Determinants Of Waqf Interest Through Digital Media In Banda Aceh City

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Abstract

This research was conducted to analyze the effect of income, trust, religiosity and social influence on interest in cash waqf through digital media in the Banda Aceh city. The sample used in this study amounted to 100 respondents obtained from the calculation of the slovin formula. This type of research is quantitative research with primary data as a source of data in the research. The results of the study show that partially income, trust, religiosity, and social influence influence interest in waqf in the Banda Aceh city. Simultaneously, income, trust, religiosity and social influence affect interest in waqf through digital media in the Banda Aceh city. To increase interest in digital waqf, people can increase income, trust, religiosity, and social influence. Therefore, the public can take advantage of digital media as a means of cash waqf.

Keywords : *Cash Waqf, Digital Media, Income, Trust, Religiosity*

1. INTRODUCTION

Indonesia has an economic empowerment institution to help Indonesian citizens get out of poverty and improve the standard of living of their citizens which is carried out through Islamic fiscal policy instruments such as zakat, infaq, and alms, while these institutions include zakat houses, dhuafa wallets, BAZNAS, and orphanages. Indonesia also has an institution that manages waqf which was inaugurated by the Indonesian government, namely BWI (Indonesian Waqf Agency) as well as private parties that focus on managing waqf such as ACT (Aksi Cepat Tanggap) through global waqf. Waqf is the handing over of property in the form of money or objects whose proceeds are intended for the common good (Hidayat, 2022). According to Law of the Republic of Indonesia number 41 of 2004 concerning waqf article 1 paragraph (1), waqf is defined as the legal treatment of a waqf to separate and/or hand over part of his property or property to be used for the purposes of worship and/or public welfare according to sharia

Since the inauguration of TWI (Indonesian waqf tube) as an institution that has access to optimize the potential of cash waqf independently from Dompet Dhuafa, the waqf assets collected have received quite positive changes from January to December 2018 collected Rp 32,732,848,069 billion. This fund collection experienced an increase of 53 percent when juxtaposed with the collection of funds in the same period in the previous year, amounting to Rp 21,445,700,465 billion. The following is the increase in the number of endowments based on the Dompet Dhuafa Report. Regarding the collection of TWI waqf funds, there have been significant changes. The waqf revenue target of IDR 3,249,022,900.00 was realized at IDR 2,998,617,993.02 per cent of 92 percent, this is certainly very good and needs to be given an example in the road map of the Indonesian Waqf Board in the future (Sharia Economic Bulletin, 2019). Currently, waqf payments can be made through digital payment platforms. Waqf management using technology and digital platforms is expected to be an effort to accelerate the transformation of

cash endowments. In Indonesia, the use of digital technology in fundraising efforts for Waqf funds is quite promising, where the majority of the population is Muslim, this is in line with the large potential of waqf funds, with the hope of alleviating poverty to be quite large and this can be done through several digital platforms. Waqf collection can be carried out with a Quick Response Code (QR Code) system, digital wallet platforms or e-wallets such as LinkAja Syariah, OVO, e-commerce, crowdfunding platforms, and others as well as the process of auto debit of banking accounts, both through e-banking and mobile banking (Fanani, Kuncoro, Husni, Wijayanti. (2021). This research is a research that draws on several previous studies by combining various factors that can influence the interest in waqf through digital media. The difference between this study and previous studies is the variables used, the population in the study and the research period. Where the variables used are income, trust, religiosity and social influence. The population in the study is all people in Banda Aceh, and the peroide in this study is carried out in one year, namely 2023 through quantitative methods and multiple linear analysis hypothesis tests.

According to Fauziah & El Ayyubi (2019), waqf means holding property to be taken advantage of for the benefit of the people. Through waqf, wealth can be transformed from something consumptive to productive, such as agriculture, education, health, and trade. Cash waqf is also known as cash waqf which when translated means money waqf. Cash wakf is a wakf carried out by a person, group of people, institutions or legal entities in the form of cash, including in the definition of cash is securities (Fiskal.kemenkeu.go.id, 2021). Digital waqf is a waqf that can be done from anywhere and anytime through transactions on internet-connected platforms (BWI, 2022). Digital waqf can be implemented through digital media, which is a means that makes meeting parties to share information or offer services and services, digital platforms become more effective and efficient because they are not limited by space and time (Bonang, Ismail & Sukmana, 2024). The digital platforms used can be in the form of applications and websites owned by related waqf institutions, crowdfunding platforms such as kitabisa.com, marketplaces such as tokopedia and shopee, digital payment system applications such as OVO, Go-pay and link aja and mobile banking applications that provide waqf features (Rahmawati et al., 2021)

