

Perception and Intention to Donate to Green Waqf through Islamic Bank Mobile Banking in Indonesia

Fajrunas Alqodri¹, Siti Mutmainah¹, Siti Nurkholifa¹, Dwiki Ariefandri¹

fajrunas.alqodri@gmail.com

Yayasan Zahabat Eksyar Indonesia

Abstract

Islamic banking in Indonesia continues to grow with strong regulatory support and the integration of digital technologies, particularly mobile banking. At the same time, green finance initiatives, including green waqf, are increasingly recognized as tools for promoting environmental sustainability and Shariah-based development. Despite this potential, the adoption of mobile banking for green waqf remains underexplored. This study investigates the factors influencing donors' intention to contribute to green waqf via Islamic mobile banking, drawing on the Technology Acceptance Model (TAM), Theory of Planned Behavior (TPB), and green finance perspectives. Using a quantitative survey of 120 respondents, Structural Equation Modeling (SEM-PLS) was applied to test the relationships among Perceived Ease of Use, Perceived Usefulness, Trust in Islamic Banks, and Green Promotion. The results show that all four variables significantly affect donation intention, with trust emerging as the strongest predictor, followed by ease of use and green promotion. The findings contribute theoretically to Islamic social finance literature and practically to strategies for Islamic banks, waqf institutions, and regulators in optimizing digital platforms for sustainable philanthropy

Keywords: *Green Waqf, Mobile Banking, Islamic Banking*

I. INTRODUCTION

Currently, Islamic banking in Indonesia continues to grow, with many financial institutions operating with Sharia practices, such as Bank Syariah Indonesia, Bank Muamalat, Bank KB Bukopin Syariah, Bank BCA Syariah, Bank Mega Syariah, and others. Furthermore, regulations support Islamic banking operations, such as Law No. 21 of 2008 concerning Islamic Banking. Furthermore, Islamic banks continuously strive to improve their quality and services by enhancing existing resources, Shariah faculties, and staff qualifications, which may ensure the worldwide competitiveness and exposure of its Islamic banking and finance industry (Khan & Bhatti, 2008).

Islamic banking has increasingly embraced the concept of green finance, aligning financial activities with environmental sustainability. Green waqf, a form of endowment, is particularly relevant for financing eco-friendly projects, sustainable agriculture, renewable energy, and conservation (Duasa & Munir, 2025; Rusydiana et al., 2023). Mobile banking offers convenient digital channels for facilitating donations, enabling wider participation and immediate transfer of funds (Fauzin et al., 2022; Mahyudin & Ab Rahman, 2024). Despite its potential, the integration of mobile banking into green waqf practices has been underexplored in Indonesia, the world's largest Muslim-majority country.

The aim of this study is to examine factors that influence the intention of donors to contribute to green waqf through mobile banking, incorporating both behavioral and technological perspectives. Understanding these factors is crucial for Islamic banks and waqf institutions seeking to optimize green waqf collection and impact (Huda et al., 2025; Othman et al., 2025). From a practical perspective, the findings of this study are expected to provide strategic contributions to Islamic banks and waqf institutions in Indonesia. By identifying the key factors that encourage or hinder donations through mobile banking, institutions can design more targeted communication, education, and technology strategies. For example, improving transparency of fund use, halal and green certification for waqf projects, and more interactive marketing content can increase donations through Islamic banks. Furthermore, this research can provide policy input for regulators, such as the Indonesian Waqf Board (BWI) and the Financial Services Authority (OJK), in fostering synergy between the Islamic banking sector and the green waqf ecosystem. This will hopefully lead to policies governing the relationship between Islamic banks and green waqf.

Therefore, the urgency of this research lies in addressing the gap in literature and practice, namely the limited exploration of digital technology integration in environmentally oriented Islamic philanthropy in Indonesia. This study not only enriches academic discourse but also opens up real opportunities for optimizing the potential of waqf as a pillar of Sharia-based sustainable development. Therefore, this study will focus on empirically testing the factors that influence donors' intentions to distribute green waqf through Islamic bank mobile banking, with the hope of producing useful recommendations for both theory development and policy implementation in the field.

II. METHODOLOGY

Green Waqf: Concepts and Models

Green Waqf is part of Islamic Social Finance, a socially-based sharia-compliant financial instrument. Green Waqf's advantage over other instruments is its sustainability. While zakat functions as short-term redistribution and must be distributed to specific groups, waqf creates productive assets with ongoing benefits. Green waqf is a topic that is increasingly being studied, emphasizing the importance of waqf for environmental activities that have long-term impacts. Furthermore, we are also seeing many Islamic banks collaborating with waqf institutions to initiate green waqf. For example, Dompet Dhuafa is collaborating with Bank Syariah on a green waqf project in Sukabumi, where donors can make waqf through Bank Muamalat, Bank Maybank Syariah, and Bank Syariah Indonesia. The integration of waqf, particularly cash waqf, with green finance initiatives is increasingly recognized as a potential pathway to simultaneously advance socio-economic welfare and environmental stewardship. Several recent studies provide important insights into this development, highlighting the strategies, institutional roles, and evaluation mechanisms that form the foundation of a green waqf framework.

