

## THE INFLUENCE OF SOCIAL MEDIA MARKETING IN BUILDING TRUSTWORTHINESS AND INTENTION TO DONATE AT CASH WAQF INSTITUTION IN INDONESIA

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### ABSTRACT

This study aims to examine the influence of social media marketing on building trustworthiness of cash waqf institutions (nazhirs of cash waqf) and its mediating effect on the intention to waqf in Indonesia. Conducting a survey approach, data were collected from individuals who have made waqf donations through registered nazhir, which is listed in Badan Wakaf Indonesia (Indonesia Waqf Board) within the last two years. Only individuals who follow nazhir's social media and have made waqf donation that eligible to participate in this research. The study employs Partial Least Square-Structural Equation Modelling (PLS-SEM) to analyze the relationships of Social Media Marketing (SMM), Nazhir Trustworthiness, and the intention to donate waqf. SMM consists of awareness, informativeness, interactivity, and trendiness. Results from 104 eligible respondents indicate that SMM significantly influences nazhir trustworthiness and intention to waqf in direct path. Furthermore, results also reveal that nazhir trustworthiness plays a role as a partial mediating variable in the relationship between SMM and intention to waqf. The findings suggest that social media marketing is a crucial tool for cash waqf institutions to build trust and encourage waqf contributions, providing valuable insights for policymakers and stakeholders in the waqf sector.

**Keywords:** Social Media Marketing, Trustworthiness, Intention to Donate, Cash Waqf, SEM

### INTRODUCTION

Waqf, an Islamic philanthropic instrument, has significantly contributed to the development of Muslim civilization. Historically, the Prophet Muhammad (pbuh) set a precedent by donating land to build a mosque, which served multiple community purposes beyond worship, including education, economic activities, and politics. In this contemporary era, waqf practices have evolved to include cash waqf. Indonesia possesses significant cash waqf potential. It was found that the potential for cash waqf in Indonesia could reach 100 billion rupiah per month. Besides, the cash waqf ecosystem in Indonesia is also quite good from the supply side. As of January 2024, the number of cash waqf nazhirs in Indonesia

reached 430 institutions (Badan Wakaf Indonesia, 2024). Furthermore, there are a total of 34 Sharia Financial Institutions consisting of Sharia Business Units, Sharia Commercial Banks, and Sharia Financing Banks (Badan Wakaf Indonesia, 2022).

On the other hand, the current cash waqf collection, although improving, is still far from this potential, necessitating effective strategies to bridge this gap. Cash waqf collections as of March 2022 reached 1.4 trillion rupiah (Badan Wakaf Indonesia, 2023). Public trust in institutions also needs to be a concern for the government and the waqf institutions themselves. Several studies related to factors that can influence a person's intention to give waqf reveal that one of the main factors is trust (Fitrisia Septiarini et al., n.d.; Hartoko, 2022; Shukor et al., 2016). Among the efforts to increase acceptance of cash waqf is by increasing promotion and public understanding of cash waqf which has proven to be significant (Hartoko, 2022). Social media marketing is one method that can be used by waqf stakeholders as a means of promoting projects that will be funded from waqf.

Many researches have been conducted on social media marketing before. However, research that links the impact of social media marketing activities on public trust in waqf institutions is still very rare. This research aims to see the role of the above social media marketing functions on public trust in waqf institutions. Furthermore, this research will also look at the impact of trust gained from social media marketing on a person's intention to make waqf online.

Hence, the research questions for this study are:

1. Does Social Media Marketing influence public trust in waqf institutions?
2. Does Social Media Marketing influence someone's intention to donate waqf?
3. Does Social Media Marketing influence public intention to waqf mediated by nazhir trustworthiness?

This research mainly aims to test how social media marketing influences public trust in waqf institutions and a person's intention to donate cash using a quantitative approach. This research can enrich new insights regarding the relationship between social media marketing and waqf institutions. Apart from that, for organizations that deal with cash waqf, in this case Nazhir waqf, it is hoped that knowing the relationship between social media marketing and public trust in waqf institutions can increase cash waqf collections.

## LITERATURE REVIEW

### Social Media Marketing

Social Media Marketing (SMM) is a new method of digital marketing that is currently being widely used by marketers. **Yadav & Rahman (2017)** define Social Media Marketing as the process by which companies create, communicate, and deliver marketing offers online through social media platforms to build and maintain stakeholder relationships that increase stakeholder value by facilitating interactions, sharing information, offering purchase recommendations, personalized, and the creation of word of mouth among stakeholders about existing and trending products and services. According to **Chan & Guillet (2011)**, SMM is a social and managerial tool that helps people and organizations get what they need and want through various web-based applications that facilitate collaboration, interaction and sharing of user-generated information, including relationships, ideas and thoughts.

There are several studies on social media that use mediating factors as a link between marketing via social media and the dependent variable of that marketing. The dependent variables that are often used in a marketing context are the decision to buy and to donate. Among the factors that act as mediators between SMM and other dependent variables is trust. Research by **Bilgin & Kethüda (2022)** was conducted in Türkiye which aimed to find out in general about social media marketing in charitable institutions and want to know the extent of the influence of SMM on Charity Brand Image, Brand Trust and Donation Intention. The results of this research show that, overall, SMM carried out by charitable institutions influences a person's intention to donate both directly and indirectly, mediated by image and trust.

Social media users can see several different driving factors when viewing content on social media platforms. There are several studies that discuss the driving factors of SMM, including those conducted by **Thaker et al. (2021)** which found that the factors of perceived relevance, informativeness and

perceived expectancy have a statistically significant relationship with the intention to use Islamic banking products via social media platforms. Bilgin & Kethüda (2022) used dimensions of awareness, interaction, timeliness, informativeness, customization, dan advertisement to look at the attributes of charity social media. Meanwhile Kim & Ko (2012) use the dimensions of entertainment, interaction, trendiness, customization, and word-of-mouth as dimensions that are often associated with luxury brand fashion marketing activities. These dimensions are used by adjusting the context of the organization or company that is the object of research. The dimensions used to shape the role of social media in marketing in this research include: awareness, interactiveness, informativeness, and trendiness.

### ***Awareness***

In carrying out a marketing strategy for a newly launched product or program, awareness of the target market is a very important aspect for an organization or company. In the context of charitable institutions, providing information about new issues that are the focus of the organization and attracting the attention of potential donors is a form of creating awareness (Bilgin & Kethüda, 2022). With high awareness in the community, the organization can have a strong image and generate interest and attraction from potential targets.

