

Financial Technology Adoption and Digitization of Zakat Payment Behavior

Fuad Hasyim^{1*}, Ririn Tri Ratnasari², Arroyan Ramly³

^{1,2} Department of Islamic Economics, Faculty of Economics and Business, Universitas Airlangga

¹ Study Program of Islamic Banking, Faculty of Islamic Economics and Business, UIN Raden Mas Said Surakarta

³ Study Program of Islamic Economics and Finance, Faculty social and Science, İstanbul Üniversitesi

Abstract: *This research aims to examine the influence of digitization on zakat, with the goal of understanding the motivation to shift from conventional payment methods to digital alternatives. The alteration of Unified Theory of Acceptance and Use of Technology 2 (UTAUT) is selected by integrating perceived risk and trust. The analytic method is Partial Least Squares, with a sample size of 348 muzakki (zakat givers) observed. The results show that the underlying factors have a considerable influence on the development of behavioral intention, with trust playing a dual role by moderating and mediating the interactions. These emphasize the necessity for regulators to continuously promote technological adaptability, develop sufficient infrastructure, and improve digital literacy in the community. Moreover, the steps enhance the possibility for national zakat collection, leading to the equitable distribution of wealth.*

Keywords: *FinTech, Digital Payment, PLS, UTAUT, Zakat*

***Corresponding author:** fuad.hasyim-2023@feb.unair.ac.id

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INTRODUCTION

Financial technology (FinTech) has significantly transformed the method individuals manage finances (Löhr, 2023; Zhang et al., 2023). FinTech is developed as a new evolution in providing the convenience of financial transactions that are more practical, secure, and modern (Alshater et al., 2022). This includes the use of digital payment tools, online banking application, and various innovations in financial sector (Zhang et al., 2023). In the context of zakat, the adoption also leads positive changes (Friantoro & Zaki, 2019; Hakimi et al., 2021; Widiastuti et al., 2022).

Several Muslim-majority countries, including Malaysia, have implemented electronic procedures to effectively administer zakat funds. Zakat administration institutions use technical advancements to enhance the efficiency of collecting and distributing funds, as well as increase the trust of muzakki (zakat givers) (Rosele et al., 2022). In Turkey, the government agency responsible for religious affairs has successfully reduced poverty by managing zakat effectively (Musa et al., 2022).

Zakat is among the most important pillars in Islam, which mandates Muslims to give a portion of wealth to individuals in need (Qardawi, 1999; Qardawi & Kahf, 2000). The concept is a fundamental obligation for Muslims, constituting the third pillar of Islam as a divine commandment in devotion, spirituality, and social responsibility. Zakat means cleanliness, purification, growth, goodness, blessings, and praise. In addition, the concept purifies psychological improvement, as well as cleanses the heart, mind, and wealth (Ibrahim & Hashim, 2020; Roziq et al., 2021).

The potential for zakat is very large, reaching IDR 327 trillion per year (Direktorat Zakat dan Wakaf, 2023). According to data from BAZNAS (*Badan Amil Zakat Nasional/National Amil Zakat Agency*), zakat, infak, sedekah, and other religious social funds were collected to the tune of IDR 21.3 trillion in 2022. However, there was an increase of 52.14% from the 2021 collection of IDR 14 trillion (BAZNAS RI, 2022). This shows that there is a wide gap between potential and realization of collection.

In 2022, Indonesia was named the most generous country in the world and the achievement is the fifth consecutive time in the past 5 years. Based on the 2022 World Giving Index (WGI) list released by the Charities Aid Foundation (CAF), the country ranked first with a total score of 68% (Charities Aid Foundation, 2022) with 190.98 million individuals (69.25%) in the productive age category (Kusnandar, 2023). The majority of the population in the productive age group is in the 15-29 age range as millennials and Gen Z (Beresford Research, 2023).

The meeting of the momentum should be an evaluation for zakat management units to maximize fundraising achievement using FinTechin payment (Hasyim et al., 2020; Karmanto, Mahri, et al., 2021; Sulaeman & Ninglasari, 2020). This is supported by Indonesia as the seventh most religious country in the world (WorldAtlas, 2022). The country should be able to drive people to conduct charity in the name of religious obedience. FinTech is expected to bridge the situation, specifically with the momentum of COVID-19 in the adoption of payment methods (Chetioui et al., 2023; Hakimi et al., 2021; Sahay et al., 2020; Sulaeman & Ninglasari, 2020). In this context, technology is essential for transitioning zakat payment from a traditional method to a cashless system. This simplifies the process for donors, enhances the speed and security of fund management, as well as improves transparency and accountability to strengthen public trust in zakat institutions (Akhter et al., 2023; Laylo, 2023; Marsella & Nurzaman, 2023; Mutmainah et al., 2024).

Previous research showed that the issue of trust was among the obstacles of zakat institutions in fundraising (Hasyim et al., 2020; Musa et al., 2022; Rosele et al., 2022; Roziq et al., 2021). Some layers of society do not fully trust zakat funds issued to be channeled by institutions, including *Badan Amil Zakat/Amil Zakat Agency (BAZ)* and *Lembaga Amil Zakat/Amil Zakat Institution (LAZ)*. Traditional methods are used by giving directly from muzakki to mustahiq (zakat recipients). Some entrust the process to non-formal institutions such as pesantren or religious figures (Roziq et al., 2021).

According to Morgan & Hunt (1994), trust and commitment play crucial roles in establishing enduring relationships with clients who possess a strong inclination. Institutions such as BAZ and LAZ must build trust for stakeholders, specifically in building a digital ecosystem (Musa et al., 2022; Roziq et al., 2021).

