

Interest in Money Waqf: Study on the Determinants of Money Waqf among Muslims in Palembang

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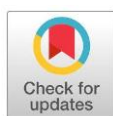
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ABSTRACT

Purpose: This study tests the influence of knowledge, level of education, religiosity, socialisation, and income on the interest in *waqf* money in the Muslim community in Palembang.

Design/Method/Approach: This study uses the SmartPLS 3.3.9 application and the Structural Equation Modelling (SEM) model approach as a quantitative research methodology. It uses questionnaire data with the criteria of Muslim respondents in Palembang who have an income and have never received money from a *waqf*. The sample size was determined based on Roscoe's theory, which is at least 10 times the number of variables studied, so the minimum number of respondents is 60.

Findings: Based on the results of this study, it was found that the variables of knowledge and religiosity did not have a significant effect, with a p-value greater than the significance level of 0.05. However, the variables of education, socialisation, and income significantly affect the interest of the Palembang city Muslim community in making money *waqf* in BWI South Sumatra Province. This proves that the money *waqf* in Palembang is greatly influenced by several factors, with a p-value of less than the significance level of 0.05.

Originality/Values: The main contribution of this study is to provide a survey that is needed periodically through education to the Muslim community of the city of Palembang, so that it becomes a comprehensive study that can increase the public's interest in doing money *waqf*.

INTRODUCTION

Waqf is often placed as a part set aside in Islamic studies; this can be seen in how enthusiastic the Muslim community is in practising money waqf, which is still often low¹. Although awareness of the importance of money waqf is beginning to increase, many people still lack a deep understanding of the concept and its benefits². This causes the money waqf to be less in demand by the Muslim community. Many factors contribute to people's interest in making this money a waqf³. Limited knowledge about the concept and benefits of money waqf makes many people hesitant to participate. Due to several cases of misuse of funds, the lack of trust in the waqf management institution is also a barrier⁴. Although high levels of religiosity encourage some individuals to give waqf, less effective and equitable socialisation hinders broader participation. In addition, economic factors, such as people's diverse incomes, affect their ability to contribute⁵. With better education, transparency in fund management, adequate socialisation, and inclusive waqf schemes, people's interest in waqf money can be increased, so that more people can feel the benefits⁶.

Studies related to money waqf so far tend to be seen from various perspectives, including the research of Amalia & Puspita (2018);⁷ Chrisna et al. (2021);⁸ Ilman (2019);⁹ Rawanti & Murtani (2020)¹⁰ stated that the level of

¹ Siti Rochmiyatun, "The Problem of Mosque-Based Productive Waqf Land Management (Case Study of Mosque Waqf Land in Palembang City)," *Conscience* 18, no. 1 (2018): 87–104, <http://jurnal.radenfatah.ac.id/index.php/Nurani/article/view/1939/1775>.

² Rosalinda; *Productive Waqf Management* (Jakarta: Rajawali Press, 2016).

³ Jauhar Faradis, "The Determinants of Waqf Preference Toward Money-Cash Waqf" 2, no. 3 (2015): 219–29, ejournal.uin-suka.ac.id/febi/grieb/article/viewFile/023-05/529.

⁴ Hida Hiyanti, Indria Fitri Afyana, and Siti Fazriah, "The Potential and Realization of Money Waqf in Indonesia in 2014-2018," *MEA Scientific Journal (Management, Economics, and Accounting)* 4, no. 1 (2020): 77–84, <https://doi.org/10.31955/mea.vol4.iss1.pp77-84>.

⁵ Lilis Yuliati, Ayuninda Rochmaningsih, and Lusiana Ulfa Hardinawati, "Analysis of Factors Affecting the Perception of Money Waqf in Jember," *Journal of Economics, Law, and Humanities* 2, no. 1 (2023): 125–38, <https://doi.org/10.21154/jelhum.v2i1.1144>.

⁶ Haniah Lubis, "Generation Z's Level of Understanding of Money Waqf in the City of Pekanbaru," *El-Jizya : Journal of Islamic Economics* 11, no. 1 (April 10, 2023): 71–86, <https://doi.org/10.24090/ej.v11i1.7131>.

⁷ Alvien Nur Amalia and Puspita Puspita, "The Interest of the People of Jakarta in Waqf Money in Waqf Institutions," *Sy'ar Iqtishadi : Journal of Islamic Economics, Finance and Banking* 2, no. 2 (2018): 1, <https://doi.org/10.35448/jiec.v2i2.4382>.

⁸ Heriyati Chrisna, Noviani, and Hernawaty, "Factors Influencing Interest in Cash Waqf in the Istiqomah Taklim Council Congregation of Tanjung Sari Medan Village," *Journal of Business & Public Accounting* 11, no. 2 (2021): 70–79.

⁹ Moh Zidni Ilman, "The Influence of Education Level, Religiosity, Access to Information Media, and Knowledge of Money Waqf on Public Perception of Money Waqf

education, religiosity, and socialisation have a significant positive influence on public interest in money waqf. However, the analysis of As Shadiqqy's (2018) results in the level of education, income, has no influence and is not significant to the public's interest in money waqf¹¹. Similarly, in their research, Falahuddin et al. (2019) revealed that income has a positive but insignificant effect on interest in money waqf¹². In the study, Apriliani et al. (2021) also showed that income cannot be known for its influence because it cannot go through a Reliability test¹³. However, research by Chrisna et al. (2021) states that income positively and significantly affects interest in money waqf¹⁴. The inconsistency of the previous findings is the academic gap that this study seeks to answer. By taking the context of the Muslim community in Palembang City as the object of study, this research is expected to be able to provide a more specific and contextual understanding of the dynamics of interest in money waqf, as well as strengthen the empirical basis that can be used in policy making and designing waqf programs in the future.

The primary focus of this study is to examine the determinants that influence the interest in money waqf among the Muslim community of Palembang City, by highlighting five critical factors. This paper is expected to complement the shortcomings that exist in the study of previous research on money waqf. Therefore, there are at least five questions asked in this paper: (a) How does knowledge affect the interest in money waqf among Palembang Muslims in BWI South Sumatra Province; (b) How does the level of education affect the interest in money waqf among Palembang Muslims in BWI South Sumatra Province; (c) How does religiosity affect the interest in waqf money among Palembang Muslims in BWI South Sumatra Province; (d) How does

(Study on the Congregation of Al-Ghifari Mosque, Muhajirin Mosque, and Ramadan Griya Shanta Mosque Malang City)," *Scientific Journal* 5, no. 1 (2019).

¹⁰ Novita Rawanti and Alim Murtani, "Analysis of Factors Affecting Public Interest in Fulfilling Waqf (Study at the Indonesian Waqf Agency of North Sumatra)," *FEB Journal* 1, no. 1 (2020): 62–69, <http://e-journal.potensi-utama.ac.id/ojs/index.php/FEB/article/view/745>.