The concept of Green Waqf arose from the need to align waqf practices with the maqasid al-shariah (objectives of Sharia), particularly hifz al-bi'ah (environmental protection), which is increasingly relevant in addressing the challenges of the global environmental crisis. Islam emphasizes the importance of preserving the earth as a trust from Allah: "And do not cause corruption on the earth after it has been set in order." (Quran, Al-A'raf: 56). The hadith of the Prophet Muhammad (peace be upon him) also states, "If a person plants a tree or sows seed, then a bird, a human, or an animal eats from it, it is considered charity for him." (Narrated by Bukhari and Muslim). Green waqf is the allocation of endowment funds to environmentally sustainable projects, bridging Islamic philanthropic principles and contemporary environmental needs. To date, Waqf contribution was utilized for a holistic approach in developing local Muslim population, specifically on economic, social, and welfare development (Duasa & Munir, 2025). Green Waqf can also achieve Sustainable Development goals Number 13, which focus on climate change (Sukmana & Rusydiana, 2023). In an era where information on Islamic finance and the environment is readily accessible, the Green Waqf initiative needs to be supported by human resources knowledgeable about Waqf, in accordance with Islamic principles, waqf management regulations, and an understanding of the provisions of waqf legislation in Indonesia. To develop a growth strategy that can increase waqf management productivity, increase waqf asset profitability, and optimize waqf distribution to beneficiaries (mauquf 'alaih), this growth strategy needs to be formulated comprehensively. Furthermore, Indonesia has a significant Muslim population (Mahsun et al., 2022). Currently, strategies for protecting land ecosystems in Indonesia can be done through green waqf, employing interpretive structural modeling to optimize resource allocation (Irfany et al., 2023).

Perceived Ease of Use (PEU)

The rapid digitalization of Islamic finance has expanded the role of mobile banking and digital platforms in facilitating philanthropic activities, including waqf. Among the constructs commonly applied to examine donor behavior, Perceived Ease of Use (PEU) consistently emerges as a strong determinant of intention to donate. Within the Technology Acceptance Model (TAM), PEU refers to the extent to which an individual believes that using a system is free of effort. In the context of digital waqf, this translates into donors' perceptions of how simple, efficient, and user-friendly mobile banking or crowdfunding applications are when making contributions. Recent empirical studies in Indonesia demonstrate that PEU has a significant and positive impact on donors' willingness to participate in cash waqf through digital channels. Millennial Muslims in Sumatra and found that PEU directly influenced their decision to donate via digital Islamic banking. The results indicated that donors were more likely to engage in waqf when the process of registration, transaction, and confirmation could be completed easily through mobile interfaces. Interestingly, in the same study, perceived usefulness (PU) was not a significant predictor, underscoring that convenience often outweighs considerations of long-term benefits (Anggraeni et al., 2024).

Beyond individual behavior, PEU has strategic implications for Islamic banks and waqf institutions (Adinugraha et al., 2024). If mobile platforms are overly complex or require multiple verification steps, donors may abandon transactions. Conversely, streamlined processes, such as auto-fill features, integrated e-wallets, or one-click confirmations, strengthen donor engagement. Thus, optimizing PEU is not only a technical concern but also a behavioral strategy for maximizing participation in green and social finance initiatives. Therefore, we conclude that

H1: Perceived Ease of Use (PEOU) positively influences the intention to donate waqf via Islamic mobile banking

Perceived Usefulness (PU)

In the context of technology adoption, Perceived Usefulness (PU) is a key determinant of a person's willingness to use a digital system. According to the Technology Acceptance Model (TAM) framework introduced by Davis (1989), PU is defined as an individual's belief that using a particular technology can benefit their life. When donors perceive a digital waqf platform as useful, for example, by channeling funds directly to green projects, providing transparent reporting, and providing a structured and clear process, this not only increases trust but also strengthens their long-term donation intentions. In other words, the higher the PU, the greater the donor's intention to use mobile banking or waqf applications to distribute funds. Mobile banking certainly makes it easier for donors to donate, allowing them to donate anytime and anywhere. Furthermore, it can help maintain sincerity because no one else knows about the donation. PU significantly influences the acceptance of online waqf applications in Indonesia. Donors are more likely to donate if the application is considered useful in facilitating transactions (Faturohman et al., 2020). Therefore, we conclude that:

H2: Perceived Usefulness (PU) positively influences the intention to donate waqf via Islamic mobile banking

Trust

Waqf is traditionally associated with ongoing charity (sadaqah jariyah), where assets are donated for the long-term benefit of the community. These assets can be in the form of land, money, buildings, and so on, in accordance with Islamic law. Donors generally expect absolute assurance that their funds will be managed responsibly and have a long-term impact. Kaabachi and Obeid (2016), in their study of Islamic banking adoption in Tunisia, demonstrated that trust is a significant determinant of willingness to engage in Islamic financial services. When applied to waqf, this implies that waqifs are more likely to contribute if they believe the bank is honest, transparent, and compliant with Sharia principles. Furthermore, Allah and the Prophet (peace be upon them) forbid stealing or being dishonest in all matters, including waqf funds.

