

# Integrity, Personal Religiosity Values, and Reputation as Determinants of Enhancing Trust on AWAQF Institutions: Are Indonesians Showing Intentions to Endow Fund?

Indah Purnomowati<sup>1</sup>; Mahrinasari MS<sup>2</sup>; Ida Budiarty<sup>3</sup>; Trijoko Prasetyo<sup>4</sup>  
<sup>1</sup>indahpurnomowati@gmail.com.

Doctoral Study Program, Faculty of Economics and Business,  
The University of Lampung, Indonesia

<sup>2</sup>Corresponding author: pr1nch1t4@yahoo.com

Faculty of Economics and Business, The University of Lampung, Indonesia

<sup>3</sup>budiarty\_ida@yahoo.com

Faculty of Economics and Business, The University of Lampung, Indonesia

<sup>4</sup>trijoko.prasetyo@feb.unila.ac.id

Faculty of Economics and Business, The University of Lampung, Indonesia

## Orcid Id No:

<sup>1</sup> <https://orcid.org/0000-0002-1708-8278>

<sup>2</sup> <https://orcid.org/0000-0001-6333-6423>

<sup>3</sup> <https://orcid.org/0000-0001-9392-0903>

<sup>4</sup> <https://orcid.org/0000-0002-9437-1317>

## Abstract

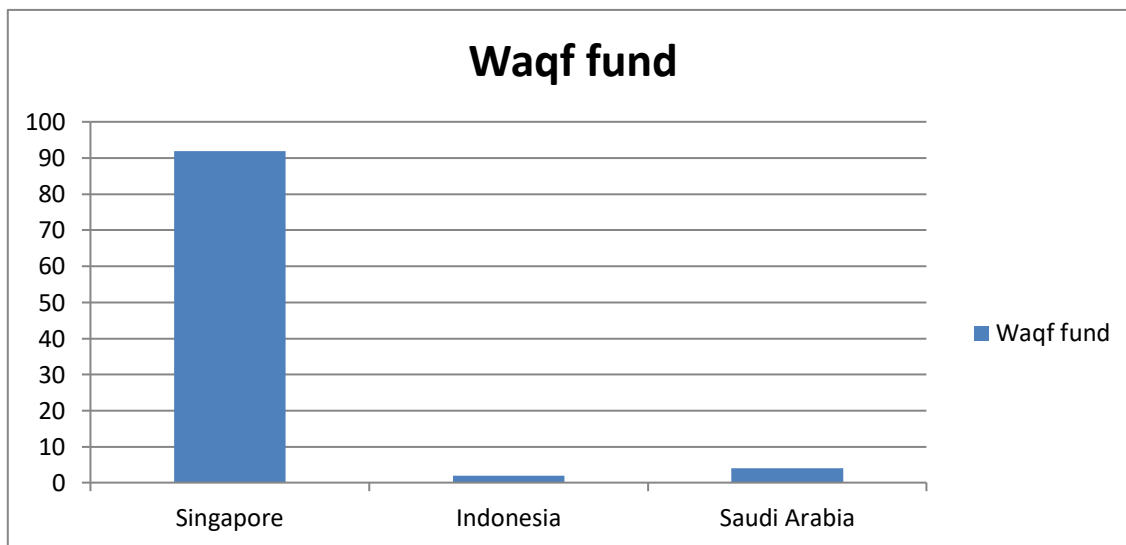
As it has come to the knowledge that in terms of moveable property, the practice of cash waqf has gained popularity in Indonesia. The following paper designed to highlight the impact and role of reputation, integrity and personal religious values on the intention to endow waqf funds while with the help of trust on awqaf institutions as a mediating role between them. The questionnaire data collection technique is being used to collect the data from the customers, employees and managerial level position of awqaf institutions. The data mainly has been collect from 403 respondents, out of 44,9% were female respondents and 55,1% were male respondents. Moreover, under the data collection process, the purposive sampling technique is used respectively. After that, in order to get reliable and valuable results, various tests have been applied. The most significant test those were applied such as KMO, Bartlett test, SEM and CFA. The SEM technique has helped the researcher to examine that the elements such as personal religious values, reputation, and integrity all have a significant effect on intentions to endow waqf funds. At the same time, the trust on awqaf institutions as a mediating variable has a significant role between integrity and personal religious values with endow waqf funds. Finally, the study has discussed the limitations that must be covered in future studies.