¹¹ Muhammad As Shadiqqy, "The Influence of Income, Religiosity, Location Distance, Education Level and Access to Information on Public Interest in Giving Money Waqf at the MUI DIY Cash Waqf Agency," *Prisoners: Journal of Religious and Social Research* 2, no. 2 (2018): 249–62, <https://doi.org/10.14421/panangkaran.2018.0202-05>.

¹² Falahuddin Falahuddin, Fuadi Fuadi, and Muhammad Rizki Ramadhan, "Factors Affecting the Interest in Community Waqf in Lhokseumawe City," *OUR EMT Journal* 3, no. 2 (2019): 81–84, <https://doi.org/10.35870/emt.v3i2.111>.

¹³ Dina Apriliani, Ifa Hanifia Senjiati, and Popon Srisusilawati, "Factors Influencing the Interest of the People of Bandung City in Giving Money Through E-Commerce," *Sharia Economic Law Proceedings* 7, no. 2 (2021): 494–97, <https://doi.org/10.29313/syariah.v0i0.30952>.

¹⁴ Chrisna, Noviani, and Hernawaty, "Factors Influencing Interest in Cash Waqf in the Congregation of the Taklim Istiqomah Council of Tanjung Sari Village, Medan."

socialisation affect the interest in money waqf among Palembang Muslims in BWI South Sumatra Province; (e) How does income affect the interest in money waqf among Palembang Muslims in BWI South Sumatra Province? These five questions can later be part of an effort to answer the dynamics of the money waqf in the Muslim community of Palembang.

This paper is based on several arguments about the money waqf that are less in demand by the Muslim community in Palembang, including trust in weak financial institutions and a lack of a waqf governance system. Existing regulations are often not comprehensive and do not provide clear guidelines regarding the mechanism of management, investment, and distribution of money from waqf results. The public's understanding tends to be more sceptical and reluctant to participate in the money waqf program¹⁵. Therefore, joint efforts are needed from various parties, including the Government, waqf management institutions, academics, and community leaders¹⁶. Education and socialisation about money waqf must be improved through multiple media and platforms, both conventional and digital¹⁷. In addition, studies and research on money waqf need to be increased to provide a deeper and more comprehensive understanding of the potential and benefits of this instrument¹⁸. Cooperation between the Government and waqf management institutions in drafting regulations that support and facilitate the management of money waqf is also essential to create an ecosystem conducive to developing money waqf¹⁹. By raising the context of the Muslim community of Palembang City, this study aims to provide a more specific empirical picture and enrich the literature on the dynamics of money waqf in Indonesia. This research is expected to contribute theoretically to deepening the understanding of the factors that affect interest in

¹⁵ 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*, 2022, <https://doi.org/10.1108/IJIF-10-2020-0223>.

¹⁶ Arta Amaliah Nur Afifah, "Analysis of the Principles of Good Corporate Governance in the Management of Productive Waqf at the Al-Furqon Integrated Islamic School Foundation (Sit)," *I-Philantrropy: A Research Journal On Management Of Zakat and Waqf* 1, no. 1 (2021): 1–16, <https://doi.org/10.19109/iphil.v1i1.9625>.

¹⁷ Munif Zariruddin Fikri bin Nordin and Che Su binti Mustaffa, "An Analysis of Waqaf and Zakat Information in Friday Sermons," *Journal of Middle Eastern and Islamic Studies (in Asia)*, 2013, <https://doi.org/10.1080/19370679.2013.12023224>.

¹⁸ Shania Sakina, Yenni Samri Juliati Nasution, and Nurul Inayah, "Analysis of Factors Affecting the Interest of the Muslim Community in Giving Money in the City of Medan," *Indonesian Multi-Disciplinary Scientific Journal*, 2022.

¹⁹ Tika Widiastuti et al., "Determinant Factors for Online Cash Waqf Intention Among Muslim Millennial Generation," *Journal of Islamic Marketing* ahead-of-print, no. ahead-of-print (January 1, 2024), <https://doi.org/10.1108/JIMA-12-2023-0408>.

money waqf and provide practical implications for efforts to develop a more transparent, inclusive, and sustainable money waqf ecosystem.

LITERATURE REVIEW

Public interest in money waqf is vital in encouraging the optimisation of using waqf instruments as part of Islamic philanthropy.²⁰ The money waqf has great potential to support the social and economic development of the people through productive fund management.²¹ However, public participation in money waqf is still relatively low, which can be caused by various factors, such as a lack of understanding, trust in management institutions, and economic and social factors that influence a person's decision to make a waqf.²² Therefore, understanding the factors that affect people's interest in money waqf is crucial in increasing the participation and effectiveness of money waqf to empower the people.²³ One approach that can be used to understand this phenomenon is consumer behaviour theory. This theory explains how individuals make decisions regarding using their resources, including in philanthropic activities such as money waqf.

Consumer Behaviour Theory

According to Schiffman & Kanuk (2008), consumer behaviour includes seeking information, evaluating, and making final decisions in buying or using a product or service.²⁴ In essence, consumer behaviour theory is used to understand why consumers do things and what those consumers do.²⁵ In the context of money waqf, consumer behaviour shapes public interest in

²⁰ Salmah Said and Andi Muhammad Ali Amiruddin, "Cash Waqf and Community Economic Empowerment," *Al-Mashrafiyah: Journal of Islamic Economics, Finance, and Banking*, 2019, <https://doi.org/10.24252/al-mashrafiyah.v3i1.7739>.

²¹ Muhammad Irham, "CASH WAQF FOR THE ECONOMIC INDEPENDENCE OF THE UMMAH: THE REVITALIZATION OF ISLAMIC PHILANTHROPY THAT IS ALMOST FORGOTTEN," *MD Journal*, 2018, <https://doi.org/10.14421/jmd.2018.41-03>.

²² Muhammad Izet Budiansyah and Salahuddin El Ayyubi, "Factors Influencing Waqf in Online Waqf," *Al Maak: Journal of Islamic Economics and Banking*, 2021, <https://doi.org/10.31000/almaal.v2i2.3741>.

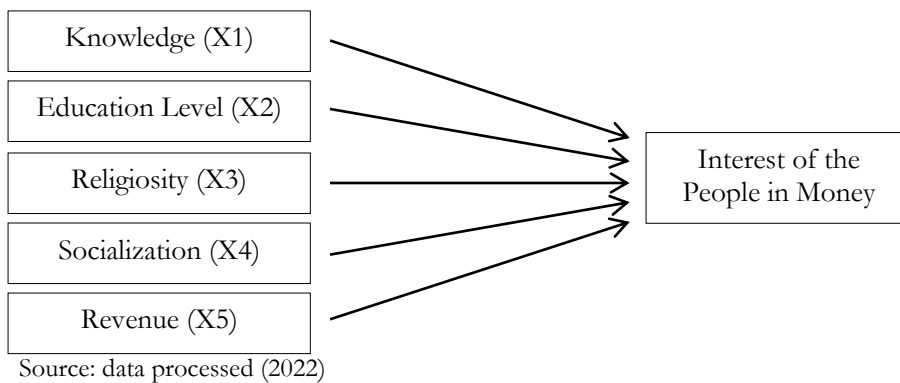
²³ Habibi, *Fiqh of Waqf in the View of the Four Madhhabs and Their Problems* (Kediri: Santri Salaf Press, 2017); Ahmad Syafiq, "Cash Waqf for Small Business Empowerment," *Journal of Zakat and Waqf* 1, no. 2 (2014): 404–28; Muhammad Iqbal et al., "Increasing Community Awareness and Intention in Encouraging The Growth of Cash Waqf," *Economica: Journal of Islamic Economics*, 2019, <https://doi.org/10.21580/economica.2019.10.1.3152>.

