving the desired results as expected (Moorman, Deshpande, & Zaltman, 1993).

Charitable organizations that are characterized by kindness, trustworthiness, honesty in connect to other people and to those who are known to provide beneficial support to beneficiaries, thus, are likely gain high credibility of public. This trust will be interpreted into increasing trust among individuals, incentivizing them to donate

donations to charities to support the community. A person's belief in waqf nazhir will be able to influence his cash waqf behavior.

The research data shows that the income level only provides a correlation coefficient for waqf behavior of 0.196, above the coefficient of effect of *e-banking* (0.008), below *trust* (0.261) and literacy level (0.447). While the hypothesis test shows that the income level variable has a p-value of 0.002 smaller from 0.05. It was concluded that the level of income has a significant influence on the waqf behavior of Islamic bank customers. Income is influential in spending and investing. There is a stable functional relationship between the level of income and consumption expended, but not in the form of a straight line between consumption and income (Keynes, 1936)

The results of this study are in line with Fitriyana (2021) stated that income has a positive and significant effect on the intention of workers or employees to waqf through Cash Waqf Linked Sukuk (CWLS). Yulianti (2020) found that knowledge and income have a positive and significant effect on people's interest in cash waqf. Furthermore, the literacy level variable gives a correlation coefficient of 0.196. The literacy level has a p-value of 0.003, meaning that the literacy level has a significant effect on the behavior of Islamic bank customers in cash waqf.

It is important to increase waqf literacy as the growth factors of waqf instruments and the development of waqf institutions to stimulate the economy of the people (Osman, Mohammed, & Fadzil, 2016). As the level of literacy has a significant effect on the behavior of cash waqf of Islamic bank customers and on the other hand, this research data shows that the level of literacy of Islamic bank customers is still relatively low. It needs a concerted effort from various elements of society and organizations, including Islamic banks and their officers to conduct socialization.

Related to prosocial behavior can occur voluntarily to help by the needs of other people or parties, helping behavior can also occur by requests, helping behavior by emotions, helping behavior by emergencies, and helping behavior motivated by the existence in front of many people, helping behavior without the knowing of the people assisted. Based on research data, a comparison was obtained of customers who cash waqf to nazhir through ATM and *mobile banking* with those who waqf directly to nazhir without going through bank applications. Customers who distribute their waqf directly to nazhir amounted to 56.32% bigger than those who used bank channels of ATM or

mobile banking which only amounted to 43.67%. This condition is certainly a challenge for being able to evaluate and socialize so that *ebanking* can be maximized in collecting cash waqf. Banks together with nazhirs, especially those who have collaborated with banks need to conduct a review so that policies can be formulated in increasing the role of banks in supporting cash waqf

CONCLUSION

Based on the result of the research hypothesis test, it can be concluded that *E-banking* factors do not have significant effect on the behavior of Islamic bank customers in cash waqf. Meanwhile, *trust*, income level, and literacy level have a significant effect on the behavior of Islamic bank customers in cash waqf

The results of this study have implications for Islamic banking services and nazhir waqf to increase trust and literacy of customers and utilize *e-banking* media more optimally. Islamic banking management and nazhir as very interested parties need to make socialization to increase customer trust and literacy to improve cash waqf behavior. It takes maximum efforts from Muslims, especially by Islamic religious leaders, to create programs to increase waqf literacy and trust to encourage Muslims to become wakif and be active in encouraging the increase of waqf.

This study has limitations seeing the variables that affecting cash waqf behavior only in e-banking, trust, opinion and literacy variables. While other variables such as religiosity, education, and others are not used as variables to be researched. The researcher only looked at the effect of each variable on the behavior of cash waqf using a questionnaire instrument of google form. Researchers did not deepen the data by interviewing respondents. Waqf behavior is only seen from one type of pro-social behavior, the altruism, which is defined as the behavior of helping others, in this case waqf without verbal and non-verbal request. The low correlation of *e-banking* to cash waqf behavior needs to be studied further, through quantitative or qualitative research so a more detailed and in-depth picture of the causative factors is obtained.

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