

Influence of Cash Waqf Literacy on the Interest in Waqf of the Young Generation: a Study on Students of IAIN Palangka Raya

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Abstract: the low level of literacy regarding waqf causes a person's interest in waqf to be low. More precisely, someone's involvement in waqf is still lacking. The aim of this research is to determine the influence of cash waqf literacy on students' interest in waqf. The method used in the research was interviews and distributing questionnaires in the form of Google Form to respondents. This research is a type of quantitative research. In analyzing the data the author used simple linear regression analysis, t test and coefficient of determination regression analysis. The number of respondents in this study was 71 people who took part in the endowment seminar. Based on the results of research conducted, it was found that cash waqf literacy has a relatively low influence on students' interest in waqf. There is a need for waqf practices and providing more in-depth information about waqf.

Keywords: Literacy, Cash Waqf, Interest, Student

Introduction

Waqf is one of the Islamic philanthropic movements in helping the community with more selling value, namely its waqf assets which are eternal.¹ With waqf, the benefit that the wakif gets is charity, charity that will continue to flow as long as the proceeds from the waqf that we provide are still used for other people. Apart from alms, zakat and infaq

¹ Enda Noviyanti Simorangkir Alexander Will, "International Journal of Social Science Research and Review," *International Journal of Social Science Research and Review* 5, no. 1 (2023): 159–65.

donations which are involved in helping social activities, waqf is also one of them, waqf funds can be used or channeled to educational, social and investment activities which can be used to fund economic activities.² There are still few studies related to cash waqf in Indonesia, but in Malaysia there have been many studies on this. The permissibility of cash waqf was issued by the Indonesian Ulema Council in 2002. The Indonesian Waqf Board (BWI), apart from being tasked with collecting and managing waqf, is also obliged to provide guidance to Nadzir, so that the nadzir who manage waqf are superior and qualified nadzir.³

Waqf is a mobilization of assets owned by rich people so that they can be used continuously for the purpose of worship and obtaining good deeds, as a source of funds that has great potential in developing the people's economy. The rewards obtained by giving waqf have been very clearly explained by Rasulullah SAW in a hadith narrated by Ahmad Bin Hambal from Abu Hurairah: "If a person dies, then his deeds are terminated except for three things (namely): charity, knowledge that is utilized, or prayers for pious children." (HR. Muslim no. 1631).⁴

General, waqf is understood to be in However, until now the use of waqf assets has been quite developed, as cash waqf can be used in economic activities, such as: agriculture, mining, trade and so on. Waqf property is the collective right of all the people and the benefits are also returned or allocated to the people. Maintaining it has also become an obligation for all levels of society.⁵

Based on Law Number 41 of 2004 concerning Waqf, receipt and management must go through Sharia Financial Institutions. In cash waqf, the wakif cannot directly hand it over to the nadzir in the form of money, but must go through a LKS which is usually called the Cash Waqf Recipient LKS (PWU). Cash waqf is actually not much different from land waqf, a nadzir must invest the money donated in accordance with sharia

² Gustina dkk., "Faktor Penentu Donor untuk Berwakaf: Sebuah Eksplorasi Wakaf dalam Literatur," *AL-MUZARA'AH* 9, no. 2 (30 Desember 2021): 197-213, <https://doi.org/10.29244/jam.9.2.197-213>.

³ Indri Yuliafitri dan Arie Indra Rivaldi, "Pengaruh Penerapan Prinsip-Prinsip Good Governance dan Promosi Terhadap Penerimaan Wakaf Tunai (Pada Lembaga Pengelola Wakaf Di Indonesia)," *InFestasi* 13, no. 1 (31 Juli 2017): 217, <https://doi.org/10.21107/infestasi.v13i1.3044>.

⁴ Saprida, Fitri Raya, dan Zuul Fitriani Umari, "MANAJEMEN WAKAF DALAM PERSPEKTIF HUKUM ISLAM DAN UNDANG-UNDANG NO. 41 TAHUN 2004," *Ekonomica Sharia* 8 (2022): 59-74, <https://doi.org/10.36908/esh.v8i1.450>.