²⁴ Schiffman and Kanuk, *Consumer Behavior Edition 7* (Jakarta: Index, 2008).

²⁵ Philip Kotler, *Marketing Principles* (Jakarta: Erlangga, 2005); Phillip Kotler and Garry Armstrong, *Principles of Marketing* (New Jersey: Prentice Hall International, 2006).

participating in waqf.²⁶ As one of the psychological aspects that motivates a person to make decisions, interest is influenced by various factors, such as knowledge, education level, religiosity, socialisation, and income.²⁷ These factors shape a person's perception and attitude towards money waqf, ultimately influencing their interest in participating.²⁸ This study analyses the dominant factors that can increase public awareness and participation in money waqf by understanding the relationship between consumer behaviour and public interest. A visual illustration of the conceptual structure of this study is presented in Figure 1.

Figure 1. Conceptual Framework



Knowledge

Knowledge is an essential factor that affects a person's interest in making economic decisions, including making money through a waqf.²⁹ According to Blackwell et al. (2007), consumer knowledge is a collection of information stored in an individual's memory about a product or service, including its attributes, benefits, and how to use it.³⁰ In the context of money waqf, the higher a person's knowledge of the concept, benefits, and mechanisms

²⁶ Kurniati, "Consumer Behavior Theory from an Islamic Economic Perspective," *JESI (Indonesian Journal of Sharia Economics)*, 2016.

²⁷ P Kotler, J Bowen, and J Makens, *Marketing for Hospitality & Tourism* (New Jersey: Prentice Hall, 2003).

²⁸ Ahmad Hudzaifah, "Factors Influencing Willingness To Contribute In Cash Waqf: Case Of South Tangerang, Indonesia," *Title: Journal of Accounting and Finance*. 3, no. 1 (2019): 1–18, <http://jurnal.uinsu.ac.id/index.php/JAKS/article/view/4171/2143>.

²⁹ Gan Thai Wee et al., "Factors That Influence the Consumer Behavior on Choices of Local Commercial Bank for Banking Products and Services in Perak," *International Journal of Bank Marketing*, 2015.

³⁰ R. D. Blackwell, P. W. Miniard, and J. F. Engel, *Consumer Behavior* (Cengage Learning, 2007).

of money waqf, the more likely they are to be interested in waqf.³¹ Studies by Haque et al. (2015) show that a good understanding of Islamic financial products, including money waqf, can increase people's trust and interest in participating.³² In addition, research has found that adequate education and socialisation about money waqf has a significant impact on increasing community participation in productive waqf³³ Schemes. Sufficient knowledge allows individuals to assess the risks and benefits of waqf better, making them more motivated to contribute to a professionally managed waqf scheme.³⁴ Some of the studies that corroborate this include Chrisna et al. (2021);³⁵ Ilman (2019);³⁶ Rawanti & Murtani (2020),³⁷ who found that knowledge has a positive and significant effect on people's interest in fulfilling waqf. The hypotheses proposed by the researcher, based on the theory and findings of previous research, are:

H1: Knowledge has a significant positive effect on people's interest in money waqf.

Education Level

The level of education plays a vital role in shaping a person's mindset and decision-making, including Islamic philanthropy, such as money waqf.³⁸ Higher education allows individuals to understand better Islamic financial concepts, including the mechanisms and benefits of money waqf for the social

³¹ Dita Hasnatun Nisa, "Analysis of the Influence of Knowledge, Income, Religiosity, and Access to Information Media on Waqf Interest in Cash Waqf Linked Sukuk (CWLS)" (Islamic University of Indonesia Yogyakarta, 2021), <https://dspace.uui.ac.id/handle/123456789/30430>.

³² A. Haque, S. Rahman, and M. Haque, "Islamic Banking in Malaysia: A Study of Consumer Satisfaction and Preferences," *International Journal of Islamic and Middle Eastern Finance and Management* 8, no. 3 (2015): 318–44.

³³ M. Rahman, P. Sari, and W. Yusuf, "The Role of Financial Literacy in Enhancing Public Participation in Waqf Fundraising," *Journal of Islamic Finance* 14, no. 1 (2022): 45–59.

³⁴ Syafiq, "Cash Waqf for Small Business Empowerment."

³⁵ Chrisna, Noviani, and Hernawaty, "Factors Influencing Interest in Cash Waqf in the Congregation of the Taklim Istiqomah Council of Tanjung Sari Village, Medan."

³⁶ Ilman, "The Influence of Education Level, Religiosity, Access to Information Media, and Knowledge of Money Waqf on Public Perception of Money Waqf (Study on the Congregation of Al-Ghifari Mosque, Muhajirin Mosque, and Ramadan Griya Shanta Mosque Malang City)."

³⁷ Rawanti and Murtani, "Analysis of Factors Influencing Public Interest in Fulfilling Waqf (Study at the Indonesian Waqf Agency of North Sumatra)."

³⁸ Sandra Monica, Murniati Mukhlisin, and Dede Abdul Fatah, "Enhancing Waqf Accountability: Nazhir's Perspective towards Waqf Reporting," *Al-Iqtishad: Journal of Sharia Economics*, 2020, <https://doi.org/10.15408/aiq.v12i2.15828>.

and economic well-being of the ummah.³⁹ According to Pratiwi (2007), education is a process that increases individuals' knowledge, independence, and skills in assessing information before making decisions.⁴⁰ Decisions. In the context of money waqf, research conducted by Ascarya & Yumanita (2018) shows that individuals with higher levels of education tend to have a better awareness of productive waqf and its potential benefits for society.⁴¹ Several studies support this finding, such as those by Amalia & Puspita (2018).⁴² Ilman (2019) and Rawanti & Murtani (2020) show that the level of education has a positive and significant influence on people's interest in money waqf. Based on the theory and findings from previous research, the hypotheses proposed in this study are:

H2: The level of education has a significant positive effect on people's interest in money waqf.