### ***Informativeness***

A content broadcast via social media needs to have enough information so that people who see it are interested in digging deeper. Informativeness is an effort to provide accurate, practical and comprehensive information about the activities carried out by the organization to the target audience (Bilgin & Kethüda, 2022). Research by Guha et al., (2021) reveals that informative content is proven to attract customers' attention because it provides them with new information about the product.

### ***Interactivity***

One of the purposes of using social media is to build relationships between one party and another. Research from Kim & Ko, (2012) shows that interactions that occur on luxury brand fashion social media platforms have a significant positive impact on value equity, relationship equity and brand equity. Social media can also connect interactions between donors and charitable organizations by encouraging followers to share information, ideas, views and opinions (Bilgin & Kethüda, 2022).

### ***Trendiness***

Trendiness or some use the term timeliness which is interpreted as an organization's efforts to provide the latest information (updates) regularly about the activities carried out (Bilgin & Kethüda, 2022). Trendiness is also a factor in social media marketing that has a positive and significant effect on value equity, relationship equity and brand equity (Godey et al., 2016; Kim & Ko, 2012). As for charity institutions, trendiness not only provides the latest information regarding the progress of activities being carried out, but also on the institution's responsiveness in collecting funds when an event or social need occurs.

### ***Trustworthiness***

Trust is an important social capital to have because of its influence in forming a harmonious social life. The Prophet Muhammad SAW is a role model who provides an example in terms of being a trustworthy person in everyday life. In fact, before being sent as an Apostle, Muhammad SAW had the title al-Amin which means "trustworthy" among the people of Mecca. Moreover, in the context of guarding and managing waqf assets, it is a charity, the rewards of which will continue to flow even until the wakif dies. The hadith of the Prophet Muhammad SAW narrated by Abu Hurairah said:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "إِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ" قال: كيف إضاعتها يا رسول الله؟ قال: "إِذَا أَسْنَدَ الْأَمْرَ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ السَّاعَةَ"

Translation: *From Abi Hurairah said: Rasulullah SAW said: "If the trust has been wasted, then just wait for destruction to occur." Then asked one of his friends: "What is the meaning of trust being wasted, O Messenger of Allah?" Rasulullah SAW answered: "If matters are not handed over to experts, then wait for destruction."*

There has been a lot of research discussing the role of trust in various spheres of life, starting from its impact on economic activity, political and social dynamics in society. Research on the impact of social media on trust was conducted by Umair Manzoor et al. (2020) who researched the impact of Social Media Marketing on purchasing decisions which are mediated by customer trust. The results show that Social Media Marketing has a positive and significant effect on customer trust. Research was also conducted by Karunasingha & Abeysekera (2022) which show that social motivation has a significant positive relationship with trust and online purchase intention. Apart from that, this research also shows that there is a significant relationship between the level of consumer trust and online purchase intention. Trust is also able to prove its role as a mediating effect in the relationship between social motivation and online purchase intention.

### **H1. Social Media Marketing has a positive significant impact on nazhir trustworthiness.**

#### **Cash Waqf**

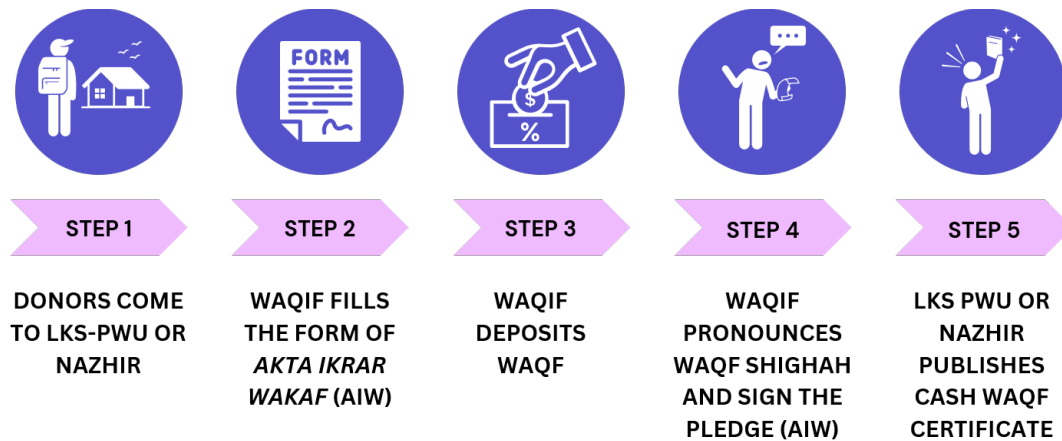
Cash waqf is a form of liquid asset that can be directly allocated to achieve certain investment objectives, and the income or profits from these investments are used to fulfill the desired objectives in accordance with the agreed waqf charter (Ismail et al., 2023). The practice of cash waqf in Indonesia has developed quite well in terms of regulations and support from the government and other stakeholders. The role of the Indonesian Waqf Board is quite vital, namely as one of the makers of policies and guidelines regarding waqf management, including cash waqf, and can also provide operational and technical support to waqf nazhirs in Indonesia. In other words, the Indonesian Waqf Board can act as a regulator and operator in the world of Indonesian waqf. Apart from the formation of the Indonesian Waqf Board, the government also supports efforts to increase cash waqf in Indonesia by creating the Civil Servant Cash Waqf (*Wakaf Uang ASN*) program in 2020 (Kementerian PAN-RB, 2020) and the National Cash Waqf Movement (GNWU) in 2021 (Badan Wakaf Indonesia, 2021).

There are some stakeholders that take part if someone wants to donate cash waqf i.e., Nazhir and LKS-PWU. Nazhir is defined as a person or organization that received waqf asset from waqif to be managed and developed according to their intended use (Badan Wakaf Indonesia, 2011). As the manager of cash waqf asset, nazhirs are eligible to invest the cash received to some instruments and manage the profit earned from their investment to social purposes. Meanwhile, LKS-PWU is sharia financial institutions recipient of cash waqf who formally can collect cash from waqif. LKS-PWU also can acts as Nazhir, which means they can invest, manage, and distribute profit earned from cash waqf investment. According to the regulations ruled in Indonesia, nazhir has several objectives, such as:

- a. Administration of waqf assets;
- b. Manage and develop waqf assets according to their intended use;
- c. Supervise and protect waqf assets;
- d. Report their activities to the government (i.e., Ministry of Religious Affair) and Indonesian Waqf Board (BWI).

