

Waqf Literacy, Trust, and Public Interest in Cash Waqf Postcolonial: A Study of Urban Muslims in Jakarta

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Abstract

This study examines the determinants of public interest in participating in cash waqf in Jakarta by focusing on the roles of waqf literacy, trust in waqf management institutions, and religiosity within a postcolonial urban context. Employing a quantitative approach, data were collected from 350 respondents and analyzed using descriptive statistics and multiple linear regression. The results show that public interest in cash waqf is relatively high (Mean = 3.50; SD = 0.75), while waqf literacy remains at a moderate level (Mean = 3.20; SD = 0.85) and trust in waqf management institutions is comparatively lower (Mean = 2.90; SD = 0.95), indicating a significant but underutilized participation potential. The regression model demonstrates strong explanatory power, accounting for 55% of the variance in public interest ($R^2 = 0.550$; Adjusted $R^2 = 0.540$; $F = 58.320$; $p < 0.001$). Waqf literacy has a positive and significant effect on public interest ($B = 0.350$; $\beta = 0.280$; $p < 0.001$), while trust in waqf management institutions emerges as the most dominant determinant ($B = 0.450$; $\beta = 0.390$; $p < 0.001$). Religiosity also exerts a significant but weaker influence ($B = 0.200$; $\beta = 0.180$; $p = 0.008$), whereas income and education show moderate effects, and age and gender are not statistically significant. The findings suggest that cash waqf participation in Jakarta is shaped less by demographic factors and more by epistemic capacity and institutional legitimacy. Theoretically, this study contributes to contemporary waqf scholarship by demonstrating that Islamic piety in postcolonial urban societies is not diminished but renegotiated through literacy and trust. It argues that normative–theological explanations of waqf must be complemented by epistemic and governance perspectives to understand modern Islamic philanthropic practices adequately.

Keywords: *Cash Waqf, Waqf Literacy, Institutional Trust, Religiosity, Postcolonial Waqf.*

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Introduction

Waqf has long functioned as a foundational institution within the moral economy of Muslim societies.¹ Historically, waqf sustained education, healthcare, public infrastructure, and social welfare through locally embedded systems of trust, religious authority, and communal accountability.² Classical waqf practices constituted an indigenous Islamic framework of socio-economic redistribution that operated outside centralised state control and preceded colonial economic rationalities.³ In this sense, waqf represented not merely a charitable mechanism, but a lived ethical economy grounded in religious obligation, social solidarity, and moral trust.

In contemporary Islamic finance, however, waqf—particularly cash waqf—has undergone significant transformation. Cash waqf is increasingly promoted as a flexible, liquid, and scalable instrument capable of supporting sustainable development, poverty alleviation, and financial inclusion.⁴ This transformation reflects a broader shift in Islamic philanthropy, where religious institutions are reframed through modern financial, managerial, and bureaucratic paradigms.⁵ While this shift expands the functional scope of waqf, it also introduces tensions between inherited Islamic philanthropic epistemologies and postcolonial institutional rationalities that emphasize efficiency, accountability, and performance metrics.⁶

In Indonesia, waqf governance has been formally institutionalized through Law No. 41 of 2004 on Waqf and reinforced by fatwas issued by the Indonesian Ulema Council. These regulatory frameworks signify strong state recognition of waqf as a strategic instrument for national development, further emphasized by the launch of the National Movement for Cash Waqf in 2021.⁷ Despite this institutional support, empirical evidence reveals a persistent contradiction between potential and realization. National estimates suggest that Indonesia's annual cash waqf potential reaches approximately IDR 180 trillion, yet actual collections remain below two percent of this figure. This structural gap indicates that regulatory legitimacy and religious endorsement alone are insufficient to mobilize public participation in cash waqf.

¹ Maya Shatzmiller, "Islamic Institutions And Property Rights: The Case Of The 'Public Good' Waqf," *Journal of the Economic and Social History of the Orient* 44, no. 1 (January 2001): 44–74, <https://doi.org/10.1163/156852001300079148>; Farhana Mohamad Suhaimi, Asmak Ab Rahman, and Sabitha Marican, "The Role of Share Waqf in the Socio-Economic Development of the Muslim Community: The Malaysian Experience," *Humanomics* 30, no. 3 (August 2014): 227–54, <https://doi.org/10.1108/H-12-2012-0025>; Vika Annisa Qurrrata et al., "Institutional Economics from Islamic Perspective: With Special Reference to Waqf," *Sage Open* 15, no. 4 (October 2025): 21582440251397178, <https://doi.org/10.1177/21582440251397178>.

² Miriam Hoexter, "Waqf Studies in the Twentieth Century: The State of the Art," *Journal of the Economic and Social History of the Orient* 41, no. 4 (1998): 474–95; Abdurrohman Kasdi et al., "Development of Waqf in the Middle East and Its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach," *Journal of Islamic Thought and Civilization* 12, no. 1 (June 2022): 140–53, <https://doi.org/10.32350/jitc.121.10>.

³ Muhammad Tariq Khan, "Historical Role of Islamic Waqf in Poverty Reduction in Muslim Society," *The Pakistan Development Review* 54, no. 4 (2015): 979–96; Moshe Gil, "The Earliest Waqf Foundations," *Journal of Near Eastern Studies* 57, no. 2 (April 1998): 125–40, <https://doi.org/10.1086/468624>.

⁴ Muhammad Ayub, Khurram Khan, and Muhammad Ismail, *Waqf in Islamic Economics and Finance: An Instrument for Socioeconomic Welfare* (London: Routledge, 2024), <https://doi.org/10.4324/9781003477549>.

⁵ Isa Yilmaz, "Exploring the Foundations of Islamic Moral Economy: A Return to Substantive Morality," *International Journal of Ethics and Systems*, ahead of print, October 29, 2024, <https://doi.org/10.1108/IJOES-03-2024-0085>; Riham Ahmed Khafagy, "Islamic Endowments (Waqf) and Western Philanthropic Foundations: Historical Institutionalist Insights," *Journal of Muslim Philanthropy & Civil Society* 9, no. 1 (June 2025), <https://scholarworks.iu.edu/iupjournals/index.php/muslimphilanthropy/article/view/5893>.

⁶ Eric Lewis Beverley, "Property, Authority and Personal Law: Waqf In Colonial South Asia," *South Asia Research* 31, no. 2 (July 2011): 155–82, <https://doi.org/10.1177/026272801103100204>.

⁷ Ahmad Lukman Nugraha et al., "Waqf Literacy: The Dynamics of Waqf in Indonesia," *Journal of Islamic Economics and Finance Studies* 3, no. 2 (December 2022): 102–20, <https://doi.org/10.47700/jiefes.v3i2.5082>.

Jakarta, as Indonesia's political and economic center, offers a critical context for examining this paradox. Despite having a Muslim population of approximately 9–10 million people, along with relatively high income levels and advanced educational infrastructure, Jakarta continues to exhibit relatively low participation in cash waqf, challenging assumptions about demographic advantage and religious majority.⁸ However, empirical studies consistently demonstrate that participation in cash waqf remains modest.⁹ This challenges linear assumptions within Islamic philanthropy literature that equate religiosity and economic capacity with philanthropic engagement, suggesting that participation is shaped by more complex cognitive and institutional determinants.