Religiosity

Religiosity in this study is based on the perspective of consumer behaviour theory, where religiosity is positioned as an internal factor that motivates Islamic philanthropic behaviour, such as money waqf.⁴³ To deepen the understanding, this study refers to the theory of religiosity developed by Glock and Stark (1965), which divides religiosity into five main dimensions: ideological beliefs, worship practices, religious experiences, religious knowledge, and behavioural consequences.⁴⁴ These dimensions are the basis for understanding how the internalisation of religious values can affect an individual's interest in giving money to a *waqf*.⁴⁵ This theory is relevant because

³⁹ Sofyan Hakim and Al Muhtadi, "The Influence of Education, Religiosity, And Environment On The Perception Of Understanding Money Waqf In BWI East Kotawaringin Regency," *Scientific Journal of Management, Business and Entrepreneurship*, 2022, <https://doi.org/10.55606/jurimbik.v2i3.293>.

⁴⁰ Yunita Wahyu Pratiwi, "Analysis of Factors Influencing the International Migration of Indonesian Workers Abroad in 2007 (Case Study of Indonesian Workers from Majalengka Regency, West Java Province)," *UNS Institutional Repository* (Sebelas Maret University Of Surakarta, 2007), <https://eprints.uns.ac.id/3617/1/66201806200904331.pdf>.

⁴¹ A. Ascarya and D. Yumanita, "Determinants of Cash Waqf Giving Behavior: An Islamic Philanthropy Perspective," *International Journal of Islamic and Middle Eastern Finance and Management* 11, no. 3 (2018): 456–72.

⁴² Amalia and Puspita, "The Interest of the Jakarta People in Waqf Money at Waqf Institutions."

⁴³ R. A. J. Saad, S. Kassim, and M. R. A. Aziz, "The Role of Religious Socialization in Encouraging Waqf Contributions: A Behavioral Perspective," *Asian Journal of Islamic Finance* 13, no. 4 (2022): 210–27.

⁴⁴ R. Glock, C. Y., & Stark, *Religion and Society in Tension* (New York: Rand McNally & Company, 1996).

⁴⁵ Glock, C. Y., & Stark.

it emphasises the relationship between the internalisation of spiritual teachings and real actions in the form of religious-based social contributions. The higher a person's religiosity level, the more likely they are to give *waqf*, because *waqf* is considered a form of worship and social concern in Islam.⁴⁶ Research conducted by Susanto & Nadiyah (2021) shows that the level of religiosity has a positive and significant relationship with a person's decision to give money to a *waqf*.⁴⁷ Individuals who deeply understand Islamic teachings tend to be more motivated to contribute to *waqf* schemes because they know its benefits for the welfare of the ummah. In addition, a study by Bashir et al. (2019) revealed that individuals with high levels of religiosity are more likely to adhere to religious teachings, including sharing wealth through Islamic financial instruments such as *waqf*.⁴⁸ Several studies support this finding, such as those conducted by As Shadiqy (2018), Chrisna et al. (2021), and Ilman (2019), which revealed that religiosity has a positive and significant effect on people's interest in making money from *waqf*. Based on the theoretical foundation and the results of previous research, the hypotheses proposed in this study are:

H3: Religiosity has a significant positive effect on people's interest in money *waqf*.

Socialisation

Socialisation is a social learning process that helps individuals understand values, norms, and habits that apply in society. Socialisation plays a vital role in shaping public awareness and interest in participating in this Islamic financial practice in the context of money *waqf*. According to Berger & Luckmann (1991), socialisation can occur through social agents such as the family, educational institutions, communities, and mass media.⁴⁹ Adequate socialisation of the money *waqf* will increase individual understanding of the benefits and urgency of *waqf* as an instrument of Islamic philanthropy that can have a broad social impact. Research conducted by Abduh & Hasan (2020) revealed that socialisation carried out by Islamic financial authorities, such as Islamic banks and *waqf* institutions, can increase public awareness about the convenience and

⁴⁶ Falaahuddin, Fuadi, and Ramadhan, "Factors Influencing the Interest of Community Waqf in Lhokseumawe City."

⁴⁷ A. Susanto and A. Nadiyah, "The Influence of Religiosity on Cash Waqf Participation: Evidence from Indonesian Muslims," *International Journal of Islamic Economics and Finance* 14, no. 3 (2021): 89–102.

⁴⁸ S. Bashir, M. Abduh, and A. A. Humayon, "Religiosity and Waqf Participation: Examining the Role of Islamic Faith in Charitable Giving," *Journal of Islamic Social Finance* 6, no. 1 (2019): 78–94.

⁴⁹ P. L. Berger and T. Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Penguin Books, 1991).

flexibility of money waqf in the digital era.⁵⁰ Furthermore, research conducted by Huda et al. (2021) confirms that the role of digital media and social media in disseminating information related to money waqf is increasingly significant.⁵¹ Socialisation through digital platforms allows the public to get broader information about the mechanisms, regulations, and social benefits of giving money to a waqf. Several studies, such as those conducted by Amalia (2020), Amalia & Puspita (2018), and Rawanti & Murtani (2020), show that socialisation positively and significantly influences people's interest in giving money to a waqf. By referring to the theoretical foundation and findings from previous research, the hypotheses proposed in this study are:

H4: Socialisation has a significant positive effect on people's interest in waqf money.

Income

Income is one of the economic factors influencing an individual's decision to allocate their funds for various purposes, including Islamic philanthropic practices such as money waqf. Consumer behaviour theory states that a person's income level will determine their consumption patterns and fund allocation.⁵² The higher a person's income, the more likely they are to have excess funds that can be used to participate in charitable activities, including money waqf.⁵³ Several studies have shown that income positively correlates with interest in waqf money. A survey by Ahmad et al. (2021) found that people with upper-middle-income income are more likely to have awareness and the ability to waqf money than those with low income.⁵⁴ In addition, Lubis et al.'s (2020) research confirms that an increase in a person's income not only increases their purchasing power for consumptive goods but also encourages their contribution to the social and religious sectors, including waqf. Several studies that reinforce these findings, such as those conducted by Apriliyani et al. (2021), Chrisna et al. (2021), and Falahuddin et al. (2019), indicate that religiosity have a positive and significant influence on people's interest in waqf money. By

⁵⁰ M. Abduh and S. Hasan, "Socialization and Awareness of Cash Waqf: The Role of Islamic Financial Institutions in Enhancing Participation," *International Journal of Islamic Economics and Finance* 15, no. 1 (2020): 75–92.

⁵¹ Nurul Huda, Perdana Wahyu Sentosa, and Nova Rini, "Factors That Influence Muslim Employee Behaviour to Contribute to Money Waqf through Salary Cutting," *BWT Working Paper Series*, 2021, 24.

⁵² Phillip Kotler and Keller, *Marketing Management* (Jakarta: Erlangga, 2009).

⁵³ Saad, Kassim, and Aziz, "The Role of Religious Socialization in Encouraging Waqf Contributions: A Behavioral Perspective."

⁵⁴ Ahmad et al. (2021)

referring to the theoretical foundation and the results of previous research, the hypotheses proposed in this study are:

H5: Income has a significant positive effect on people's interest in money waqf.