There are some steps if someone wants to donate cash waqf:

1. Waqif (donor) comes to LKS-PWU or nazhir;
2. Waqif fills the form of Waqf Pledge Deed (*Akta Ikrar Wakaf / AIW*) and submit the copy of identity card;
3. Waqif deposits waqf;
4. Waqif pronounces waqf shighah and sign the pledge (AIW) along with 2 witnesses and 1 official who made the pledge;
5. LKS PWU or Nazhir publishes Cash Waqf Certificate (*Sertifikat Wakaf Uang / SWU*) and hand it along with AIW to waqif;



**Figure 1. Cash Waqf Flow**

Source: (Badan Wakaf Indonesia, 2011)

Several studies have discussed the factors that encourage an increase in cash waqf receipts or a person's intention to donate cash. Research by Hartoko (2022) found that understanding, income, promotion, and trust have a positive and significant impact on someone's waqf. Another study was conducted by Ab Shatar et al. and it was found that word-of-mouth (WOM) and trust had a significant positive effect on collecting cash waqf. Apart from that, the convenience and accessibility factors of cash waqf play an important role in influencing the collection of cash waqf. Research conducted by Ramadlani (2019) which examined the impact of fundraiser credibility on cash waqf campaigns on crowdfunding platforms showed that the number of updates and status of fundraisers had a positive and significant influence on collecting waqf funds. Kasri & Chaerunnisa (2022) in their research looking at the behavior of the millennial generation in giving waqf also found that knowledge, trust and religiosity play an important role in explaining attitudes towards giving waqf online, which ultimately influences intentions to give waqf online. Apart from that, social norms and perceived behavioral control (PBC) also have a significant influence on the intention to give waqf online.

**H2. Social Media Marketing has a positive significant impact on people's intention to donate cash waqf.**

**H3. Social Media Marketing has a positive significant impact on people's intention to donate cash waqf through nazhir trustworthiness.**

## METHODOLOGY

### Sampling and Data

This research uses primary data collected using a survey approach. Survey data collection was conducted by distributing questionnaires in the form of Google Forms through email, WhatsApp, as well as social media platforms Instagram and Facebook. Approximately 117 people have filled out the questionnaire, but only 104 respondents met the criteria. According to Fritz & MacKinnon (2003) in their research stated that a small sample size (between 71-100) may be adequate for detecting medium-to-large mediation effects, though larger samples increase power. Another study from Kenny & Judd (2014) strengthen this study's sample size by noting that for simple mediation models with a strong expected effect, around 100 participants may be reasonable to achieve sufficient power.

The sampling technique used in this study is the purposive sampling method, a non-probability sampling technique where the necessary information is gathered from specific targets or groups of individuals based on certain rational criteria. (Sekaran & Bougie, 2016). The target respondents for this study are individuals who meet the criteria of having made online waqf donations through nazhir

institutions registered with the Badan Wakaf Indonesia within the last two years and also follow the social media accounts of these nazhir institutions.

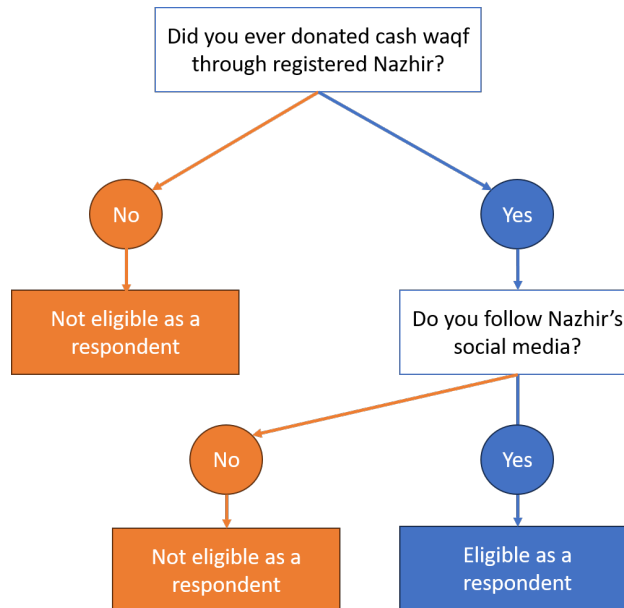


Figure 2. Unit Analysis Framework

### Research Design

This research is quantitative research. The research design used is conclusive research to test the hypothesis that has been formulated, as well as to measure and analyse the relationship between variables using the descriptive research method. The dimensions used in this study were prepared from the prior study by Bilgin & Kethüda (2022) with some adjustments following the conditions in Indonesia. Three models will be examined in this research, with the primary model focusing on the relationship between SMM and intention to waqf, mediated by nazhir trustworthiness. Additionally, the researcher aims to investigate (ii) the direct impact of Social Media Marketing on an individual's intention to waqf, and (iii) the effect of SMM on an individual's trust in nazhir institution. The following is the model that will be used in this research:

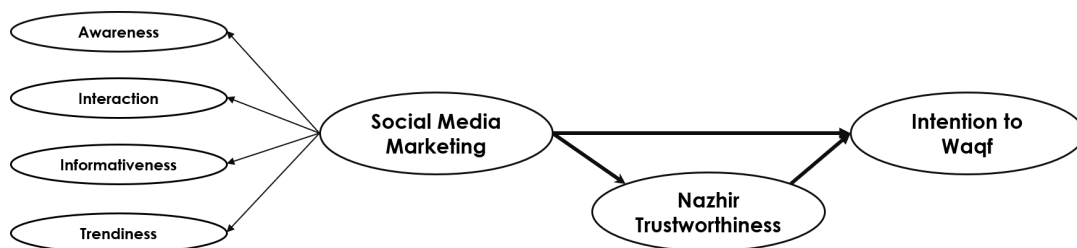


Figure 3. Conceptual Framework

### Measurement of Variable

This questionnaire will use a likert scale ranging from 1 = “Strongly disagree with the statement given” to 5 = “Strongly agree with the statement given” on all measurements asked. Despite the simplicity of the five-point likert scale, it requires coding at a later stage. Numerous scholars have suggested that method for marketing research as it facilitates respondents to voluntarily complete questionnaires.

