



Beyond Income: Religiosity as a Driver of Waqf Intention among Muslim Millennials and Generation Z

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Abstract

Waqf has emerged as an increasingly important instrument within Islamic social finance due to its potential to promote sustainable social welfare and support long-term socio-economic development. Despite the growing innovation in waqf management and digital philanthropic platforms, participation among Millennials and Generation Z remains relatively limited. This study aims to examine the influence of religiosity on waqf intention and to investigate whether income moderates this relationship among Muslim Millennials and Generation Z in Indonesia. A quantitative cross-sectional survey design was employed, involving 280 valid respondents selected through convenience sampling. Data were collected using a structured questionnaire and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4. The results indicate that religiosity has a strong and significant positive effect on waqf intention ($\beta = 0.854$, $p < .001$), confirming that religious commitment is a major driver of Islamic philanthropic behavior among younger Muslims. In contrast, income has no significant direct effect on waqf intention ($\beta = -0.025$, $p = .435$) and does not moderate the relationship between religiosity and waqf intention ($\beta = -0.018$, $p = .554$). The structural model demonstrates substantial explanatory power, accounting for 72.9% of the variance in waqf intention ($R^2 = .729$). These findings suggest that waqf intention among Millennials and Generation Z is primarily shaped by internalized religious values rather than economic capacity. The study contributes to the literature on Islamic social finance by highlighting religiosity as an independent motivational driver and provides practical insights for waqf institutions to develop value-based engagement strategies tailored to younger generations.

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INTRODUCTION

Waqf has long been recognised as one of the most significant instruments within the Islamic social finance ecosystem due to its capacity to generate sustainable social and economic benefits. Unlike other philanthropic instruments that are generally consumptive in nature, waqf enables the preservation of assets while simultaneously creating continuous benefits for society through productive utilization (Kasdi et al., 2022). Historically, waqf institutions have contributed substantially to the provision of public goods, including education, healthcare, social welfare, and community development across Muslim societies. In contemporary settings, the role of waqf has expanded beyond traditional charitable activities and is increasingly integrated into broader socio-economic development frameworks. Recent studies suggest that well-managed waqf institutions can contribute significantly to poverty reduction, human capital development, and economic empowerment (Maulina, 2023). Moreover, waqf has attracted growing attention as a potential financing mechanism to support sustainable development initiatives and strengthen social resilience in developing countries (Franzoni & Allali, 2018; Harahap et al., 2023; Misbah et al., 2022). This

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growing recognition highlights the strategic importance of waqf within modern Islamic economic systems. Consequently, understanding the factors that encourage public participation in waqf has become an increasingly important area of scholarly inquiry.

The growing importance of waqf is accompanied by substantial institutional and financial innovations aimed at increasing its effectiveness and accessibility. Various countries have introduced innovative waqf models that integrate philanthropic principles with modern financial instruments to maximize social impact. In Indonesia, for example, the implementation of Cash Waqf Linked Sukuk (CWLS) represents a notable effort to connect waqf funds with national development programs while maintaining compliance with Islamic principles (Ismal, 2022). Similar initiatives have emerged in several Muslim-majority countries where waqf investment funds are increasingly utilized as alternative sources of sustainable financing (Elmahgop et al., 2025). Empirical evidence indicates that the integration of waqf and financial instruments such as sukuk can enhance both governance quality and the long-term productivity of waqf assets (Kunhibava et al., 2023; Ambrose, 2021). Despite these advancements, the success of waqf institutions ultimately depends on public willingness to participate. Financial innovation alone may not guarantee increased engagement if individuals remain reluctant to contribute. Therefore, understanding the behavioral drivers underlying waqf participation remains essential.