Investigation related to public acceptance in using FinTech facilities is considered important to build zakat institutions' strategies in developing a digital ecosystem. Some important constructs are technology acceptance model (TAM) (Davis, 1986, 1989). In addition, TAM construct was developed into the unified theory of acceptance and use of technology (UTAUT) proposed by Venkatesh (Venkatesh et al., 2003). UTAUT is TAM with four significant variables that influence user intention and usage behavior. The variables are performance expectancy, effort expectancy, social influence, and facilitating condition. In 2012, the concept was developed with the addition of hedonic motivation, price value, and habit (Venkatesh et al., 2012).

Empirical research have proven that UTAUT is firm in identifying the formation of intention to conduct an attitude or decision (Alviani et al., 2023; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). Regardless of potential and accuracy of UTAUT, Penney argues that technology adoption models are specific. Therefore, other constructs related to the formation of individual intention should be considered. The research conducted by Penney proposes risk as an anticipation of technology use (Penney et al., 2021). According to Penney, trust plays a role in endorsing technology acceptance, as evidenced by the empirical results of Morgan and Hunt (Morgan & Hunt, 1994; Penney et al., 2021). Empirical evidence found that trust had a significant influence on the intention to use technology (de Blanes Sebastián et al., 2023; Fitrah Umami & Irawan, 2021; Gupta et al., 2018; Merhi et al., 2019; Owusu Kwateng et al., 2019; Penney et al., 2021; Zaid Kilani et al., 2023).

This research eliminates hedonic motivation and price value since the spirit of giving includes sincerity, purity of morals, and a reflection of being *rahmatan lil alamin* in Islamic teachings (Qardawi, 1999; Qardawi & Kahf, 2000). The exclusion is justified since zakat is a religious obligation driven by duty rather than personal pleasure or value exchange. Zakat does not include discretionary expenditure or cost-benefit analysis, increasing the irrelevant nature of the factors.

However, focusing on religious commitment and social responsibility is more appropriate. Islam forbids being boastful and arrogant, as explained in QS Al Baqarah 264, QS An Nisa 142, Hadith of Mahmud bin Labid Al-Anshari, Hadith of Abu Musa, and Hadith of Abu Hurairah (Taufikurrahman, 2020). The motivation to give eliminates hedonistic behavior, hence, individuals with good religiosity are expected to remove price assessment orientation.

UTAUT method with the proposed perceived risk and trust is considered important in investigating the intention to use FinTech in paying zakat. Innovation must be achieved by taking advantage of the moment when the charity index, demographic surplus, and a country with a high level of religiosity meet with *Gerakan Nasional Non-Tunai/Non-Cash Movement (GNNT)*. The integration of zakat payment in adopting FinTech is expected to bridge the gap between the potential and realization of fundraising (Rosele et al., 2022; Roziq et al., 2021). The result is the achievement of the main goal of zakat, namely the distribution of wealth (Hakimi et al., 2021; Mawardi et al., 2023).

Further research on the importance of adopting FinTech to pay zakat is beneficial. This research can help to understand the benefits and challenges, as well as the method used to improve the effectiveness of using technology in the context of zakat. Therefore, guidance and recommendations should be provided to governments, zakat and financial institutions, as well as individuals interested in the development of FinTech for zakat.

Islamic Social Finance (ISF)

Islamic social finance (ISF) is a financial system based on principles and values (Marzuki et al., 2023; Widiastuti, Ningsih, et al., 2022). The main objective of ISF is to achieve social justice, poverty alleviation, and sustainable economic development in the framework of Islamic religious principles. This system incorporates the tenets of Islamic perspective into financial operations, including the gathering and allocation of zakat, infaq, sedekah, wakaf, as well as the creation of products and services that adhere to law (Marzuki et al., 2023; Shaikh et al., 2017).

ISF is a system of finance with the capacity to empower the social economy in society (Kuanova et al., 2021). The concept has the goal of reducing social inequality, unemployment and poverty (Jouti, 2019; Widiastuti, Ningsih, et al., 2022), as well as assisting in the development of the socio-economic circumstances of impoverished communities to achieve equitable distribution of income and wealth (Ascarya & Sakti, 2022; Kuanova et al., 2021).

Traditional ISF instruments are divided into three groups (Widiastuti, Ningsih, et al., 2022). The first is grounded on philanthropic practices such as zakat, infaq, sedekah, and wakaf, while the second is rooted in cooperative measures including qardh and kafalah (IRTI, 2014; Jouti, 2019). Currently, Islamic microfinance serves as the primary type of current tool (Widiastuti, Ningsih, et al., 2022). Even though

zakat, infaq, and sedekah are recommended acts of worship, the law is obligatory to be fulfilled as ordered in QS Al Baqarah 267 (Musa et al., 2022).

Financial Technology (FinTech) and Zakat

Zakat refers to the giving of charity, as a mandatory duty for Muslims prescribed in the Qur'an, Hadith, and Ijma'. This duty is equivalent in importance to the duty of prayer (Musa et al., 2022; Roziq et al., 2021). The similarity of obligations shows the importance of zakat in Islam (Kahf, 1999; Qardawi & Kahf, 2000). Zakat is a fundamental component of the Islamic economic system, and this is preferred by competent professionals. Therefore, zakat management institutions must adopt transparent institutional practices to facilitate public access to information regarding the administration of philanthropic funds (Musa et al., 2022; Rosele et al., 2022). The primary significance of management information is in facilitating the visibility of zakat payers towards the progress of funds used by institutions and the advantages bestowed on the recipients.