**Table 1. Five-point Likert Scale**

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

The main dependent variable in this research is intention to waqf. The instrument for this variable is adapted from Bilgin & Kethüda (2022) which includes five indicators. This research uses four measurements as a reflective model to build its independent variable i.e., Social Media Marketing, namely awareness (adapted from Godey et al. (2016), Alfeel & Ansari (2019), and Duffett (2017)), interaction (adapted from Bilgin & Kethüda (2022)), informativeness (adapted from Yadav & Rahman (2017)), and trendiness (adapted from Bilgin & Kethüda (2022) and Duffett (2017)). Trustworthiness is used as a mediating factor and the questions developed from Bilgin & Kethüda (2022). Apart from the independent, mediating and dependent variables, this research also added control variables in the form of demographic data from respondents. Demographic data includes gender, age, highest level of education, employment status, and average income. Apart from that, the researchers also added control variables in the form of the number of social media nashir followed and intensity in using social media.

## RESULTS AND DISCUSSION

### Respondent's Characteristics

Table 3. shows respondents' profile participated in this research. The total number of the respondents in this research is 104 respondents. Besides demographic information such as gender, age group, highest education, working status, and monthly income, researcher also collected some information regarding social media behaviour including how many nashir's social media that respondent followed and their intensity on using social media.

**Table 3. Respondent's Characteristics**

Characteristic	Category	Frequency	Percentage
Gender	Male	59	56.7%
	Female	45	43.3%
Age Group	18 – 25 years old	22	21.2%
	26 – 35 years old	48	46.2%
	36 – 45 years old	15	14.4%
	More than 45 years old	19	18.3%
Highest Education	Senior high school	34	32.7%
	Undergraduate	41	39.4%
	Post graduate	29	27.9%
Working Status	Work	66	63.5%
	Not working	38	36.5%
Average Monthly Income	Less than 1 million IDR	13	12.5%
	1 million – 2,5 million IDR	27	26.0%
	2,5 million – 4 million IDR	21	20.2%
	4 million – 5,5 million IDR	14	13.5%
	More than 5,5 million IDR	29	27.9%
Characteristic	Category	Frequency	Percentage
Number of nashir's social media followed	1 social media	38	36.5%
	2 – 3 social media	53	51.0%

	4 – 5 social media	7	6.7%
	More than 5 social media	6	5.8%
Intensity of using social media	Several times a day	71	68.3%
	Once a day	26	25.0%
	Several times a week	7	6.7%
Duration once logged-on social media	0-29 minutes	28	26.9%
	30-59 minutes	42	40.4%
	60-120 minutes	20	19.2%
	More than 120 minutes	14	13.5%

According to table 4.1, the respondents of this research are slightly dominated by male (56.7%) while only 43.3% of respondents are female. Among 104 respondents, 48 respondents are within 26-35 year, 22 respondents are 18-25 years, and the rest are in the age group 36-45 years (15) and more than 45 years (19). In terms of highest education, majority of people are undergraduate (39.4%), followed by senior high school (32.7%), while only 27.9% of the respondents are postgraduate. More than 63 percent of the respondents are working, and the characteristics of average monthly income are dominated with people with income more than 5.5 million IDR which is 27.9%, followed by respondents with income in range of 1 million IDR until 2.5 million IDR, 2.5 million IDR to 4 million IDR, 4 million IDR to 5.5 million IDR, and less than 1 million, each 26.0%, 20.2%, 13.5% and 12.5%, respectively.

In addition, more than half of the respondents follow 2-3 social media (53 respondents), while 38 respondents follow only one social media, and the rest follow more than 3 social media (7 people follow 4-5 accounts and 6 people follow more than 5 accounts). Most of the respondents use social media several times a day (68.3%), while 26 of the respondents use social media once a day and only 7 respondents occasionally use social media in a week. In terms of the duration once they logged-on social media, among 40.4% of the respondents use social media for 30-59 minutes (42 respondents) and 26.9% of the respondents use social media for half an hour (28 respondents). 19.2% of the participants use social media between one hour until two hours (20 respondents), and the rest (13.5%) use it more than two hours (14 respondents).

### Descriptive Analysis

Descriptive analysis was conducted to illustrate the level of each indicator used in constructs of this research and its trend. It is also possible to identify the most prominent indicator for each variable by conducting this analysis. Researcher also make the categorization of the responses based on the interval as formulated below:

$$\text{Interval} = \frac{\text{max} - \text{min}}{k}$$

Where:

Interval = Score interval

max = Maximum score

min = Minimum score

k = number of categories

Since this research use Likert-scale method ranging from 1 to 5, where 1 is the minimum score and 5 is its highest score, therefore, the interval of each category is:

$$\text{Interval} = \frac{5-1}{5} = 0.80$$

According to the calculation, below is the categorization of average scores of the respondents' answer to the questions provided:

**Table 4. Categorization of Average Scores from Respondents' Answer**

Score interval	Category
1.00 – 1.80	Very low



1.81 – 2.60	Low
2.61 – 3.40	Sufficient
3.41 – 4.20	High
4.21 – 5.00	Very high

*Awareness (AW)*

According to table 5, “awareness” was in category of very high with overall mean 4.25. The highest mean in this variable was obtained by indicator AW1 with mean 4.35. On the other hand, the lowest mean in this variable was AW2 with mean 4.07. Since AW2 has the lowest mean, this response indicates that the characteristics of nazhir’s social media are not impressive enough to increase respondents’ awareness.

**Table 5. Descriptive Statistics of “Awareness”**

Code	Items	Mean
AW1	I am always aware of Nazhir’s social media account	4.35
AW2	Characteristics of Nazhir’s social media account come to my mind quickly	4.07
AW3	I can quickly recall the symbol or logo of Nazhir that I followed in social media	4.33
AW4	There are many marketing campaigns (project promotion, videos, images, posts, etc.) by the nazhir on social media	4.21
AW5	Nazhir uses applications (mobile apps) and different platform (social media, email, Whatsapp, etc) in promoting their campaign	4.29
AW6	Advertising on nazhir’s social media alert me to new campaign/projects	4.26
<b>Overall mean</b>		<b>4.25</b>
<b>Category</b>		<b>Very high</b>

*Informativeness (INF)*

From table 6 below, “informativeness” was in category of very high with overall mean 4.44. The highest mean in this variable was obtained by indicator INF2 with mean 4.56. Meanwhile, the lowest mean in this variable was INF1 (4.37).