Although the potential of waqf continues to expand, participation rates among younger generations remain relatively limited compared with the opportunities available. Millennials and Generation Z currently constitute a substantial proportion of the population in many Muslim-majority countries, including Indonesia, making them important stakeholders in the future development of Islamic social finance. Nevertheless, previous studies indicate that participation in cash waqf and other Islamic philanthropic activities among these generations remains below expectations (Aldeen et al., 2022; Berakon et al., 2022). This phenomenon is particularly concerning because younger generations are expected to become the primary contributors and beneficiaries of future waqf development. As digital natives, Millennials and Generation Z possess distinct behavioral characteristics that influence how they engage with social, economic, and religious activities. Their decisions are often shaped by personal values, social identity, and perceived social impact rather than solely by economic considerations (Bonang et al., 2024; Widiastuti et al., 2025). Consequently, conventional explanations of philanthropic behavior may not fully capture the motivations underlying waqf participation among younger Muslims. A deeper understanding of these motivations is therefore necessary.

One factor that has consistently received attention in studies of Islamic philanthropic behavior is religiosity. Religiosity reflects the extent to which individuals internalize religious values, beliefs, and practices in their daily lives and decision-making processes. Within Islamic teachings, philanthropic activities such as zakat, sadaqah, and waqf are strongly associated with spiritual obligations and moral responsibility toward society. Individuals with stronger religious commitment are generally more inclined to engage in charitable activities because they perceive such actions as forms of worship and manifestations of social responsibility (Amrizal et al., 2024; Rohmana et al., 2024). In the context of waqf, religiosity may encourage individuals to contribute to long-term community welfare despite receiving no direct material benefit in return (Bonang et al., 2024). However, the strength of this relationship may vary across demographic groups and socio-economic conditions. Some highly religious individuals may actively participate in waqf, whereas others may not translate their beliefs into actual philanthropic intentions. These observations suggest that additional contextual factors may influence how religiosity affects waqf intention.

The relationship between religiosity and waqf behavior has attracted increasing scholarly attention over the past decade. Previous studies generally report that religiosity positively influences intentions to participate in Islamic philanthropic activities, including waqf, zakat, and Islamic charitable giving (Kasri & Chaerunnisa, 2022; Mujahidah & Rusydiana, 2023; Rohmana et al., 2024). Similar findings have been reported in studies focusing specifically on digital waqf platforms, where religiosity consistently emerges as one of the strongest predictors of participation intention (Berakon et al., 2022; Bonang et al., 2024). Other studies have emphasized the importance of trust, knowledge, literacy, and technological acceptance in explaining waqf participation (Usman et al., 2022; Ghofar et al., 2024). Research involving Muslim youth and millennial populations also highlights the growing role of values, social meaning, and identity in shaping Islamic philanthropic

behavior (Aldeen et al., 2022; Wadi & Nurzaman, 2020). Collectively, these studies suggest that waqf participation is influenced by a complex interaction of religious, psychological, institutional, and social factors. Nevertheless, religiosity remains one of the most dominant variables identified across different contexts. This consistency underscores its importance in explaining Islamic philanthropic intentions.

In contrast to the relatively consistent findings regarding religiosity, evidence concerning the role of income remains inconclusive. Traditional economic theories generally assume that individuals with higher income levels possess greater financial capacity and are therefore more likely to participate in philanthropic activities (Winarsih et al., 2019; Majid, 2021). Several studies support this argument by demonstrating positive associations between income and participation in modern Islamic financial instruments (Kunhibava et al., 2023). However, other studies suggest that among younger Muslims, participation decisions may be influenced more strongly by moral commitment and religious values than by economic resources (Aldeen et al., 2022; Widiastuti et al., 2025). Furthermore, most previous studies have examined income primarily as a direct predictor rather than as a contextual factor that may alter the influence of religiosity. As a result, the potential moderating role of income in the relationship between religiosity and waqf intention remains insufficiently understood. Existing evidence therefore provides no clear consensus regarding whether economic capacity strengthens, weakens, or has no effect on the influence of religiosity. This unresolved issue highlights an important area for further investigation.

Another limitation of existing research is the limited attention given to generational differences in explaining Islamic philanthropic behavior. Most studies have focused on general Muslim populations without explicitly examining how Millennials and Generation Z differ from previous generations in translating religious values into philanthropic intentions. Given the growing importance of value-based consumption, identity-driven behavior, and digital engagement among younger cohorts, assumptions derived from older demographic groups may no longer be fully applicable (Bonang et al., 2025; Widiastuti et al., 2025). Moreover, previous studies rarely investigate whether economic capacity modifies the effect of religiosity within a generational context. Consequently, there remains a significant theoretical gap regarding how spiritual motivations and economic conditions interact to shape waqf intentions among younger Muslims. Addressing this gap is important because younger generations are expected to play a central role in determining the future sustainability of waqf institutions. A more nuanced understanding of these behavioral dynamics can contribute to the development of more effective engagement strategies. Therefore, research that simultaneously examines religiosity, income, and generational characteristics remains highly relevant.