According to Riski (2021), interest can be interpreted as a combination of desire and will that can develop if accompanied by motivation. Aznin (2019) mentioned that interest is the desire to achieve a goal through oneself without coercion from others. Interest is a feeling of pleasure, liking and interest in an activity or object, or generally a tendency to look for objects that you like. According to Riski (2021), it defines income as additional assets obtained from known and fixed sources. The source of devotion is material such as land or non-material which is also called work or can be from both, so income is classified as salary or wages and profits. According to Aznin (2019), explaining income can be understood as the amount of income obtained in a period. It can be interpreted that income is the total income obtained by the community in a certain period as a reward for services that have been donated

Hinati (2019) defines religious as a descriptive idea that of oneself towards something. The idea that is seen is caused by products issued by other companies and the company itself. Trust is an important factor to build commitment between companies and customers. According to June (2017) religious is all the knowledge possessed by the person who consumes and all the conclusions made by the person who consumes related to objects, attributes and benefits. religious religious is a psychological sphere of concern to accept what is based on expectations of bad behavior from others. Religiosity Religiosity is a term that arises from the term religion. Although the basis is the same, when viewed from the use of the terms religiosity and religion have different meanings from each other. The term religion is more often associated with aspects related to various obligations or rules, while religiosity refers more to aspects of religion that are lived by each individual in his heart, especially religiosity is more often identified with diversity (Riski, 2021). Hinati (2019) mentions that Social influence is a type of social psychology that studies

how a person is influenced by real or perceived pressure from other people or groups to change the attitudes, beliefs, perceptions or behavior of others. Social influence is often also known as external environmental factors that can affect an individual. Social influence refers to how others influence a person's behavioral decisions, that is, others can influence a person's behavioral decisions (Haryono et al., 2015).

2. RESEARCH METHODS

The type of research conducted by researchers is quantitative research. Quantitative methods are used to examine populations or samples using measuring instruments or research instruments, quantitative or statistical data analysis with the aim of testing hypotheses that have been made. The location of the research conducted in this study is in Banda Aceh City. The object of this study is the people of Banda Aceh City. The population in this study is the entire community of Banda Aceh City aged >20 years, therefore the population of Banda Aceh City which is the population in this study is 140.28 people (BPS, 2022).

3. RESULTS AND DISCUSSION

According to gender, it can be seen that the respondents who are male as many as 55 people or 55 percent while women as many as 45 people or 45 percent. Based on age, it is known that respondents aged 21 to 30 years as many as 9 people or 9 percent, ages 31 to 40 years as many as 32 people or 32 percent, ages 41 to 50 years as many as 42 people or 42 percent, and ages over 50 years as many as 17 people or 17 percent. Based on the level of education, it can be seen that respondents with high school education as many as 10 people or 10 percent, Diploma education as many as 33 people or 33 percent, S1 education as many as 51 people or 51 percent, S2 education as many as 5 people or 5 percent, and S3 education as many as 1 person or 1 percent.

In the job category, it can be seen that respondents with civil servant jobs as many as 44 people or 44 percent, BUMN employee jobs as many as 19 people or 19 percent, private employee jobs as many as 22 people or 22 percent, self-employed jobs as many as 10 people or 10 percent, and others as many as 5 people or 5 percent. In the income category, it can be seen that respondents with income less than 1 million as many as 3 people or 3 percent, income 2 to 4 million as many as 45 people or 45 percent, income 5 to 10 million as many as 37 people or 37 percent, and income more than 10 million as many as 10 people or 10 percent.

Table 1. Quality Test Results

No. Statement		Variable	Correlation Coeficient	Critical Value5% (N=100)	Information
1	A1		0,858		
2	A2		0,856		
3	A3	Interest of waqf	0,924	0,1966	Valid
4	A4		0,919		
5	A5		0,880		

No. Statement		Variable	Correlation Coeficient	Critical Value5% (N=100)	Information
6	B1	income	0,891	0,1966	Valid
7	B2		0,898		
8	B3		0,841		
9	C1	Trust	0,880	0,1966	Valid
10	C2		0,895		
11	C3		0,844		
12	D1	Religiosity	0,724	0,1966	Valid
13	D2		0,822		
14	D3		0,880		
15	D4		0,825		
16	D5		0,830		
17	E1	*Social Influences*	0,918	0,1966	Valid
18	E2		0,919		
19	E3		0,885		
20	E4		0,923		

According to Table 1, it can be seen that all variables used in this study are declared valid, because they have coefficients and relationships on the origin of the critic value of the product moment relationship, which is as much as 0.1966 as a result of which all questions in this research survey are valid for further in-depth research. Using this, all points of the instrument from each variable in this study have met the conditions for further testing.