**Table 6. Descriptive Statistics of “Informativeness”**

Code	Items	Mean
INF1	Nazhir’s social media offers reliable information on projects that being funded;	4.37
INF2	Nazhir’s social media shares useful information;	4.56
INF3	The information provided by nazhir’s social media is comprehensive;	4.45
INF4	This nazhir’s social media presents accurate information about the activities and projects carried out;	4.38
<b>Overall mean</b>		<b>4.44</b>
<b>Category</b>		<b>Very high</b>

*Interactivity (INT)*

Table 7 shows mean score of each indicator constructing “interactivity.” Overall, interactivity was in category of high with overall mean 4.17. The highest mean in this variable was indicator INT1 with mean 4.37. On the contrary, the lowest mean in this variable was INT3 by 4.04.

**Table 7. Descriptive Statistics of “Interactivity”**

Code	Items	Mean
INT1	Nazhir’s social media accounts allow me to share information with others	4.37
INT2	Nazhir’s social media account allows exchanging ideas/opinion with others	4.14
INT3	I can easily express my ideas/thought on the nazhir’s social media account	4.04
INT4	Nazhir’s social media account actively reply comments and/or messages	4.13
<b>Overall mean</b>		<b>4.17</b>
<b>Category</b>		<b>High</b>

*Trendiness (TR)*

According to table 8, “trendiness” was in category of very high with overall mean 4.26. The highest mean in this variable was obtained by indicator TR5 with 4.38. On the contrary, the lowest mean in this variable was 4.15 which shown by TR3. This statistic denotes that nazhir’s social media is less able to bring its followers to follow the activities they carry out.

**Table 8. Descriptive Statistics of “Trendiness”**

Code	Items	Mean
TR1	Content shared on nazhir's social media that I followed is the newest information	4.27
TR2	The project posted on nazhir’s social media that I followed is in line with the current situation	4.23
TR3	I can follow all the activities of this nazhir on their social media	4.15
TR4	I view/click on waqf campaign’s advertisements on social media because they attract my attention	4.26
TR5	Campaigns on social media are effective in stimulating my preference to choose nazhir	4.38
TR6	I prefer campaigns/projects that are promoted on social media	4.25
<b>Overall mean</b>		<b>4.26</b>
<b>Category</b>		<b>Very high</b>

**Measurement Model (Outer Model)**

Measurement model analysis is used to measure the suitability or accuracy of each indicator of each construct. In this stage, two types of measurements are carried out, namely validity tests and reliability tests. In this research, validity testing was carried out using two methods, namely convergent validity and discriminant validity. Meanwhile, reliability testing conducted using internal consistency reliability which is included Cronbach’s Alpha and Composite Reliability.

The reliability of a measure is an indication of the stability and consistency with which the instrument measures the concept and helps to assess the “goodness” of a measure (Sekaran & Bougie, 2016). Reliability test could be conducted by two methods, by evaluating the Composite Reliability score and Cronbach’s Alpha. Construct should have Composite Reliability and Cronbach’s Alpha value  $\geq 0.60$ . In addition, researcher also conducted validity test by identifying indicators’ factor loading and Average Variance Extracted (AVE). An indicator considered as a valid indicator if their factor loading at least  $\geq 0.40$  and more ideal if the score is  $\geq 0.70$ , and AVE in each construct is  $\geq 0.50$  (Hair et al., 2017).

**Table 9. Factor-loading Result**

Factors	Items	FL	CA	CR	AVE
Awareness	6	0.506-0.814	0.835	0.882	0.560
Informativeness	4	0.735-0.868	0.814	0.877	0.642
Interactivity	4	0.820-0.888	0.877	0.915	0.730
Trendiness	6	0.746-0.865	0.888	0.915	0.642
Trustworthiness	4	0.774-0.929	0.872	0.913	0.725
Intention to Waqf	5	0.616-0.852	0.789	0.854	0.543

Based on the data, there are four indicators that have factor loading below 0.70, which is AW3 (0.506) and AW5 (0.689) for Awareness construct and IW1 (0.658) and IW5 (0.616) for Intention to Waqf. However, the AVE values for the Awareness (0.560) and Intention to Waqf (0.543) constructs have met the minimum threshold to be considered valid. Therefore, since the data does not have issues in the AVE values, so researcher considered to retain the indicators as the score of those indicators  $\geq 0.40$ .

In addition to convergent validity testing, researcher also conducted discriminant validity testing. The aim of conducting such testing is to assess whether a construct is unique and captures phenomena not represented by other constructs in the model (Hair et al., 2017). Researcher use cross-loading approach to assess discriminant validity. The value of its outer loading should be greater than any of its cross-loadings on other constructs. Based on the data, each indicator in every intended construct indicates that they have greater values rather than other constructs. This result manifests that each construct used in this research is distinct among others. In summary, discriminant validity test in every construct and indicator in this model has met the criteria.

### Structural Model (Inner Model)

Structural assessment involves examining the model's predictive capabilities and the relationship between the constructs (Hair et al., 2017). In the structural analysis model (inner model), researcher will conduct several stages. Among the stages that will be carried out including: (1) measuring the coefficient of determination ( $R^2$ ), (2) measuring the effect size ( $f^2$ ), and (3) measuring predictive relevance ( $Q^2$ ) use blindfolding approach.

### Coefficient of Determination Test ( $R^2$ )

Determination coefficient test ( $R^2$ ) was conducted to examine the predictive power of all exogenous latent variable to explain endogenous latent variable. Table 10 shows the result of such measure:

**Table 10. R-Square Test**

	R square	R-square Adjusted
Intention to Waqf	0.516	0.507
Trustworthiness	0.544	0.540

According to the table above, among 50.7% (moderate) of the variation in "Intention to Waqf" can be explained by variation in Social Media Marketing and Nazhir Trustworthiness. Meanwhile, around 54.0% (moderate) of the variation in the "Trustworthiness" can be explained by variation in Social Media Marketing. Nevertheless, around 49.3% of the variation in "Intention to Waqf" are contributed by other variables that does not include in this model, while 46.0% of the variation in "Trustworthiness" are explained by other variables outside the model.

