

## Do Trust and Waqf Knowledge Able to Explain Waqf Intention in Livestock Sector? Empirical Evidence from Indonesia

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**Abstract:** *This study examines what waqf knowledge and trust influence waqf's intentions to donate to the livestock sector. Extending the Theory of Planned Behavior, this research adopts a quantitative approach. Data was collected through online questionnaires for respondents who had previously donated waqf. This research utilizes Smart-PLS version 4 along with Partial Least Square-Structural Equation Modelling. The findings of this research indicate that subjective norms, attitude toward behavior, trust, and knowledge about waqf significantly affect the intention to perform waqf specifically for the livestock sector. Meanwhile, perceived behavioral control shows the opposite result. In addition, trust and waqf knowledge are the variables with the most significant influence on waqf intentions. This research provides insight to waqf regulators and nazhir who have a particular waqf program for the livestock sector to continue to increase literacy and education about waqf and how it plays a role in maintaining national food security. This research also not only reinforces the importance of the waqf sector but also has implications for the livestock sector concerning sources of financing for breeders and efforts to utilize waqf land as grazing fields*

**Keywords:** *Waqf Knowledge; Trust; Livestock Sector; Intention*

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## INTRODUCTION

Food security always becomes concern worldwide because The data indicated that there was an increase in the number of individuals experiencing hunger every year. In 2020, around 811 million people throughout the world suffer hunger which is aggravated by Covid-19 (FAO et al., 2021). Primary sector to support food security is agricultural sector. Food crops, horticulture, and livestock are the main commodities which have huge contribution to bolster food security.

In Indonesia, livestock sector has a better performance than agricultural sector based on GDP growth during 2017 to 2021. GDP growth of livestock escalates 3.10% per year, while agricultural sector increases only 2.54% per year. It shows that livestock sector has great opportunities to become a new source of growth in agricultural sector in Indonesia (The Ministry of Agriculture, 2021). It needs more attentions from many stakeholders.

Even though, there are some challenges still faced by this sector. Indonesia should import meat frozen cattle and feeder cattle due to domestic beef production is not sufficient. Then, because of oversupply, price of live bird chicken meat is also not stable. Low quality of slaughterhouse and transportation problem show that Indonesia has lack of infrastructure. In addition, exotic disease, lack of human resource capabilities, competition in land use and transfer land function exacerbate the problem. Moreover, livestock sector need more support for capital and financial accessibility to financial institutions such as cooperative, banking and insurance in order to grow up their businesses (The Ministry of Agriculture, 2021).

To tackle the problem in livestock sector, Islamic philanthropy, especially waqf, has strategic role in providing capital and financial support. Waqf can involve and encourage in agriculture sector (Listiana et al., 2021; Orbay, 2012), particularly in livestock sector. Many previous studies showed that waqf is considered to address socio-economic issues such as inequality and poverty in various sectors (Çizakça, 1998; Kusumaningtias, 2019; Listiana et al., 2020; Majid, 2021a, 2021b, 2022), as well as to support SDG's implementation (Abduh, 2019; Abdullah, 2018).

Unproductive waqf land can be utilized as an alternative from damage of grazing land due to the growth of weeds (Sudaryanto & Priyanto, 2009) and lack of livestock land due to transfer land function to be compound, building and etc. Beside, cash waqf is used to help breeder who lack of capital in developing their livestock business as well as to improve necessary infrastructures in this sector. Currently, some nazhir have practiced livestock waqf program such as Lembaga Wakaf Al-Azhar, Global Wakaf, Dompot Dhuafa and others using cash waqf. They collaborate with Pesantren, University, professional and other partners to improve national food security and welfare and socio-economic equity.

Looking at previous studies, literatures about livestock waqf are few. Hamid, Tahir, & Muhammad (2020) introduced the mechanism of livestock waqf through social entrepreneurship concept for farmer community in Malaysia. Meanwhile, Piero,

Arsyanti, Asnawi, & Setiawan (2022) examined the development of livestock waqf namely Mitra Tani Farm. The result concluded that MT farm waqf is potential to be more developed with more effort and guidance. Other research done by Solekah & Oktaviana (2017). Using action research, this study analysed about the important of animal feed fermentation training in productive livestock waqf at Himmatul ayat foundation to empower students (santri) who managed the livestock waqf.