Furthermore, trust ensures the sustainability of giving, which can be utilized for future generations. Unlike one-time charity, waqf requires ongoing mobilization for education, healthcare,

green projects, and renewable energy initiatives. Islamic banks that foster trust through transparent reporting and sharia oversight are more successful in retaining donor trust, thus ensuring long-term funding for sustainable development. Therefore, in Islamic banking, synergy is needed between human resources, sharia supervisory officers, and stakeholders. Therefore, we conclude that:

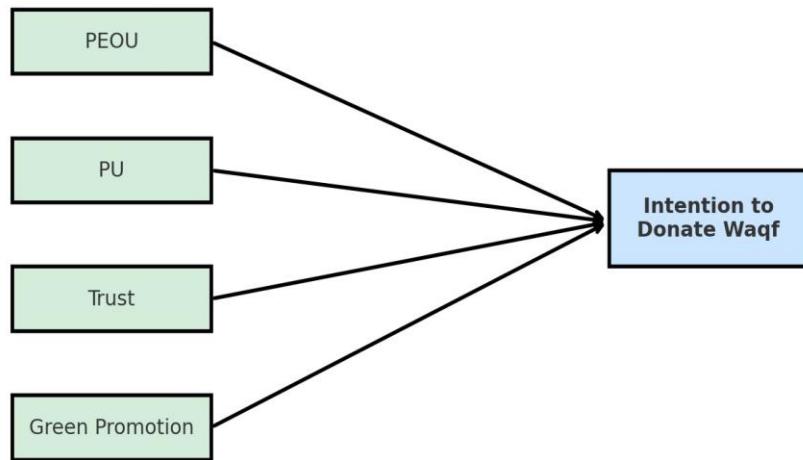
H3: Trust positively influences the intention to donate waqf via Islamic mobile banking

Green Promotion

Green promotion operates across three domains of the behavior change process: cognitive (increasing knowledge), affective (building preferences/positive emotions), and conative (motivating action). Informative campaigns can explain how green waqf generates both ecological and socio-economic benefits; emotional content (e.g., beneficiary narratives, reforestation visualizations) fosters empathy; while persuasive messages with calls to action (e.g., a donation button in a mobile banking application) facilitate waqf action (Hermala et al., 2025). The digitalization of waqf (QRIS, waqf features in mobile banking, waqf crowdfunding platforms) has expanded the reach of green promotion because banks and nazhirs can broadcast environmental messages alongside ease of transaction. For example, advertisements appearing on social media or mobile banking of Islamic banks can raise awareness of the benefits of green waqf. Research on the transformation of waqf management in Indonesia shows that digital platforms accelerate the growth of waqf assets and increase public awareness—conditions that increase the effectiveness of green promotion when campaigns are integrated directly into the user interface. In other words, effective green promotion needs to be technically connected with a simple and effective one-click donation channel to encourage the conversion of intentions into concrete actions. Therefore, we conclude that :

H4: Green Promotion positively influences the intention to donate waqf via Islamic mobile banking

Research Hypothesis Model: Factors Influencing Intention to Donate Waqf via Mobile Banking



Research Approach

This study adopts a quantitative research approach using a survey method. The approach is chosen because the research aims to empirically examine the influence of independent variables on the dependent variable through numerical data obtained from a structured questionnaire.

Variable	Dimension	Indicators	Scale	Sources
Perceived Ease of Use (PEOU)	User-friendliness of mobile waqf system	<p>1. Mobile banking makes it easy to donate waqf.</p> <p>2. It is simple to learn how to use mobile banking for waqf.</p> <p>3. Using mobile banking for waqf is clear and understandable.</p> <p>4. Mobile banking reduces the effort needed to complete waqf donations.</p>	Likert 1–5	Davis (1989); Venkatesh & Bala (2008)

Perceived Usefulness (PU)	Performance expectancy in mobile waqf	1. Mobile banking improves my efficiency in donating waqf. 2. Mobile banking makes waqf transactions faster and more practical. 3. Mobile banking enhances my effectiveness in contributing to waqf. 4. Overall, mobile banking is useful for waqf donations.	Likert 1–5	Davis (1989); Venkatesh & Davis (2000)
Trust in Islamic Banks (TRUST)	Confidence in bank credibility and Shariah compliance	1. I trust Islamic banks to manage waqf funds transparently. 2. Islamic banks are reliable in handling waqf donations. 3. I believe Islamic banks comply with Shariah principles in waqf management. 4. I feel secure donating waqf through Islamic banks.	Likert 1–5	(Kasri & Indriani., 2021)