Recent quantitative studies increasingly identify waqf literacy as a key explanatory factor. National surveys indicate that while basic waqf literacy reaches approximately 50–58 percent, advanced literacy—covering cash waqf mechanisms, productive management, and institutional governance—falls below 40 percent.¹⁰ Even among younger and educated groups such as Generation Z, basic awareness may reach around 83 percent, yet operational understanding remains limited. At the same time, regression and structural equation models consistently show that waqf literacy exerts a strong and statistically significant effect on public interest in cash waqf, with reported t-values exceeding 7.0 and path coefficients around 0.36.¹¹ These findings suggest that greater literacy enhances cognitive readiness, enabling individuals to recognize the benefits and mechanisms of cash waqf, which in turn fosters stronger interest and more informed decision-making.

However, the strong statistical influence of literacy at the individual level contrasts sharply with persistently low aggregate participation rates. This discrepancy indicates that literacy alone does not automatically translate into participation, pointing to the presence of additional mediating and moderating factors.¹² Empirical evidence suggests that public interest plays a critical intermediary role, functioning as a psychological bridge between knowledge and action. Studies demonstrate that waqf literacy affects participation decisions both directly and indirectly through

⁸ Masrizal et al., “Determinant Factor of Crowdholders’ Behavior in Using Crowdfunding Waqf Model in Indonesia: Two Competing Models,” *Journal of Islamic Marketing* 14, no. 7 (June 2022): 1793–816, <https://doi.org/10.1108/JIMA-08-2021-0246>.

⁹ Khaled Nour Aldeen, Inayah Swasti Ratih, and Risa Sari Pertiwi, “Cash Waqf from the Millennials’ Perspective: A Case of Indonesia,” *ISRA International Journal of Islamic Finance* 14, no. 1 (September 2021): 20–37, <https://doi.org/10.1108/IJIF-10-2020-0223>; Nisful Laila et al., “Critical Assessment on Cash Waqf-Linked Sukuk in Indonesia,” *Qualitative Research in Financial Markets* 17, no. 4 (November 2024): 849–79, <https://doi.org/10.1108/QRFM-11-2023-0291>; Rindawati Maulina, Wawan Dhewanto, and Taufik Faturrohman, “How to Attract Wealthy Muslims to Contribute to Cash Waqf (Islamic Endowment) Held by the Islamic Banks? Case in Indonesia,” *Journal of Islamic Marketing* 15, no. 12 (June 2024): 3323–56, <https://doi.org/10.1108/JIMA-11-2022-0312>.

¹⁰ Rodame Monitorir Napitupulu, Hasnan Habib Harahap, and Anny May Saroh Simamora, “Waqf Literacy of Generation Z in Indonesia,” *Review of Islamic Economics and Finance* 4, no. 1 (June 2021): 11–22, <https://doi.org/10.17509/rief.v4i1.34050>.

¹¹ Muhammad Reyhanmulky, Indri Supriani, and Muhammad Syauqy Al-Ghifary, “What Drives Millennials’ and Gen Z’s Intentions to Participate in Cash Waqf Linked Sukuk? Perspectives from Islamic Altruism,” *International Journal of Islamic Economics and Finance (IJIEF)* 7, no. 2 (July 2024): 200–222, <https://doi.org/10.18196/ijief.v7i2.20703>.

¹² Francesca Borgonovi and Artur Pokropek, “The Evolution of Socio-Economic Disparities in Literacy Skills from Age 15 to Age 27 in 20 Countries,” *British Educational Research Journal* 47, no. 6 (2021): 1560–86, <https://doi.org/10.1002/berj.3738>.

interest, with total effects reaching up to 0.57, highlighting the importance of interest as a mechanism through which literacy is operationalized into behavior.¹³

Alongside literacy, trust in waqf management institutions (nazhir) emerges as an even more dominant determinant. Quantitative studies consistently report that trust has a stronger effect on interest and participation than literacy, with beta coefficients exceeding 0.55 and high levels of statistical significance. Empirical findings from Indonesia and Malaysia show that trust not only influences initial intention but also sustains repeated participation, particularly when nazhir are perceived as transparent, accountable, and professionally managed.¹⁴ In some regional contexts, trust levels are rated “very good,” yet participation remains uneven, especially in urban settings. This suggests that trust, while necessary, must be continuously reinforced through observable institutional performance.

Importantly, empirical models indicate that trust does not operate independently of literacy. Rather, trust often mediates or amplifies the effect of literacy and religiosity on interest and participation. Integrated SEM-PLS models show that the combined effects of waqf literacy and institutional trust can explain up to 40.5 percent of the variance in participation decisions, primarily through their influence on public interest. Nevertheless, a substantial proportion of variance remains unexplained, indicating that prevailing models, while statistically robust, may be theoretically incomplete.¹⁵ Much of the existing literature approaches waqf literacy and trust as technical or behavioral variables, emphasizing significance levels and explained variance while overlooking the broader socio-historical and postcolonial context in which these variables are formed. Literacy is often reduced to an information deficit, and trust is framed as a managerial outcome, without considering how the bureaucratization and financialization of waqf—shaped by postcolonial governance structures—may generate epistemic distance between institutions and ordinary Muslims. In urban contexts such as Jakarta, where individuals are exposed to multiple philanthropic institutions and modern rationalities, faith-based motivation increasingly requires epistemic accessibility and institutional assurance to translate into action.

Against this backdrop, the present study proceeds from the assumption that public interest in cash waqf is shaped by the interaction between waqf literacy and trust in waqf management institutions, and that this interest functions as a key mechanism through which both factors influence participation decisions. By empirically examining these relationships within an urban Muslim context, this research seeks to explain why strong individual-level effects of literacy and trust do not automatically generate proportional collective outcomes. In doing so, the study contributes to a more nuanced understanding of cash waqf participation and offers a postcolonial Islamic perspective that situates literacy and trust not merely as predictors of behavior, but as reflections of deeper epistemic and institutional transformations in contemporary Islamic philanthropy.

¹³ Herdayani Herdayani, Isra Misra, and Hasnita Hasnita, “Influence of Cash Waqf Literacy on the Interest in Waqf of the Young Generation: A Study on Students of IAIN Palangka Raya,” *Management of Zakat and Waqf Journal (MAZAWA)* 5, no. 2 (July 2024): 144–62, <https://doi.org/10.15642/mzw.2024.5.2.144-162>.

¹⁴ M. Roem Syibly, “Cash Waqf Literacy in Indonesia and Malaysia: An Analysis of Journal Publications and Trends (2018-2023),” *Millah: Journal of Religious Studies*, August 28, 2024, 681–702, <https://doi.org/10.20885/millah.vol23.iss2.art6>.

¹⁵ Eko Fajar Cahyono and Sutan Emir Hidayat, “Cash Waqf and The Development: A Case Study of Cash Waqf Linked Sukuk in Indonesia,” *El-Barka Journal of Islamic Economics and Business* 5, no. 1 (June 2022): 150–82, <https://doi.org/10.21154/elbarka.v5i1.3713>.

Methods

This study adopts a quantitative research approach to investigate the relationships between waqf literacy, trust in waqf management institutions, and public interest in participating in cash waqf. A cross-sectional survey design will be employed, collecting data from respondents at a single point in time. The research is explanatory in nature, aiming to test hypotheses regarding the potential causal links between the independent variables (waqf literacy and trust) and the dependent variable (public interest in cash waqf).¹⁶ The target population for this study comprises Muslim residents of Jakarta, aged 18 years and above, who are considered potential waqf donors. Jakarta's five administrative municipalities (Central, North, South, East, and West Jakarta) will be included to ensure broad geographical representation.