Considering the rapid increase in financial technological innovations, social finance should be adjusted accordingly. Therefore, zakat system must also adapt to the prevailing trend. The use of FinTech for the collecting and distribution of zakat is expected to significantly contribute to the broader objectives. In digital era, zakat administration will seek more effective methods to adapt to change and offer improved choices. According to Huadaefi, the acceptance of zakat digitization through FinTech is experiencing significant growth (Hudaefi, 2020). Numerous research asserted that effective zakat administration contributed to the eradication of poverty and the establishment of socio-economic equity while achieving the shariah objectives of equitable wealth distribution (Akbar et al., 2022; Lubis et al., 2019; Razimi et al., 2016; Zulkifli et al., 2021).

FinTech has enabled easier and broader access to banking and payment services. This helps individuals who may not possess easy access to physical financial institutions, including banks or charitable institutions, to pay zakat online or through banking and financial application. The adoption of FinTech also provides flexibility in payment methods, such as using credit cards, online bank transfers, or digital wallets. This allows individuals to select a suitable payment method (Friantoro & Zaki, 2019; Karmanto, Jajang, et al., 2021; Sulaeman & Ninglasari, 2020).

The use of FinTech allows for the automation of calculation and payment to minimize the risk of human error and manage zakat efficiently (Hudaefi, 2020). FinTech allows for better recording and tracking related to zakat payment. Therefore, this increases the level of transparency and accountability in the management of funds (Rosele et al., 2022; Roziq et al., 2021). The adoption of FinTech increases the easiness for individuals to calculate zakat through Android and iOS application such as Cinta, zakatpedia, kitabisa, rumah zakat app, etc. This helps to increase the level of compliance in paying zakat because people may be

more disciplined and assisted in fulfilling religious obligations through application and payment integration.

Recent research shows that technologies such as AI and blockchain can enhance the efficiency and transparency of zakat distribution by automating processes and ensuring more accurate identification of beneficiaries (Akhter et al., 2023; Laylo, 2023). Digitization also speeds up the collection and distribution of zakat, improving governance through real-time tracking. These technologies are crucial for making payment more effective and efficient to benefit the community (Akhter et al., 2023; Marsella & Nurzaman, 2023; Mutmainah et al., 2024).

Unified Theory of Acceptance and Use of Technology (UTAUT)

UTAUT is a theoretical model for predicting and explaining the acceptance and use of technology by users. The model was developed by Venkatesh in 2003 and updated in 2012 (Venkatesh et al., 2012; Venkatesh et al., 2003). UTAUT model is predicated on four primary elements that exert an influence on the adoption and utilization of technology. These include 1) expectations, users' perceptions of the benefits and ease of use of technology, 2) social influence, the influence of individuals important to the user, such as friends, family, and colleagues, 3) facilitating condition, the facilities available to users to use technology, such as training, support, and infrastructure, and 4) behavioral intention, the user's intention to use technology. UTAUT has been tested and validated in a variety of contexts, including information systems, consumer electronics, and healthcare. The model is an effective tool for predicting and explaining the acceptance and use of technology (Alviani et al., 2023; Çera et al., 2021; Fitriah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). However, UTAUT model is modified by eliminating hedonic motivation and price value which are not in line with Islamic teachings. Islam provides a basis for Muslims not to engage in "excessive" behavior through QS Al A'raf 31 and An Nisa 171. The religion also forbids arrogance and conceit, as explained in QS Al Baqarah 264, QS An Nisa 142 since there is no motivation to be hedonistic (Qardawi, 1999; Qardawi & Kahf, 2000). Similarly, the spirit of giving tends to eliminate assessment orientation in the form of price-oriented towards the benefits felt.

Zakat is a religious obligation in Islam, aimed at purifying wealth and helping individuals in need. The obligation is not a discretionary or luxury expenditure driven by personal pleasure or enjoyment (Mawardi et al., 2023; Widiastuti, Mawardi, et al., 2022). For consumer behavior, hedonic motivation plays a significant role in influencing purchases for personal satisfaction, while zakat is mandated and driven by ethical, religious, and moral imperatives (Hakimi et al., 2021). Therefore, hedonic motivation does not have a significant influence on individuals' decisions regarding zakat payment (Qardawi, 1999; Qardawi & Kahf, 2000). Price value typically refers to the perceived trade-off between the cost of a product or service and the benefits received. In the case of zakat, there is no "price" in the conventional sense since fixed percentage of wealth must be given a religious

duty. The concept of "value for money" or price sensitivity does not apply because payment is not a voluntary exchange but a religious obligation (Mawardi et al., 2023). The decision to pay is not influenced by perceived value, making the concept of price irrelevant in this context (Qardawi, 1999; Qardawi & Kahf, 2000).

According to Penney, the risk factor influences the development of the intention to use technology. This proposal is considered appropriate because digitization has negative influences in the form of risk such as security and cybercrime (Akanfe et al., 2020; Penney et al., 2021; Wiwoho et al., 2021). Therefore, perceived risk is interesting to be re-examined in the research modeling. Empirical data has shown that trust exerts a substantial influence on intention and the moderating role of technology usage (de Blanes Sebastián et al., 2023; Fitrah Umami & Irawan, 2021; Gupta et al., 2018; Merhi et al., 2019; Owusu Kwateng et al., 2019; Penney et al., 2021; Zaid Kilani et al., 2023). Therefore, the modeling was rewritten as reported in Figure 1.