Studies about the intention of waqif to donate cash waqf only emphasized to Theory of Planned Behavior (TPB) (Hasbullah, Khairi, & Ab. Aziz, 2016; Osman, 2014; Osman & Muhammed, 2017) and Theory of Reason Action (TRA) (Pitchay, Meera, & Saleem, 2015; Yasin, 2021). Other researches added waqf knowledge and trust variable as factor influencing cash waqf intention. Kasri and Charunnisa (2020) and Mokhtar (2016) found that waqf knowledge play positive role to cash waqf intention, while Zawawi, Mariyanti, and Sari (2022) discovered different result. For trust factor, Ahmad and Rusdianto (2020), Amirul Faiz Osman, Mustafa Omar Mohammed, and Aiman Fadzil (2016), Kasri and Charunnisa (2020) as well as Razak, Zakaria, Burhan, and Jama (2019) found that it is significantly influence waqif's aim to donate cash waqf.

The research attempt to examine waqf knowledge and trust to the intention of waqif to donate waqf particularly in livestock waqf program. Majority of previous literatures did not test intention to donate waqf in riil sector such as food security, environment, energy, and etc., yet it was only in general.

The study is started with background and aim of study in section 1. Methodology and hypothesis development will explain in section 2. Furthermore, section 3 will interpret the results of the study. Lastly, conclusion and recommendation will close the study.

## **RESEARCH METHODS**

### **Hypothesis Development**

#### ***Relationship between Subjective Norm and Intention toward Waqf Giving Behavior in Livestock Program***

Subjective norm (SN), often known as the social pressure perceived to participate in the behavior. This variable consists of two measures: the motivation to comply with significant referents and the normative belief, which refers to doing what others want to do (Ajzen, 1991). In this study, we examined whether subjective norm have a relationship with intention toward giving behavior, especially waqf giving behavior in livestock program. There are many researches that revealed the higher subjective norm, the higher intention on giving behavior (Abdul Razak et al., 2021; Ajzen, 1991; Hasbullah et al., 2016; Kasri, 2019; Kasri & Chaerunnisa, 2020; Osman, 2014; Razak et al., 2019b). Hence, The following hypothesis is suggested:

*Hypothesis 1: There is a positive and significant impact between subjective norm and intention to donate waqf in livestock program*

### ***Relationship between Perceived Behavioral Control and Intention toward Waqf Giving Behavior in Livestock Program***

Perceived behavioral control (PBC) is Individuals' perception of the level of simplicity or complexity involved in executing the behavior of interest (Ajzen, 1991). Osman (2014) found that the greater PBC, the more robust an individual's intention to execute the behavior should be. In waqf giving in livestock program, the greater people's perceived behavioural control, more robust can be a waqif intention to donate waqf in livestock program. This theory is supported by many empirical studies (Osman, 2014; Knowles et al., 2012; Linden, 2011; Saad, 2010) (Amirul Faiz Osman et al., 2016; Kasri & Chaerunnisa, 2020; Osman, 2014) which proved that perceived behavioral control are instrumental in determining waqf giving. Hence, the following hypotesis is proposed:

*Hypothesis 2: There is a positive and significant impact between perceived behavioral control and intention to donate waqf in livestock program*

### ***Relationship between Attitude Toward Behavior and Intention toward Waqf Donor Behavior in Livestock Program***

Attitude Toward Behavior (ATB) Refers to a collection of feelings, convictions, and actions towards a specific object. Attitude also pertains to the extent to which an individual regards or evaluates the behavior positively or negatively. Numerous studies have shown that attitude and intention have a significant relationship (Razak et al (2021), Zawawi (2023), Osman, 2014; Pitchay, 2015; Knowles et al., 2012; Linden, 2011) In this study, we focus on attitude in influencing intention to giving waqf for livestock program. Hence, the following hypotesis is proposed:

*Hypothesis 3: There is a positive and significant impact between attitude toward behavior and intention to donate waqf in livestock program*