A multi-stage sampling technique will be utilized. Initially, municipalities will be selected, followed by a random selection of sub-districts (*kecamatan*) and urban villages (*kelurahan*) within these municipalities.¹⁷ Finally, individual respondents will be selected randomly from these urban villages. The sample size will be determined using established statistical formulas or a power analysis (G*Power), aiming for a sample of approximately 300-400 respondents to ensure statistical validity and representativeness, taking cues from comparable studies that have used sample sizes in the range of 100 to 200 for broader geographical scopes.

Data will be collected using a structured questionnaire administered to the selected respondents. The questionnaire will be divided into four main sections:

- a. Demographic profile of respondents (age, gender, education level, income level, occupation).
- b. Measurement of Waqf Literacy.
- c. Measurement of Trust in Waqf Management Institutions.
- d. Measurement of Public Interest in Participating in Cash Waqf.

Prior to full-scale data collection, a pilot test will be conducted with a small sample of approximately 30 respondents from the target population (but not included in the final sample). This pilot test will serve to assess the clarity, comprehensibility, validity, and reliability of the questionnaire items, allowing for necessary revisions.

The variables for this study are operationalized as follows:

Table 1. Operationalization of Variables

Variable	Conceptual Definition	Operational Definition (Sample Indicators/Items)	Measurement Scale
Waqf Literacy (WL) (Independent)	The extent of an individual's knowledge and understanding of waqf principles, types, laws, management, and its socio-economic benefits.	Multi-item scale assessing: - Knowledge of cash waqf legality and definition. - Understanding the role and responsibilities of <i>nazbir</i> . - Knowledge of productive waqf management principles. - Awareness of procedures for giving waqf. - Understanding the benefits of waqf for society and the donor.	5-point Likert Scale (Strongly Disagree to Strongly Agree)

¹⁶ Nova Rini, Susi Susilawati, and Fina Suryaningsih, "Waqf Literacy, Islamic Religiosity, Subjective Norm, Perceived Behavior Control, and Attitude on Muhammadiyah Citizens' Interest in Becoming Wakif," *Journal of Islamic Economic Laws* 7 (October 2024): 90–108, <https://doi.org/10.23917/jisel.v7i02.5113>.

¹⁷ Patricia Leavy, *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches* (Guilford Publications, 2022).

Variable	Conceptual Definition	Operational Definition (Sample Indicators/Items)	Measurement Scale
Trust in Waqf Management Institutions (TWMI) (Independent)	The public's belief in the competence, integrity, transparency, accountability, and reliability of <i>nazhir</i> institutions in managing waqf assets according to Islamic principles and for the benefit of the <i>mauquf 'alaib</i> .	<ul style="list-style-type: none"> - Awareness of digital waqf platforms and local waqf initiatives in Jakarta. <p>Multi-item scale assessing perceptions of:</p> <ul style="list-style-type: none"> - <i>Nazbir's</i> reputation and credibility. - Transparency in financial reporting and fund utilization. - Accountability mechanisms and responsiveness. - Competence and professionalism of <i>nazbir</i> staff and management. - Integrity and ethical conduct of the institution. 	5-point Likert Scale (Strongly Disagree to Strongly Agree)
Public Interest in Participating in Cash Waqf (PIPCW) (Dependent)	An individual's willingness or intention to contribute to cash waqf programs.	<p>Multi-item scale assessing:</p> <ul style="list-style-type: none"> - Intention to donate cash waqf in the near future. - Willingness to recommend cash waqf to family and friends. - Belief in the personal spiritual benefits of participating in cash waqf. - Conviction that cash waqf contributes positively to society. 	5-point Likert Scale (Strongly Disagree to Strongly Agree)
Control Variables	Socio-demographic and religious factors that may influence philanthropic behavior.	<ul style="list-style-type: none"> - Income Level (Categorical) - Education Level (Categorical) - Religiosity (measured by a scale for religious commitment/practice) - Age (Categorical/Continuous) - Gender (Binary) 	Various (Categorical, Scale)

Sources: Rini, Susilawati, and Suryaningsih (2025)¹⁸

The multi-dimensional nature of trust is critical; thus, its measurement will encompass aspects such as transparency, accountability, competence, and integrity to provide a holistic understanding. Similarly, waqf literacy measurement will be contextualized for Jakarta by including items related to digital waqf platforms and local initiatives, recognizing the urban and tech-savvy nature of the population. The inclusion of control variables such as income and religiosity, known to influence philanthropic behavior, will help isolate the independent effects of waqf literacy and trust on participation interest, thereby enhancing the validity of the findings.

The collected data will be analyzed using the Statistical Package for the Social Sciences (SPSS). The analysis will involve several stages:

a. Descriptive Statistics

Frequencies, percentages, means, and standard deviations will be calculated for the demographic characteristics of the respondents and for the primary variables (WL, TWMI, PIPCW) to provide an overview of the data.

¹⁸ Rini, Susilawati, and Suryaningsih, "Waqf Literacy, Islamic Religiosity, Subjective Norm, Perceived Behavior Control, and Attitude on Muhammadiyah Citizens' Interest in Becoming Wakif"; Tika Widiastuti et al., "Determinant Factors for Online Cash Waqf Intention among Muslim Millennial Generation," *Journal of Islamic Marketing* 16, no. 1 (January 2025): 258–89, <https://doi.org/10.1108/JIMA-12-2023-0408>; Windy Della Sari, *The Importance of Religiosity, Knowledge, and Trust for Waqif in Contributing to Cash Waqf*, 3, no. 10 (2024): 133–43, <https://doi.org/10.56472/25835238/IRJEMS-V3I10P116>; Nashr Akbar and Salina Kassim, "Why Does Waqf Literacy Matter?," *Global Review of Islamic Economics and Business* 11 (December 2023): 123–33, <https://doi.org/10.14421/grieb.2023.111-08>.

b. Scale Reliability and Validity

Cronbach's Alpha coefficient will be used to assess the internal consistency and reliability of the multi-item scales. Exploratory Factor Analysis (EFA) or Confirmatory Factor Analysis (CFA) may be conducted to ensure the construct validity of the scales, particularly if items are significantly adapted or newly developed.

c. Inferential Statistics

1. Multiple Linear Regression Analysis will be the primary technique used to test the hypotheses. This will determine the individual and combined impact of waqf literacy (WL) and trust in waqf management institutions (TWMI), along with control variables, on public interest in participating in cash waqf (PIPCW). This method is suitable given the continuous nature of the dependent variable (measured on a Likert scale) and the objective of explaining variance. While some studies use logistic regression for binary outcomes, linear regression is more appropriate here.
2. Alternatively, if the theoretical model proposes more complex relationships, such as mediating or moderating effects, Structural Equation Modelling (SEM) could be employed.