**Keywords:** Reputation, integrity, Personal religious values, Trust on awqaf institutions, Intentions to endow waqf funds.

## Introduction

In the Holy Book of the religion of Islam, the Allah Almighty has promised blessings and rewards to those who will practice giving charity to the needy. Waqf is one of the types by which the charity can be given in Islam. By the word “waqf”, is meant to hold or to stop (Al-Zuhaily, 1985). However, in real practice, it means the property that is specifically held for the purpose of philanthropic activities (Mahamood, 2006). The dear prophet of Islam (PBUH) has given the names of the three activities by which a Muslim can “survive” after he dies or is still recognized. These activities include giving alms, an offspring who prays for his forgiveness and a form of knowledge which provides benefits to others. This highlights that waqf is included in the category of alms (Shukor et al., 2019).

**Figure 1: Use of waqf funds**



When these Awqaf institutions will be able gain integrity and reputation (Abdullahi, 2020; Shukor, Anwar, Sabri, & Aziz, 2017), then together with the personal values, trust will be inspired on the institution (Marzuki, Shahimi, Ismail, & Embong, 2012; Sulaiman, Hasan, Noor, Ismail, & Noordin, 2019) and many challenges to the effective management of these institutions and the modern economic system will be addressed (Ratnasari et al., 2019; Ширази, 2019). Among various Asian countries, the ratio of waqf fund utilization and usage is the least as can be seen from the above figure. Hence, effective management of these institutions is required in Indonesia in which the process of endowment is being governed by laws and articles as shown in the table below.

**Table 1: Articles of Waqf funds endowments**

| Articles     | Function                                     |
|--------------|--|
| Article 2- 6 | Fundamentals of Endowments                   |
| Article 42   | Management and development of waqf property  |
| Article 69   | Registration and announcements of Endowments |

The studies carried out by (Ratnasari et al., 2019; Shukor et al., 2019) on the Awqaf Institutions of Malaysia has pin pointed a research gap in the literature of Waqf. The gap is related to the empirical investigation of various determinants and the outcomes of trust on these Institutions in other countries and this domain is considered as an under explored area by scholars (Osman, Htay, & Muhammad, 2012; Osman, Mohammed, & Amin, 2014; Rusydiana & Devi, 2014). Also, (Sura, Ahn, & Lee, 2017) has suggested that personal values, like PRV be explored to see its role on developing trust on the Awqaf institutions. Hence, in line with this research gap, the main objective of this study is to explore the determinants and the consequences of trust on the Awqaf institutions by investigating the factors of Integrity, PRV and Reputation and on this basis, the study aims to declare whether the intentions of Indonesians are built towards endowment of Waqf Fund or not. The specific objectives of this study are the following:

- To examine if Integrity has any effect on IEWF
- To examine if Reputation has any effect on IEWF
- To examine if PRV has any effect on IEWF
- To examine if TAI has any mediation effect on IEWF

This study has many implications for the academic researchers and practitioners. Theoretically, this study will contribute to the literature by investigating the potential path in the above-mentioned

relationships. Practically, using the findings of this study, the awqaf institutions can recognize the importance of gaining trust of the people with personal values of being religious through integrity and building reputation so that they can be trusted and the general public of the country can be encouraged to endow more and more waqf so that the government can be assisted in managing these institutions and greater vibrancy in the economy of the countries can be enhanced.

The preceding section will present the literature review on the variables which have been used structured to form the research model for the study. Using the model, a number of research hypotheses are generated and the methodology section describes how the required data was collected and measured using survey instruments to empirically test these hypotheses and the final results will be displayed. The last section of the study presents the conclusion based on the results. Further, the limitations of study and the theoretical & practical benefits are discussed.

## **Literature Review**

### **Supporting Theory**

This study takes the support of the “Theory of Planned behavior’ (TRB), which is a widely accepted theory in the marketing literature encompassing the phenomenon of “intention”. According to this theory, the intention of the individuals to behave or act depends on the perceptions held by them (Ajzen, 1991). In this study, the individuals’ intention for endowment of the waqf funds is highly dependent on the trust generated as a result of their perceptions of the awqaf institutions possessing the values of integrity and reputation. From the perspective of the religion Islam, this intention is depicted by the person’s “niyyat”, which allows him to donate the funds for the betterment of society and the coming generations (Shukor et al., 2019).