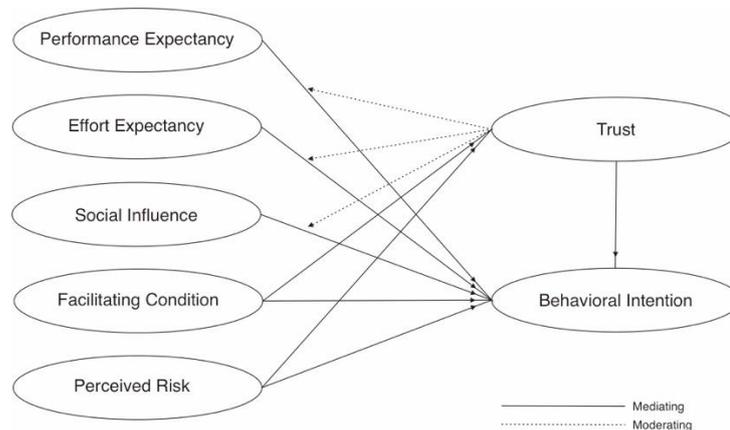


Figure 1. Theoretical Framework
Source: Author (2023)

Performance expectancy (PE) refers to individuals' level of confidence regarding the use of technology to achieve objectives (Venkatesh et al., 2012). Therefore, the concept shows the subjective assessment of enhanced performance due to the utilization of technology. This is similar to perceived usefulness in TAM and relative advantage in IDT (Innovation Diffusion Theory). The factor consists of two dimensions, namely perceived usefulness and task-technology fit.

Previous research reported that the predictor had an influence on intention to use. The greater the benefits obtained due to efficiency and effectiveness, the higher the individuals' intention to use (Alviani et al., 2023; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). Therefore, the adoption of FinTech in zakat payment increases the intensity of payment and the following hypotheses are proposed:

H_{1a}: Performance expectancy influences the intention to adopt FinTech in zakat payment

H_{1b}: Trust moderates the relationship between performance expectancy and the intention to adopt FinTech in zakat payment

Effort expectancy (EE) is obtained as a result of using new technology (Venkatesh, Morris, Davis, et al., 2003) and the construct is similar to perceived ease of use in TAM and complexity in IDT. This factor consists of two dimensions, namely perceived ease of use and complexity (Venkatesh et al., 2003).

Effort expectancy has a significant influence on the intention to use technology (Çera et al., 2021; Fitriah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). The easier the user considers the technology to be used, the greater the intention to use. Therefore, when the operation of zakat payment technology application is easy to use through m-banking, e-wallet, e-money, and QRIS, the intensity of use is increased and the following hypotheses are proposed:

H_{2a}: Effort expectancy influences the intention to adopt FinTech in zakat payment

H_{2b}: Trust moderates the relationship between effort expectancy and the intention to adopt FinTech in zakat payment

Social influence (SI) is a predictor that measures the influence of people who are important to the user, such as friends, family, and colleagues. This variable is parallel to the theory of reasoned action (Venkatesh et al., 2003). The predictor consists of two dimensions, namely subjective norm and image. Social influence has a significant influence on the user's intention to use technology (Alviani et al., 2023; Çera et al., 2021; Fitriah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Venkatesh et al., 2012; Wu et al., 2021). The higher the influence of individuals who are important to the user, the greater the intention to use technology. The intensity of individuals is increased when the environment starts using payment technology in zakat. This has become a new trend and culture in zakat payment. Therefore, the following hypotheses are proposed:

H_{3a}: Social influence influences the intention to adopt FinTech in zakat payment

H_{3b}: Trust moderates the relationship between social influence and the intention to adopt FinTech in zakat payment

Facilitating condition is a major factor in UTAUT for measuring the extent resources, institutional support and technical infrastructure are available to support system use (Venkatesh et al., 2003). This factor consists of three dimensions, namely resource, knowledge, and compatibility. The presence of facilitating condition greatly influences the inclination to use technology (Çera et al., 2021; Fitriah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). In addition, the level of confidence in the availability of necessary resources, knowledge, and compatibility directly influences the intention to use technology. The level of

infrastructure for digitization of payment directly influences the willingness to use technology for zakat payment and the following hypotheses are proposed:

H_{4a}: Facilitating condition influences the intention to adopt FinTech in zakat payment

H_{4b}: Trust mediates the relationship between facilitating condition and the intention to adopt FinTech in zakat payment

Perceived risk as adopted in UTAUT modeling shows a factor that measures the negative risk associated with the use of technology (Penney et al., 2021). Risk also refers to the level of uncertainty anticipated by users regarding the consequences of using a particular technology (Tan & Leby Lau, 2016). The sense of potential hazards arises when consumers' sensitive information becomes known to unauthorized individuals (Featherman & Pavlou, 2003; Narteh et al., 2017). This predictor consists of two dimensions, namely financial and performance risk. Financial risk is the perception of users associated with the technology, such as purchase, usage, and data loss costs. Meanwhile, performance risk is the perception of the user associated with technology, such as failure, incompatibility with users' needs, and difficulty.

Previous research showed that there was a high level of risk and uncertainty associated with mobile devices because individuals were concerned about the loss or theft of information (Penney et al., 2021). The perceived risk of consumers increases when there is possibility of incurring losses due to the uncertainty associated with mobile payment. Similarly, potential losses result in unfavorable consequences, including financial setbacks, invasions of privacy, dissatisfaction with performance, psychological distress, extended waiting times, and lengthy queues (Baganzi & Lau, 2017; Narteh et al., 2017; Penney et al., 2021). In the context of zakat payment through FinTech, there is a concern that the concept has the same vulnerability. Cybercrime has the potential to influence the intention to pay zakat with FinTech adoption. Therefore, this research proposes the following hypotheses:

H_{5a}: Risk influences the intention to adopt FinTech in zakat payment

H_{5b}: Trust mediates the relationship between risk and the intention to adopt FinTech in zakat payment

RESEARCH METHODS

Population and Sample

This research adopted a quantitative design with the collection of primary data using a cross-sectional method. An online survey was designed and disseminated to muzakki from BAZ and LAZ with knowledge in using FinTech for zakat payment. Meanwhile, data were gathered through the distribution of questionnaires using random sampling method. According to Hair et al. (2014), the sample size should be 100 or more. As a general rule, the minimum size should be 5 times larger than the items to be analyzed. The sample size will be more accepted with a ratio of 10:1. This research used 25 questionnaire items and a minimum of 250 samples was adopted with a ratio of 10:1.