Based on these considerations, this study aims to examine the influence of religiosity on waqf intention among Millennials and Generation Z in Indonesia and to investigate whether income moderates this relationship. By integrating spiritual motivation and economic capacity within a generational behavioral framework, this research seeks to provide a more comprehensive explanation of waqf participation among younger Muslims. The study contributes theoretically by extending the literature on Islamic philanthropic behavior through the examination of income as a moderating variable rather than merely a direct predictor. It also contributes to the growing discussion regarding the role of identity-driven and value-based motivations in contemporary Islamic philanthropy. From a practical perspective, the findings are expected to provide insights for waqf institutions, policymakers, and Islamic philanthropic organizations in designing engagement strategies that resonate with younger generations. Understanding whether religiosity operates independently of economic capacity can assist institutions in developing more targeted communication and educational programs. Ultimately, this study seeks to strengthen the understanding of the behavioral foundations underlying waqf participation in contemporary Muslim societies.

METHOD

Research Design

This study employed a quantitative survey design to examine the influence of religiosity on waqf intention and to investigate the moderating role of income among Millennials and Generation

Z in Indonesia. A quantitative approach was considered appropriate because the study sought to test theoretically derived relationships among latent variables and evaluate the magnitude and significance of these relationships using statistical modelling techniques. The research adopted a cross-sectional design, in which data were collected at a single point in time from a defined group of respondents. This design is widely used in behavioral and social finance research because it enables the efficient assessment of perceptions, attitudes, and intentions within a large population. To analyze the proposed relationships, this study utilized Partial Least Squares Structural Equation Modeling (PLS-SEM) implemented through SmartPLS 4 software. PLS-SEM was selected because it is particularly suitable for prediction-oriented studies, complex models involving latent constructs, and situations where strict multivariate normality assumptions may not be satisfied (Hair et al., 2019). Furthermore, PLS-SEM has been recognized as a robust analytical technique for exploratory and explanatory research involving behavioral intentions and social finance phenomena (Sarstedt et al., 2022).

Research Setting and Period

The study was conducted in Indonesia, focusing on Muslim individuals belonging to the Millennial and Generation Z cohorts. Indonesia was selected because it represents one of the largest Muslim populations in the world and possesses substantial potential for the development of waqf as an Islamic social finance instrument. Data collection was carried out through an online survey distributed across various digital platforms, including social media networks, online communities, educational groups, and professional networks. The use of online distribution was considered appropriate because Millennials and Generation Z are highly engaged with digital technologies and online communication channels. The data collection process was conducted from January to March 2025, allowing sufficient time to reach respondents from diverse educational, occupational, and socio-economic backgrounds throughout Indonesia.

Population and Sample

The target population of this study consisted of Indonesian Muslim Millennials and Generation Z who were familiar with the concept of waqf. Millennials were defined as individuals aged 26–45 years, whereas Generation Z referred to individuals aged 15–25 years. To ensure that participants possessed sufficient contextual understanding of the study topic, only Muslim respondents who had prior knowledge of waqf or had been exposed to waqf-related information were included in the survey. Individuals who did not meet these criteria or submitted incomplete responses were excluded from the analysis.

Given the absence of a comprehensive sampling frame and the reliance on voluntary participation through online channels, a convenience sampling technique was employed. This approach is commonly adopted in studies investigating Islamic financial behavior and technology-based financial participation where respondents are accessed through digital environments (Berakon et al., 2022; Usman et al., 2022). Initially, 317 questionnaires were collected. Following data screening procedures, including checks for completeness, consistency, duplicate submissions, and response quality, 280 valid responses were retained for further analysis. This sample size exceeded the minimum recommendations for PLS-SEM and was considered sufficient to produce stable parameter estimates and reliable statistical results (Hair et al., 2017).