⁵ Raya dan Umari.

with the condition that the nominal amount of money invested must not be reduced, with the investment results given as nadzir wages amounting to (10%) and to help the welfare of the community amounting to (90 %)⁶

Reporting from the Ministry of Religion's Waqf Information System (SIWAK), according to the Indonesian Waqf Board (BWI), the potential for cash waqf in Indonesia reaches IDR 180 trillion per year, the lack of cash waqf funds is caused by the lack of literacy, governance, waqf portfolio, and convenience of waqf.⁷ Cash waqf in Indonesia can be distributed in the form of cash waqf. Cash waqf is the legal act of a wakif to separate and/or hand over part of his money within a certain period of time or forever to be managed productively with the proceeds being used for religious purposes and/or general welfare according to Sharia.⁸

Looking at the current developments in the use of technology and students, it can be concluded that the potential of cash waqf is becoming greater.⁹ The problem now is the lack of continuous socialization about cash waqf to the public, especially to students as the people who the author can call the people who most frequently using social media or digital platforms, even though these students already know and understand about cash waqf, they still don't want to give waqf, meaning that awareness of paying waqf is still lacking. Even though nowadays it is very easy to give waqf, you can pay waqf using your cellphone and sitting at home, unlike people in the past who had to have a lot of money to be able to give waqf, and the waqf given is still very common, namely waqf in the form of land, buildings, mosques. and others.

One of the causes of not optimal waqf collection by waqf management institutions is that management is not yet professional and productive. Good Government is a government that has principles to help optimize waqf in Indonesia, the principles put forward by the National

⁶ M Nur Rianto Al Arif, "Pemberdayaan Masyarakat Berbasis Wakaf Uang," *Jurnal Asy-Syir'ah* 44 (2010): 813–28.

⁷ Maulana Syarif Hidayatullah dan Mujakir, "Pengaruh Literasi Dan Tingkat Religiusitas Terhadap Minat Berwakaf Uang (Studi Kasus: Masyarakat Kabupaten Bima)," *Al-Awqaf: Jurnal Wakaf dan Ekonomi Islam* 15, no. 2 (2 Desember 2022): 61–77, <https://doi.org/10.47411/al-awqaf.Vol15Iss2.173>.

⁸ BWI, "Potensi Wakaf Uang Tingkatkan Kesejahteraan Pascapandemi," *Badan Wakaf Indonesia*, 2022.

⁹ Surita Hartini Mat Hassan et al., "The Implementation of Ijarah in Producing the Wakaf Property: Studies in Penang, Malaysia," *International Journal of Academic Research in Business and Social Sciences* 11, no. 1 (2021), <https://doi.org/10.6007/ijarbss/v11-i1/9007>.

Governance Policy Committee (KNKG), namely transparency, accountability, responsibility, independence and justice.¹⁰

Based on the results of research conducted by Dinda Adistii, Dewi Susilowati, Permata Ulfah, with the title "The Role of Accountability as a Moderation of the Relationship between Religiosity and Cash Waqf Literacy on Interest in Giving Cash Waqf", where in their research the results showed that literacy had an influence on interest in giving cash waqf. Meanwhile, what happens is that literacy does not have a significant influence on a person's interest in donating cash. This is what prompted the researchers to find out more about the influence of literacy on students' interest in waqf by conducting research entitled "The Influence of Cash Waqf Literacy on IAIN Palangka Raya Students' Interest in Endowments".¹¹

Also explained by Annisa Maulydia Nasution, "The Influence of Literacy and Religiosity in Increasing the Interest of the Laut Tador Village Community in Cash Waqf", thesis 2022, The results of this research are that the interest of the Laut Tador Village community in waqf is small and not large. However, this does not mean that literacy is not important, literacy is still important, but it does not have a big influence in terms of influencing the people of Laut Tador Village to pay cash waqf.¹²

According to Hilda Khilya Arintin, "The Influence of Literacy and Religiosity on the Interest of Employees of the Regional Office of the Ministry of Religion of DIY to Pay Cash Waqf", 2022 thesis, the results of this research are that waqf literacy does not influence or does not influence employees of the Regional Office of the DIY Ministry of Religion to pay cash waqf.¹³

Dinda Adistii, Dewi Susilowati, Permata Ulfah, "The Role of Accountability as a Moderation of the Relationship between Religiosity

¹⁰ Yuliafitri dan Rivaldi, "Pengaruh Penerapan Prinsip-Prinsip Good Governance dan Promosi Terhadap Penerimaan Wakaf Tunai (Pada Lembaga Pengelola Wakaf Di Indonesia)."