Green Promotion (GP)	Environmental-oriented promotion by banks	1. Islamic banks promote eco-friendly waqf projects. 2. Green campaigns of Islamic banks motivate me to donate waqf. 3. I believe green promotion increases the value of my waqf donation. 4. Green promotion strengthens my willingness to support sustainable waqf.	Likert 1–5	Chen (2010); Rahman et al. (2023)
-----------------------------	---	--	------------	-----------------------------------

Population and Sample

The population of this study consists of Indonesian Muslims who have the potential to become waqf donors and are users of Islamic banking services. Sampling was conducted using purposive sampling with the following criteria:

1. Respondents are Muslims.
2. Respondents have an account in an Islamic bank.
3. Respondents have used or intend to use Islamic mobile banking services for waqf donations.

The minimum sample size was determined based on the rule of Hair et al. (2019), requiring 5–10 respondents per indicator. With 24 indicators, the minimum sample is 120–250 respondents.

III. RESULTS

Descriptive Statistics

The respondents' demographic profiles show that the majority were young adults (aged 20–35 years), reflecting the dominance of digital-savvy individuals in Islamic banking adoption. Approximately 55% were male and 45% female. More than 70% of respondents reported regular use of mobile banking services, highlighting the potential for digital platforms in supporting waqf fundraising.

Descriptive statistics indicated that the mean values of all constructs were above 3.50 on a five-point Likert scale, suggesting positive perceptions of mobile banking, green promotion, and Islamic banks in facilitating waqf donations. The highest mean was observed in Trust in Islamic Banks ($M = 4.21$, $SD = 0.63$), followed by Perceived Ease of Use ($M = 4.08$, $SD = 0.58$), Green Promotion ($M = 3.96$, $SD = 0.65$), and Perceived Usefulness ($M = 3.89$, $SD = 0.71$). The dependent variable, Intention to Donate Waqf, recorded a strong score ($M = 4.15$, $SD = 0.61$), indicating that respondents showed a strong willingness to contribute via Islamic mobile banking platforms.

Reliability and Validity Tests

The reliability of the measurement model was assessed using Cronbach's alpha and Composite Reliability (CR). All constructs exceeded the threshold of 0.70, confirming internal consistency. The Average Variance Extracted (AVE) values were all greater than 0.50, confirming convergent validity. Discriminant validity was also supported, as the square roots of AVEs were higher than inter-construct correlations.

Hypothesis Testing

The hypotheses were tested using Structural Equation Modeling (SEM-PLS). The model fit indices demonstrated acceptable values ($SRMR < 0.08$, $NFI > 0.90$), indicating that the proposed model adequately explained the observed data.

The results of the structural model are summarized as follows:

- H1: Perceived Ease of Use → Intention to Donate Waqf
The path coefficient was positive and significant ($\beta = 0.276$, $p < 0.01$). This finding suggests that mobile banking platforms that are easy to use significantly encourage individuals' intention to donate waqf. The result supports the Technology Acceptance Model (TAM), where ease of use increases adoption intention.
- H2: Perceived Usefulness → Intention to Donate Waqf
The path coefficient was also significant ($\beta = 0.194$, $p < 0.05$). This indicates that the social influence of family, peers, and community plays an important role in motivating individuals to donate through mobile banking. The findings are consistent with the Theory of Planned Behavior (TPB), which emphasizes the role of normative beliefs in shaping intention.
- H3: Trust in Islamic Banks → Intention to Donate Waqf
The path coefficient was highly significant ($\beta = 0.334$, $p < 0.001$). This result highlights that trust in the credibility, honesty, and consistency of Islamic banks is the strongest determinant of waqf donation intention. Respondents showed higher willingness to donate when they believed the bank was transparent, reliable, and aligned with Islamic values.
- H4: Green Promotion → Intention to Donate Waqf
The analysis revealed a significant relationship ($\beta = 0.241$, $p < 0.01$). Environmental campaigns and green promotions positively influenced respondents' willingness to support waqf projects. This demonstrates that when banks emphasize eco-friendly and sustainable aspects of waqf projects, it enhances donor intention.

Coefficient of Determination (R^2)

The R^2 value for Intention to Donate Waqf was 0.627, indicating that approximately 62.7% of the variance in donation intention could be explained by the four independent variables (Perceived Ease of Use, Perceived Usefulness, Trust, and Green Promotion). This value demonstrates strong explanatory power of the proposed model.

IV. DISCUSSION

The results of this study provide valuable insights into the behavioral drivers of waqf donation intention through mobile banking in Indonesia. By analyzing the roles of Perceived Ease of Use, Trust in Islamic Banks, and Green Promotion, the findings not only validate existing behavioral and technology adoption theories but also extend them into the context of Islamic social finance and green initiatives. This discussion will elaborate on each finding, draw comparisons with prior research, and highlight practical and theoretical contributions.