### ***Relationship between Waqf Knowledge, Attitude Toward Behavior, and Intention toward Waqf Giving in Livestock Program***

Knowledge can refer to a theoretical or practical understanding of a subject. Knowing something will cause desire to increase for that item. This statement nonetheless demonstrates how knowledge may play a significant role in predicting behavior. In the context of waqf giving, knowledge will provide clarity of information and understanding to give some assets (land or money/cash) for waqf. Mokthar (2016) proven that knowledge has relationship with donation behavior. For this study, knowledge focused on waqf understanding. This study will reveal the relationship knowledge of waqf and attitude, and intention towards waqf giving behavior in livestock program. So, two hypoteses are proposed for waqf knowledge:

*Hypothesis 4a: There is a positive and significant impact between waqf knowledge and attitude toward behavior to donate waqf in livestock program*

*Hypothesis 4b: There is a positive and significant impact between waqf knowledge and intention to donate waqf in livestock program*

### ***Relationship between Trust, Attitude, and Intention toward Waqf Giving in Livestock Program***

Trust is believed that someone or something is reliable, good, honest, effective. Trust enables an individual or group to act and behave in accordance with the implications of their beliefs. It takes into account both good and negative outcomes of activities. This course of action is supported by confidence in his ability, honesty, and integrity. In the research area, trust had been discussed not only on psychology but in economics. Trust in economics area, more focus on trust in institutions or company basis. Believing the institutions in managing a process. Trust related to attitude and intention because if a person have trust to other person, institution, or program he will give good attitude and good intention. A number of research proven that trust is the one of factor in influencing person's attitude and intention (Ahmad & Rusdianto, 2020; Kasri & Chaerunnisa, 2020; Razak et al., 2019a). Hence, two hypotheses are proposed for trust:

*Hypothesis 5a: There is a positive and significant impact between trust and attitude toward behavior to donate waqf in livestock program*

*Hypothesis 5b: There is a positive and significant impact between trust and intention toward to donate waqf in livestock program*

### **Research Design**

The research design employed in this study is quantitative. In this research, individuals who know about waqf and who have made waqf were chosen to fill out a series of questions through a questionnaire using a Google form to see how they intend to give waqf specifically for the waqf program offered by Nazhir in the livestock sector. Partial Least Squares – Structural Equation Modeling (PLS-SEM) is employed in this research. The model built in this research is developed from the Theory of Planned Behavior (TPB) introduced and developed by Ajzen (Ajzen, 1991, 2005; Ajzen & Fishbein, 1980). This study combined the three variables on TPB with other variables, namely trust and waqf knowledge. The trust variable, which represents the donor's trust in fund managers/nazhir, is commonly used in studies that test intentions for social activities such as donations and endow waqf. Meanwhile, the waqf knowledge variable, as also used in Kasri & Chaerunnisa (2020) represented the knowledge and literacy of respondents regarding waqf and how it influences the intention to make waqf in the livestock sector.

The online questionnaire was adopted from previous research related to and adapted to the research questions in this research. The questionnaire generally consists of three parts. The first part contains introductory information about waqf, a portrait

of problems in the agricultural sector, and how waqf's potential and fundamental role addresses agricultural issues such as land conversion and difficulty accessing finance for un-bankable breeders. Its goals are to prevent bias and ambiguity and align the respondent's perception. The second part contains questions about the demographics of the respondents. The third part includes statements about construct variables, consisting of seven latent variables. The questionnaire was filled out on a Likert scale in the range of 7, starting from 1 (strongly disagree) to 7 (strongly agree).

### **Data and Sample**

The data used in this study is primary data derived from filling out questionnaires via Google Forms. Surveys were disseminated via social media platforms such as WhatsApp, Facebook, and Instagram, considering prospective respondents often use these media. Fill in the survey and answers in Indonesian starting from 31 August – 17 November 2022 (approximately 1.5 months). This research employs purposive sampling, namely the non-probability sampling method, in which the sampling procedure is carried out by developing essential criteria supporting the study objectives (Tanjung & Devi, 2013). The requirements for respondents in this study were those who are Muslim (both male and female) with a minimum age of 16 years as of January 2022 and have previously donated waqf (both cash waqf and waqf through money) in any sector. We require that respondents are those who have donated waqf to get more robust results because they already have basic knowledge and experience related to waqf.