¹¹ Dinda Adistii, Dewi Susilowati, dan Permata Ulfah, "Peran Akuntabilitas sebagai Moderasi Hubungan Religiusitas dan Literasi Wakaf terhadap Minat Berwakaf Uang," *Reviu Akuntansi dan Bisnis Indonesia* 5, no. 2 (1 Desember 2021): 122–37, <https://doi.org/10.18196/rabin.v5i2.12238>.

¹² Annisa Maulydia Nasution, "Diajukan Untuk Melengkapi Tugas-Tugas dan Untuk Memenuhi Persyaratan Memperoleh Gelar Sarjana Ekonomi (S.E) Pada Program Studi Ekonomi Islam," t.t., 158.

¹³ ARINTIN Hilda Khilya, "Pengaruh Literasi Wakaf dan Religiusitas terhadap Minat Pegawai Kantor Wilayah Kementerian Agama DIY untuk Berwakaf Uang" (Universitas Islam Indonesia, 2022).

and Cash Waqf Literacy on Interest in Giving Cash Endowments", journal 2021. The results of the research show that Religiosity has a positive effect on interest in giving cash waqf, Literacy has a positive effect on interest in giving cash waqf, accountability does not can moderate the relationship between religiosity and interest in donating cash and accountability can also moderate the relationship between literacy and interest in donating cash. The method used in this research uses quantitative methods with research objects namely religiosity, waqf literacy, accountability and interest in waqf. The technique used in collecting data in this research was a Google Form questionnaire.¹⁴

Aqidatul Izzah Machmud and Sri Abidah Suryaningsih, in their research entitled "Analysis of the Literacy Level of Cash Waqf for Students at the Faculty of Economics, Surabaya State University" Journal 2020. The research results show that the understanding and literacy level of the majority of students at the Faculty of Economics, State University of Surabaya is still very minimal. The method used in this research is a descriptive qualitative method, with data collection techniques using interviews, observation, data reduction and drawing conclusions.¹⁵

Meanwhile, there are also differences between other research and research conducted by Abdul Latif, Imam Haryadi, Adib Susilo, "The influence of understanding waqf on the intention to give cash waqf to mosque congregations in Ponorogo City sub-district", Journal 2021, research results show that understanding of waqf influencing the intention to give cash waqf to mosque congregations in Ponorogo City sub-district.¹⁶

The population and sample in this research are students who took part in the Zakat and Waqf Management Study Program's endowment seminar, which was held in October 2022. This research used a Saturated Sample, where the entire population was taken as a sample in the research. Respondents were determined based on the main criteria, namely students who were seminar participants. The approach used in the

¹⁴ Adistii, Susilowati, dan Ulfah, "Peran Akuntabilitas sebagai Moderasi Hubungan Religiusitas dan Literasi Wakaf terhadap Minat Berwakaf Uang."

¹⁵ Aqidatul Izzah Machmud dan Sri Abidah Suryaningsih, "ANALISIS TINGKAT LITERASI WAKAF UANG MAHASISWA FAKULTAS EKONOMI UNIVERSITAS NEGERI SURABAYA" 3 (2020): 165–79, <https://doi.org/10.26740/jekobi.v3n3.p165-179>.

¹⁶ Abdul Latif, Imam Haryadi, dan Adib Susilo, "Pengaruh Pemahaman Wakaf Terhadap Niat Berwakaf Tunai Jama'ah Masjid di Kecamatan Kota Ponorogo," *Islamic Economics Journal* 7, no. 1 (29 Juni 2021): 31, <https://doi.org/10.21111/iej.v7i1.5410>.

research is a quantitative approach, with a causal associative type of research. Associative causal is research that aims to determine the cause and effect relationship between two or more variables and other variables.¹⁷In collecting research data I used the Google Form questionnaire instrument. Using simple linear regression analysis, t test and analysis of the coefficient of determination.

General description of the State Islamic Institute Palangka Raya

The beginning of the establishment of IAIN Palangka Raya began with the establishment of the Faculty of Tarbiah Al Ja'miah Palangka Raya which was inaugurated by the rector of IAIN Antasari Banjarmasin H. Mastur Jahri, MA in 1972. Then in 1997 the Faculty of Tarbiyah Al Jami'ah IAIN Antasari Palangka Raya changed its status to State Islamic Religious College (STAIN) Palangka Raya.