### **Effect of Integrity**

The notion of integrity has been in lime light in many of the previous studies since early times (Mayer, Davis, & Schoorman, 1995). (Benjamin, 1990) has claimed that Integrity is made up of three overlapping components. The first relating to the set of the values governed by an individual, the second being the oral behavior or the communication taken about these values and the third being the actual action or behavior shown as a result of upholding these values. This implies that the intention of a person to behave in a certain way can be proceeded from the integrity (Johari et al., 2018; Johari et al., 2015). Study by (Shukor, Anwar, Aziz, & Sabri, 2017; Shukor et al., 2019) has proved that integrity can positively predict the intention to endow Waqf funds (IEWF). So, the following hypothesis shows that, as follows:

***Hypothesis 1: Integrity has a significant effect on IEWF***

### **Effect of Reputation**

The early scholars have highlighted the importance of building a brand image and reputation through social networks of its stakeholders (Bennett & Ali-Choudhury, 2009; Doney & Cannon, 1997; Granovetter, 1985) due to its potential to generate a viable customer base and mutual relationships. This also helps to build the intention of the customers (Anderson & Weitz, 1989; Lin, Liu, Huang, & Chen, 2018; Yoon, Guffey, & Kijewski, 1993). For organizations who want to attract donations, building a good and credible reputation is equally important (Bennett & Gabriel, 2003; Hassan, Masron, Mohamed, & Thurasamy, 2018; Yaacob). The role of reputation on the intention to donate funds has been established in many studies (Johari et al., 2015). Shukor et al. (2019) has also proved that reputation positively predicts the intention of the donors to endow the waqf funds. So, the following hypothesis is that, as follows:

***Hypothesis 2: Reputation has a significant effect on IEWF***

### **Effect of Personal Religiosity Values (PRV)**

Religiosity indicates the direction and intensity of the perceptions of the person towards his/ her religion. It shows the extent of the person's loyalty and commitment towards accepting the moral rules and laws of their religion and abiding by them in practice. This is not only shown through their oral communication, but also in their everyday conduct. These perceptions also highly influence the intention or the decision of use and purchase of the person towards a certain product (SUHARTANTO, FARHANI, & MUFLIH, 2018). It is considered to be multidimensional variable which has aspects, like values, rituals, commitment, beliefs and fear of punishments when taking into account the religious acts and actions and their fulfillment. If the person or the donor feels that the charity or the awqaf institutions works in accordance with and matches the person's religious values, then they are encouraged to donate and add value (Mukhtar & Butt, 2012; SUHARTANTO et al., 2018). The early studies have emphasized on the values relating to the personal religiosity and its positive effects (Devos, Spini, & Schwartz, 2002; Wisneski, Lytle, & Skitka, 2009). Mukhtar & Butt (2012) have proved that PRV influences the intention of the individuals in performing the moral acts, like donating funds and also leads to trust through building satisfaction (Eichhorn, 2012). Study by SUHARTANTO et al. (2018) has shown that PRV has a significant and direct relationship with their intentions of doing moral actions, which is donating waqf funds in the current study. Hence, this indicates that there is a positive effect of PRV on IEWF, as the following hypothesis is made.