Research Instrument

Data were collected using a structured self-administered questionnaire developed from established measurement scales reported in previous studies. The questionnaire consisted of three sections: respondent demographic information, religiosity measurement, and waqf intention measurement. All construct indicators were measured using a four-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). The use of a forced-choice scale without a neutral category was intended to reduce central tendency bias and encourage respondents to express a clear position toward each statement (Douven, 2018).

Religiosity was operationalized as a reflective construct representing the degree to which individuals internalize Islamic beliefs, values, and practices in their daily lives. The measurement items were adapted from the multidimensional concept of Muslim religiosity proposed by El-Menouar (2014) and further contextualized within Islamic consumer and behavioral research (Eid &

El-Gohary, 2014). The construct included indicators related to religious commitment, adherence to Islamic teachings, personal spirituality, and the influence of religion on everyday decision-making.

Waqf intention was measured as a reflective construct representing an individual's willingness, readiness, and future plan to participate in waqf activities. The indicators were adapted from previous studies examining behavioral intention in Islamic philanthropy and waqf participation (Wadi & Nurzaman, 2020; Berakon et al., 2022; Ghofar et al., 2024). The instrument assessed respondents' intentions to contribute to waqf, willingness to participate in future waqf programs, and commitment to supporting waqf initiatives. Income was measured as an observed moderating variable using four monthly income categories based on the Indonesian income classification framework reported by Statistics Indonesia (BPS, 2025).

Instrument Validity and Reliability

Prior to the main analysis, the psychometric properties of the measurement instrument were evaluated through measurement model assessment in PLS-SEM. Internal consistency reliability was examined using Cronbach's alpha and Composite Reliability (CR), with values above 0.70 indicating acceptable reliability. Convergent validity was assessed through indicator loadings and Average Variance Extracted (AVE). Indicator loadings exceeding 0.70 and AVE values greater than 0.50 were considered evidence of satisfactory convergent validity (Hair et al., 2019).

Discriminant validity was evaluated using two complementary approaches. First, the Fornell-Larcker criterion was applied by comparing the square root of the AVE for each construct with its inter-construct correlations. Second, the Heterotrait-Monotrait Ratio (HTMT) was examined, with values below the recommended threshold indicating adequate construct distinctiveness (Henseler et al., 2016). These procedures ensured that each construct measured a conceptually unique dimension and that the indicators accurately represented their intended latent variables.

Data Collection Procedures

The data collection process consisted of several stages. First, the questionnaire was developed based on established theoretical frameworks and validated measurement scales reported in prior literature. The questionnaire was then reviewed to ensure clarity, relevance, and suitability for the Indonesian context. Following the preparation stage, an online survey link was created and distributed through various digital platforms frequently used by Millennials and Generation Z.

Potential participants were informed about the objectives of the study, the voluntary nature of participation, and the confidentiality of their responses before accessing the questionnaire. Respondents who agreed to participate completed the survey electronically. During the data collection period, responses were continuously monitored to identify incomplete submissions and potential duplicate entries. After the survey period ended, the collected data were screened, coded, and prepared for statistical analysis. Only complete and valid responses were retained in the final dataset.

Data Analysis Techniques

Data analysis was conducted using SmartPLS 4 software following the two-stage PLS-SEM procedure recommended in contemporary methodological literature (Hair et al., 2019; Sarstedt et al., 2022). The first stage involved evaluating the measurement model to assess indicator reliability, internal consistency reliability, convergent validity, and discriminant validity. The second stage focused on structural model evaluation to test the proposed hypotheses and examine the predictive capability of the model.

The structural model assessment included the evaluation of path coefficients, coefficients of determination (R^2), effect sizes (f^2), predictive relevance (Q^2), and model fit indicators. Statistical significance was assessed through a bootstrapping procedure with 5,000 resamples to obtain robust estimates of standard errors, t-values, and p-values. A significance level of 0.05 was adopted for hypothesis testing.