### **Data Analysis Method**

PLS-SEM is one type of variance-based structural equation method Suitable for research that aims to predict and provide explanations (Hair, Sarstedt, Hopkins, & Kuppelwieser, 2014; Joe F. Hair, Sarstedt, Ringle, & Mena, 2012). We decided to use this method due to its ability to accommodate a few sample size as said by Hair et al. (2014); Hair, Risher, & Ringle (2018). In addition, PLS-SEM also has advantages in terms of using abnormal data and the type of construct that is formative and reflective. In processing the data that has been collected, SmartPLS software 4th edition is used to run the data. In this study, standard measurements were carried out as is usually done in most studies using PLS-SEM, namely measurement and structural models. The measurement model is used to measure the validity and reliability of the construct consisting of a series of indicators on the questionnaire instrument (Hair Jr. et al., 2017). This study assessed convergent validity using factor loading (FL), extracted variance (AVE), Cronbach's alpha, and composite reliability (CR). Meanwhile, the discriminant validity of this study used the Fornell-Leckler and HTMT tests. The subsequent stage involves assessing the structural model based on certain criteria, namely coefficient determination (R<sup>2</sup>), bootstrapping to show the result of the hypothesis, and the model goodness of fit used to evaluate the overall structural model (Hair et al., 2014; Henseler et al., 2014).

## RESULTS AND DISCUSSION

### Respondent Profile

Table 1 shows an overview of the respondents' profiles. Men dominated the number of respondents; most of them were millennial and Z-generation age groups. Regarding educational level, almost half of all respondents have completed their master's degree, followed by 32 graduates, 16 have completed high school level education, and 5 are doctoral program graduates. Another exciting thing is that the teaching profession has the most respondents in this study, followed by postgraduate students at 20%. It shows that there is no doubt about the quality of the respondents' knowledge regarding waqf, especially when they are individuals who have previously made waqf. Regarding regional distribution, most respondents came from the island of Java, where most respondents were domiciled in West Java Province (33%), and at least 2% each came from DKI Jakarta and Bali, and Nusa Tenggara. Most respondents have savings ranging from IDR 10,000 to a maximum of 500,000, which are set aside for waqf.

Table 1. Demographic Characteristics

Information	Samples	Percentages
<b>Gender</b>		
Male	65	65%
Female	35	35%
<b>Age</b>		
16-20	5	5%
21-30	61	61%
31-40	19	19%
41-50	10	10%
>50	5	5%
<b>Education Stage</b>		
Senior High School / Equal	16	16%
Bachelor	32	32%
Masters	47	47%
Doctor	5	5%
<b>Domicile</b>		
West of Java	33	33%
East of Java	14	14%
Central Java	16	16%
DI Yogyakarta	10	10%
DKI Jakarta	2	2%
Banten	3	3%
Bali and Nusa Tenggara	2	2%
Sulawesi	1	1%
Kalimantan	10	10%

Information	Samples	Percentages
Sumatera	9	9%
<b>Funds set aside for waqf</b>		
IDR 0	27	27%
IDR 10.000 – IDR500.000	60	60%
IDR 500.000 – IDR 1.000.000	5	5%
IDR1.000.000 – IDR 2.500.000	2	2%
IDR2.500.000 – IDR 5.000.000	3	3%
IDR5.000.000 – IDR 10.000.000	3	3%

Source: (Survey, 2022)

Determined by the quantity of participants, 99% said they were familiar with and included internet users daily. Of the existing respondents, 84% understood the concept of cash waqf, and 50% had made cash waqf. Meanwhile, concerning waqf through money, 75% of respondents said they understood the idea, whereas 50% of them had channelled waqf through cash. Furthermore, 57 percent of respondents prefer to conduct their waqf in the form of waqf through money for livestock sector.