RESEARCH METHOD

Research Design

This study uses a quantitative descriptive approach with a correlational study to analyse the relationship between variables.⁵⁵ This method is based on the philosophy of *positivism*, which is commonly used to analyse a specific population or sample using instruments that have been quantitatively tested and aim to test a hypothesis that has been previously determined.⁵⁶

Data and Data Collection

The research utilises two types of data sources: primary and secondary. Primary data was obtained from the distribution of *online questionnaires* using *Google Forms* to *Muslim communities in Palembang City who have income but have never done a money waqf*. Meanwhile, secondary data was collected through a literature review from relevant books and journals⁵⁷.

Instruments

The main instrument of the study was a Likert scale questionnaire which measured five independent variables (knowledge, education level, religiosity, socialization, and income) and one dependent variable (public interest in money waqf).⁵⁸ Variables are broken down into operational indicators and measured on a Likert scale. Respondents were selected using *purposive sampling*, with the criteria of the Muslim community of Palembang City who have an income and have never received money waqf. The sample size was determined based on Roscoe's theory, which is a minimum of 10 times the number of variables studied, so that the minimum number of respondents is 60 people⁵⁹.

Data Filtering and Outlier Detection

⁵⁵ Uma Sekaran and Roger Bougie, *Research Methods for Business A Skill Building Approach*, Seventh Ed (United Kingdom: John Wiley and Sons Ltd, 2016).

⁵⁶ Sutrisno Hadi, *Research Methodologies* (Yogyakarta: Andi Offset, 2004).

⁵⁷ Muhammad, *Islamic Economic Research Methodology Quantitative Approach* (Jakarta: Rajawali Pers, 2017).

⁵⁸ Paul C. Cozby, *Methods in Behavioral Research* (Yogyakarta: Pustaka Siswa, 2009).

⁵⁹ Sugeng, *Quantitative, Qualitative and R&D Research Methods* (Bandung: Alfabeta, 2018).

Before conducting data analysis, a filtering process is carried out to ensure that the data used is valid, consistent, and by the research criteria⁶⁰. In the initial stage, as many as 120 questionnaires were collected by distributing *Google Forms* to the Muslim community in Palembang City. From this number, a selection was made for the completeness of filling out the questionnaire⁶¹. A total of 10 respondents were identified as giving incomplete answers or showing inconsistent filling patterns (*straight-lining*), so they were excluded from the dataset⁶². Thus, the remaining valid data is 110 respondents. Furthermore, *outlier* detection is carried out to identify statistically distorted data⁶³. *Univariate outliers* are checked by looking at the *z-score* values for each indicator, with *z-score* criteria outside the range of ± 3 . No *univariate outliers* were found at this stage. For *multivariate outliers*, the analysis was performed using *Mahalanobis Distance* with a significance level of $p < 0.001$. The results of the examination showed that 5 respondents had a *Mahalanobis Distance value* that exceeded the critical limit, so the data was excluded from the analysis⁶⁴. Thus, after going through the *filtering* and *outlier* detection process, the number of valid data used for the SEM-PLS analysis was 105 respondents. This process is carried out to ensure that the analysis is carried out against data that meets the quality requirements and can produce more accurate and reliable findings⁶⁵.

Data Analysis Techniques

Data that met the validity criteria were then analyzed using the Structural Equation Modeling (SEM) method with the Partial Least Square (PLS) approach. This method was chosen because it is effective for analyzing the

⁶⁰ S.-S. Kim, "Variable Selection and Outlier Detection for Automated K-Means Clustering," *Communications for Statistical Applications and Methods* 22, no. 11 (2015): 55–67, <https://doi.org/10.5351/CSAM.2015.22.1.055>.

⁶¹ Duong Minh Bui et al., "A Statistical Data-Filtering Method Proposed for Short-Term Load Forecasting Models," *Journal of Electrical Engineering and Technology*, 2020, <https://doi.org/10.1007/s42835-020-00460-3>.

⁶² Camille Van Eupen et al., "The Impact of Data Quality Filtering of Opportunistic Citizen Science Data on Species Distribution Model Performance," *Ecological Modelling*, 2021, <https://doi.org/10.1016/j.ecolmodel.2021.109453>.

⁶³ Pardomuan Robinson Sihombing et al., "Identification of Outlier Data and Data Normality in Univariate Data and Alternative Solutions," *Journal of Economics and Statistics of Indonesia*, 2023, <https://doi.org/10.11594/jesi.02.03.07>.

⁶⁴ Henrik Lundqvist and Öje Danell, "Multivariate Clustering of Reindeer Herding Districts in Sweden According to Range Prerequisites for Reindeer Husbandry," *Rangifer*, 2009, <https://doi.org/10.7557/2.27.2.195>.

⁶⁵ Bui et al., "A Statistical Data-Filtering Method Proposed for Short-Term Load Forecasting Models."

relationship between many variables, including when multicollinearity occurs⁶⁶. The analysis is carried out through three stages: (1) making *a weight estimate*, (2) forming *an inner model* and *an outer model*, and (3) making *an estimate means*. The evaluation of the measurement model (outer model) was carried out by validity tests (convergent, discriminant, and composite) and reliability tests (using composite reliability and Cronbach's alpha). The evaluation of the structural model (inner model) assesses the influence between latent variables through the R^2 , Q^2 , and T-test indicators. The hypothesis test was carried out using *the bootstrap resampling method*, using path coefficients and t-statistical values to assess the significance of the relationship between variables⁶⁷.

RESULT AND DISCUSSION

RESULT

The researcher used the *Partial Least Square* (PLS) model estimation to test this study's hypothesis. *Partial Least Square* (PLS) is one of the *Structural Equation Modeling* (SEM) methods based on components or variances⁶⁸. This research was tested and processed using the SmartPLS 3.3.9 software application. Which is designed to estimate structural equations based on variance⁶⁹. Two models are used in this study, namely *the outer model* and *the inner model*⁷⁰. *Outer models* are used in testing validity and reliability. The validity tests used were *Average Variance Extracted* (AVE) and *discriminant validity*, while the reliability test used *Cronbach's alpha* and *composite reliability*. The *inner model* uses R Square and Hypothesis Test⁷¹.

Figure 2. Structural Models

⁶⁶ Rex B. Kline, *Principles and Practice of Structural Equation Modeling*, ed. Todd D. Little, Fourth Edition (New York: The Guilford Press, 2016).