The regression model will be specified as:

$$\text{PIPCW} = \beta_0 + \beta_1 \text{WL} + \beta_2 \text{TWMI} + \beta_3 \text{Income} + \beta_4 \text{Education} + \beta_5 \text{Religiosity} + \beta_6 \text{Age} + \beta_7 \text{Gender} + \epsilon$$

Where:

PIPCW	=	Public Interest in Participating in Cash Waqf
WL	=	Waqf Literacy
TWMI	=	Trust in Waqf Management Institutions
β_0	=	Constant
$\beta_1 - \beta_7$	=	Regression coefficients for the respective variables
ϵ	=	Error term

Literature Review

Waqf Literacy and Its Role in Shaping Cash Waqf Participation

Waqf literacy refers to an individual's cognitive and practical capacity to understand, interpret, and apply knowledge related to waqf, encompassing not only basic skills such as reading and numeracy, but also higher-order abilities including analytical reasoning, evaluative judgment, and problem-solving in waqf-related contexts.¹⁹ In contemporary Islamic social finance, waqf literacy functions as a crucial enabling factor that shapes how individuals perceive waqf, assess its relevance, and ultimately decide to participate—particularly in cash waqf schemes, which require a more sophisticated understanding than traditional asset-based waqf.²⁰ Unlike land or building waqf, cash waqf involves financial intermediation, investment mechanisms, and institutional management, making literacy a decisive prerequisite for meaningful engagement.

Conceptually, waqf literacy operates as a bridge between religious motivation and actionable participation. Individuals may possess strong religious values, yet without sufficient literacy they often remain hesitant or passive due to uncertainty regarding legality, management mechanisms,

¹⁹ Ahmad Lukman Nugraha et al., "Waqf Literacy: The Dynamics of Waqf in Indonesia," *Journal of Islamic Economics and Finance Studies* 3, no. 2 (December 2022): 102–20, <https://doi.org/10.47700/jiefes.v3i2.5082>.

²⁰ Nurul Rahmania and Hartomi Maulana, "Waqf Literacy Level and Its Determinants on Public Intention to Contribute Cash Waqf: A Study of Waqf Institutions in Indonesian," *IQTISHODUNA: Jurnal Ekonomi Islam* 12, no. 1 (April 2023): 283–300, <https://doi.org/10.54471/iqtishoduna.v12i1.1963>.

and social impact.²¹ Higher levels of waqf literacy reduce informational asymmetry and perceived risk, thereby increasing confidence and interest in cash waqf. In this sense, literacy is not merely an informational variable, but a structural determinant that transforms normative religious commitment into concrete participatory behavior.²²

The literature increasingly conceptualizes waqf literacy as a multidimensional construct, encompassing basic knowledge of waqf principles, awareness of legal and institutional frameworks, access to reliable information channels, and the ability to contextualize waqf within broader socio-economic objectives.²³ Empirical studies in Indonesia indicate that while basic waqf literacy may be relatively high—particularly among younger cohorts such as Generation Z, with basic knowledge levels exceeding 80 percent—advanced literacy remains limited. Understanding of productive waqf management, cash waqf investment mechanisms, and institutional governance is considerably lower.²⁴ This gap between basic and advanced literacy offers a compelling explanation for why Indonesia's enormous cash waqf potential, estimated at trillions of rupiah annually, remains largely underutilized.

Quantitative evidence consistently demonstrates that waqf literacy has a strong and statistically significant impact on interest in cash waqf. Regression analyses across multiple Indonesian contexts reveal robust positive correlations, with high t-values and significance levels well below conventional thresholds. For example, a study among Ministry of Religion employees in West Sumatra reports a t-value of 7.311 ($p < 0.05$), indicating that waqf literacy is a powerful predictor of waqf interest. In this context, higher literacy levels increased average interest scores to 22.85, suggesting that even among relatively informed groups, incremental improvements in literacy can generate substantial attitudinal shifts. The explanatory power of literacy in this study is notable, accounting for 35.3 percent of the variance in waqf interest ($R^2 = 0.353$).²⁵

Beyond shaping interest, waqf literacy also influences participation decisions, both directly and indirectly. Path analysis and structural equation modeling reveal that literacy affects participation directly, with a path coefficient of 0.361, and indirectly through waqf interest, producing a total effect of 0.570. When extended to participation decisions, the combined direct and indirect effects increase the explained variance to 40.5 percent ($R^2 = 0.405$). These findings confirm that waqf interest functions as a key mediating variable, translating cognitive understanding into behavioral intention and actual participation.²⁶

The mediating role of interest is further reinforced by evidence from other regions. Post-COVID studies in Banda Aceh employing Structural Equation Modeling demonstrate that waqf literacy significantly increases participation in cash waqf, particularly when interacting with

²¹ Rozalinda Rozalinda, Nila Mardiah, and Celya Pratama, "The Effect of Cash Waqf Literacy on Cash Waqf Decision with Interest in Waqf as a Mediating Variable," *EKONOMIKA SYARIAH: Journal of Economic Studies* 7, no. 2 (December 2023): 166–81, <https://doi.org/10.30983/es.v7i2.7535>.

²² Hasan Mukhibad et al., "Individual Muslim Behavior in Donating Cash Waqf – Does Cash Waqf Literacy Matter?," *Journal of Islamic Marketing*, November 25, 2025, 1–18, <https://doi.org/10.1108/JIMA-04-2024-0153>.

²³ Nashr Akbar and Salina Kassim, "Why Does Waqf Literacy Matter?," *Global Review of Islamic Economics and Business* 11, no. 1 (December 2023): 123–33, <https://doi.org/10.14421/grieb.2023.111-08>.

²⁴ Reyhanmulky, Supriani, and Al-Ghifary, "What Drives Millennials' and Gen Z's Intentions to Participate in Cash Waqf Linked Sukuk??"

²⁵ Clarashinta Canggih et al., "Digital Transformation of Islamic Endowments (Waqf): What Appeals to Generation Z in e-Cash Waqf?," *Journal of Information Systems Engineering and Business Intelligence* 11, no. 3 (2025): 337–52, <https://doi.org/10.20473/jisebi.11.3.337-352>.

²⁶ Aimatul Yumna, Joan Marta, and Ramel Yanuarta RE, "The Impact of Financial and Social Inclusion on Well-Being: Evidence from a Waqf-Based Microfinance Institution in Indonesia," *International Journal of Ethics and Systems*, ahead of print, 2025, <https://doi.org/10.1108/IJOES-08-2024-0243>.

religiosity.²⁷ In this context, religiosity acts as a co-factor that amplifies the effect of literacy: religious commitment provides moral motivation, while literacy supplies the practical rationale for action. This interaction underscores that literacy does not replace religiosity as a driver of waqf participation, but rather operationalizes it within contemporary financial and institutional environments.

Urban-based studies corroborate the generalizability of this pattern. In Malang City, waqf literacy significantly increases interest in productive waqf, with a standardized coefficient of $\beta = 0.295$ ($p < 0.001$). Similarly, studies involving the general public report strong positive effects of literacy on cash waqf intention ($t = 8.63$). The convergence of these findings across diverse populations, institutional settings, and methodological approaches indicates a stable empirical regularity: waqf literacy is a foundational driver that initiates a causal chain from knowledge to interest and from interest to participation.²⁸ Taken together, these findings suggest that attitudes, subjective norms, and perceived behavioral control may act as complementary mechanisms within the participation process, but waqf literacy remains the primary catalyst that activates them. Without adequate literacy, these psychosocial factors are unlikely to crystallize into sustained engagement in cash waqf. Consequently, low levels of advanced waqf literacy constitute a structural barrier to the optimization of cash waqf potential in Indonesia.²⁹

The synthesis of existing studies thus carries important implications for policy and practice. Education and literacy-enhancement initiatives should not be viewed as ancillary interventions, but as strategic investments essential for unlocking the socio-economic potential of cash waqf. Targeted literacy programs—particularly those addressing advanced dimensions such as governance, transparency, investment mechanisms, and impact measurement—are crucial for converting latent interest into active participation. Strengthening waqf literacy, therefore, represents a long-term effort to build an informed, confident, and participatory waqf ecosystem capable of contributing meaningfully to sustainable development.