The change to IAIN Palangka Raya was marked by the signing of Presidential Regulation of the Republic of Indonesia Number 144 of 2014 concerning Changes in the Status of the Palangka Raya State Islamic Religious College (STAIN) to become the Palangka Raya State Islamic Religious Institute (IAIN). It has 4 undergraduate faculties, namely the Faculty of Tarbiyah and Teacher Training (FTIK), the Faculty of Sharia (FASYA), the Faculty of Ushuluddin Adab and Da'wah (FUAD) and the Faculty of Economics and Islamic Business (FEBI).

Considering that the majority of Central Kalimantan's population is Muslim, IAIN Palangka Raya has an important role as a center for Islamic studies, producing Muslim scholars, maintaining Islamic values, and bringing light to Islamic messages for alumni who will later not only occupy formal government positions but also in non-formal positions such as education, politics, entrepreneurship, preaching and so on.

The location of the Palangka Raya State Islamic Institute is quite strategic because it is adjacent to the Islamic Center which is the center for development, broadcasting of Islam and religious tourism in Central Kalimantan. As an Islamic higher education institution, IAIN Palangka Raya strives to continue to develop itself in terms of the quality of human resources, infrastructure and establishing cooperation on a regional, national and international scale.

¹⁷ Aisyah A Rahman dan Susi Yanti, "Pengaruh Gaya Belajar Terhadap Hasil Belajar Siswa Pada Mata Pelajaran IPS Terpadu Di Kelas VII SMP Negeri 1 Peudada," 2016.

Influence of Cash Waqf Literacy on IAIN Palangka Raya Students

Waqf is one of the Islamic teachings which aims to build an advanced civilization.¹⁸ The progress of Islamic civilization in the past cannot be separated from the role of waqf. Waqf can really fund the development of Islamic civilization from time to time, in economic and social terms.

In general, waqf is understood to be in the form of land, mosque buildings, hospitals, orphanages and educational institutions. However, until now the use of waqf assets has been quite developed, as cash waqf can be used in economic activities, such as: agriculture, mining, trade and so on.¹⁹ Waqf property is the collective right of all the people and the benefits are also returned or allocated to the people. Maintaining it has also become an obligation for all levels of society.²⁰

The consumptive use or use of waqf has led to reform of waqf, namely by presenting productive waqf in the form of cash waqf. Initially the birth of cash waqf became a debate among fiqh scholars, this started from the interpretation of the hadith of Rasulullah SAW to Umar Bin Khattab: *"If you are willing to keep the principal and give alms to the proceeds"*.²¹

From the hold sentence, the main point is the understanding that waqf assets must remain material. There were several reasons why fiqh scholars at that time did not agree with cash waqf, firstly because money can run out of substance once used, while in concept waqf must not be used up. Second, at that time Dirhams and Dinars were used as a medium of exchange in buying and selling, not for profit. Several schools of

¹⁸ Surita Hartini Mat Hassan et al., "The Influence of Promotion and Waqf Knowledge toward Cash Waqf Awareness in Pahang Region," *International Journal of Academic Research in Business and Social Sciences* 11, no. 4 (2021), <https://doi.org/10.6007/ijarbss/v11-i4/9816>.

¹⁹ Mohd Haziqi Hilmi and dan Muhammad Hakimi Mohd Shafiai, "Peranan Wakaf Tunai Sebagai Penyelesaian Isu Kos Sara Hidup Mahasiswa Universiti (the Role of Cash Wakaf As a Solution To the Cost of Living Issues of University Students)," *International Journal of Social Science Research* 4, no. 4 (2022): 63, <http://myjms.mohe.gov.my/index.php/ijssr>Journalwebsite:<http://myjms.mohe.gov.my/index.php/ijssr>

²⁰ Raya dan Umari, "MANAJEMEN WAKAF DALAM PERSPEKTIF HUKUM ISLAM DAN UNDANG-UNDANG NO. 41 TAHUN 2004."