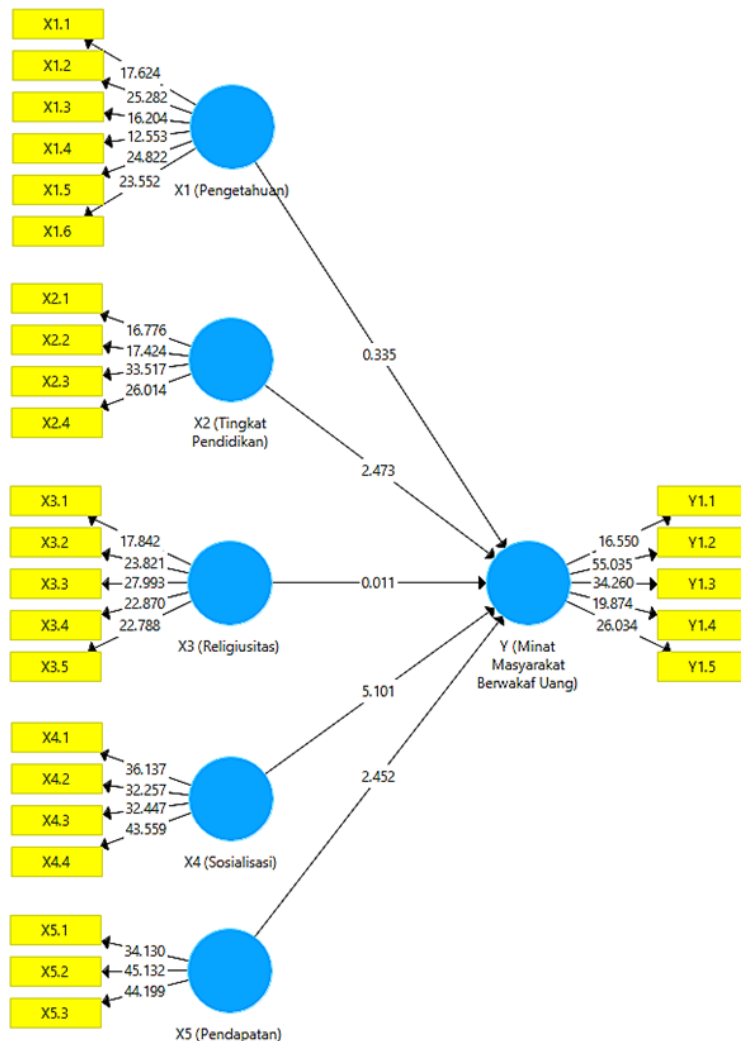
⁶⁷ I Ghazali, *Structural Equation Modeling: An Alternative Method with Partial Least Square* (Semarang: Diponegoro University Publishing Agency, 2011).

⁶⁸ M. Sarstedt, C. M. Ringle, and J. F. Hair, "Partial Least Squares Structural Equation Modeling (PLS-SEM): Measurement and Structural Model Evaluation," *Journal of Business Research* 122 (2021): 109–22.

⁶⁹ Joe F. Hair et al., "Partial Least Squares Structural Equation Modeling (PLS-SEM): An Emerging Tool in Business Research," *European Business Review* 26, no. 2 (2014): 106–21, <https://doi.org/10.1108/EBR-10-2013-0128>.

⁷⁰ J. F. Hair et al., "When to Use and How to Report the Results of PLS-SEM. European Business Review," *European Business Review* 31, no. 1 (2017): 2–24.

⁷¹ "Your Excellency, Mr. O'Neill, *Designing Business Research with SPSS 17.0 & SmartPLS 2.0 Analytics Tools* (Yogyakarta: UPP STIM YKPN, 2011).



Source: Author, 2022 (processed)

Validity Test

The *convergent validity* value is the value of the *loading factor* on the latent variable with the associated indicator. The standard *convergent validity* value is > 0.7 for the *outer loading* value and > 0.5 for the *Average Variance Extracted (AVE)* value⁷². The following are the results of *convergent validity* values based on the *outer loading* value and AVE value in this study:

⁷² Ghozali, *Structural Equation Modeling: An Alternative Method with Partial Least Square*.

Tabel 1. *Outer Loading*

	X1 (Knowledge)	X2 (Education Level)	X3 (Religiusitas)	X4 (Socialization)	X5 (Income)	And (Interest)
X1.1	0,827					
X1.2	0,878					
X1.3	0,823					
X1.4	0,769					
X1.5	0,824					
X1.6	0,804					
X2.1		0,841				
X2.2		0,846				
X2.3		0,898				
X2.4		0,819				
X3.1			0,847			
X3.2			0,875			
X3.3			0,887			
X3.4			0,844			
X3.5			0,812			
X4.1				0,850		
X4.2				0,880		
X4.3				0,866		
X4.4				0,888		
X5.1					0,900	
X5.2					0,935	
X5.3					0,919	
Y1.1						0,820
Y1.2						0,921
Y1.3						0,891
Y1.4						0,851
Y1.5						0,869

Source: Author, 2022 (processed)

Tabel 2. *Average Variance Extracted (AVE)*

Average Variance Extracted (AVE)	
X1 (Knowledge)	0,675
X2 (Education Level)	0,725
X3 (Religiusitas)	0,728
X4 (Socialization)	0,759
X5 (Income)	0,843
And (Minat)	0,759

Source: Author, 2022 (processed)

Based on the table above, the output analysis shows that all constructs produce an *outer loading value* of > 0.7 and an AVE value of > 0.5 . So, all construct indicators are declared valid.

Discriminant Validity

The *discriminant validity* value is a *cross loading factor* that determines whether the idea has a valid discriminant. Comparing the squares of the *Average Variance Extracted* (AVE) is another way to test the validity of the discriminant. If the square root value of AVE is greater than or equal to the correlation value between constructs, or > 0.5 , then the discriminant validity condition is met⁷³. The following is the *discriminant validity* value based on the *outer loading* value and AVE value:

Tabel 3. *Discriminant Validity*

	X1 (Knowledge)	X2 (Education Level)	X3 (Religiusitas)	X4 (Socialization)	X5 (Income)	And (Interest)
X1	0,822					
X2	0,885	0,852				
X3	0,820	0,795	0,853			
X4	0,813	0,758	0,728	0,871		
X5	0,818	0,766	0,746	0,796	0,918	
And	0,830	0,819	0,744	0,851	0,836	0,871

Source: Author, 2022 (processed)

The results described in the table above show that the square root value of AVE for each construct is (0.822; 0.852; 0.871; 0.918; 0.871) indicating that the value is > 0.5 . So it can be concluded that all constructs in the calculated model are certified valid and meet the discriminant validity criteria.

Reliability Test

The Reliability test assessed two criteria from the indicator block that measures constructs, *composite reliability* and *Cronbach's alpha*. If the value of both criteria > 0.7 , the construct is considered reliable⁷⁴.

⁷³ Ghozali.

⁷⁴ Ghozali.

Table 4. *Cronbach's Alpha* and *Composite Reliability*

	Cronbach's Alpha	Composite Reliability
X1 (Knowledge)	0,904	0,926
X2 (Education Level)	0,874	0,913
X3 (Religiusitas)	0,907	0,931
X4 (Socialization)	0,894	0,926
X5 (Income)	0,907	0,941
And (Minat)	0,920	0,940

Source: Author, 2022 (processed)

Based on Table 4. It can be seen that the output result of *Cronbach's alpha value* is > 0.7 construct for each construct. So it can be concluded that the construct is reliable. Likewise, the composite reliability *value* in each construct is > 0.7 . So it is concluded that the construct is considered reliable.