### Model Fit Testing

Before beginning outer and inner model testing, the model fit test (Model Fit) is performed. This test is conducted to evaluate the proposed model's appropriateness. We use some assessments of the appropriateness of the model in SmartPLS: SRMR, NFI, and Chi-Square. This analysis was carried out by assessing the value of the SRMR ( $<0.1 / <0.08$ ), NFI (close to 1), and Chi-Square ratios (close to 0) (Hair et al., 2014; Henseler et al., 2014).

Table 2. Model fit testing

Index	Critical Value	Saturated Model
SRMR	$<0,1 / <0,08$	0,078
NFI	Closed to 1	0.722
Chi-Square	Closed to 0	791.471

Source: (Data Processing, 2022)

Table 2 indicates that all of the index values are suitable and in the recommended range. Thus the research model built is considered quite good.

### Measurement Model (Outer Model) Results

This investigation examined the validity and reliability of measurements. Three tests have been assessed, namely the reliability of individual items, the validity of convergence of measurements, and the validity of discrimination was evaluated. For the reliability of personal items, we only use a loading factor value above 0.7,



as suggested, so several indicators that have FL values below are discarded. Next, based on the results of convergent validity, all the indicators built to meet the required value, which can be seen from the Cronbach Alpha values ( $> 0.70$ ), Composite Reliability ( $> 0.70$ ), Loading Factor ( $> 0.70$ ), and Average Variance Extracted values ( $> 0.50$ ) complies with the existing rules.

Table 3. Reliability and construct validity

<i>Construct</i>	<b>Questionanaire Item</b>	<i>FL</i>	<i>α</i>	<i>rho_A</i>	<i>CR</i>	<i>AVE</i>
Attitude Towards Behavior	ATB1. Donating waqf in the livestock sector is a good idea	0.854	0.909	0.910	0.929	0.687
	ATB2. Donating Waqf in the livestock sector is beneficial me and the environment	0.854				
	ATB3. Learning the steps of waqf in the livestock sector is useful for me.	0.763				
	ATB4. Waqf funds for the livestock sector can be used flexibly and are more beneficial to the people	0.833				
	ATB5. Special endowments (waqf) for the livestock sector are urgent for the current conditions	0.836				
	ATB6. Special endowments (waqf) for the livestock sector also contribute	0.829				

<i>Construct</i>	<b>Questionnaire Item</b>	<i>FL</i>	<i>α</i>	<i>rho_A</i>	<i>CR</i>	<i>AVE</i>
	to the procurement of livestock grazing land					
Behavioral Intention	BI1. I will donate waqf in the livestock sector because it includes worship as well as helping the existence of nature and the environment	0.871	0.931	0.932	0.948	0.784
	BI2. I will donate waqf in the livestock sector because similar programs are still rare	0.913				
	BI4. I intend to donate waqf in the livestock sector in the future	0.893				
	BI5. I will donate waqf as often as possible in the livestock sector, as grazing land is shrinking	0.875				
	BI6. I will donate waqf more often in the livestock sector during the month of Ramadan	0.874				
Perceived Behavioral Control	PBC1. I am aware of and have full control	0.885	0.903	0.915	0.928	0.720

<i>Construct</i>	<b>Questionnaire Item</b>	<i>FL</i>	<i>α</i>	<i>rho_A</i>	<i>CR</i>	<i>AVE</i>
	to donate waqf for livestock sector programs					
	PBC2. The decision to donate waqf in the livestock sector depends on me	0.783				
	PBC3. I have the resources, knowledge, and ability to donate waqf to the livestock sector	0.875				
	PBC4. Waqf for the livestock sector is easy to understand	0.842				
	PBC5. I am interested in donating waqf to the livestock sector because of the benefits in the future	0.854				
	SN1. My family supports me in donating waqf for the livestock sector	0.910				
Subjective Norm	SN2. My teachers, lecturers, and superiors supported me in donating waqf specifically for the livestock sector	0.896	0.904	0.906	0.933	0.777