To investigate the moderating role of income, an interaction-term approach was employed by creating an interaction construct between religiosity and income. This approach is widely recommended for moderation analysis in PLS-SEM because it allows direct estimation of interaction effects within structural models (Memon et al., 2019). The moderation effect was evaluated through the significance of the interaction coefficient and its corresponding effect size (f^2). To facilitate substantive interpretation, a simple slope analysis and interaction plot were also generated to

examine the relationship between religiosity and waqf intention across different income levels (Memon et al., 2019; Tian et al., 2023; Yew et al., 2023).

In addition to explanatory assessment, the predictive performance of the model was evaluated using Q^2 Predict and the Cross-Validated Predictive Ability Test (CVPAT). These procedures were conducted to determine the model's capability to predict waqf intention beyond the observed sample and to assess its practical relevance for future applications (Hair et al., 2021).

RESULTS AND DISCUSSION

Results

A total of 280 valid respondents participated in this study, and the data were processed using SmartPLS 4. Respondent demographic characteristics are presented in Table 1. Respondents consisted of 54.6% men and 45.4% women. Most of the respondents were in the 26-45 years age group (66.1%) representing the millennial generation, while the remaining 33.9% were included in generation Z (15-25 years).

Regarding education, 61.8% of respondents have a bachelor's degree (S1), and 22.5% have higher education, indicating that most respondents are highly educated. Based on the type of work, 25.7% are employees or professionals, 15.4% are educators (teachers and lecturers), 12.5% are students or pupils, and the remaining 29.6% are from other professions, including entrepreneurs and informal workers.

The majority of respondents have experience in waqf, with 55.7% having been waqf 1-5 times, 20.7% 6-10 times, and 23.6% more than 10 times. Based on income level, 43% of respondents have income above Rp1.500000-2.500.000 per month, 31% have income above Rp3,500,000, while the rest have income below Rp.500.000 (6%) or between Rp2.500.000-3.500.000 (20%). Overall, the respondents of this study are a group of young Muslims who are highly educated, productive, and have experience and interest in waqf activities.

Table 1. Demographic Profile of Respondents (n = 280)

Variable	Category	Frequency	Percentage (%)
Gender	Man	153	54.6
	Woman	127	45.4
Age	15-25 years	95	33.9
	26-45 years	185	66.1
Last education	High School/Equivalent	37	13.2
	Diploma (D1-D3)	7	2.5
	Bachelor degree)	173	61.8
	Postgraduate (S2/S3)	63	22.5
Work	Employees/Professionals	72	25.7
	ASN	24	8.6
	Teacher/Lecturer	43	15.4
	College students	35	12.5
	Wirausahawan	23	8.2
	Other	83	29.6
Monthly Income	< Rp1.500.000	17	6.0
	Rp1.500.000-2.500.000	120	43.0
	Rp2.500.000-3.500.000	55	20.0
	> Rp3.500.000	88	31.0

Source: Primary data was processed with SmartPLS 4.

Evaluation Model Measurement (Outer Model)