R Square

The *evaluation of the inner model* in the *Partial Least Squares* (PLS) model can be seen from the value of the *R-Square table*.⁷⁵ The results of *R-squared* in this study are as follows:

Table 5. *R Square*

	<i>R Square</i>
And (Minat)	0,824

Source: Author, 2022 (processed)

Based on the results of the table above, it can be seen that the R^2 value in this study is 0.824, which means that 82.4% of the variance of interest is depicted in the *dependent* variables. The remaining 17.6% *variance* is depicted in variables outside the model.

Uji Hypothesis

Hypothesis testing pays attention to 3 points in the structural test using *several bootstrapping*, namely *the original sample*, *the t-statistic* and *the p-values*. The basic reference for the study to analyse the hypothesis was based on the *t-statistical value* > 1.96 and the calculation of the significance level at the *p-value* < 0.05 (5%).⁷⁶ The following hypothesis results in this study can be seen in the following table:

⁷⁵ Ghozali.

⁷⁶ Ghozali.

Table 7. Hypothesis Testing

	Original Sample (O)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values	Result
Knowledge -> Interests	0,045	0,144	0,315	0,753	Rejected
Education Level -> Interest	0,268	0,120	2,226	0,026	Accepted
Religiosity -> Interest	0,001	0,087	0,011	0,992	Rejected
Socialisation -> Interest	0,377	0,079	4,789	0,000	Accepted
Income -> Interest	0,293	0,127	2,308	0,021	Accepted

Source: Author, 2022 (processed)

Table 7 presents the test results of each hypothesis in this study. Among others, knowledge variables have no effect on interest with a beta coefficient of 0.045, a t-statistical value of $0.315 < 1.96$, and a p-value of $0.753 > 0.05$ (5%). These results show that knowledge does not significantly affect people's interest in waqf money. Furthermore, the variable level of education influenced interest with a large beta coefficient of 0.268, a t-statistical value of $2.226 > 1.96$, and a p-value of $0.026 < 0.05$ (5%). These results state that the level of education has a significant positive effect. Then, the religiosity variable had no effect on interest with a beta coefficient of 0.001, a t-statistical value of $0.011 < 1.96$ and a p-value of $0.992 > 0.05$ (5%). The results stated that the religiosity variable had no influence on people's interest in doing money waqf. Then, the socialisation variable had an influence on interest with a large beta coefficient of 0.377, a t-statistical value of $4.789 > 1.96$ and a p-value of $0.000 < 0.05$ (5%). The results show that the socialisation variable has an influence and is significant on people's interest in doing money waqf. Finally, the income variable had a significant positive influence on interest with a beta coefficient of 0.293, a t-statistical value of $2.308 > 1.96$ and a p-value of $0.021 < 0.05$ (5%). The results stated that the income variable has a significant effect on people's interest in donating money.

DISCUSSION

The Influence of Knowledge and Religiosity on the Interest of the People in Money Waqf

Based on the results of the estimates, it shows that knowledge and religiosity have no effect and are not significant to the public's interest in giving money to a waqf. According to this study, knowledge does not substantially impact people's interest in doing money waqf, as not many Muslim people in Palembang city know about money waqf as part of the current waqf. This

research is consistent with previous research by Fuadi et al. (2021)⁷⁷; Husni (2020);⁷⁸ Suprihati et al. (2021).⁷⁹ Most Muslim communities in Palembang city consider waqf to be traditional, such as fixating on assets, plots of land and buildings. Not only that, waqf is synonymous with parents and carried out by the upper-middle class. The knowledge of the Muslim community in Palembang city is still limited, which requires BWI South Sumatra Province to carry out education that can invite the Muslim community in Palembang city to increase interest in money waqf, such as conducting education that attracts the attention of the public to know more, understand and know money waqf and have a high sense of willingness to do money waqf.

Religiosity, according to these findings, is also not significant to the community's interest in waqf money, where awareness in fulfilling Islamic teachings and the interest of the people of Palembang to waqf money is not based on a person's high level of religiosity. Therefore, this religiosity is not a determinant of public interest in money waqf in the South Sumatra Province of BWI. This finding indicates that the Muslim community in Palembang city is quite interested in doing money waqf, even though the level of religiosity is still low. So, as a driving factor, the variable religiosity does not influence people's interest in doing money waqf. These findings are in line with Ikhsan & Sukardi (2020);⁸⁰ Jukri Baharuddin (2021);⁸¹ Meliani et al. (2021);⁸² Suprihati et al.

⁷⁷ Fuadi, Lidia Fitri, and Al Malikul Mulki, "The Influence of Perception, Attitude, and Knowledge on People's Interest in Saving at Bank Aceh Syariah in Kota Kualasimpang District," *El-Ammal* 4, no. 1 (2021): 90–108, <https://doi.org/10.29103/el-amwal.v4i1.3986>.

⁷⁸ Muhammad Husni, "The Influence of Knowledge, Attitudes and Motivation on Physician Compliance in the Implementation of COVID-19 Health Protocols," *Journal of Indonesian Hospital Administration* 4, no. 3 (2020): 184–97, <http://journal.fkm.ui.ac.id/arsi/article/view/2623>.

⁷⁹ Suprihati Suprihati, Sumadi Sumadi, and Muhammad Tho'in, "The Influence of Religiosity, Culture, and Knowledge on People's Interest in Saving in Sharia Cooperatives," *Scientific Journal of Islamic Economics* 7, no. 1 (2021): 443, <https://doi.org/10.29040/jiei.v7i1.1627>.

⁸⁰ Reza Rizki Nur Ikhsan and Sukardi Sukardi, "The Influence of Religiosity, Attitudes, Subjective Norms, and Behavior Control on the Intention to Buy Halal Cosmetic Products at the Faculty of Economics and Business, Ahmad Dahlan University Yogyakarta," *Scientific Journal of Global Economics Today* 11, no. 1 (2020): 49–55, <https://doi.org/10.36982/jiegm.v11i1.1061>.

⁸¹ Jukri Baharuddin, "The Influence of Religiosity and Planned Behavior on the Interest in Using Cashless in Jayapura City People During Covid-19," *Journal of Islamic Economics* 7, no. 03 (2021): 1306–12, <https://doi.org/10.29040/jiei.v7i3.3353>.

⁸² Aldeana Meliani, Ahmad Mulyadi Kosim, and Hilman Hakiem, "The Influence of Religiosity, Lifestyle, and Price on the Purchase Decision of Muslim Fashion Products in the Marketplace," *El-Mal: Journal of Islamic Economic and Business Studies* 4, no. 2 (2021): 163–75, <https://doi.org/10.47467/elmal.v4i2.535>.

(2021),⁸³ the results stated that knowledge has no effect and is not significant on a person's interest in doing money waqf. Thus, even though the level of religiosity of the community is still low, it will not reduce the public's interest in knowing about money waqf and will not undo their intention to pay money waqf especially if the opportunity to waqf money can bring it closer to the Creator.