²¹ Rijalul Khaer, Atep Firmansyah, and Pupun Saepul Rohman, "Meta-Analysis Of Wakaf Based Sharia Microfinance Institutions," *Perisai : Islamic Banking and Finance Journal* 7, no. 2 (2023): 237–54, <https://doi.org/10.21070/perisai.v7i2.1661>.

thought such as the Hambali School, Imam Bukhari and Imam Hanafi allow cash waqf, because it is for the benefit of the Muslim community.²²

Based on the results that have been processed and analyzed, the results of the hypotheses that have been tested show that partially or individually, Cash Waqf Literacy has an influence on IAIN Palangka Raya students' interest in waqf with a percentage of 47.7%. It turns out that this can be said to be in line with the results of research conducted by Abdul Latif et al, where understanding the basics of waqf, understanding the benefits of waqf and understanding waqf law each had a significant simultaneous and partial influence.

1. Research Instrument Test Results

- a. **Validity Test**, the purpose of a validity test is to measure how correctly a testing tool carries out its function, whether the measuring tool used can really measure what it needs to measure. Validity testing is one of the measuring tools to determine whether a questionnaire is valid or not. This research uses SPSS version 25.0. The test instrument is said to be valid when the r calculated value is greater than the r table value ($r_{\text{calculated}} > r_{\text{table}}$) at a significance level of 0.05.²³ The summary of the results of the validity test in the research is as follows:

$$= N = 71 = 0.235$$

Tabel 1.1 : Table of Validity Test Results of Cash Waqf Literacy Questionnaire (X)

No Item	r_{xy}	5%(71) <i>r_{table}</i>	Explanation
1	0,660	0,235	Valid
2	0,534	0,235	Valid
3	0,564	0,235	Valid
4	0,449	0,235	Valid
5	0,378	0,235	Valid
6	0,434	0,235	Valid
7	0,649	0,235	Valid
8	0,646	0,235	Valid

²² Nanda Suryadi dan Arie Yusnelly, "PENGELOLAAN WAKAF UANG DI INDONESIA" 2 (2019).

²³ Budi Darma, "Statistika Penelitian Menggunakan SPSS (Uji Validitas, Uji Reliabilitas, Regresi Linier Sederhana, Regresi Linier Berganda, Uji t, Uji F, R2)" (Guepedia.com, t.t.).

No Item	r_{xy}	5%(71)	Explanation
		r_{tabel}	
9	0,435	0,235	Valid
10	0,462	0,235	Valid
11	0,315	0,235	Valid
12	0,422	0,235	Valid
13	0,478	0,235	Valid

Source: primary data processed in 2024

Tabel 1.2 :Table of Interest Questionnaire Validity Test Results (Y)

No Item	r_{xy}	5%(71)	Explanation
		r_{tabel}	
1	0,716	0,235	Valid
2	0,760	0,235	Valid
3	0,852	0,235	Valid
4	0,728	0,235	Valid
5	0,865	0,235	Valid
6	0,867	0,235	Valid

Source: primary data processed in 2024

The decisions of all questionnaires are declared valid, because *R count* the value is greater than *R tabel*.

- b. Reliability Test**, basically, a reliability test to measure the variables used in the form of questions/statements used. Comparing the Chrombach's alpha value with the level of significance used is what is done in reliability testing. The level of significance used can be 0.5, 0.6, to 0.7 depending on the needs of the research. In this study the author used a Crombach alpha value of 0.6.

Tabel 1.3 Reliability Test Results Table

Variable	r_{xy}	Cronbach Alpha value	explanation
Cash Waqf Literacy (X)	0,729	0,6	Reliable
Interest (Y)	0,881	0,6	Reliable

Source: primary data processed in 2024

The basis for decision making is as follows:

- If the Crombach Alpha value is > 0.6 then the research instrument is declared reliable.
- If the Crombach Alpha value is <0.6 then the research instrument is declared unreliable.

The results of the reliability test coefficient value for the Cash Waqf Literacy questionnaire (X) were 0.729, the Interest questionnaire (Y) was 0.881. Based on the existing values, it can be concluded that all questionnaires in this study are reliable or consistent, so they can be used as instruments in research.

2. Analysis Prerequisite Test

a. Normality test

The data normality test in this study used the Kolmogorof Smirnov technique. The decision making criteria for this technique is if the significance value is more than 0.05, then it is said to be normal.²⁴ The following are the results of the normality test using the Kolmogorof Smirnov technique using SPSS 25:

Table 1.4 Table of Data Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardize d Residual
N		71
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	1.56690826
	Most Extreme Differences	
	Absolute	.098
	Positive	.071
	Negative	-.098
Test Statistic		.098
Asymp. Sig. (2-tailed)		.089 ^c

Source: primary data processed in 2024

Basis for decision making:

- If the significance value is > 0.05, then the residual value is normally distributed.
- If the significance value is <0.05, then the residual value is not normally distributed.