Questionnaire

Questionnaire is a research instrument consisting of a series of questions or statements designed to gather information from respondents (Sekaran, 2006). In this research, the adopted questionnaire used open-ended and closed-ended questions, including respondents demographics and inquiries related to the acceptance of adoption FinTech in zakat payment. The closed-ended questions used a Likert scale method of 1 to 5. In addition, open-ended questions were asked regarding the demographic information of respondents.

Table 1. Questionnaire

Code	Questionnaire	References
PEX1	I feel that using FinTech services in zakat payment increases my productivity	(Alviani et al., 2023; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021;
PEX2	I feel that using FinTech services in zakat payment helps me accomplish things more quickly	Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021;
PEX3	I feel that FinTech services in zakat payment are very useful in my daily life	Venkatesh et al., 2012; Wu et al., 2021)
EEX1	Learning how to use FinTech services in zakat payment was easy for me	(Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021;
EEX2	It did not take me long to learn how to use FinTech services in zakat payment	Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021;
EEX3	My interaction with FinTech services in zakat payment is easy	Venkatesh et al., 2012; Wu et al., 2021)
EEX4	My interaction with FinTech services in zakat payment is clear and understandable	
SIN1	Figures who are important to me suggested using FinTech services in zakat payment	(Alviani et al., 2023; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021;
SIN2	My co-worker suggested using FinTech services in zakat payment	Rudhumbu, 2022; Skjeret et al., 2023; Venkatesh et al., 2012; Wu et al., 2021)
SIN3	Most people around me (family, friend, etc) suggested using FinTech services in zakat payment	
FCO1	Digital zakat payment saves me time by avoiding going to the institution branches, waiting in the queue	(Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021;
FCO2	I have the necessary knowledge to use mobile banking services	Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021;
FCO3	FinTech services in zakat payment are compatible with other technologies (e-money, QRIS, m-banking, etc)	Venkatesh et al., 2012; Wu et al., 2021)
FCO4	I feel that service providers (vendors) aid information in zakat payment (transaction)	
PRI1	Using FinTech services for making zakat payment may expose me to the potential risk of fraud	(Baganzi & Lau, 2017; Featherman & Pavlou, 2003; Narteh et al., 2017; Penney et al., 2021)
PRI2	I believe that utilizing FinTech services for zakat payment could expose me to financial risk	
PRI3	I think that FinTech services for zakat payment might not work well and will create problems for me	

TRU1	I believe FinTech services in zakat payment technology can be trusted	(Fitrah Umami & Irawan, 2021; Gupta et al., 2018; Owusu Kwateng et al., 2019; Penney et al., 2021)
TRU2	I believe that zakat payment using FinTech have advantages compared to traditional ones	
TRU3	I believe that system on FinTech services in zakat payment technology feels right	
TRU4	I believe that system on FinTech services in zakat payment technology is secure	
BIS1	I will repeat the payment of zakat using FinTech	(Alviani et al., 2023; Çera et al., 2021; En et al., 2023; Fitrah Umami & Irawan, 2021; Penney et al., 2021; Ratnasari et al., 2023; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021)
BIS2	I would recommend paying zakat using FinTech	
BIS3	If there are additional costs, I will still pay zakat using FinTech	
BIS4	I am willing to convey the advantages of paying zakat using FinTech	

Source: Author (2023)

Analysis Method

Structural Equation Modeling (SEM) is a statistical analysis used to examine the relationships between variables in a multivariate context (Hair et al., 2011). This method integrates component and multiple regression analyses to investigate the structural connections between observable variables and latent constructs.

RESULTS AND DISCUSSION

Descriptive Statistic

A total of 348 respondents were obtained through the dissemination of questionnaires. Regarding the sample proportion, the minimal sample criterion of 250 respondents was satisfied.

Table 2. Demographic Respondent

Item	n	%	item	n	%
Gender			Occupation		
Male	143	41.09	Private Companies	35	10.06
Female	205	58.91	Civil Servant/Police/Army	23	6.61
			Entrepreneur	125	35.92
Institutional			Freelance	89	25.57
BAZNAS	132	37.93	Other	76	21.84
LAZ	216	62.07			
Education			Religious Study		
Elementary	11	3.16	Pesantren	77	22.13
Junior High	28	8.05	Madrasah Diniyah	69	19.83
Senior High	21	6.03	TPQ/TPA	85	24.43
Undergraduate	246	70.69	No	117	33.62
Post Graduate	42	12.07			
Media			Monthly Saving (IDR)		
M-Banking	167	47.99	IDR 0 – 1.000.000	9	2.59
I-Banking	28	8.05	IDR 1.000.000 – 3.000.000	38	10.92
E-Wallet	60	17.24	IDR 3.000.000 – 5.000.000	172	49.43
E-Commerce	76	21.84	IDR 5.000.000 – 10.000.000	98	28.16

Other	27	7.76	IDR > 10.000.000	31	8.91
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Source: Author (2023)

The majority of users are women, indicating that the gender has a tendency for digital proficiency. In terms of education, most users are graduates and postgraduates. This suggests that Generation X and Y, who are associated with having completed bachelor's and master's degrees, are closely connected to the world of information technology. Specifically, paying zakat through digital methods, predominantly using mobile banking, is common. The majority of respondents work as entrepreneurs with an income exceeding IDR 3.000.000. This income range shows a tendency toward charitable awareness through zakat payment without affiliation with religious education, such as pesantren or TPQ.