***Hypothesis 3: PRV has a significant effect on IEWF***

**Mediation of Trust on Awqaf Institutions (TAI)**

The academic scholars have defined trust in different ways (De Jager, 2017; Delgado-Ballester & Munuera-Alemán, 2001; Morgan & Hunt, 1994). Some studies link trust with the 'confidence', which refers to the perception that there will be no threat to the vulnerability among the involves parties (Garbarino & Johnson, 1999; Shukor et al., 2019). Few scholars link trust to "expectancy", which is referred to as the belief of the brand or company possessing the competent and honest qualities (Doney & Cannon, 1997; Shukor et al., 2019). Sargeant & Lee, 2004; Shukor et al. (2019) has defined trust as the belief that the people and the organization will not threaten each other's vulnerability and work honestly and competently and in a responsible way. Benjamin, 1990; Mayer et al., 1995; Mustafa, Mohamad, & Adnan (2013) have proved that integrity leads to trust. Also, Doney & Cannon (1997); Hasan, Siraj, & Mohamad (2017); Kim, Ferrin, & Rao (2008) have proposed that a positive perception and reputation of a company can yield trust and can also lead to intention of purchasing (Arnott, Wilson, & Sichtmann, 2007; Khairunisa, Akbar, & Devi, 2017). So, this shows that the perceptions of integrity by the people for the Awqaf institutions can generate the perceptions of trust on these institutions (Hassan et al., 2018; Johari et al., 2018), indicating that a positive relationship can exist between integrity and trust. The notion of brand image and reputation is very vital in the marketing literature. Many perceptions and factors on the part of the company aid in the development of positive image and reputation in the eyes of customer and people, as it inspired them to have a trust on their company. Similarly, Trust is a very important element for the charity institutions as it promotes their intentions in donating and providing assistance in financial forms (De Jager, 2017; Osman et al., 2012). In case of the donors, if they do not trust the company, they feel hesitated to donate the funds and their frequency and volume of donations either decrease or cease. This can have negative effects on the image, reputation and performance of these charity institutions (De Jager, 2017; Hou, Zhang, & King, 2017; Osman et al., 2014; Sargeant & Lee, 2004; Taniguchi & Marshall, 2014). The reason for this is that the donors feel and must be confident in that the awqaf institution must be working in a fair, responsible, transparent and honest manner. These evidences indicate that a positive reputation can generate the perceptions of trust for these institutions in the eyes of the donors and a positive relationship exists between Reputation and TAI. The personal values of an individual that originate as a result of the respective religion they are following impact the trust factors that can lead to certain action or behavior on their part (Usman, Tjiptoherijanto, Balqiah, & Agung, 2017). Also, the personal tendency of the individual to follow the religious acts influences this process. Study by Suhartanto et al. (2018) has revealed that PRV tends to build trust in the individuals regarding the institutions and this trust, in turn, generates their intention to donate. This shows that trust can act as an intervening variable in the association of PRV and IEWF. Recent studies have also

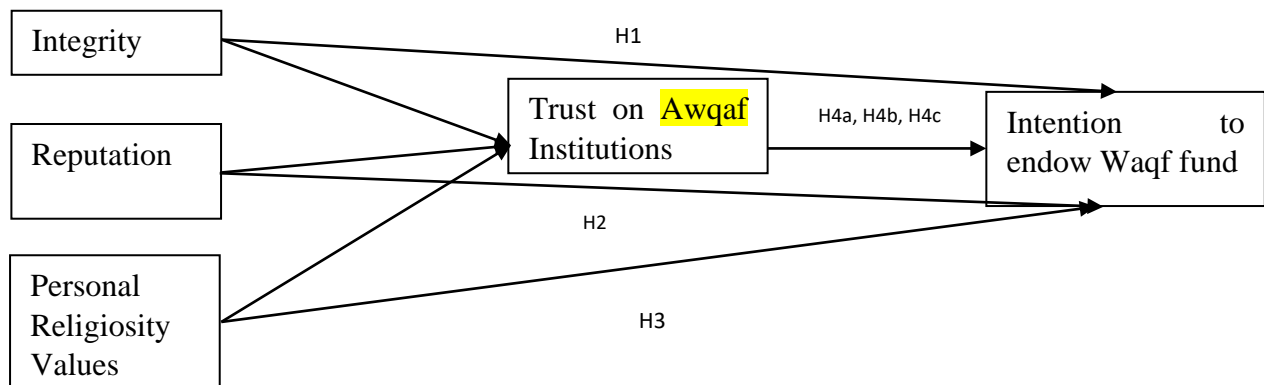
shown that trust on the awqaf institutions inspires the donors and promotes their intention for endowing the funds. Hence, the variable of trust on these institutions acts as a mediator between integrity, reputation and IEFW (Shukor et al., 2019), implying that the mediation effect of TAI can be investigated in the following hypotheses are made.

**Hypothesis 4a:** TAI has a significant mediation effect in the effect of Integrity on IEFW

**Hypothesis 4b:** TAI has a significant mediation effect in the effect of Reputation on IEFW

**Hypothesis 4c:** TAI has a significant mediation effect in the effect of PRV on IEFW

**Figure 2: Research Framework**



## Methodology

### Research context

This survey research was carried out in Indonesian AWQAF Institutions to view that how integrity and religious values enhance public trust on these organizations. As Indonesia major population is Muslim but still there is very limited WAQF implementation due to lack of management skills. So to understand the underlying issues we targeted this area. A purposive sample consisting of 403 respondents selected from different cities throughout Indonesia. We also contacted those respondents that were linked to these intuitions and occasionally make donations in WAQF fund. Total 10 institutions were approached for this survey. The instrument for data collection was questionnaire advanced by consulting executives of these institutes and researchers related to this research area. After finalizing the questionnaire, 600 copies were distributed by using mail services. After Six weeks 550 responses were collected through enumerators, out of 550 responses, we only set aside 403 responses as they were fit for statistical analysis. 38 questioners were incomplete, 40 were marked double and rest have inappropriate responses so they were rejected. In terms of Demographics 55.1 % were male and 44.9% were females among sample so prominent group was male. 31.3% aged less than 25 years' age, 41.4% comes from age group of 25 years to 35 years, 23.6% managers were 35 years to 45 years old and 3.7% aged more than 45 years. 43.4% of managers had been in this industry for 2 to 5 years.