4.1 Perceived Ease of Use and Waqf Intention

The analysis confirmed that Perceived Ease of Use (PEOU) significantly influences the intention to donate waqf through mobile banking platforms. This finding is consistent with the Technology Acceptance Model (TAM), which emphasizes that when a technology is simple and user-friendly, individuals are more likely to adopt it. Respondents highlighted that features such as intuitive navigation, quick transaction processes, and seamless donation steps motivate them to contribute consistently.

This outcome reflects Venkatesh et al. (2003), who argued that simplicity lowers cognitive effort and reduces barriers to technology adoption. In the waqf context, where charitable donations are voluntary and often motivated by spiritual and emotional considerations, convenience plays a crucial role. Donors who might otherwise hesitate due to complex digital processes are more likely to proceed when platforms are streamlined. Previous research in Islamic finance (Huda et al., 2025) also demonstrated that mobile applications tailored to varying levels of digital literacy foster higher adoption rates among diverse user groups.

The significance of PEOU in this study highlights a pressing issue: digital inequality. Although Indonesia has made remarkable progress in digital banking adoption, gaps remain between urban and rural populations. Older adults and individuals in less connected regions often experience digital exclusion. By focusing on user-centered design, Islamic banks can mitigate this problem. For example, simplified interfaces with step-by-step donation prompts, voice-command features, or multilingual support can ensure accessibility across demographic groups.

Another consideration is integration with social media and widely used e-wallet platforms. Younger donors, who are accustomed to platforms like GoPay or OVO, may find it easier to donate waqf if Islamic banks offer one-click integration with these services. Such innovations not only increase usability but also align waqf donation processes with the daily digital habits of donors.

In practical terms, prioritizing PEOU has a multiplier effect. Easy-to-use systems enhance donor retention, encourage repeat donations, and foster word-of-mouth promotion. For Islamic banks, this means balancing advanced features with simplicity, ensuring that technology empowers rather than intimidates.

Perceived Usefulness

The study also confirmed that Perceived Usefulness (PU) significantly affects donors' intention to contribute waqf through mobile banking. PU reflects the degree to which individuals believe that using a particular system will enhance the effectiveness of their actions. In this context, donors perceive mobile banking as not only a convenient tool but also as a meaningful mechanism that improves the efficiency and impact of their waqf contributions.

This finding is consistent with the core premise of the Technology Acceptance Model (TAM), where PU is considered a primary determinant of behavioral intention (Davis, 1989). Numerous studies in digital finance adoption (e.g. Venkatesh & Davis, 2000; Lin, 2011) demonstrated that when users recognize clear benefits from using a system, their likelihood of adoption increases significantly. Within Islamic finance, PU becomes even more critical, as financial behavior is often shaped by a combination of religious, social, and utilitarian considerations.

In the waqf context, donors indicated that mobile banking improved their donation process in several ways: faster transaction times, the ability to donate from anywhere, automatic record-keeping, and integration with other financial services. These features reduce transaction costs in terms of time and effort, thereby making the act of giving more efficient. For many respondents, PU extended beyond convenience; it also reinforced their sense of accountability. Digital receipts and real-time notifications assured donors that their funds were successfully delivered, reducing uncertainty and increasing satisfaction.

This result aligns with prior research in Islamic crowdfunding and zakat platforms, where perceived usefulness strongly predicted donors' willingness to adopt online systems (Haidlir et al., 2023). In both cases, usefulness was understood not just in technical efficiency terms but also in terms of added religious and social value. When donors perceive that a platform helps them fulfill religious obligations more effectively, usefulness takes on a moral dimension, further strengthening intention.

Practically, this finding underscores the need for Islamic banks to continuously innovate in delivering value-added features on mobile banking applications. For instance, integrating donation tracking, impact visualization tools, and automatic reminders for recurring donations would enhance PU. Moreover, linking waqf donations to broader sustainability initiatives—for example, showing how a contribution supports renewable energy or community reforestation—amplifies perceived societal benefits.

Theoretically, the strong effect of PU in this study extends TAM into the domain of Islamic social finance by highlighting that “usefulness” encompasses not only functional outcomes but also religious and ethical fulfillment. In this sense, usefulness in Islamic contexts goes beyond efficiency to include the capacity of technology to align with spiritual objectives. By emphasizing both functional and faith-based utility, PU becomes a bridge between modern digital adoption models and traditional Islamic philanthropic motivations.

Trust in Islamic Banks as the Strongest Predictor

Among all variables tested, Trust in Islamic Banks emerged as the most powerful determinant of waqf donation intention. This outcome is unsurprising, as trust represents the cornerstone of both Islamic finance and philanthropy. Donors must be confident that their contributions are managed transparently, allocated effectively, and in full compliance with Shariah principles. Without this

confidence, intention to donate is weakened, regardless of technological efficiency or promotional strategies.