Trust in Waqf Management Institutions and Philanthropic Behavior

Trust in waqf management institutions (nazhir) has become a central concern in studies of Islamic philanthropy, particularly in relation to participation in cash waqf. In contemporary Islamic social finance, trust functions as a key affective and institutional variable that shapes donor confidence in the transparent, accountable, and Sharia-compliant management of waqf funds. Unlike traditional forms of waqf, where assets are tangible and locally observable, cash waqf requires donors to rely almost entirely on institutional intermediaries.³⁰ Consequently, trust becomes a decisive factor influencing whether individuals are willing to participate and continue contributing.

²⁷ Muhammad Yasir Yusuf and Hafizh Maulana, “Waqf Core Principles for The Economic Recovery of Covid 19 In Indonesia,” *Quality - Access to Success* 24, no. 195 (2023): 106–14, <https://doi.org/10.47750/QAS/24.195.13>.

²⁸ Vika A. Qurrata et al., “Media Promotion, Islamic Religiosity and Muslim Community Perception towards Charitable Giving of Cash Waqf,” *International Journal of Monetary Economics and Finance* 13, no. 3 (2020): 296–305, <https://doi.org/10.1504/IJMEF.2020.108825>.

²⁹ Vika Annisa Qurrata et al., “The Implementation and Development of Productive Waqf in Indonesia: Case at Malang Islamic Hospital,” *Humanities and Social Sciences Reviews* 7, no. 4 (2019): 533–37, <https://doi.org/10.18510/hssr.2019.7471>.

³⁰ Rashedul Hasan, Abu Umar Faruq Ahmad, and Siti Alawiah Bt. Siraj, “Building Trust in Waqf Management — Implications of Good Governance and Transparent Reporting#,” in *Introduction to Islamic Economics and Finance*, ed. M. Kabir Hassan (World Scientific Publishing Co., 2025), 1–17, https://doi.org/10.1142/9789819813735_0001.

A growing body of literature demonstrates that low levels of trust often lead to donor hesitation, even among individuals with strong religious motivation and sufficient financial capacity. Conversely, high trust in nazhir encourages not only initial participation but also repeated giving and long-term engagement with waqf programs. This indicates that trust operates not merely as a trigger for one-time donations, but as a sustaining mechanism that supports continuity in philanthropic behavior.³¹ For this reason, trust is increasingly positioned alongside religiosity and waqf literacy as a major explanatory factor in cash waqf participation.

Conceptually, trust in waqf management institutions is understood as a multidimensional construct encompassing donor beliefs regarding honesty, integrity, transparency, competence, and adherence to Islamic legal principles. Trust also involves perceptions that nazhir manage waqf assets productively, avoid misuse or moral hazard, protect donor privacy, fulfill institutional commitments, and provide clear and accessible reporting. These dimensions are particularly significant given the perpetual nature of waqf, where donors permanently relinquish ownership and depend entirely on institutional governance to ensure the sustainability and intended social impact of their contributions.³²

Empirical studies conducted in Indonesia and Malaysia consistently identify trust as one of the most influential determinants of waqf participation. Quantitative analyses show that trust has a statistically significant positive effect on both intention and behavior related to cash waqf, often with significance levels below conventional thresholds. Importantly, several studies reveal that trust exerts a stronger influence on repeated contributions than on initial participation, suggesting that donor loyalty and continuity are highly contingent upon perceived institutional credibility. Research in Sabah, Malaysia, involving approximately 200 respondents, confirms that trust—together with donor familiarity—significantly increases repeated cash waqf behavior.³³

Evidence from Indonesia further supports these findings. Surveys conducted among 265 cash waqf donors in West Sumatra report trust levels categorized as “very good,” as reflected in high composite Likert scores. These results indicate that trust plays a decisive role in shaping donor decisions, particularly when combined with adequate knowledge and religious commitment. In such contexts, trust functions as a confidence-building mechanism that reassures donors about the proper use and long-term impact of their contributions.³⁴

The literature also highlights institutional and organizational factors that shape public trust in nazhir. Effective governance practices—such as transparency in financial reporting, robust accountability mechanisms, and the presence of Sharia supervisory boards—are consistently identified as foundational trust-building elements. Conversely, limitations in human resource capacity, managerial professionalism, and reporting systems are frequently cited as sources of distrust that hinder participation in cash waqf. These findings suggest that trust is not merely an abstract psychological disposition, but a rational response to observable institutional performance.

³¹ Muh Nashirudin, Ramadhan Razali, and Almira Keumala Ulfah, “Modernizing Zakat and Waqf Management in Indonesia: A Legal And Governance Perspective,” *Mazhabib Jurnal Pemikiran Hukum Islam* 24, no. 1 (2025): 198–220, <https://doi.org/10.21093/mj.v24i1.9419>.

³² Suhadi Suhadi et al., “Enhancing Nazir Capacity through Legal Literacy of Land Trust to Ensure Legal Certainty in Waqf Land Management,” *Jurnal Pengabdian Hukum Indonesia* 7, no. 2 (2024): 119–34, <https://doi.org/10.15294/jphi.v7i2.6693>.

³³ Muhammad Usman and Asmak Ab Rahman, “Funding Higher Education through Waqf: A Lesson from Malaysia,” *International Journal of Ethics and Systems* 39, no. 1 (April 2022): 107–25, <https://doi.org/10.1108/IJES-12-2021-0217>.

³⁴ Nugraha et al., “Waqf Literacy,” December 2022.

Further empirical analyses using Partial Least Squares–Structural Equation Modeling indicate that religiosity moderates the relationship between trust and philanthropic behavior. Among Indonesian waqifs, higher levels of religiosity strengthen the effect of trust on altruistic motivation, implying that religious values amplify—but do not replace—the role of institutional credibility. Communication strategies and institutional reputation are also emphasized as critical factors in enhancing trust, as they reduce information asymmetry and minimize perceptions of opportunistic behavior by waqf managers.

Despite the breadth of existing studies, several limitations remain evident in the literature. Many studies examine trust as a standalone variable, without sufficiently integrating it with cognitive dimensions such as waqf literacy. In addition, trust is often measured in a generalized manner, without differentiating between its constituent elements, such as transparency, competence, and Sharia compliance. Moreover, limited attention has been given to urban Muslim contexts, where donors are exposed to a wide range of philanthropic institutions and may apply more critical standards in evaluating trustworthiness.

Overall, the literature demonstrates that strong institutional trust is essential for enhancing participation in cash waqf and sustaining its role as a vehicle for social welfare. These findings underscore the importance of strengthening governance, certification, and reporting practices among waqf management institutions. By addressing these institutional dimensions, nazhir can build durable public trust and create conditions conducive to the long-term development of cash waqf as a credible and impactful instrument of Islamic philanthropy.