Outer Model

Outer model evaluation is to determine accuracy and consistency. The research examines indicators that represent certain characteristics. The evaluation is based on the convergent and discriminant validity values of the indicators, which contribute to the latent variables.

The initial factor to examine in the measurement model is convergent validity acquired by evaluating the outer loadings and average variance extracted (AVE). According to the criteria established by Fornell and Larcker (Fornell & Larcker, 1981; Henseler et al., 2009), outer loadings and AVE should exceed 0.7 and 0.50 (AVE > 0.50). AVE quantifies the amount of data explained by each construct or latent variable (LV) in relation to the group. The variable measures the positive correlation between the average and the respective construct or LV. Therefore, the model has achieved satisfactory convergence when AVE exceeds 0.50 (Fornell & Larcker, 1981).

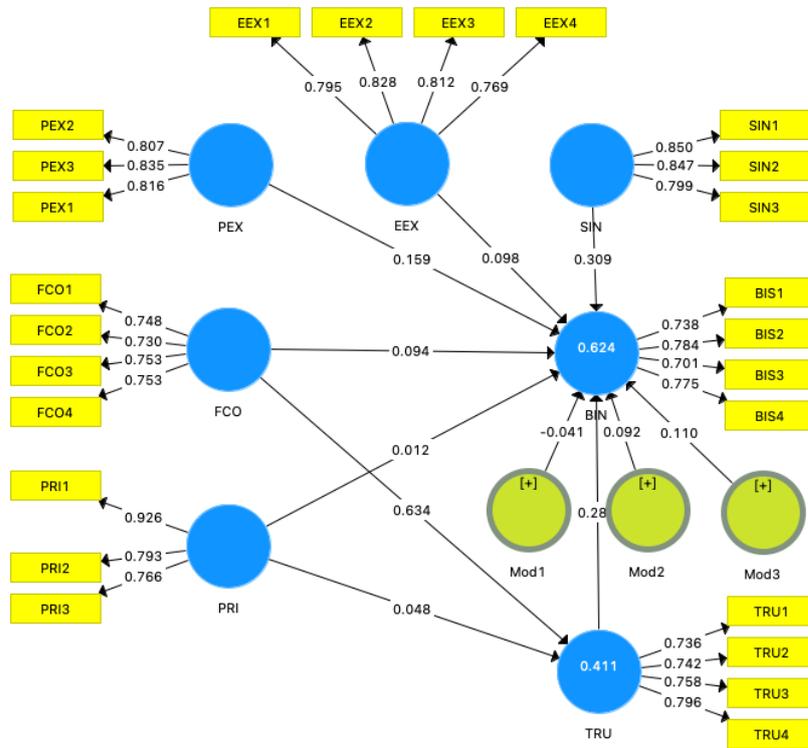


Figure 2. Outer Loading
Source: Author (2023)

Table 3. Convergent Validity

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
BIN	0,741	0,744	0,837	0,563
EEX	0,814	0,816	0,878	0,642
FCO	0,736	0,739	0,834	0,556
Mod1	1,000	1,000	1,000	1,000
Mod2	1,000	1,000	1,000	1,000
Mod3	1,000	1,000	1,000	1,000
PEX	0,756	0,760	0,860	0,671
PRI	0,803	1,097	0,870	0,691
SIN	0,779	0,790	0,871	0,693
TRU	0,755	0,761	0,844	0,575

Source: Author (2023)

According to the given data, the outer loading and AVE values exceed 0.7 and 0.5 since the data satisfies the requirements for convergent validity, respectively. Following the confirmation of convergent validity, the subsequent stage includes examining discriminant validity characterized by the idea that the measured variables should not show strong correlations or exceed 0.85. The degree of

discriminant validity can be assessed using Fornell-Larcker Criteria and HTMT (Heterotrait-Monotrait) ratio (Fornell & Larcker, 1981), as shown in Table 4.

Table 4. Fornell-Larcker Criteria

	BIN	EEX	FCO	Mod1	Mod2	Mod3	PEX	PRI	SIN	TRU
BIN	0,750									
EEX	0,614	0,801								
FCO	0,633	0,740	0,746							
Mod1	0,030	0,023	0,090	1,000						
Mod2	0,073	0,124	0,029	0,752	1,000					
Mod3	0,064	0,040	0,102	0,453	0,500	1,000				
PEX	0,666	0,712	0,710	0,111	0,023	0,037	0,819			
PRI	0,176	0,068	0,111	0,171	0,096	0,188	0,038	0,831		
SIN	0,642	0,540	0,602	0,036	0,039	0,131	0,579	0,269	0,832	
TRU	0,656	0,655	0,639	0,139	0,133	0,094	0,671	0,118	0,520	0,758

Source: Author (2023)

Table 5. Heterotrait-Monotrait Ratio

	BIN	EEX	FCO	Mod1	Mod2	Mod3	PEX	PRI	SIN
EEX	0,784								
FCO	0,846	0,895							
Mod1	0,087	0,065	0,107						
Mod2	0,123	0,138	0,050	0,752					
Mod3	0,095	0,076	0,120	0,453	0,500				
PEX	0,881	0,891	0,894	0,123	0,030	0,097			
PRI	0,204	0,122	0,147	0,187	0,127	0,243	0,133		
SIN	0,839	0,670	0,787	0,042	0,043	0,151	0,756	0,267	
TRU	0,859	0,832	0,838	0,167	0,158	0,099	0,878	0,144	0,664

Source: Author (2023)