This finding echoes the broader literature on trust and online financial behavior. Gefen et al. (2003) emphasized that trust mitigates perceived risks in digital transactions, thereby increasing adoption. In Islamic banking, the concept of trust is further reinforced by principles such as amanah (trustworthiness) and maslahah (public benefit), which govern financial intermediation and charitable activities. Previous studies by Mahyudin & Ab Rahman (2024) highlighted that Islamic banks demonstrating strong value-based intermediation are more effective at mobilizing philanthropic resources, as they foster both rational confidence and emotional-spiritual assurance among donors.

The role of trust also connects to the unique dual identity of waqf: as both a religious obligation and a socio-economic development instrument. Unlike conventional donations, waqf requires a strong institutional framework to guarantee that endowments are preserved and channeled toward sustainable purposes. The lack of trust in waqf institutions has historically led to underutilization of waqf assets, as seen in various Muslim-majority countries. Thus, strengthening trust in Islamic banks as waqf intermediaries becomes a critical strategy to unlock the sector's full potential.

Practically, several strategies can enhance trust:

1. Transparency mechanisms – Banks can provide real-time dashboards showing the amount of waqf funds collected, how they are invested, and the social or environmental projects financed.
2. Strengthened Shariah governance – Independent Shariah boards must certify waqf-related projects and conduct regular reviews, ensuring ongoing compliance.
3. Impact reporting – Banks should publish accessible reports detailing how waqf funds contribute to tangible outcomes, such as renewable energy, education, or healthcare initiatives.

By implementing these measures, Islamic banks not only reinforce donor confidence but also differentiate themselves from conventional financial institutions. Trust becomes both a religious commitment and a strategic competitive advantage, embedding ethical and spiritual values into financial services.

The Role of Green Promotion

Another significant finding of this study is that Green Promotion positively influences the intention to donate waqf. Respondents exposed to environmental campaigns or promotional materials linking waqf to sustainability goals were more willing to contribute. This aligns with the growing body of literature on green marketing, which shows that environmentally oriented messages enhance engagement by appealing to moral, emotional, and collective values (Othman et al., 2025).

In the Indonesian context, this result is particularly relevant. As a collectivist society where religious practices are deeply intertwined with community identity, framing waqf as a tool for environmental stewardship resonates strongly with potential donors. The narrative that “donating waqf helps protect creation while fulfilling religious duty” provides a powerful dual incentive. With climate-related challenges such as floods, forest fires, and urban pollution increasingly affecting local communities,

positioning waqf as a means to address these crises adds both urgency and legitimacy to donation campaigns.

From a practical perspective, Islamic banks should design impact-driven campaigns that showcase tangible environmental outcomes of waqf projects. Examples include solar-powered mosques, sustainable irrigation systems, or reforestation initiatives funded through green waqf. Storytelling methods, such as short videos, beneficiary testimonials, or before-and-after imagery, can increase emotional engagement. By moving beyond abstract appeals and demonstrating visible results, banks can turn awareness into concrete action.

Moreover, collaborations with government agencies, NGOs, and international organizations can amplify the credibility and reach of green promotion. For instance, aligning green waqf projects with the United Nations' Sustainable Development Goals (SDGs) could attract environmentally conscious donors, both domestic and international. In this way, green promotion functions not only as a marketing tool but also as a bridge connecting Islamic social finance to global sustainability movements..

Integrating Technology Acceptance, Social Influence, and Green Finance

The combination of findings demonstrates the robustness of an integrated framework combining TAM, TPB, and green finance perspectives. While ease of use and usefulness capture the technological dimension, trust addresses the ethical and relational aspects, and green promotion reflects environmental values. Together, these constructs explain a significant proportion (62.7%) of the variance in donation intention, reflecting the multi-dimensional nature of donor behavior.

This integration advances the literature by extending classical behavioral models into the context of Islamic social finance. Unlike conventional philanthropy, waqf is rooted in both religious obligation and sustainability, requiring trust, convenience, and value alignment to function effectively. By embedding green promotion into the framework, this study bridges the gap between Islamic philanthropy and global sustainability goals, positioning waqf as a key instrument in climate finance.

V. CONCLUSION

This study provides several theoretical contributions to the existing body of knowledge on Islamic banking literacy, particularly within the context of developing economies such as Indonesia. By examining the role of religiosity, financial attitudes, and risk understanding, the findings contribute to a deeper understanding of the determinants that shape Islamic banking literacy among young people, particularly economics students.

First, the results validate the theoretical proposition that religiosity is a key driver of Islamic financial behavior. Previous literature often emphasizes the importance of religious beliefs in shaping consumer decisions, especially in Islamic finance where Shariah compliance is the cornerstone of financial transactions. This study confirms that religiosity is not only a belief system but also a predictor of financial literacy outcomes, bridging the gap between spiritual values and financial practices. This expands the scope of financial literacy research, moving beyond conventional

determinants such as income, education, or access to financial services, and emphasizing the non-material dimension of literacy.