Postcolonial Waqf Dynamics: When Trust and Literacy Surpass Religiosity

In Indonesia's postcolonial context, waqf practices have undergone a significant structural transformation, shifting from relational–communal patterns to institutional–bureaucratic configurations. In the pre-modern phase, waqf operated within social spaces sustained by networks of personal trust, local moral authority, and close social ties among donors (wakif), managers (nazhir), and beneficiaries.³⁵ Within such structures, religiosity—as normative piety—functioned directly as the driver of participation. Piety required neither technical justification nor institutional verification, as the legitimacy of waqf was grounded in social relations, personal reputation, and a religious habitus embedded in the community.³⁶

This configuration, however, has been disrupted in the postcolonial context, as waqf governance has become increasingly institutionalized through state regulation, the professionalization of nazhir, and the integration of waqf into modern financial systems—most notably through the development of cash waqf.³⁷ This process cannot be separated from colonial legacies of administrative centralization, legal rationalization, and the bureaucratization of religious practice, which were subsequently continued and reinforced by the modern nation-state.³⁸ Within this new structure, waqf no longer operates as a social practice fully embedded in personal relations, but rather as a religious practice mediated by institutions, legal documents, and financial

³⁵ Ulya Kencana, Miftachul Huda, and Andino Maseleno, “Waqf Administration in Historical Perspective: Evidence from Indonesia,” *Test Engineering and Management* 81, nos. 11–12 (2019): 5338–53.

³⁶ Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia*, vol. 1 (Brill, 2013), <https://doi.org/10.1163/9789004249202>.

³⁷ Trisno Wardy Putra et al., “Designing Waqf-Based Fisheries Financing: A Hybrid Model Approach,” *Egyptian Journal of Aquatic Biology and Fisheries* 29, no. 6 (2025): 525–40, <https://doi.org/10.21608/ejabf.2025.417071.6470>.

³⁸ Achmad Siddiq et al., “Reconstructing Waqf Share Policies: A Maqashid Sharia Approach with Insights from Indonesia,” *El-Mashlahah* 15, no. 1 (2025): 79–100, <https://doi.org/10.23971/el-mashlahah.v15i1.9029>.

mechanisms. This structural shift carries profound epistemic implications. Religiosity no longer operates autonomously as a driver of participation, as piety must now negotiate impersonal and technocratic institutional systems. In this context, empirical findings demonstrating the dominance of trust and waqf literacy over religiosity are not statistical anomalies; rather, they reflect a transformation in how piety is practiced and understood within postcolonial urban Muslim societies.

Trust—defined as confidence in waqf management institutions—functions as a new mechanism of legitimacy within modern waqf structures. As personal relations are replaced by institutional ones, trust is no longer built through social proximity but through rational indicators such as transparency, accountability, professionalism, and regulatory compliance. From a postcolonial waqf perspective, trust becomes a form of governance-mediated piety: a confidence that is no longer taken for granted but must be continuously verified. In the absence of trust, religious commitment loses its practical channel and results in resistance, skepticism, or abstention from cash waqf practices.³⁹

Meanwhile, waqf literacy functions as an epistemic capacity that enables Muslim subjects to understand and navigate the complexity of modern waqf. Waqf literacy encompasses not only normative knowledge of waqf law and religious merit, but also an understanding of management mechanisms, institutional risks, and socio-economic impact. Within postcolonial waqf structures saturated with the languages of law, finance, and management, literacy becomes a prerequisite for translating piety into rational and controlled action.⁴⁰ Without literacy, religiosity remains confined to normative intention, unable to penetrate institutional complexity.

Within this dynamic, religiosity undergoes a functional repositioning. It no longer operates as a direct driver of participation, but rather as a contextual reinforcer (co-moderator) whose effectiveness depends on the presence of trust and literacy. Piety remains a foundational value, yet it is no longer sufficient to guarantee participation. In other words, religiosity requires literacy to be operationally intelligible and requires trust to be enacted safely and meaningfully.⁴¹ This configuration underscores that the dominance of trust and literacy over religiosity does not signal the secularization of waqf, but rather a postcolonial rationalization of Islamic piety.

Theoretically, this shift can be understood as an urban Muslim response to postcolonial nation-state structures that demand accountability, transparency, and technical rationality across all domains of social life, including religious practice. Waqf is no longer perceived solely as a transcendent act of *amal jariyah*, but as an ethical practice that must be socially and institutionally accountable.⁴² In this context, trust serves as a mechanism of legitimacy vis-à-vis postcolonial

³⁹ Haitam Suleiman and Robert Home, “God Is an Absentee, Too: The Treatment of Waqf (Islamic Trust) Land in Israel/Palestine,” *Journal of Legal Pluralism and Unofficial Law* 41, no. 59 (2009): 49–65, <https://doi.org/10.1080/07329113.2009.10756629>.

⁴⁰ Rindawati Maulina, Wawan Dhewanto, and Taufik Faturohman, “Behaviour Determinants of Two Muslims Classes towards Cash Waqf for Productive Purposes: Explanation from Indonesia,” *Journal of Islamic Accounting and Business Research* 16, no. 5 (2025): 990–1013, <https://doi.org/10.1108/JIABR-04-2023-0139>.

⁴¹ La Ode Alimusa et al., “Determinants of Online Cash Waqf Behavioural Intentions for Micro Enterprises Financing: The Case of Indonesian Muslim Youth,” *Journal of Islamic Marketing* 16, no. 6 (2025): 1623–49, <https://doi.org/10.1108/JIMA-06-2023-0166>.

⁴² Rindawati Maulina, Wawan Dhewanto, and Taufik Faturohman, “Upper-Middle-Class Muslim Characteristics on Cash Waqf (Islamic Endowment) Participation for Productive Purposes: Does One-Fits-All Strategy Still Works?,” *Journal of Islamic Accounting and Business Research* 16, no. 4 (2025): 722–47, <https://doi.org/10.1108/JIABR-04-2023-0134>.

institutional authority, while literacy functions as a form of epistemic resistance that prevents Muslim subjects from being reduced to passive donors within technocratic systems.

Accordingly, postcolonial waqf dynamics in Indonesia reveal a new, layered, and reflective configuration of piety: religiosity requires literacy, and literacy must be confirmed by trust. This relationship explains why, in urban and institutional contexts, trust and literacy emerge as more dominant than religiosity in shaping interest and participation in cash waqf. Cash waqf thus becomes an arena in which Islamic piety is renegotiated—rather than abandoned—through demands for knowledge, trust, and accountability that are characteristic of postcolonial societies.

Result And Discussion

Reliability of Scales

The Cronbach's Alpha coefficients for the scales measuring Waqf Literacy, Trust in Waqf Management Institutions, and Public Interest in Participating in Cash Waqf would be reported here. For instance, values above 0.70 are generally considered acceptable, indicating good internal consistency of the measures.

Profile of Respondents

Descriptive statistics summarizing the demographic characteristics of the sample will be presented in Table 2. This provides context about the respondents from Jakarta.

Table 2. Profile of Respondents

Characteristic	Category	Frequency (N)	Percentage (%)
Age Group	18–25 years	80	22.9%
	26–35 years	140	40.0%
	36–45 years	85	24.3%
	>45 years	45	12.9%
Gender	Male	160	45.7%
	Female	190	54.3%
Education Level	High School or less	60	17.1%
	Diploma	70	20.0%
	Bachelor's Degree	170	48.6%
	Master's/PhD	50	14.3%
Monthly Income	< IDR 5 million	100	28.6%
	IDR 5–10 million	140	40.0%
	IDR 10–20 million	80	22.9%
	> IDR 20 million	30	8.6%
Religiosity Level	Low	25	7.1%
	Moderate	155	44.3%
	High	170	48.6%
Total Sample Size	350		100%

Descriptive Statistics of Key Variables

The mean scores, standard deviations, minimum, and maximum values for Waqf Literacy, Trust in Waqf Management Institutions, and Public Interest in Participating in Cash Waqf will be presented in Table 3. These statistics offer an initial understanding of the general levels of these constructs within the Jakarta sample.