Table 6. Robustness Test

	Saturated Model	Estimated Model	Rule of Thumb	Decision
SRMR	0,035	0,044	< 0,08	Fit
d_ ULS	1,835	2,318		
d_ G	0,714	0,756		
Chi-Square	13391,979	14383,357	> 10x	Fit
NFI	0,983	0,973	> 0,9	Fit
rms Theta	0,155		> 0,102	Fit

Source: Author (2023)

Based on the results, the data satisfies the assumption of discriminant validity. Subsequently, the measures of internal consistency should be examined, such as Cronbach's Alpha (CA) and Composite Reliability (CR) (Dillon-Goldstein's rho_A). CA is a conventional measure that relies on the inter-correlations among variables. In contrast, CR is particularly well-suited for Partial Least Squares (PLS) analysis since the variables depending on the reliability are prioritized. CA is responsive to the quantity of variables present in each construct. CA and CR are used to assess the reliability of a sample to prevent bias. An exploratory research is regarded as appropriate when CA and CR values are over 0.70 and considered satisfactory (Hair et al., 2011). Table 3 shows that the values of CA and CR are satisfactory. According to the robustness test, the model is good by meeting goodness of fit (GoF) assumptions.

Inner Model

Inner model testing is the subsequent stage after assessing the model for discriminant validity. In this testing phase, R Square (R²) is used for each endogenous variable as a prediction of the inner or structural model (Hair et al., 2011). R² value of 0.75, 0.50, and 0.25 represents strong, moderate, and weak model, respectively. Based on the results presented in Table 7, the model has good predictions.

Table 7. Inner Model

	R Square	R Square Adjusted
BIN	0,624	0,614
TRU	0,411	0,408

Source: Author (2023)

Hypothesis Testing

Hypothesis testing includes the comparison of the t-value derived by bootstrapping to ascertain the presence of a statistically significant influence between the variables examined. The t-value is derived by the bootstrapping method with the use of SmartPLS. This research uses a two-tailed hypothesis test to examine the hypotheses, through a significance level of $\alpha = 0.05$. A t-value greater than 1.960 is required when the α value is set to 0.05. Meanwhile, the null hypothesis (H0) is rejected in favor of the alternative hypothesis (Ha) when the calculated t-value is greater than the critical t-value from the t-table (Hair et al., 2011). The values for hypothesis testing are derived from the path coefficients output of the bootstrapping results, as outlined in Table 8.

Table 8. Bootstrapping

		Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values	Result
H _{1a}	PEX -> BIN	0,1518	0,1561	0,0765	1,9849	0,0385**	Accepted
H _{1b}	Mod1 -> BIN	0,2487	0,2487	0,0518	4,8033	0,0001***	Accepted
H _{2a}	EEX -> BIN	0,1043	0,1043	0,0544	1,9164	0,0434**	Accepted

H _{2b}	Mod2 -> BIN	0,2115	0,2115	0,0996	2,1231	0,0307**	Accepted
H _{3a}	SIN -> BIN	0,3086	0,3094	0,0555	5,5553	0,0000***	Accepted
H _{3b}	Mod3 -> BIN	0,1099	0,1006	0,0659	1,6666	0,0962*	Accepted
H _{4a}	FCO -> BIN	0,0926	0,0926	0,0518	1,7855	0,0531*	Accepted
H _{4b}	FCO * TRU -> BIN	0,0254	0,0317	0,0532	0,4768	0,6337	Accepted
H _{5a}	PRI -> BIN	-0,0176	-0,0176	0,0090	1,9510	0,0448**	Accepted
H _{5b}	PRI * TRU -> BIN	-0,2726	-0,2709	0,0956	2,8519	0,0045**	Accepted

Information:

(*) Significance level at $\alpha = 10\%$

(**) Significance level at $\alpha = 5\%$

(***) Significance level at $\alpha = 1\%$

Source: Author (2023)

Discussion

This research shows that performance expectancy significantly influences behavioral intention in paying zakat through digital means since the first hypothesis (H_{1a}) is accepted. Performance expectancy refers to the perceived effectiveness of using digital platforms in enhancing the efficiency of zakat payment. Additionally, the variable plays a crucial role in shaping the intention to adopt digital payment methods. In this context, performance expectancy refers to the belief individuals have in the effectiveness of using online platforms to enhance efficiency, particularly in terms of zakat payment. The concept is explained as the perceived support where a system can accomplish tasks effectively. This result is consistent with previous research that shows the role of technology adoption in shaping the character of muzakki to switch payment methods with the aim of improving performance (Alviani et al., 2023; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). Similarly, trust has a moderating influence, strengthening the relationship between performance expectancy and behavioral intention in paying zakat through digital means (H_{1b} accepted). The results show that trust in BAZNAS or LAZ, plays a significant role in shaping the intention to adopt digital payment methods. The infrastructure available can be used to improve the benefits of technology integration in zakat payment in the future.

Effort expectancy refers to the degree of ease or difficulty perceived in using digital platforms for zakat payment (Cahyani et al., 2022; Kasri & Miranti Yuniar, 2021). The variable significantly influenced the intention to use online platforms for zakat payment since the second hypothesis (H_{2a}) is accepted. This result is consistent with previous research where zakat payment application is designed to be user-friendly (Cahyani et al., 2022; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Kasri & Miranti Yuniar, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Wu et al., 2021). Trust is capable of moderating the relationship between effort expectancy and behavioral intention (H_{2b} accepted). This shows that the launch of digital zakat payment application has been subjected to a commendable Research and Development (R&D) phase. Therefore, the

expectation is developed as an innovation capable of enhancing nationwide zakat acceptance.