Table 2. Reliability Test Results

No	Variable	Number of Items	Cronbach's Alpha		Information
			Count	Standard	
1	Minat Wakaf	5	0,932	0,600	Handal
2	Pendapatan	3	0,838	0,600	Handal
3	Kepercayaan	3	0,842	0,600	Handal
4	Religiusitas	5	0,872	0.600	Handal
5	*Social Influences*	4	0,931	0.600	Handal

In table 2, Cronbach's Alpha results for each variable are 0.932, 0.838, 0.842, 0.872, and 0.931. From these results, all question points used in variabl research are reliable because they have Cronbach's Alpha results of more than 0.100.

Table 3. Normality Test Results

N		100
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	.17867563
Most Extreme Differences	Absolute	.086
	Positive	.086
	Negative	-.045
Test Statistic		.086
Asymp. Sig. (2-tailed)		.065[c]

Table 3 shows the significance results by the normality test as much as 0.065 or > 0.05, meaning that the residual results are normally distributed. The results of the test above are also supported by the results of chart analysis as shown in the picture. According to the Normal Probability Plot graph, Figure 1 shows the spread points close to the normal line or straight line. Then it can be concluded that the data is normally distributed.

Table 4. Multicollinearity Test

Free Variable	Tolerance	VIF	Keterangan
Income	0,377	2,653	Free from Multicollinearity
Trust	0,262	3,820	Free from Multicollinearity
Religiosity	0,300	3,337	Free from Multicollinearity
Social Influences	0,316	3,165	Free from Multicollinearity

From Table 4 above, it shows that all independent variables have a Tolerance value of more than 0.10, meaning that there is no relationship between independent variables. Just as the nilia Variance Inflation Factor (VIF) shows something at the same bottom of any independent variable that has a VIF result smaller than 10. Until it can be concluded that there is no multicolonicity between independent variables in the regression model in this study.
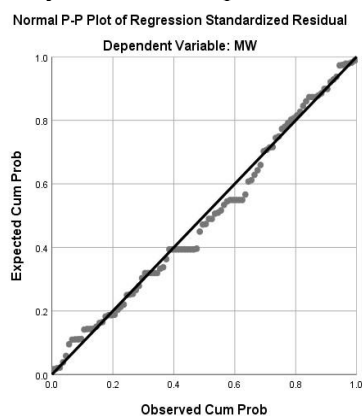

Figure 1. Heteroscedasticity Result Test

The results of the heteroscedasticity test can be seen that the points spread using a subtle pattern above and below number 0 on the Y axis, so it can be concluded that there is no heteroscedasticity problem in the regression example.

Table 5. Multiple Linear Regression Results

	Model	ndardized cients B	Std. Error	t	Sig.
1	(Constant)	-0,097	0.150	-0.648	.519
	Pendapatan	0,217	0.045	4.829	.000
	Kepercayaan	0.306	0.063	4.854	.000
	Religiusitas	0.222	0.072	3.474	.001
	Social Influences	0.291	0.072	5.847	.000

The statistical calculations in this study yield a multiple linear regression equation as follows: $Y = -0.097 + 0.217X1 + 0.306X2 + 0.222X3 + 0.291X4$. Based on this equation, it is known that the regression coefficient for the income variable (X1) is 0.217 or 21.7%, the trust variable (X2) is 0.306 or 30.6%, the religiosity variable (X3) is 0.222 or 22.2%, and the social influence variable (X4) is 0.291 or 29.1%. This indicates that an increase in each independent variable will lead to an increase in the interest in waqf (Y). Furthermore, the hypothesis testing based on Table 5 provides the following results. First, the t-count for the income variable is 4.829 with a significance level of 0.000, exceeding the t-table value of 1.984 at DF = 98 and α = 5%, which means income (X1) has a significant partial effect on waqf interest. Second, the t-count for the trust variable is 4.854 with a significance value of 0.000, also greater than the t-table value, indicating that trust (X2) has a significant partial effect on waqf interest. Third, the t-count for the religiosity variable is 3.474 with a significance value of 0.001, again greater than the t-table value, meaning that religiosity (X3) also partially and significantly affects waqf interest. Fourth, the t-count for the social influence variable is 5.847 with a significance level of 0.000, which is higher than the t-table value, showing that social influence (X4) has a significant partial effect on waqf interest. In the F-test, the calculated F-value is 237.906 with a significance level of 0.000, while the F-table value at DF = 96 and α = 5% is 2.699. Since the F-count is much greater than the F-table value, it can be concluded that income (X1), trust (X2), religiosity (X3), and social influences (X4) simultaneously have a significant effect on waqf interest (Y).

4. CONCLUSIONS

Based on the discussion of the research results presented in the previous section, it can be concluded that revenue, trust, religiosity, and social influences each have a partial effect on the interest in digital waqf in Banda Aceh City. Specifically, revenue, trust, religiosity, and social influences individually influence the level of interest in participating in digital waqf. Furthermore, these four factors, income, trust, religiosity, and social influences—collectively or simultaneously have a significant influence on the interest in digital waqf in Banda Aceh City.

5. ACKNOWLEDGEMENTS

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