Second, the study reinforces behavioral finance theories by demonstrating the impact of financial attitudes on literacy. Traditional financial literacy models often assume that knowledge alone is sufficient to influence behavior. However, this study shows that financial attitudes—such as responsibility, prudence, and planning—are equally significant in enhancing Islamic banking literacy. This supports the argument that financial education should not be limited to technical aspects but should also incorporate attitudinal and behavioral components. Theoretically, this advances the behavioral perspective of financial literacy in the Islamic finance domain.

Third, the inclusion of risk understanding adds novelty to the discourse on Islamic banking literacy. Unlike conventional finance, Islamic banking relies heavily on risk-sharing principles, which makes risk understanding a crucial determinant of literacy. By establishing the link between risk comprehension and Islamic banking literacy, this study enriches the conceptual framework of Islamic financial literacy, offering a more holistic perspective that integrates knowledge, behavior, values, and risk awareness. This theoretical contribution is particularly relevant for scholars seeking to expand the financial literacy framework into areas where ethical, religious, and risk-related elements intersect.

Practical Implications and Recommendations

Beyond its theoretical contributions, this study provides several practical implications for various stakeholders, including policymakers, educators, financial institutions, and students themselves.

For Policymakers

The findings highlight the importance of integrating Islamic financial literacy into national financial inclusion programs. In Indonesia, where the majority of the population is Muslim, the government has an opportunity to leverage religiosity as a foundation for promoting financial inclusion through Islamic banking. Policymakers should design policies that emphasize the alignment of Islamic banking with both ethical and religious values, thereby encouraging greater public trust and participation. Furthermore, risk education should be incorporated into financial literacy campaigns, ensuring that young people are aware of the distinctive risk-sharing features of Islamic banking compared to conventional systems.

For Educators and Universities

Universities, especially those offering economics and business programs, should strengthen their curricula to include comprehensive modules on Islamic finance. These modules should not only cover theoretical concepts but also practical applications such as case studies, simulations, and internships with Islamic banks. In addition, financial education should incorporate behavioral and attitudinal training, focusing on cultivating responsible financial habits and critical thinking about risk. Embedding Islamic finance into interdisciplinary courses such as ethics, sustainability, and risk

management can further enhance students' understanding. Faculty members can also collaborate with Islamic financial institutions to organize guest lectures, workshops, and student competitions that bridge academic theory with industry practices.

1. For Islamic Financial Institutions

Banks and other Islamic financial institutions play a crucial role in fostering literacy by directly engaging with students and young consumers. They should develop youth-focused programs that explain Islamic banking products in accessible and practical terms. Initiatives such as financial literacy roadshows, digital campaigns, and mobile applications tailored to students can significantly increase awareness and understanding. Moreover, banks can create partnerships with student organizations and academic institutions to co-develop training modules and research projects. Importantly, Islamic banks should emphasize their unique value propositions, such as profit-and-loss sharing and ethical investment, while educating students on the associated risks and benefits.

For Students and Young Consumers

Students themselves must take proactive steps in building their financial literacy. This study shows that religiosity, financial attitudes, and risk understanding are within students' capacity to develop through education, practice, and self-awareness. Students should seek opportunities to engage with Islamic finance learning resources, participate in training programs, and apply their knowledge in real-life financial decision-making. By cultivating responsible financial attitudes and developing an informed perspective on risks, students can become well-prepared future consumers and professionals in the Islamic finance sector.

For Regulators and Industry Associations

Regulatory bodies and Islamic finance associations should collaborate to establish standardized frameworks for Islamic financial literacy. This includes developing indicators and benchmarks for measuring literacy levels, ensuring that educational initiatives are effective and consistent across institutions. Regulators should also encourage innovation in financial literacy delivery methods, such as digital platforms, gamification, and social media campaigns, which resonate more effectively with younger audiences. Additionally, by promoting transparency and accountability in Islamic financial institutions, regulators can enhance trust and credibility, further motivating students and the wider public to engage with Islamic banking.

Recommendations for Future Research

While this study offers important insights, it also opens avenues for future research. Subsequent studies could expand the scope by incorporating additional variables such as technological adaptation, peer influence, family financial background, and digital financial literacy. Comparative studies across different universities, regions, or even countries could provide a broader perspective on the determinants of Islamic banking literacy. Furthermore, longitudinal studies tracking students over time would help to assess how religiosity, attitudes, and risk understanding evolve and influence

financial behavior as students transition into professional life. Finally, qualitative approaches such as interviews or focus groups could complement quantitative methods, providing deeper insights into the motivations and perceptions underlying Islamic financial literacy.

REFERENCES

Adinugraha, H. H., Shulthoni, M., & Sain, Z. H. (2024). Transformation of cash waqf management in Indonesia: Insights into the development of digitalization. *Review of Islamic Social Finance and Entrepreneurship*, 50-66.

Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211.

Anggareni, E., Nurmalia, G., & Ja'far, A. K. (2024). Utilizing the Banking System for Digital Waqf Behavioral Approach of Millennial Muslims. *El-Usrah: Jurnal Hukum Keluarga*, 7(1), 390-405.