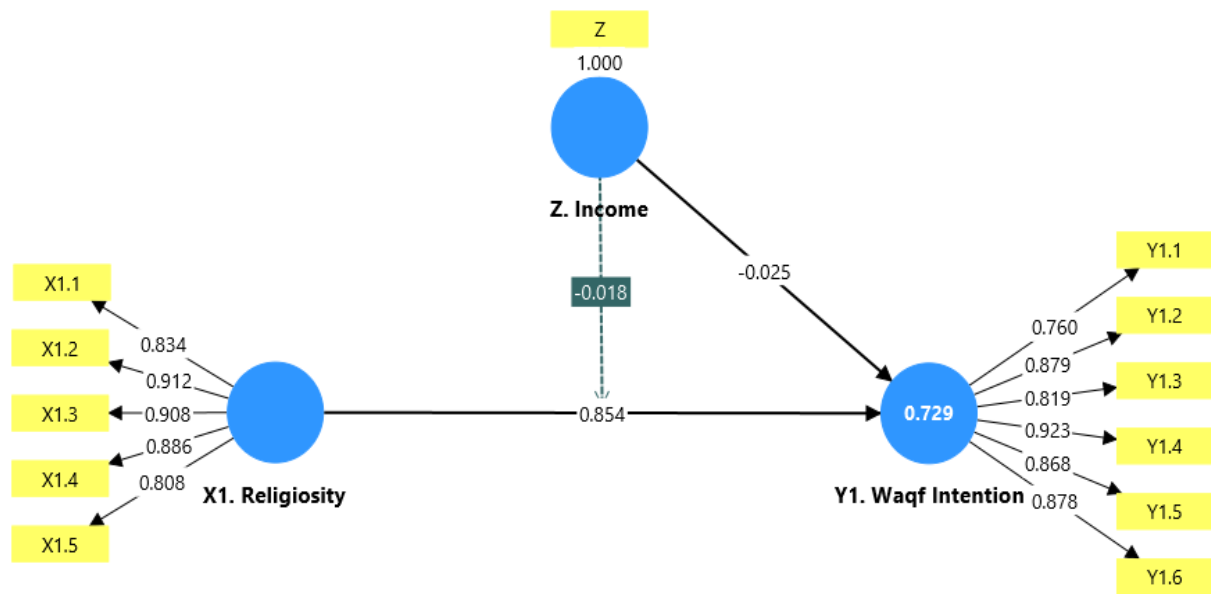


Figure 1. Structural Model of SEM-PLS Estimation Results

The quality of the measurement model was examined by considering indicator reliability as well as construct-level validity. All observed indicators demonstrated strong associations with their respective latent constructs, with loading values consistently exceeding the recommended threshold of 0.70, ranging from 0.760 to 0.923. These results indicate that the indicators adequately represent the underlying constructs.

At the construct level, internal consistency was well established. The Religiosity construct achieved a Cronbach’s alpha coefficient of 0.920, while the Waqf Intention construct recorded a value of 0.926, reflecting a high degree of reliability. Consistent results were also observed for composite reliability, with values of 0.940 for Religiosity and 0.942 for Waqf Intention, both surpassing the minimum criterion for acceptable reliability.

Evidence of convergent validity was confirmed through the average variance extracted (AVE), which reached 0.758 for Religiosity and 0.732 for Waqf Intention. These values indicate that each construct explains a substantial proportion of variance in its indicators. Furthermore, discriminant validity was supported by two complementary assessments. First, the heterotrait–monotrait (HTMT) ratio between constructs remained below the conservative threshold of 0.90. Second, the square roots of the AVE for Religiosity (0.871) and Waqf Intention (0.856) were greater than the corresponding inter-construct correlation (0.853), suggesting that each construct is empirically distinct.

Table 2. Reliability, Validity and Feasibility of the Model

Construct	Cronbach’s α	ρA	CR	AVE	√AVE	HTMT	R ²	Q ² _predict	SRMR	f ²
Religiositas (X1)	0.920	0.923	0.940	0.758	0.871	0.917	-	-	-	2.678
Income(Z)	-	-	-	-	-	0.075	-	-	-	0.002
Intenton to waqf (Y1)	0.926	0.929	0.942	0.732	0.856	0.853	0.729	0.724	0.073	-
Moderation (Z×X1)	-	-	-	-	-	0.058	-	-	-	0.001

Description: SRMR = 0.073 (good); Non-Food Assistance = 0.791; d_ULS = 0.412; d_G = 0.467. All constructs meet the reliability criteria (CR > 0.70) and convergent validity (AVE > 0.50).

Structural Model Evaluation (Inner Model)

The structural model was tested to examine the relationships among latent constructs and the explanatory power of the dependent variable. The R² value of 0.729 indicates that Religiosity, Income and its interaction explain 72.9% of the variation in Waqf Intention, which falls within the strong (substantial) category according to Chin (1998). The effect size (f²) test shows that religiosity has a

large influence on the intention to make waqf ($f^2 = 2.678$). while income ($f^2 = 0.002$) and the interaction effect of income \times religiosity ($f^2 = 0.001$) show a very small influence.

Hypothesis Testing

Hypothesis testing was conducted using the bootstrap method (5,000 resamples) in SmartPLS 4. The test results are summarised in table 3.

The results show that religiosity has a positive and significant effect on the intention to make a waqf ($\beta = 0.854$; $p < 0.001$). supporting H1. In contrast. Income does not significantly influence the intention to make waqf ($\beta = -0.025$; $p = 0.435$). The moderating effect of income \times religiosity is also insignificant ($\beta = -0.018$; $p = 0.554$). So H3 is rejected.