### Effect Size Test ( $f^2$ )

Conducting effect size test allows researcher to assess an exogenous construct's contribution to an endogenous latent variables  $R^2$  value. There are several indicators regarding  $f^2$  value:

- $0.02 \geq f^2 < 0.15$  = small effect
- $0.15 \geq f^2 < 0.35$  = medium effect
- $f^2 \geq 0.35$  = large effect

**Table 11. F-Square Test**

Constructs	NT	IW
Social Media Marketing (SMM)	1.194	0.241
Trustworthiness (NT)		0.063

Based on the table 11, variables Social Media Marketing (SMM) and Nazhir Trustworthiness (NT) influence the coefficient value ( $R^2$ ) of the Intention to Waqf (IW) variable. SMM (0.241) will have a medium effect, while Trustworthiness (0.063) will have a small effect on Intention to Waqf when they are removed from the model as they have an  $f^2$  value greater than 0.02 but less than 0.35. Furthermore, as SMM the only variable that have a direct path to Nazhir Trustworthiness, therefore it has a large effect (1.194) when this variable removed.

### Stone-Geisser Predictive Relevance Measurement ( $Q^2$ )

This research conduct Stone-Geisser Predictive Relevance Measurement ( $Q^2$ ) to evaluate model's predictive relevance regarding the endogenous latent variables.

**Table 12. Stone-Geisser Test (Q-Square)**

Constructs	SSO	SSE	$Q^2 (=1-SSE/SSO)$
Trustworthiness (NT)	416.000	254.647	0.388
Intention to Waqf (IW)	520.000	388.836	0.252

The  $Q^2$  values of all those endogenous constructs are considerably above zero. More precisely, model that predict Nazhir Trustworthiness (0.388) has a greater  $Q^2$  value rather than Intention to Waqf (0.252). This suggest that SMM has relevance predictive on both trustworthiness and intention to waqf.

### Data Analysis and Hypothesis Testing

Researcher conducted structural model relationship estimation by looking at the path coefficients and evaluating  $t$  value and  $p$  value for each path. Using bootstrapping approach, researcher able to compute the empirical  $t$  values and  $p$  values for all structural path coefficients. When an empirical  $t$  value is larger than the critical value (i.e. 1.96 for significance level of 5%), then it shows that the coefficient is statistically significant at a certain error probability. In addition, when assuming a significance level of 5%, then the  $p$  value should be lower than 0.05 to be considered as significant.

**Table 13. The Results of Direct Effect**

Research Path	Path Coef.	$t$ statistics	$p$ values
Social Media Marketing $\rightarrow$ Trustworthiness	0.738	15.650	<b>0.000</b>
Social Media Marketing $\rightarrow$ Intention to Waqf	0.506	4.836	<b>0.000</b>
Trustworthiness $\rightarrow$ Intention to Waqf	0.259	2.342	<b>0.020</b>

Based on the data on table 13, it is shown that Social Media Marketing variable met the significance level when SMM directly connected with Nazhir Trustworthiness ( $t$  value of 15.650 > 1.96 and  $p$  value 0.000 < 0.05) and Intention to Waqf ( $t$  value of 4.836 > 1.96 and  $p$  value 0.000 < 0.05). Moreover, Nazhir Trustworthiness variable linked directly with Intention to Waqf also indicates a significant relationship with the confidence level of 5% as the  $t$  value of this variable is 2.342 (>1.96) and  $p$  value of 0.020 which is below 0.05 as the threshold.

**H1. Social Media Marketing has a positive significant influence on building Nazhir Trustworthiness**

The result show that the path coefficient is 0.738 with a  $t$  value of 15.650 and  $p$  value of 0.000. The result of the  $t$ -value indicating that the relationship between SMM and Nazhir Trustworthiness is statistically significant at the 5% level. Moreover, the score of the  $p$ -value confirming that the effect of SMM on trustworthiness is highly significant. Since the coefficient is close to +1, it can be summed up that Social Media Marketing, as a whole, and Nazhir Trustworthiness has a strong positive relationship. This result indicates that SMM statistically significant influencing people’s trustworthiness towards Nazhir, which means, as SMM efforts improve, the trustworthiness of nazhirs is significantly enhanced. Thus, it can be deduced that hypothesis 1 is supported, meaning that effective SMM positively influences nazhir trustworthiness.

**H2. Social Media Marketing has a positive significant influence on people's intention to donate cash waqf**

Social Media Marketing has coefficient value of 0.506 towards intention to waqf, which represents a moderate positive relationship, indicating that better SMM leads to a greater intention to donate cash waqf directly. This path also suggests a statistically significant influence, which shown by its  $t$  value of 4.836 ( $\geq 1.65$ ) and  $p$  value of 0.000 ( $\leq 0.05$ ). The result denotes that SMM have a significant positive influence on people’s intention to donate cash waqf. Therefore, hypothesis 2 is supported which is indicating that SMM significantly influences intention to waqf.

Researcher also found that this model indicates a moderate positive relationship between nazhir trustworthiness and intention to waqf which is shown by its coefficient value. It suggests that if the perceived trustworthiness increases, the intention to donate cash waqf also rises. In terms of relationship, the  $t$ -value in this path (nazhir trustworthiness and intention to waqf) suggests that they are statistically significant. However, this path shown the least  $t$ -value (2.342) and the  $p$ -value of 0.020 also close to the 0.05 threshold. The lower  $t$ -value suggests that this relationship is less robust. To conclude, this result denotes that when individuals view nazhir as credible and reliable, they are more inclined to donate waqf

**Table 14. The Results of Hypothesis Testing of Indirect Effect**

Research Path	Direct Effect (DE)	97.5% Confidence Interval (with Bias Correction) of the (DE)	$p$ value	Indirect Effect (IE) via NT	97.5% Confidence Interval (with Bias Correction) of the (IE)	$p$ value
SMM → IW (H3)	0.506	[0.304, 0.701]	<b>0.000</b>	0.191	[0.039, 0.357]	<b>0.020</b>

**H3. Social Media Marketing has a positive significant impact on people's intention to donate cash waqf mediated by nazhir trustworthiness**