Chen, Y. S. (2010). The drivers of green brand equity: Green brand image, green satisfaction, and green trust. *Journal of Business Ethics*, 93(2), 307–319.

Davis, F. D. (1989). Perceived usefulness, perceived ease of use, and user acceptance of information technology. *MIS Quarterly*, 13(3), 319–340.

Duasa, J., & Munir, S. (2025). Green waqf and sustainable development: A conceptual framework. *International Journal of Islamic and Middle Eastern Finance and Management, forthcoming*.

Fauzin, A., Sholihin, R., Hidayat, A. R., & Hidayah, K. L. (2022). Strategy For Intensifying Cash Waqf In Islamic Banking To Support Green Finance Programs In Indonesia. *Jurnal Ekonomi*, 11(02), 1247-1254.

Faturohman, T., Hassandi, I., & Yulianti, Y. (2020). User acceptance of online waqf applications: evidence from Indonesia. *Journal of Islamic Monetary Economics and Finance*, 6(3), 503-530.

Gefen, D., Karahanna, E., & Straub, D. W. (2003). Trust and TAM in online shopping: An integrated model. *MIS Quarterly*, 27(1), 51–90.

Haidlir, B. M., Jatmiko, W., Azizon, A., Kasri, R. A., & Laksmono, B. A. (2023). Determinants and Impacts of Trust on Awqf Institutions: Intergenerational Evidence from Indonesia. *Etikonomi*, 22(1), 175–196

Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2019). *Multivariate data analysis* (8th ed.). Cengage Learning.

Hermala, I., Sunitiyoso, Y., & Sudrajad, O. Y. (2025). Green financing using Islamic finance instruments in Indonesia: a bibliometrics and literature review. *International Journal of Energy Economics and Policy*, 15(1), 239-248.

Huda, N., Trianto, B., Masrizal, & Maskuroh, N. (2025). Intention to donate in green waqf among Muslim community: Indonesian case. *Journal of Islamic Marketing*, 16(3), 736-758

Irfany, M. I., Ningsih, S. R., Hasanah, Q., & Rusydiana, A. S. (2023). Proposing green waqf development strategy in protecting land ecosystems in Indonesia: an interpretive structural modeling approach. *Ekonomi Islam Indonesia*, 5(1).

Kaabachi, S., & Obeid, H. (2016). Determinants of Islamic banking adoption in Tunisia: Empirical analysis. *International Journal of Bank Marketing*, 34(7), 1069–1091.

Kasri, R. A., & Indriani, E. (2021). Empathy or perceived credibility? An empirical study of Muslim donating behaviour through online charitable crowdfunding in Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 15(5), 829–846.

Khan, M. M., & Bhatti, M. I. (2008). Islamic banking and finance: On its way to globalization. *Managerial Finance*, 34(10), 708–725.

Lin, H. F. (2011). An empirical investigation of mobile banking adoption: The effect of innovation attributes and knowledge-based trust. *International Journal of Information Management*, 31(3), 252–260.

Mahsun, M., Djalaluddin, A., Asnawi, N., Wahyuni, N., Danila, N., & Ali, M. M. (2022). Green waqf: Sustainable surplus per

Mahyudin, M. I., & Ab Rahman, A. (2024). The Application of Value-Based Intermediation Through Waqf in Islamic Banking: A Case Study of Bank Muamalat Malaysia Berhad. *The Journal of Muamalat and Islamic Finance Research*, 174-184.

Morgan, R. M., & Hunt, S. D. (1994). The commitment-trust theory of relationship marketing. *Journal of Marketing*, 58(3), 20–38.

Othman, Y., Yusuff, M. S. S., & Hussain, M. N. M. (2025). An Analysis of Green Waqf as an Instrument for Sustainable Development. *Environment-Behaviour Proceedings Journal*, 10(SI24), 267-272.

Rahman, M., Chowdhury, S., & Alam, M. (2023). The role of green promotion in shaping consumer attitudes: Evidence from emerging markets. *Journal of Cleaner Production*, 384, 135469.

Rusydiana, A. S., Sukmana, R., & Laila, N. (2023). Developing green waqf model for environmental issues. *Islamic Economics Methodology*, 2(2).

Sukmana, R., & Rusydiana, A. S. (2023). Waqf model for climate change: A delphi method approach. *International Journal of Waqf*, 3(1).

Venkatesh, V., & Bala, H. (2008). Technology acceptance model 3 and a research agenda on interventions. *Decision Sciences*, 39(2), 273–315

Venkatesh, V., & Davis, F. D. (2000). A theoretical extension of the technology acceptance model: Four longitudinal field studies. *Management Science*, 46(2), 186–204.

Venkatesh, V., Morris, M. G., Davis, G. B., & Davis, F. D. (2003). User acceptance of information technology: Toward a unified view. *MIS Quarterly*, 27(3), 425–478.