The Influence of Education Level and Income on Public Interest in Money Waqf

Referring to the estimated results, the level of education and income is known to be influential and significant to the public's interest in doing money waqf. An educated society will be open to new information and look at it objectively. The higher the level of education, the wider the knowledge you have. A person can interpret information in detail and systematically which will make it easier to understand various things including money waqf. Based on this study, the people of Palembang have different interests in viewing money waqf based on their level of education. People with higher education status capture money waqf information with a broad view. So that it impacts their interest in doing waqf through money. The results of this study are the same as the research conducted by Amalia & Puspita (2018), Ilman (2019), and Rawanti & Murtani (2020),⁸⁴ which states that the level of education has a positive and significant effect on people's interest in money waqf. Therefore, the level of education is one of the important factors in attracting someone's interest in waqf money.

Furthermore, from the results of this study, it is known that income significantly affects people's interest in money waqf. In Islam, income is a fundamental element of justice that is respected in all social, political, and economic aspects. In terms of income, Islam has learned that there will be an imbalance in every job according to what one does.⁸⁵ High income and sufficient needs will affect people's interest in waqf money because a high level of education, if not accompanied by an adequate level of income, certainly does not support creating an adequate community economy. The results of this study

⁸³ Suprihati, Sumadi, and Tho'in, "The Influence of Religiosity, Culture, and Knowledge on People's Interest in Saving in Sharia Cooperatives."

⁸⁴ Rawanti and Murtani, "Analysis of Factors Influencing Public Interest in Fulfilling Waqf (Study at the Indonesian Waqf Agency of North Sumatra)."

⁸⁵ Sumardi, "The Influence of Education, Income, Socialization, and Institutional Image on the Wakaf's Decision to Waqf: A Case Study on Waqf at the Semarang Branch of the Al-Qur'an Waqf Agency" (UIN Walisongo Semarang, 2019), <https://eprints.walisongo.ac.id/id/eprint/11078/1/SKRIPSI LENGKAP.pdf>.

are in line with the research conducted by Chrisna et al. (2021)⁸⁶ Stating that income positively and significantly affects the interest in waqf through money. Thus, the income obtained by a person will improve a community's economy and make it easier for him to do money waqf.

The Effect of Socialisation on the Interest of the People in Money Waqf

Based on the estimated results of this study, socialisation has a significant positive effect on people's interest in waqf money. Socialisation is crucial for introducing or informing the public about the money waqf. Socialisation is also a way of distributing a product or service to the general public so that the public knows what goods or services a particular company offers. Socialisation of money waqf can be done through education or presentation of material about money waqf or interesting promotions on social media. The findings of this study are consistent with previous research by Amalia & Puspita (2018)⁸⁷ Explaining that socialization has an influence and is significant on people's interest in money waqf. Similarly, research conducted by Rawanti & Murtani (2020)⁸⁸ shows that there is a significant positive influence of socialization on people's interest in fulfilling money waqf. Then the results of Amalia's analysis (2020)⁸⁹ herself stated that socialization has an effect and is significant on people's interest in giving money waqf. With the increasing frequency of the Indonesian Waqf Agency (BWI) conducting socialization, there will also be more and more Muslim people in the city of Palembag who are interested in donating their money.

Implication

Theoretically, this study enriches the literature on the factors that affect people's interest in money waqf, especially in the context of urban Muslim communities in Indonesia. This study confirms that the level of education, income, and socialization have a positive and significant influence on the interest in waqf money, while knowledge and religiosity do not have a significant effect. These findings reinforce the theory of Islamic consumer behavior that states that religious philanthropic decisions are not solely driven by the level of religiosity, but are also influenced by the economic and cognitive rationality of individuals. Thus, this study succeeded in building a theoretical framework that access to information (socialization), educational background, and level of economic welfare are the main determinants in encouraging interest in money waqf among urban Muslim communities.

⁸⁶ Chrisna et al. (2021)

⁸⁷ Amalia & Puspita (2018)

⁸⁸ Rawanti & Murtani (2020)

⁸⁹ Amalia (2020)

Practically, the results of this study provide strategic direction for the Indonesian Waqf Agency (BWI) and other waqf management institutions. Public education about money waqf needs to be further improved through socialization programs that are innovative, interactive, and reach various segments of society. In addition, it is necessary to take an approach that adjusts to the level of education and economic capacity of the community, for example by providing a flexible and affordable money waqf scheme. Waqf institutions also need to foster public trust through transparent, accountable governance, and display tangible evidence of the impact of money waqf management. Thus, this research not only contributes to the development of theories, but also offers practical recommendations to encourage the growth of money waqf participation in Indonesia, especially in urban communities such as the city of Palembang.

CONCLUSION

Based on the results of data analysis, hypothesis testing and discussion analysis that has been carried out related to the influence of knowledge variables, education level, religiosity, socialization and income on the interest of the Muslim community in the city of Palembang to waqf money was withdrawn. The conclusion that the knowledge variable does not have a significant effect on the interest of the Muslim community in the city of Palembang to waqf money. This means that the higher the knowledge of the Palembang Muslim community about money waqf, the lower the interest of the Palembang city Muslim community in making money waqf. On the other hand, the lower the knowledge of the Muslim community of Palembang city about money waqf, the higher the interest of the Muslim community in Palembang city to waqf money. Then, the variables of education level are influential and significant to the interest of the Muslim community in the city of Palembang in waqf money. This means that the higher the level of education of the Muslim community in the city of Palembang, the higher the interest of the Muslim community in the city of Palembang to waqf money. On the other hand, the lower the level of education of the Muslim community in the city of Palembang, the lower the interest of the Muslim community in the city of Palembang to waqf money.

The religiosity variable did not have a significant effect on the interest of the Muslim community in the city of Palembang in waqf money. This means that the higher the religiosity of the Muslim community in the city of Palembang, the lower the interest of the Muslim community in the city of Palembang to give money waqf. On the other hand, the lower the religiosity of the Muslim community in the city of Palembang, the higher the interest of the Muslim community in the city of Palembang to give waqf money. Furthermore,

the socialization variable has an effect and is significant on the interest of the Muslim community in the city of Palembang in waqf money. This means that the higher the socialization of money waqf to the Muslim community of Palembang city, the higher the interest of the Muslim community in Palembang city to waqf money. On the other hand, the lower the socialization of money waqf to the Muslim community of the city of Palembang, the lower the interest of the Muslim community in the city of Palembang to waqf money. Income variables are influential and significant to the interest of the Muslim community in the city of Palembang in money waqf. This means that the higher the income of the Muslim community in the city of Palembang, the higher the interest of the Muslim community in Palembang city to waqf money. On the other hand, the lower the income of the Muslim community in the city of Palembang, the lower the interest of the Muslim community in the city of Palembang to waqf money.■

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