Researcher also sought the impact of SMM on intention to waqf indirectly through nazhir’s trustworthiness. In direct effect, the confidence interval is ranging from 0.304 to 0.701 which means that the effect will statistically significant within this range. As the coefficient of this path is 0.506 (within the range of 0.304 to 0.701), therefore it indicates a moderate positive significant relationship. Moreover, this

result also revealed that SMM influences significantly the Intention to Waqf indirectly through Nazhir Trustworthiness. The confidence interval for this effect is between 0.039 and 0.357. As the indirect effect of SMM on the intention to waqf, mediated by nazhir trustworthiness, is 0.191, it is indicating a positive relationship. Statistically, nazhir trustworthiness partially mediates the relationship between SMM and intention to waqf. This result suggests that by involving nazhir trustworthiness as a mediator variable, directly or indirectly, SMM influence people's intention to waqf since both the direct and the indirect effects are significant and meaningful. The direct and indirect effects are both positive (0.506 and 0.191), then the sign of their product is also positive. Hence, nazhir trustworthiness represents complementary mediation of the relationship from SMM to intention to waqf (IW). To sum up, this result support hypothesis 3 which stated that SMM has a positive significant impact on people's intention to participate in cash waqf mediated by nazhir trustworthiness.

## Discussion

Based on the results of hypothesis testing in the main-test, all hypotheses in this study were supported. For more details, Social Media Marketing (SMM) has a direct significant influence on building nazhir trustworthiness among people and their intention to waqf. The last hypothesis, stated that SMM has a positive significant impact on people's intention to donate cash waqf mediated by nazhir trustworthiness, also supported by the data. According to the results of measuring the coefficient determination ( $R^2$ ), SMM variable and nazhir trustworthiness variable can explain the intention to waqf variable by 50.7%, while the remaining percentage can be explained by other factors outside the model. Furthermore, SMM variable uses in this research can explain 54.0% of nazhir trustworthiness' variable.

People's trust to nazhir positively and significantly influenced by marketing activities conducted through nazhir's social media (H1). Research conducted by Bilgin & Kethüda (2022) shown the same result as social media marketing has a substantial direct influence on brand trust. Research from Umair Manzoor et al. (2020), who conducted research investigating the impact of SMM on consumer's purchase intentions mediated by consumer's trust in Pakistan, also indicates that SMM directly influence customer trust. This result suggests that the more people aware about the existence of nazhir and the waqf project they held, the more people trust the nazhir. Besides, the information shared in nazhir's social media can increase people's trust to nazhir, as if nazhir share false or unreliable information, then people might lose their trust to nazhir. Followers' accessibility to share about nazhir or any information regarding waqf project also support their trustworthiness toward nazhir. Due to the fact, according to Bennett (2017), the marketing content on charity activities that shared among society is more likely to be trusted. Hence, it is important for nazhir to give access to their audience to share their content in social media. Nazhir's update regarding their waqf project in social media likewise influencing people's trust. People might trust nazhir's capability to organize and use people's waqf fund in line with its purpose if nazhir's periodically update the progress of project funded on social media. Updating information in social media possibly increasing people's belief that their fund will not be used for other interest. To sum up, improving SMM activities, such as providing information, fostering engagement, and maintaining a trendy presence, directly increases the perceived credibility of waqf institutions.

Social media marketing activities also indicates a positive and significant influence to people's intention to donate cash waqf (H2). This result has the same outcome with research from Bilgin & Kethüda (2022) that stated SMM directly significant influences donations intention. Putri & Tyas (2023) in their prior research about donation decision in a crowdfunding platform suggested that SMM has been demonstrated to have a significant and positive direct effect on donation decision. Awareness and informativeness, as parts of SMM dimension, might increase people's intention to waqf as if people aware about waqf project being campaigned in social media and the information given is comprehensive, people have a bigger opportunity to donate as it might ease people to donate. Besides, when people can share any information or project from nazhir's social media, the greater the possibility for nazhir to collect more fund for their waqf project. In terms of trendiness, update from nazhir's social media account might enhances people's intention to contribute in waqf project. When nazhir updates in social media, either the progress of the waqf project or new project to be funded, their followers have a greater chance of

donating back to the previous project or contributing in a new project. The aims of update in social media to keep nazhir's followers in social media in touch with them as it could lead to collect more fund. In summary, effective SMM campaigns can motivate people to donate, even without considering the mediating role of trust. Awareness, informativeness, interaction, and trendiness are all effective in driving the intention to donate waqf.

Research also reveals empirical support for the mediating role of nazhir trustworthiness in the relationship between SMM and intention to waqf. The analysis of the direct and indirect effects has been taken to examine whether nazhir trustworthiness can mediate SMM and intention to waqf. Based on the data, SMM positively and significantly influences the Intention to Waqf indirectly through Nazhir Trustworthiness (H3). The analysis also suggests that Nazhir Trustworthiness plays a complementary role in enhancing the impact of SMM on waqf intention, meaning that SMM has both direct and indirect pathways to increasing donation intention, with the mediating effect of trust providing an additional boost. This result is in line with prior research conducted by **Bilgin & Kethüda (2022)** which argued that brand trust partially mediated the influence of charity SMM on donation intention. The relationship between SMM, nazhir trustworthiness, and intention to waqf, developed in this research suggests that people's trust towards nazhir is important to enhance people's intent to contribute in cash waqf through social media marketing activities.

Researcher also conducted an interview with marketing manager of a famous cash waqf institution in Depok, West Java. He argued that the existence of SMM can not be seen directly and significantly increase the collection of waqf, but SMM plays a role in increasing awareness and helping to provide information on waqf crowdfunding activities/program run by the waqf institution, which in the end increase the waqf collection. Optimizing social media also makes a difference in the context of ease of collection of cash waqf. He said that before the social media of the waqf institution was optimized, the content only contained quotes / hadith. However, recently, the content published is more varied and interactive, making it easier for the waqf institution to collect waqf funds. In addition, currently the content on the waqf institution's social media is also adjusted to the latest trends. This suggests the importance of optimizing social media to collect more waqf funds.