Based on the results of the normality test using the Kolmogorof Smirnov technique which was carried out, a residual value of 0.089 > 0.05 was obtained, so it can be concluded that the residual value is normally distributed.

b. Heteroscedasticity Test

²⁴ Eko Haryono, Mamik Slamet, dan Septian Damar, *Statistika SPSS 28* (Widina, 2023).

Heteroscedasticity aims to test whether there are deviations from classical assumptions or not. Heteroscedasticity test, namely the unequal variance of the residuals for all observations in the regression model. In the regression model, the prerequisites for the absence of Heteroscedasticity symptoms must be met.²⁵

The heteroscedasticity test can be carried out using the Glejser test by regressing the absolute value of the residual on the independent variable. If the significance value is > 0.05 then heteroscedasticity does not occur.

Table 1.5 Table of Heteroscedasticity Test Results with the Glejser test

Variable	Significance	Explanation
Cash Waqf Literacy (X)	0,059	Heteroscedasticity does not occur

Source: primary data processed in 2024

Based on the table above, the results of the Heteroscedasticity test show that the significance value of the Cash Waqf Literacy variable (X) is 0.059. Therefore, it can be concluded that heteroscedasticity does not occur.

3. Hypothesis Testing

a. Simple Linear Regression Analysis

The simple linear regression equation is an equation model that describes the relationship between one independent variable/predictor (X) and one dependent variable/response (Y), which is usually depicted with a straight line.²⁶

Based on the results of calculations carried out using SPSS 25, the results obtained in the Coefficients table are as follows:

Table 1.6 Table of Simple Linear Regression Analysis Results

Coefficients ^a						
		Unstandardized Coefficients		Standardized Coefficients		
	Model	B	Std. Error	Beta	t	Sig.
1	(Constant)	28.177	5.521		5.103	.000
	Minat	.436	.108	.436	4.030	.000

Source: primary data processed in 2024

Based on the data processed with SPSS 25, the results of the regression equation are obtained as follows:

$$\hat{Y} = a + bX + e$$

²⁵ Lembaga Administrasi Negara, *Processing Data Penelitian Kuantitatif Menggunakan Eviews, Bidang Kajian Kebijakan dan Inovasi Administrasi Negara*, t.t.

²⁶ I Made Yuliara, "Modul Regresi Linier Sederhana" (Universitas Udayana, 2016).

$$\hat{Y} = 28,177 + 0.436X + e$$

The regression equation above shows the relationship between the partial dependent variables, from this equation it can be concluded that:

- 1) The Constanta value is 28,177, which means that the consistency of the Interest variable is 28,177. So, the variable of interest has a large consistency value, namely 28,177.
- 2) The regression coefficient value for Cash Waqf Literacy (X) is 0.436, indicating that for every 1% increase in the Cash Waqf Literacy value (X), the Interest value increases by 0.436. The regression coefficient is positive, so it can be said that the direction of influence of the Cash Waqf Literacy variable (X) on the Interest variable (Y) is positive.

b. t test

According to Ghozali, the t statistical test is a test that shows how much influence an independent variable individually has in explaining the dependent variable. In this study, to test the cash waqf literacy variable individually, whether it has a significant influence on the dependent variable, namely interest or whether it has no significant influence. This t statistical test or t-test was carried out using a significance level of 0.05 ($\alpha=5\%$).²⁷

The basis for decision making is as follows:

- 1) If the sig value. < 0.05 or the t-count value > t-table, then there is an influence of variable X on variable Y.
- 2) If the sig value. > 0.05 or the t-count value < t-table, then there is no influence of variable X on variable Y.

Table 1.7 Table of t Test Results

Model	T	Sig
Constant	5.103	0,000
Cash waqf literacy (X)	4,030	0,000

Source: primary data processed in 2024

Based on the results of these calculations, it can be interpreted as follows: The results of the cash waqf literacy variable (X) have a value of

²⁷ Riana Magdalena dan Maria Angela Krisanti, "Analisis Penyebab dan Solusi Rekonsiliasi Finished Goods Menggunakan Hipotesis Statistik dengan Metode Pengujian Independent Sample T-Test di PT.Merck, Tbk.," *Jurnal Tekno* 16, no. 2 (29 Oktober 2019): 35–48, <https://doi.org/10.33557/jtekno.v16i1.623>.