<i>Construct</i>	<b>Questionnaire Item</b>	<i>FL</i>	<i>α</i>	<i>rho_A</i>	<i>CR</i>	<i>AVE</i>
	SN3. Scholars and religious leaders that I know support me in donating waqf to the livestock sector	0.849				
	SN4. Friends, co-workers, neighbors, or the community that I follow support me in donating to the livestock sector	0.871				
Trust	T1. Nazhir, who has a special waqf program in the livestock sector, can be trusted	0.914	0.811	0.812	0.914	0.841
	T4. Waqf surplus is distributed according to applicable rules and guidelines	0.920				
Waqf Knowledge	WK2. I know the concept of waqf in general	0.808	0.915	0.927	0.931	0.660
	WK4. I can distinguish cash waqf and waqf through money	0.801				
	WK5. I know the difference between waqf, zakat, infaq, and alms	0.799				

<i>Construct</i>	<b>Questionnaire Item</b>	<i>FL</i>	<i>α</i>	<i>rho_A</i>	<i>CR</i>	<i>AVE</i>
	WK6. I know the law, pillars, and terms of waqf	0.810				
	WK7. I know about Nazir	0.865				
	WK9. I know that several nazhirs facilitate online waqf methods	0.785				
	WK10. I know about the waqf beneficiary ( <i>mauquf 'alaih</i> )	0.815				

Source: (Data Processing, 2022)

Another analysis is testing of discriminant validity using Heterotrait-Monotrait (HTMT) as the more accurate instrument (Henseler et al., 2009). For an instrument to be considered valid, the HTMT ratio must be less than 0.90. Table 4 demonstrates that the total value of the HTMT ratio for each latent variable is less than 0.90, indicating the validity of this research instrument for measuring the constructed model.

Table 4. Discriminant Validity (HTMT Ratio)

<i>Construct</i>	Attitude Towards Behavior	Behavioral Intention	Perceived Behavioral Control	Subjective Norm	Trust	Waqf Knowledge
Attitude Towards Behavior						
Behavioral Intention	0.730					
Perceived Behavioral Control	0.826	0.684				
Subjective Norm	0.743	0.730	0.760			
Trust	0.689	0.819	0.794	0.829		
Waqf Knowledge	0.491	0.629	0.584	0.410	0.616	

Source: (Data Processing, 2022)

### Structural Model Testing (Inner Model) Results

The second stage involves examining the inner model to evaluate the structural model. The first test is the coefficient determination measurement. This test aims to assess the level of variance of endogenous variables. It is evaluated using the value of  $R^2$  (R-Square) that represents the degree of impact the exogenous variable has on the endogenous variable. The following are the test results from the level of the coefficient of determination.

Table 5. R-Squared result

Endogenous Variable	R-Square	R-Square adjusted
Behavioral Intention	0.661	0.643
Attitude Towards Behavior	0.376	0.363

Source: (Data Processing, 2022)

Table 5 shows the level of the coefficient of determination of the endogenous variables. The R-Square value of the Behavioral Intention construct is 0.661. It means that the constructs of the exogenous variable can explain the dependent variable by 66.1%, and other variables outside the model explain the rest. Likewise, the  $R^2$  result for the ATB variable is 0.37, which means that the trust and waqf knowledge variables can explain 37.6% of ATB, and other variables outside the model explain the rest.

The next test is hypothesis testing using the bootstrapping procedure (re-sampling = 5000). Table 6 shows that out of a total of 7 hypotheses tested. There is only one hypothesis that is not significant: the effect of perceived behavioral control (PBC) on behavioral intention. Apart from that, the other six hypotheses show a positive and significant effect on the level of significance, where H3, H4b and H5a are significant at the levels of 1% (0.01), 5% (0.05), and 10% (0.1) ; and H1, H4a, and H5b are significant at the 5% (0.05) and 10% (0.1) levels.