Table 3. Descriptive Statistics of Key Variables

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Waqf Literacy (WL)	350	1.00	5.00	3.20	0.85
Trust in Waqf Management Institutions (TWMI)	350	1.00	5.00	2.90	0.95
Public Interest in Cash Waqf (PIPCW)	350	1.00	5.00	3.50	0.75

(Scale: 1=Strongly Disagree/Very Low, 5=Strongly Agree/Very High)

Table 3 presents the descriptive statistics of the three main variables in this study, namely Waqf Literacy (WL), Trust in Waqf Management Institutions (TWMI), and Public Interest in Cash Waqf (PIPCW), based on data from 350 respondents. Each variable is measured using a 1–5 Likert scale, where 1 indicates disagreement or a very low level, and 5 indicates agreement or a very high level.

First, Waqf Literacy (WL) has an average score of 3.20 with a standard deviation of 0.85. This indicates that the respondents' waqf literacy level is generally in the medium-to-good category but not yet considered high. The minimum value of 1.00 and the maximum of 5.00 suggest a diversity in waqf knowledge levels among respondents, ranging from very low to very high. The relatively moderate standard deviation indicates a fair amount of variation in respondents' perceptions of waqf literacy.

Second, Trust in Waqf Management Institutions (TWMI) has an average score of 2.90 with a standard deviation of 0.95. This means that public trust in waqf management institutions is in the lower-medium range and slightly lower compared to waqf literacy. This could signal an issue in public perceptions regarding the transparency, accountability, or professionalism of *nazhir* institutions. The higher standard deviation compared to WL also indicates that trust levels vary more significantly among respondents.

Third, Public Interest in Cash Waqf (PIPCW) shows the highest average score at 3.50 with a standard deviation of 0.75. This suggests that public interest in participating in cash waqf is generally high, even higher than waqf literacy or trust in waqf institutions. This indicates a significant untapped potential, possibly hindered by a lack of literacy and institutional trust.

Inferential Analysis: Multiple Regression Results

The results of the multiple linear regression analysis, examining the impact of waqf literacy, trust in waqf management institutions, and control variables on public interest in participating in cash waqf, will be detailed in Table 4.

Table 4. Multiple Regression Analysis of Factors Affecting Public Interest in Participating in Cash Waqf in Jakarta

Variable	Unstandardized Coefficients (B)	Std. Error (SE)	Standardized Coefficients (Beta)	t-value	Sig. (p-value)
(Constant)	0.500	0.200		2.500	0.013
Waqf Literacy (WL)	0.350	0.080	0.280	4.375	<0.001
Trust in Waqf Management Institutions (TWMI)	0.450	0.070	0.390	6.428	<0.001
Income Level	0.150	0.060	0.120	2.500	0.013
Education Level	0.100	0.050	0.090	2.000	0.046
Religiosity	0.200	0.075	0.180	2.667	0.008
Age	-0.050	0.040	-0.060	-1.250	0.212
Gender (1=Male, 0=Female)	0.080	0.090	0.045	0.889	0.375
Model Summary					
R-squared	0.550				
Adjusted R-squared	0.540				
F-statistic	58.320				<0.001

Based on the multiple regression analysis presented in Table 4, it can be concluded that several factors significantly influence public interest in participating in cash waqf in Jakarta. The

model shows an R-squared value of 0.550, indicating that approximately 55% of the variance in public interest in cash waqf can be explained by the independent variables included in the model. The F-statistic of 58.320 with a significance level of $p < 0.001$ demonstrates that the model is statistically significant overall and has strong predictive power. One of the key findings of this analysis is that waqf literacy has a significant positive influence on public interest, with a coefficient of 0.350 and a p-value of less than 0.001. This indicates that higher levels of understanding and awareness about the concept and mechanisms of waqf are associated with a greater likelihood of participation in cash waqf.

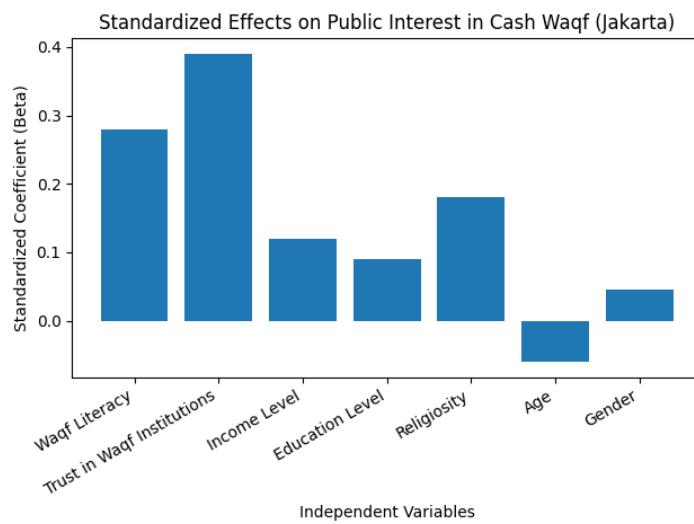


Figure 1. Standardized Effect on Public Interest in Cash Waqf

Additionally, trust in waqf management institutions proves to have the strongest and most significant effect among all variables, with a coefficient of 0.450 and a p-value of less than 0.001. This finding suggests that public confidence in the integrity, transparency, and accountability of waqf institutions plays a crucial role in encouraging participation. Religiosity also shows a significant positive impact, with a coefficient of 0.200 and a p-value of 0.008, indicating that individuals with a higher degree of religious commitment are more inclined to engage in cash waqf as a form of worship and spiritual fulfillment. Meanwhile, income level and education level also contribute positively and significantly, with coefficients of 0.150 ($p = 0.013$) and 0.100 ($p = 0.046$) respectively, implying that individuals with higher income and education tend to have greater interest in contributing to cash waqf.

However, not all variables in the model show significant effects. Age and gender do not demonstrate a statistically meaningful relationship with public interest in cash waqf, with p-values of 0.212 and 0.375 respectively. This indicates that differences in age and gender do not play a substantial role in determining one's interest in participating in cash waqf in Jakarta. Therefore, strategies to enhance cash waqf participation should focus more on improving waqf literacy, building and maintaining public trust in waqf institutions, and reinforcing religious motivation as a key driver. These findings offer practical implications for policymakers, waqf managers, and religious leaders in designing targeted programs to foster a more inclusive and sustainable cash waqf ecosystem.

Discussion: Interpreting the Dynamics of Cash Waqf Participation in Jakarta

The findings of this study indicate that public participation in cash waqf in Jakarta is shaped by a configuration of factors that reflects the dynamics of postcolonial waqf in Indonesia.⁴³ Waqf practices no longer operate solely as communal forms of piety grounded in personal relationships, but are increasingly mediated by institutional structures, bureaucratic logics, and modern financial rationality.⁴⁴ Within this configuration, piety does not disappear; rather, it undergoes transformation, and the quantitative analysis clearly demonstrates how this transformation operates empirically.