0.000, which means it is smaller than the sig value. 0.05. So the conclusion is drawn that the variable

Basis for Decision Making:

1) Based on the significance value from the Coefficients table, a significance value of $0.000 < 0.05$ is obtained, so it can be concluded that the cash waqf literacy variable (X) has an effect on the interest variable (Y).

2) Based on the t value: it is known that the value is $4,030 > 1,669$, so it can be concluded that the cash waqf literacy variable (X) has an effect on the interest variable (Y).

Search formula *t hitung*:

$$\begin{aligned} T \text{ hitung} &= a ; n-k \\ &= (0,05; 71-2) \\ &= (0,05 ;69) \\ &= 1.669 \text{ T tabel} \end{aligned}$$

c. Analysis of the Coefficient of Determination R²

Table 1.8 Table of Determination Coefficient Test Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0,696	0,485	0,477	1,57822

Source: primary data processed in 2024

Based on the table above, the coefficient of determination (Adjusted R Square) is 0.477 or 47.7%. This means that 47.7% of the waqf interest variable (Y) can be explained by one independent variable, namely cash waqf literacy (X) or the influence that the cash waqf literacy variable (X) has on the interest variable (Y) is 47.7% . Meanwhile, the remainder can be explained by other variables not included in the research model ($100\% - 47.7\% = 52.3\%$).

From the research results, the results obtained regarding the influence of cash waqf literacy on interest in giving waqf show quite small numbers considering that students usually search for information more often through internet social media. However, for waqf itself, only a small number of students are looking for information, so the literacy rate for waqf is also quite low. Of course, this does not only happen in the campus environment but also in society at large. This is in accordance with the data described from the research conducted. A study conducted by the Indonesian Waqf Board (BWI) and the Ministry of Religion in 2020 showed that the new waqf literacy index score reached 50.48, which is in

the low category. This means that the level of public understanding of waqf still needs to be improved and improved. Therefore, strengthening literacy programs is a keyword that needs the attention of all waqf activists in Indonesia.

There are 5 indicators that determine cash waqf literacy in research, namely as follows: 1) understanding of Religion, where respondents answered that they agreed that understanding religion is one of the reasons why someone understands waqf, and cash waqf'; 2) access to Information Media, in this indicator there are two respondents' answers that dominate, so it can be said that finding information about waqf and cash waqf only depends on whether each individual wants to find out or not, while there are also those who do know information about waqf and endowments from information media; 3) organizational Involvement, experience of joining an organization can be a forum for someone to know and understand waqf and cash waqf, this can be seen from the respondents' answers; 4) religious Compliance, from this indicator we can see that there are still a lot of respondents who have never had a waqf, but here it can also be seen that a large number of respondents are interested in donating money, considering that the process is indeed easier; 5) the level of education, information or lecture material about waqf was obtained by respondents in the early to middle semester, which means that respondents had already received information about waqf.

Based on interest indicators which consist of 3 indicators, as follows: 1) self-encouragement, the desire to be able to give waqf which is based from within each individual shows great results from the research carried out; 2) the social environment, family, relatives, friends and the surrounding community have a fairly large influence on a person's interest in waqf and cash endowments; 3) emotional Factors, in this indicator the results show that emotions have an influence on a person's desire to give waqf, considering that society in Indonesia is a generous society, especially if you see someone in a difficult situation, the feeling of wanting to help them is very high.

The low level of waqf literacy is also proven by research conducted by Annisa Maulydia Nasution which found that people's interest in waqf is low because literacy is also low, but in her research Annisa stated that this does not make literacy unimportant. This is a little inconsistent with what should happen. This means that the higher the

public's understanding of cash waqf, the greater the opportunity for the community to receive cash waqf.²⁸

These findings provide a sign that there must be an increase in cash waqf education for students and society in general. There are several solutions offered such as: 1) Support for waqf regulations/laws; 2) Creation of a waqf information system; 3) Valid waqf database system; 4) Good Corporate Governance Application.²⁹ In short, this research justifies several previous studies which discussed and explained the understanding and knowledge of waqf and cash waqf so that ultimately it creates a desire within a person to donate waqf.