In the context of digital zakat payment, social influence refers to the influence of beliefs on the intention to use digital platforms for zakat payment since the third hypothesis (H_{3a}) is accepted. Several research have examined the influence of social influence on the intention to use digital zakat payment (Alviani et al., 2023; Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Venkatesh et al., 2012; Wu et al., 2021). Digital zakat payment is used when individuals perceive that peers, family members, or other influential figures in the social environment have adopted the method. The positive influence can be strengthened when positive feedback or recommendations are provided (Kurniawan et al., 2022; Nuryahya et al., 2022). This research reported that trust only moderated at a 10% alpha level before showing a weakening influence (H_{3b} accepted). This could be attributed to the circumstances that social environment did not support digital zakat payment. The negative influence could be further increased when peers did not use the method due to distrust or other concerns (Oktavendi & Mua'ammal, 2021).

Facilitating condition refers to the resources and support available to individuals that can influence the intention to use digital platforms for zakat payment since the fourth hypothesis (H_{4a}) is accepted. This variable shows that the necessary resources and support are in place to facilitate the use of digital platforms for zakat payment. Facilitating condition has a positive and significant influence on the intention to use online platforms (Çera et al., 2021; Fitrah Umami & Irawan, 2021; Penney et al., 2021; Rudhumbu, 2022; Skjeret et al., 2023; Suharto et al., 2021; Venkatesh et al., 2012; Wu et al., 2021). This exerts influence directly and indirectly through behavioral intention (H_{4b} accepted). Similarly, facilitating condition plays a significant role as a major factor within UTAUT. Despite the ongoing efforts to equalize digital infrastructure development, there is a prevailing sense of optimism and Indonesia is sufficiently equipped to compete in the adaptation of technology. Therefore, the necessary supportive conditions and resources should be provided to facilitate the use of digital platforms for zakat payment.

Perceived risk as adopted in UTAUT modeling, shows a factor that measures the negative risk associated with the use of technology since the fifth hypothesis (H_{5a}) is accepted (Penney et al., 2021). This variable has a direct and indirect negative influence on behavioral intention and trust (H_{5a} accepted) (Baganzi & Lau, 2017; Narteh et al., 2017; Penney et al., 2021). Perceived risk is inversely related to trust, which can act as a buffer. In this context, when individuals trust a product, service, or institution, the associated risk is perceived to be low. Trust reduces the uncertainty associated with risk, making individuals feel more comfortable with the idea of using a product or service despite potential risk. This reduction in uncertainty can lead to a lower perceived risk. Focus on benefits: When individuals trust a product or service, they may be more focused on the potential benefits rather

than the associated risk. This focus on benefits can lead to a lower perceived risk (Das & Teng, 2004; Siegrist, 2019; Visschers & Siegrist, 2008).

The results support existing theories while offering valuable insights for future research, particularly in the context of religious financial practices such as zakat. The acceptance of hypotheses related to performance expectancy, effort expectancy, social influence, facilitating condition, and perceived risk balances with UTAUT (Venkatesh et al., 2012; Venkatesh, Morris, Davis, et al., 2003). However, in the specific context of zakat, certain UTAUT such as hedonic motivation and price value are excluded because the variables are less relevant to religious obligations (Hasif & Ahmad, 2019). Zakat, as a religious duty, is driven by moral and spiritual obligations rather than personal enjoyment or cost-benefit analysis (Hakimi et al., 2021; Mawardi et al., 2023)

From theoretical view, this research extends UTAUT model by emphasizing the critical role of trust as a moderating factor, specifically in a religious context (Morgan & Hunt, 1994; Oktavendi & Mua'ammal, 2021; Penney et al., 2021; Visschers & Siegrist, 2008). Perceived risk is significant since the variable negatively influences the behavioral intention to use digital zakat payment systems and trust in the platforms. The research shows that reducing perceived risk through building trust is crucial for promoting the adoption of digital zakat payment since trust can buffer against the uncertainties and concerns associated with technology use (Baganzi & Lau, 2017; Featherman & Pavlou, 2003; Oktavendi & Mua'ammal, 2021; Penney et al., 2021; Siegrist, 2019). By refining the model to exclude less relevant variables, an accurate framework is provided for understanding technology adoption in religious financial practices such as zakat (Hasif & Ahmad, 2019; Laylo, 2023; Marsella & Nurzaman, 2023; Mutmainah et al., 2024).

Zakat institutions should focus on enhancing the trustworthiness of digital platforms, simplifying user experience, and ensuring technical infrastructure and support. These strategies increase the adoption of digital payment methods, leading to more efficient and transparent zakat collection and distribution, in line with religious expectations (Marsella & Nurzaman, 2023; Karshiboyeva, 2023). This research validates and refines existing theories as well as offers practical recommendations for improving the adoption of digital zakat payment by considering the unique aspects of religious practices (Akhter et al., 2023; Laylo, 2023; Marsella & Nurzaman, 2023).

CONCLUSION

In conclusion, UTAUT research reported the importance of digitalizing zakat payment. This played a role as an effective and efficient method of collecting zakat funds to increase the collection and distribution in the future. In addition, factors such as performance expectancy, effort expectancy, facilitating condition, and zakat literacy significantly influenced the intention to use digital platforms. Despite the presence of risk factors such as concerns about the security and privacy of personal

information, this research showed that digitization of zakat payment increased the effectiveness and efficiency of the collection and distribution.

Several recommendations were considered in addressing risk factors such as concerns about the security and privacy of personal information to increase the effectiveness and efficiency of zakat collection and distribution. The quality of technical infrastructures was also improved to enhance the efficiency and effectiveness of the system. In this context, zakat literacy should be enhanced to improve the intention to use digital platforms for zakat payment. For future research, different insights must be provided regarding the risk mitigation strategies. This could include mapping and comparing the methods adopted by BAZNAS and LAZ in optimizing zakat collection through FinTech. Additionally, research should be carried out on switching intention during the transition from traditional to digital payment system.

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