Table 3. Path Coefficients and Moderation Test Results

Hypothesis	Structural Pathways	β	SD	t-value	p-value	LLCI	ULCI	VIP	f^2	Decision
Hypothesis 1	Religiosity \rightarrow Intention to Waqf	0.854	0.019	44.196	0.000	0.814	0.890	1.007	2.678	Accepted
Hypothesis 2	Income \rightarrow Intention to Waqf	-0.025	0.032	0.781	0.435	-0.086	0.035	1.003	0.002	Rejected
Hypothesis 3	Income \times Religiosity \rightarrow Intention to Waqf	-0.018	0.031	0.591	0.554	-0.079	0.042	1.002	0.001	Rejected

Description: Significance level $p < 0.05$. β = standardised path coefficient; f^2 = Cohen's effect size; LL-UL = lower and upper limits of the 95% confidence interval.

Moderation Analysis

Moderation analysis was conducted using the two-stage interaction method. To clarify the direction of the relationship, a simple slope analysis was conducted, which illustrates the influence of religiosity on the intention to give waqf across low, medium, and high income levels.



Figur 2. Interaction plot showing the moderating effect of Income

The results show that at low income levels (-1 SD), the influence of religion on the intention to make waqf is slightly stronger ($\beta = 0.872$) than at high income levels (+1 SD; $\beta = 0.837$). However, the lines in the interaction graph show a nearly parallel pattern. suggesting no significant moderating effect. Thus. It can be concluded that *income neither strengthens nor weakens the relationship between religiosity and waqf intention*. The effect of religiosity is consistent across all income levels.

Model Predictive Power Test

The predictive ability model was tested using the Q^2 predict value and the Cross-Validated Predictive Ability Test (CVPAT). The predicted Q^2 value of 0.724 indicates that the model has strong predictive relevance (Hair et al., 2021). The CVPAT results show that the PLS loss value (13.905) is much lower than the IA loss (29.654) with a significant difference ($t = 8.746$; $p = 0.000$). The RMSE value of 0.530 and the MAE of 0.400 indicate low prediction error, suggesting that the model has good predictive ability and can be used to predict waqf intentions in similar populations.

Discussion

The findings of this study indicate that religiosity plays a dominant role in shaping waqf intention among Millennials and Generation Z. The empirical results show that religiosity has a strong and significant influence on the intention to participate in waqf activities. This finding supports previous research suggesting that religious commitment remains one of the primary determinants of Islamic philanthropic behaviour. Individuals who internalise religious values more deeply tend to perceive philanthropic activities such as waqf not only as economic actions but also as forms of worship and moral responsibility. Consequently, religiosity functions as an intrinsic motivational force that encourages individuals to contribute to long-term social welfare through philanthropic activities (Amrizal et al., 2024; Rohmana et al., 2024). Similar findings have also been reported in studies examining Islamic philanthropic participation, where religiosity consistently appears as a strong predictor of charitable engagement (Bonang et al., 2024).

The significance of religiosity in this study also reflects a broader generational dynamic. Millennials and Generation Z tend to interpret philanthropic participation not merely as financial transactions but as expressions of religious identity and social values. Younger Muslims often place strong emphasis on meaning, ethical commitment, and social impact when making economic decisions. In this context, waqf participation may serve as a symbolic manifestation of religious identity and social responsibility. Previous studies have suggested that Islamic philanthropic behaviour among younger generations is increasingly influenced by value-driven motivations rather than purely economic considerations (Widiastuti et al., 2025; Aldeen et al., 2022). As a result, religiosity becomes a central driver of philanthropic intention because it provides moral meaning and spiritual purpose to economic behaviour.

In contrast, the results of this study show that income does not have a significant direct influence on waqf intention. This finding challenges the traditional economic assumption that philanthropic behaviour is primarily determined by financial capacity. Conventional economic models generally assume that individuals with higher income levels are more capable of participating in charitable activities because they possess greater financial resources. While some studies indeed report a positive relationship between income and charitable participation (Winarsih et al., 2019; Majid, 2021), the findings of this research indicate that such assumptions may not fully explain philanthropic behaviour among younger Muslims. Millennials and Generation Z may express their intention to participate in waqf even when their economic resources are limited, because their motivations are shaped more strongly by moral awareness and religious commitment.