Constructing Cash Waqf Literacy in the Young Generation

The research results are in accordance with previous research, as explained as follows: First, the results of the research in this study are the same as the results of research conducted by Annisa Maulydia Nasution, in her thesis in 2022, with the title "The Influence of Literacy and Religiosity in Increasing the Interest of the Laut Tador Village Community in Giving Cash Waqf", which the research results state that literacy does not have a big influence on someone's interest in waqf, but this does not mean that literacy does not have an influence on someone's interest in waqf.

Second, research conducted by Aqidatul Izzah Machmud in a journal in 2020, with the title "Analysis of the Literacy Level of Cash Waqf for Students at the Faculty of Economics, Surabaya State University" with the results of the research stating that literacy has a low influence on interest in giving waqf. Third, in a thesis written by Hilda Khilya Arinti in 2022, entitled "The Influence of Waqf Literacy and Religiosity on the Interest of Regional Office Employees of the Ministry of Religion of DIY to Make Cash Endowments," the results show that literacy does not have a significant influence on a person's interest in giving waqf, but literacy and Religiosity simultaneously has an influence on interest in waqf. Furthermore, for research conducted by Dinda Adistii, et al, in a journal in

²⁸ Cupian Cupian dan Nurun Najmi, "Analisis Faktor-Faktor yang Memengaruhi Persepsi Masyarakat Terhadap Wakaf Uang di Kota Bandung," *Jurnal Ilmiah Ekonomi Islam* 6, no. 2 (29 Juni 2020): 151, <https://doi.org/10.29040/jiei.v6i2.1045>.

²⁹ Aam S Rusydiana dan Abrista Devi, "Analisis Pengelolaan Dana Wakaf Uang Di Indonesia: Pendekatan Metode Analytic Network Process (Anp)" 10, no. 2 (2017).

2021, the results of this research are that literacy and religiosity have an influence on interest in giving waqf.

Finally, according to the results of research conducted by Abdul Latif, et al in his journal in 2021, it was stated that all understanding of waqf, such as understanding the basics of waqf, understanding the benefits of waqf, understanding waqf law have an influence simultaneously. The differences in results obtained in the studies described above can be a reference to be used as material for evaluation and improvement of course for waqf in Indonesia, especially regarding cash waqf whose results or benefits can be used productively, not just used consumptively. for beneficiaries.

So it is hoped that the literacy rate and understanding of waqf and cash waqf will be higher, both from basic understanding to more in-depth understanding.³⁰ This can also influence the number of people interested in giving waqf and the results of the waqf collected can be close to or even in line with its potential. Considering the existing data, the difference between the potential and the results of the cash waqf collected is very large.

Conclusion

As a conclusion from the results of the research that has been conducted, this research proves that cash waqf literacy has an influence on a person's interest or desire to give waqf. The influence obtained from the research results only shows a very small impact value, so it is necessary to increase waqf literacy and further analysis regarding students' interest in waqf with several other variables. This needs to be done in order to see further student awareness of waqf and to increase student involvement in waqf. As has been done, literacy can be done by providing classroom learning, holding seminars on an ongoing basis by directly involving figures or institutions related to waqf as resource persons, as well as students and lecturers as participants. With this, it is hoped that the growth, development and benefits of waqf can be increasingly felt by all people.

³⁰ Duski Ibrahim, Ahmad Zainuri, and Miftachul Huda, "Empowering Wakaf (Islamic Endowment) for Economic Development: An Insightful Value of Nazir Waqf in Indonesia," *UMRAN - International Journal of Islamic and Civilizational Studies* 7, no. 1 (2020): 103-14, <https://doi.org/10.11113/umran2020.7n1.405>.

This research has been completed and successfully carried out, but there are still many limitations in the research. For example, the variables studied can be more varied, not just focused on one variable, so that later they can be further developed. Meanwhile, the Interest variable with the existing results has not yet reached the stage of mobilizing a response to giving waqf, only to the point of agreeing to the presence of waqf and cash waqf, knowing about waqf and cash waqf, but not yet reaching direct waqf action. As a suggestion for future researchers, they can add other variables which might have a big influence on a person's interest and desire to give waqf, they can also expand the scope of the research and of course they can use other methods than this research.

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