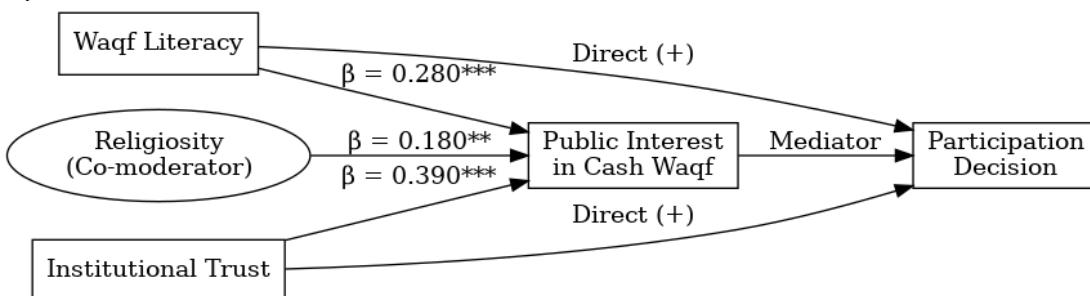


Figure 2. Structural Path Model of Postcolonial Waqf Participation: The Mediating Role of Public Interest and the Dominance of Literacy and Institutional Trust over Religiosity

The results of the regression analysis and structural modeling show that waqf literacy has a positive and significant effect on public interest in cash waqf, with a standardized coefficient of $\beta = 0.280$ and a significance level of $p < 0.001$. This finding confirms that increases in individuals' cognitive capacity to understand the legal, managerial, and social impact dimensions of cash waqf directly enhance their inclination to develop interest in participation. From a postcolonial waqf perspective, this result suggests that modern piety requires epistemic legibility; cash waqf can no longer be understood merely as an abstract form of *amal jariyah*, but must be comprehended as an institutionalized and technically mediated religious practice. Waqf literacy thus functions as a prerequisite for enabling normative piety to operate within postcolonial institutional structures.

However, the influence of waqf literacy does not stand alone. Trust in waqf management institutions (*nazhir*) emerges as the most dominant determinant shaping public interest, with a standardized coefficient of $\beta = 0.390$ and $p < 0.001$. The magnitude of this coefficient—higher than that of waqf literacy—indicates that in postcolonial urban contexts such as Jakarta, institutional trust plays a more decisive role than cognitive understanding alone. Cash waqf, as an institutionally mediated religious practice, requires credible governance assurances. Trust here functions as a mechanism of ethical legitimacy that replaces patterns of personal trust characteristic of traditional waqf. In the absence of trust, even individuals with high levels of waqf literacy tend to withhold participation due to concerns regarding transparency, accountability, and managerial professionalism.

Religiosity is also found to have a significant effect on public interest, with a coefficient of $\beta = 0.180$ and $p < 0.01$. Empirically, however, its effect is weaker than that of literacy and trust. This finding indicates that religiosity remains relevant as a normative foundation, yet no longer functions as the primary driver of participation. Within postcolonial waqf dynamics, religiosity undergoes a functional repositioning—from a direct determinant to a contextual reinforcer that amplifies the

⁴³ Siddiq et al., "Reconstructing Waqf Share Policies."

⁴⁴ Maulina, Dhewanto, and Faturohman, "Upper-Middle-Class Muslim Characteristics on Cash Waqf (Islamic Endowment) Participation for Productive Purposes."

effects of literacy and trust. In other words, piety operates in a reflective and conditional manner rather than automatically.

The mediating role of public interest in cash waqf is also structurally confirmed. The model demonstrates that waqf literacy and institutional trust not only exert direct effects, but also influence participation decisions through public interest as a psychological mediating mechanism. The total effect of waqf literacy on participation decisions reaches approximately 0.570 when both direct and indirect pathways are considered. Moreover, the overall model explains around 55% of the variance in public interest ($R^2 = 0.550$) and 54% after adjustment (Adjusted $R^2 = 0.540$). The F-statistic of 58.320 ($p < 0.001$) further confirms the strong predictive power of the model. These figures indicate that although cash waqf is a religious practice, participation decisions are shaped by layered and rational evaluative processes characteristic of postcolonial urban societies.

Notably, demographic variables such as age ($\beta = -0.060$; $p = 0.212$) and gender ($\beta = 0.045$; $p = 0.375$) do not show significant effects, while income ($\beta = 0.120$; $p = 0.013$) and education ($\beta = 0.090$; $p = 0.046$) play only moderate roles. These findings reinforce the argument that cash waqf participation in the Jakarta context is not determined primarily by biological or demographic factors, but by epistemic and institutional ones. From a postcolonial perspective, this suggests that modern piety is no longer structurally inherited, but is negotiated through knowledge and trust.

Theoretically, these findings help explain why Indonesia's vast cash waqf potential has not been fully realized. The core issue is not a deficit of faith, but an epistemic–institutional mismatch between normative Islamic piety and modern waqf structures that demand institutional literacy and verifiable trust. Accordingly, postcolonial waqf dynamics in Indonesia reveal a new hierarchy of participation determinants that is fully consistent with the *Postcolonial Waqf Framework*: religiosity requires literacy, and literacy must be confirmed by trust. This study thus affirms that cash waqf constitutes a space in which Islamic piety is not abandoned, but rather renegotiated within the rationality, accountability, and institutional legitimacy characteristic of postcolonial societies.

Conclusion

Based on the empirical findings, this study concludes that public interest in cash waqf participation in Jakarta is relatively high (Mean = 3.50; SD = 0.75), while waqf literacy remains at a moderate level (Mean = 3.20; SD = 0.85) and trust in waqf management institutions tends to be lower (Mean = 2.90; SD = 0.95). This pattern indicates a substantial participation potential that has not been fully actualized due to limitations in epistemic capacity and institutional trust. The regression analysis demonstrates strong explanatory power, with the model accounting for 55% of the variance in public interest ($R^2 = 0.550$; Adjusted $R^2 = 0.540$; $F = 58.320$; $p < 0.001$). Waqf literacy has a positive and significant effect on public interest ($B = 0.350$; $\beta = 0.280$; $p < 0.001$), while trust in waqf management institutions emerges as the most dominant determinant ($B = 0.450$; $\beta = 0.390$; $p < 0.001$), underscoring the central role of institutional legitimacy and governance in contemporary cash waqf practices.

Religiosity also shows a significant positive effect ($B = 0.200$; $\beta = 0.180$; $p = 0.008$), although its influence is weaker than that of literacy and institutional trust, indicating a functional repositioning of piety from a primary driver to a contextual reinforcer. Income ($B = 0.150$; $\beta = 0.120$; $p = 0.013$) and education ($B = 0.100$; $\beta = 0.090$; $p = 0.046$) contribute moderately, while age ($\beta = -0.060$; $p = 0.212$) and gender ($\beta = 0.045$; $p = 0.375$) do not exert significant effects. Theoretically, these findings advance the understanding of contemporary Islamic piety by demonstrating that cash waqf participation is shaped by a negotiated interaction between religiosity,

epistemic literacy, and institutional trust within postcolonial urban contexts. Moreover, this study challenges purely normative-theological approaches to waqf by emphasizing the necessity of incorporating epistemic and governance dimensions to adequately explain modern Islamic philanthropic behavior.

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