### *Theoretical Contributions and Practical Implications*

Numerous studies have been conducted to highlight the influence of Social Media Marketing in some aspects such as donating behaviour, customer loyalty towards financial services, or purchasing decision. Findings in this study quite differs from previous donating decision studies in terms of the object of the research. Study from **Putri & Tyas (2023)** focuses on examining the impact of SMM on donation decisions, mediated by trust in the brand. In their research, they employed a case study of a famous crowdfunding platform in Indonesia, kitabisa.com, where individuals or group can initiate campaigns to raise funds for their projects. This platform offers a broad scope for donations, including but not limited to social projects, fundraising for the construction school, mosques, and support for disaster relief initiatives. Meanwhile, **Elareshi et al. (2023)** emphasized the influence of SMM on customers' bank loyalty. Their research assessed the role of SMM in the banking sector in Jordan, and using the components of the TAM model i.e., perceived the ease of use and perceived usefulness.

This research empirically validated the influence of Social Media Marketing in building trustworthiness and shaping the intention to donate in the specific context of waqf. Drawing on insights from several previous studies, the framework was designed to explore how SMM can influence waqf behaviour and perceptions to cash waqf institutions. This research focuses on synthesizing existing study to classify key factors that impact trustworthiness and intention to donate at cash waqf institutions by developing self-proposed model. As one of the first studies to apply the dimensions of SMM within cash waqf institutions, the findings offer valuable insight and guidance for managers in cash waqf organizations seeking to improve their understanding of how SMM can foster trust and enhance donor participation. Besides, this research has also contributed to marketing of waqf in terms of using social media as the

platform in enhancing people awareness', engaging with donors, giving information, and building managers' trustworthiness.

In terms of practical application, this research also provides a framework for cash waqf institutions' board to improve their activities in social media. For example, our findings have suggested that SMM can affect people's trust towards nazhir and their intention to donate cash waqf. Meaning that, more donor or viewer of cash waqf institutions' social media find their contents able to raise awareness, informative, interactive, and align with the trend, it will lead donors to have a bigger possibility to donate cash waqf. To make this happen, marketing manager should to focus on the impactful content in their social media. Marketing manager also might need to deliver and make content relating to transparency of their institutions. For example, they can report monthly institutions' program and how they manage waqf assets and funds. This should lead to improving donors' trust toward institutions as they can watch and monitor the impact of their waqf.

## CONCLUSION

This research mainly identifies to what extent Social Media Marketing (SMM), as a construct, building Nazhir Trustworthiness and people's Intention to Waqf. There are four dimensions to construct SMM: Awareness, Informativeness, Interactivity, and Trendiness. SMM significantly influences people's trust towards nazhir. This result is in line with the results of previous research conducted on non-profit organizations. Informative and up-to-date contents enhances confidence in nazhir as society might believe on their active existence and transparency in project progress funded through waqf.

This study also found that SMM significantly enhances people's intention to donate cash waqf. This result shows the same result as prior research from **Bilgin & Kethüda (2022)**. Social media features functions that offer an interactive environment can engage nazhir and potential donors. Nazhir trustworthiness that built through social media marketing positively impact people's intention to donate waqf. In other words, the higher people's trustworthiness towards nazhir, the greater their intention to waqf through platform operated by those nazhirs.

In line with this result, there are several managerial implications that can be taken into account by relevant stakeholder, i.e., nazhir. Nazhirs are strongly recommended to strengthen their social media marketing activities to obtain donors' trust and intention to waqf. The result of this research hopefully can give information for nazhirs and encourage them to optimize their social media marketing activities. The initial act that nazhir should take is to create social media accounts through various platform. Many nazhirs still do not have social media to market their campaigns, resulting unawareness from public of their presence or projects they initiated. The absence of social media also means that the public does not obtain comprehensive and useful information about waqf or any campaign relating to it.

Several limitations occur in this research which can be improved in the future research. Firstly, this research has a small number of respondents, future studies could involve a greater number of participants. Dimensions used to construct Social Media Marketing in this research is modified from prior research that conducted by **Bilgin & Kethüda (2022)** which also examined the influence of SMM for non-profit organization. This research denotes that SMM, both as a whole and as a partial dimension, has a significant influence in building nazhir trustworthiness dan intention to waqf. Future research can develop other related dimensions to construct SMM to enrich the understanding about dimensions constructing SMM. This study constructed by primary data that collected from donors or people who donates waqf. The influence of SMM can be explored more deeply from Nazhir's perspective, so that the understanding of the influence of SMM is more comprehensive.



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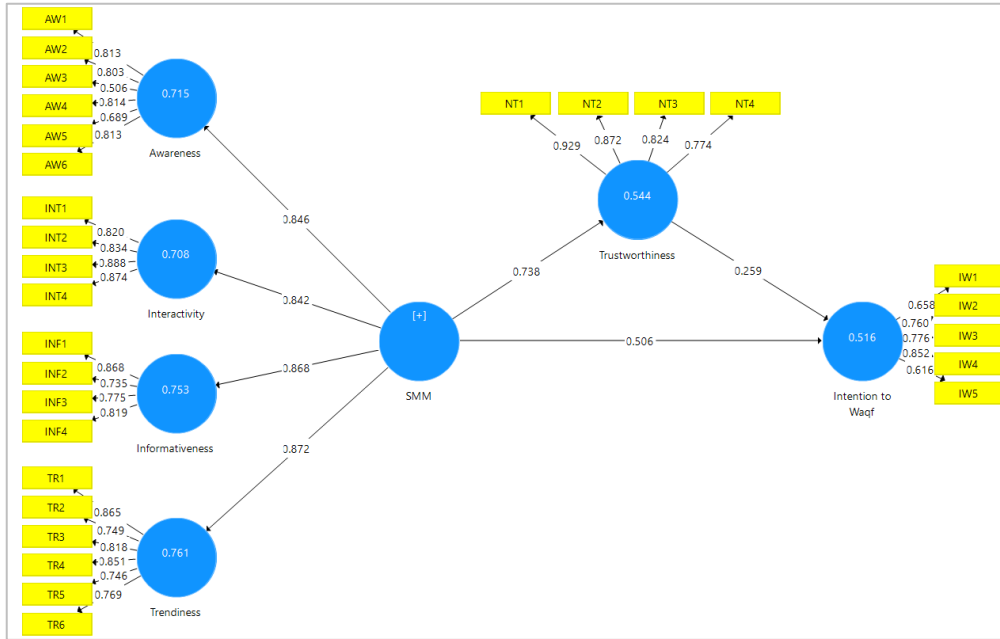
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## APPENDIX

Appendix A – Path Coefficients



Appendix B – The Model with Bootstrapping Mode