Table 6. Hypothesis Testing

Hypothesis	Relationship	Original Sample	Sample Mean	STDEV	T Statistics	P Value	Supported
H1	SN → BI	0.207	0.213	0.104	1.989	0.047	Yes
H2	PBC → BI	-0.073	-0.046	0.151	0.483	0.629	Not
H3	ATB → BI	0.292	0.277	0.103	2.822	0.005	Yes
H4a	WK → ATB	0.197	0.213	0.105	1.881	0.060	Yes
H4b	WK → BI	0.265	0.266	0.076	3.470	0.001	Yes
H5a	T → ATB	0.482	0.473	0.111	4.348	0.000	Yes
H5b	T → BI	0.297	0.277	0.125	2.383	0.017	Yes

Source: (Data Processing, 2022)

### Discussion

The research findings indicate that SN has a positive and significant influence on the intention of waqifs to make endowments specifically for the livestock sector. It proves that the closest people who are influential in the social environment of the wakif have influences that shape the perspective of the wakif to participate in the development of the livestock sector through waqf. The test results found that the family is the party with the most influence compared to teachers, lecturers, superiors, co-workers, neighbors, or the community in which the wakif participates. Interestingly, on the other hand, the influence of the ulema and religious leaders was the most minor compared to the parties mentioned above.

Concerning the respondent, who is also a waqif, this finding suggests that the smallest scope of social environment, starting from the family, is a very effective driving factor in instilling a caring attitude and sensitivity to the existence of the environment, especially the livestock sector. Finding is consistent with the outcomes of a comparable investigation regarding the intention to give alms/donations as conducted by Aji et al. (2020), Niswah et al. (2019), Kasri (2019), and Chetioui et al. (2022). In more detail, research conducted by Osman & Muhammed (2017), Kasri & Chaerunnisa (2020), Abdul Razak et al. (2021), Zawawi et al. (2022) succeeded in proving that there was a significant positive effect between SN on the intention to endow waqf.

Furthermore, this study's results indicate no significant effect of PBC on the intention to waqf in the livestock sector. It proves that even though the waqif has the resources, knowledge, ability, and absolute control to donate waqf, it is only sometimes followed by a solid drive to make it happen. According to the author, this could be due to the prioritization of the use of funds set aside for waqf; is it used to help the livestock sector or other sectors, which in Waqif's view, are far more in need? However, the results of this study are different from similar research in terms of the intention to donate to social causes, as found by Osman & Muhammed (2017), Kasri (2019), and Niswah et al. (2019). In more detail, related to the intention to endow money, the results of research from Hasbullah et al. (2016) and Kasri & Chaerunnisa (2020) show different implication.

Further findings show that the ATB can explain the waqif's intention to donate waqf in the livestock sector. It means that waqf devoted to programs in the livestock sector is a good idea, as well as providing significant benefits for environmental sustainability. Respondents who are waqifs also feel that cash waqf funds collected from crowdfunding could be managed flexibly by investing in sharia investment instruments. They also believe that the surplus can be used for human resources, both in and outside the livestock sector. More specifically, the waqf program in the livestock sector, by utilizing waqf land can contribute to efforts to procure grazing land which has decreased due to conversion. In this way, the waqf program, which is devoted to the livestock sector, actually provides a significant multiplier effect on the development of the driving subjects of the livestock sector, its facilities, and infrastructure, as well as efforts to achieve national food security. This research is in line with many previous studies regarding the intention to endow money and make other donations, both in Indonesia and Malaysia, as has been proven in

research by Hasbullah et al. (2016), Amirul Faiz Osman et al. (2016), Osman & Muhammed (2017), Kasri & Chaerunnisa (2020), Aji et al. (2020), Abdul Razak et al. (2021), Chetioui et al. (2022), Laila et al. (2022), and (Zawawi et al., 2022).

The main finding in this study is that the role of knowledge and information regarding waqf has proven to affect ATB, followed by a solid push to realize waqf in the livestock sector. Likewise, commercial products from other sharia investment instruments, which depend heavily on their adoption based on the understanding of users and potential investors, in the realm of Islamic philanthropy, namely waqf, are the same. It indicates that waqifs understand the difference between cash waqf and waqf through money, nazhir, and where the waqf surplus is channelled (mauquf 'alaihi), showing that they have a greater chance of participating in waqf in the livestock sector. In this case, concerning to waqf programs in the livestock sector, education and literacy of waqf need to be completed with the latest information regards the condition of the livestock sector. Here, it can explain how the waqf, both waqf assets in the form of land and cash waqf, can accommodate that situation. It is based on research results showing that WK is the variable with the most significant influence on BI.