The moderation analysis further demonstrates that income does not strengthen the relationship between religiosity and waqf intention. In other words, the influence of religiosity on waqf intention remains relatively consistent across different income levels. This finding indicates that religious motivation operates independently of economic capacity among younger generations. Individuals with strong religious commitment tend to demonstrate similar levels of intention to participate in waqf regardless of their income level. Such a pattern suggests that the translation of religious values into philanthropic intention does not necessarily depend on financial capability. This finding also aligns with research suggesting that religious values and moral motivations often play a more dominant role than economic capacity in shaping Islamic philanthropic behaviour (Maharani & Widiastuti, 2023; Rohmana et al., 2024).

Taken together, these findings reveal an important shift in the behavioural dynamics of Islamic philanthropy among younger generations. Waqf participation among Millennials and Generation Z appears to be influenced increasingly by identity-based and value-driven motivations rather than by purely economic rationality. Younger Muslims may view participation in waqf as part of their ethical identity and religious commitment rather than simply a financial contribution. This interpretation

supports the argument that Islamic philanthropic behaviour in contemporary Muslim societies is gradually moving from a capacity-based model toward a value-driven model of participation (Bonang et al., 2025).

From a theoretical perspective, these findings contribute to the literature on Islamic social finance by highlighting the importance of generational behavioural dynamics in explaining philanthropic participation. While previous studies have emphasised the role of economic capacity and institutional factors in influencing waqf participation (Kasri & Chaerunnisa, 2022; Mujahidah & Rusydiana, 2023), this study demonstrates that religiosity may function as a relatively autonomous motivational driver, particularly among younger generations. The results therefore suggest that the behavioural foundations of waqf participation among Millennials and Generation Z may differ from those observed in earlier demographic groups.

Overall, the findings of this research indicate that efforts to increase waqf participation among younger Muslims should not rely solely on economic capacity-based strategies. Instead, initiatives that emphasise religious values, spiritual meaning, and social impact may be more effective in encouraging participation. By recognising the growing importance of value-driven motivations, waqf institutions and policymakers can design engagement strategies that resonate more strongly with the behavioural characteristics of contemporary Muslim youth.

CONCLUSION

This study examines the influence of religiosity on waqf intention and evaluates the moderating role of income among Millennials and Generation Z in Indonesia. The findings demonstrate that religiosity plays a dominant role in shaping waqf intention among younger Muslims. Individuals with stronger religious commitment show a significantly higher intention to participate in waqf activities. In contrast, income does not exert a significant direct effect on waqf intention, nor does it strengthen the relationship between religiosity and waqf intention. These results indicate that philanthropic participation among younger generations is primarily driven by internalised religious values rather than economic capacity alone.

The findings contribute to the literature on Islamic social finance by highlighting the importance of generational behavioural dynamics in shaping waqf participation. Among Millennials and Generation Z, waqf engagement appears to be increasingly influenced by value-based motivations and identity-driven behaviour rather than purely economic considerations. These insights suggest that strategies to promote waqf participation among younger Muslims should emphasise religious meaning, social impact, and ethical engagement. Nevertheless, this study has several limitations. The use of convenience sampling and the focus on younger generations limit the generalisability of the findings to other demographic groups. Future research may extend this model by incorporating additional moderating factors such as Islamic financial literacy, social norms, and institutional trust to provide a more comprehensive understanding of waqf behaviour.

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AUTHOR CONTRIBUTIONS STATEMENT

Nu: Conceptualization, Methodology, Data Curation, Formal Analysis, Investigation, Writing – Original Draft Preparation, and Visualization. **HT:** Supervision, Conceptualization, Methodology, Validation, and Writing – Review & Editing. **NH:** Theoretical Framework Development, Writing – Review & Editing, and Academic Supervision. **TS:** Supervision, Project Administration, Methodological Guidance, and Writing – Review & Editing.

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