This complete understanding will undoubtedly make waqf more confident to directly channel their cash waqf (Kasri & Chaerunnisa, 2020). This research is in line with what was found by Laila et al. (2022) that knowledge about waqf has helped encourage owners of SMEs in Indonesia and Malaysia to participate in using waqf as a means of financing that is sustainable. The same thing was also found by Razak et al. (2019) concerning intention of donors to distribute cash waqf specifically for micro-entrepreneurs in Malaysia. However, in more detail, concerning the intention to perform cash waqf, the results of this study also support what was found by Mokthar (2016) and Kasri & Chaerunnisa (2020).

Another exciting finding is the proven trust of waqifs in waqf institutions (nazhir) towards ATB, followed by a willingness to channel their waqf in the livestock sector. Trust is the variable that has the most significant influence on ATB in waqf in the livestock sector. Trust and hope for nazhir's professionalism, especially in the program for collecting and distributing waqf benefits to those entitled (mauquf 'alaihi), are the two main things highlighted in this research. Integrity and reputation are the two main things that influence the increase in trust of waqif to nazhir (Abdul Shukor et al., 2019). Concerning the influence of Trust on ATB, this research aligns with what Kasri (2019) also found about the intention to donate through mosques. Furthermore, this positive and significant effect of trust confirms previous research on cash waqf intentions in Indonesia and Malaysia as studied by Abdul Shukor et al. (2019), Razak et al. (2019), Kasri & Chaerunnisa (2020), and Ahmad & Rusdianto (2020).

From the results above, it is essential for nazhir and related authorities, namely the Indonesian Waqf Agency (BWI) and the Ministry of Religion, to always supervise nazhir's operational permits, especially those directly related to investment in the real sector. In addition, the development of nazhir's quality and competence is an



absolute thing that needs to be carried out in stages. From nazhir's point of view, good collaboration with the main actors in the livestock sector, such as breeders, is an important thing that must be maintained and fostered. In more detail about the cash waqf campaign for the livestock sector, Kasri & Chaerunnisa (2020) suggest the need to strengthen the government's role followed by widespread dissemination of information through social media to increase waqf intentions. The information referred to is about the role of waqf and how it can solve the current situation of the livestock sector.

## **CONCLUSION**

The aim of research is to examine factors consequencing the intention of waqif to donor waqf in livestock program. The research revealed that based on WK and T significantly influence ATB and BI. Beside, SN and ATB also significantly effect to BI. However, this research discovers that PBC does not significantly influence BI. Hence, the study suggests that waqf knowledge and trust to nazhir are very important in escalating waqif participation in productive waqf program, especially in livestock waqf. Stakeholders of waqf should increase collaboration in socialization and literacy about waqf. Nazhir waqf is suggested to improve their capability and do more transparency as well as collaboration with the key actors in livestock sector. In theory, this research has implications for strengthening TPB and providing an extension by adding trust and waqf knowledge variables as exogenous variables on ATB. Practically, the results of this study are helpful for relevant stakeholders. This research provides recommendations to related parties. First, to the Indonesian Waqf Board and the Ministry of Religion as the authorities in national waqf, it is necessary to continue to intensify outreach and education to all levels of society regarding the concept, role, and contribution of waqf to primary sectors to achieve national food security. Second, nazhirs who have waqf programs specifically for the livestock sector need competency updates and upgrades. Primarily if the waqf funds collected are directly managed in the real sector. Third, the ministry of agriculture, in this case, can collaborate with nazhir waqf, who has a program in the livestock sector together with BWI to increase the campaign to raise cash waqf for all levels of society.

This research still has limitations regarding the number of samples. Further study is suggested to escalate the sample size. However, as the present study employed the model obtained from previous research, further research could extend the model by including more variables such as religiosity and environmental knowledge. In order to strengthen the analysis, in-depth interviews with relevant stakeholders in the livestock sector can be carried out in subsequent studies. Future research can also examine how the intention of waqf is in other primary industries where it can contribute to its development to maintain food security, such as the agricultural and fisheries sectors.

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