### Questionnaires and Measures

The questionnaire has three parts, 1<sup>st</sup> part contains the brief introduction of research, 2<sup>nd</sup> part requires respondent's demographic information and 3<sup>rd</sup> part comprised of Questions items related to variables. For validation of anticipated model of this research, different items were advanced by reviewing the previous literature.

The 1<sup>st</sup> independent construct that was integrity, evaluated by 4 items extracted from Snip (2011) to check how much these institutions are honest and reliable. One of the items is "Promises made by waqf institutions are likely to be reliable" for which responses were given on 5 point Likert scale ranging from 1= strongly disagree and 5= strongly agree. The value for composite reliability was 0.864 as shown by results. 2<sup>nd</sup> independent variable Reputation was tested by using Bennett and Gabriel (2003) work, three items were taken out from this scale which were improved according to

current context. This scale evaluated the reputation of waqf institutions in Indonesia. Sample item is “A cash waqf collection is transparent in its finances and policy” which was recorded by respondents on 5 Point-Likert type scale. Which proved to be reliable as Its Cronbach Alpha was 0.916. The mediating role of trust on waqf institutions was measured by following Taniguchi and Marshall (2014), three items including I can trust waqf institutions to do its best to help its beneficiaries” were incorporated to measure the public trust in these institutions. The respondents indicated their trust in 5 options such as 1=Strongly disagree, 2= disagree, 3= neutral, 4=agree and 5=strongly disagree. Results yielded  $\alpha=0.876$  as composite reliability. The dependent variable Intention to endow cash waqf was accessed by Smith and McSweeney (2007), three items measured the Indonesian public intention to donate in these funds. One example question is “I have intention to endow cash waqf in the near future” for this question 5 Point-Likert type response scale was used, where respondents indicated their intention to endow cash. This variable showed high reliability as it Cronbach alpha was 0.929.

**Data Analysis**

For data analysis SPSS and AMOS were used to run different test on data. For descriptive statistics EFA and CFA were applied. Convergent and discriminate validity was also evaluated. To check the fitness and adequacy of sample CMIN, CFI, IFI, GFI and RMSEA and Chi square was estimated. Structural equation modeling was run to test the proposed hypothesis.

**Interpretation**

The population taken for this study was 403 in total and the male ratio was 55.1% (222) and the female ratio was 44.9%(181). Among the respondents, the maximum ratio was 41.4% which was between 25\_35 years and the minimum ratio was 3.7% which was more than 45yeas of age. The population of the study was experienced and educated and working in the business and job employees also. The respondents were experienced and qualified and the maximum ratio of the experienced respondents was 9.7% and 42.2%were between 2\_5 years of experience. During the data collection, it was also noticed that all the respondents were educated and were having professional degrees and were jobholders.

That type of statistics is mainly undermined in this study to exhibit the collected data in a short form which plays a crucial role in constructing the conclusion of the study. All the descriptive values like mean, standard deviation, mode, and median are given in the below table of descriptive statistics. The skewness value is also given in the below table of DS which mainly used to characterize the information or distribution. The given skewness value mainly indicates the direction and the relative magnitude from the distribution of normal form.

**Table 2: Descriptive Statistics**

|                    | N         | Minimum   | Maximum   | Mean      | Std. Deviation | Skewness  |            |
|--------------------|-----------|-----------|-----------|-----------|----------------|-----------|------------|
|                    | Statistic | Statistic | Statistic | Statistic | Statistic      | Statistic | Std. Error |
| Integ              | 403       | 1.00      | 5.00      | 3.3406    | .95703         | -.390     | .122       |
| RelVal             | 403       | 1.00      | 5.00      | 3.5512    | 1.14835        | -.591     | .122       |
| Reput              | 403       | 1.00      | 5.00      | 3.1869    | 1.19669        | -.270     | .122       |
| TrustAI            | 403       | 1.00      | 5.00      | 3.5850    | 1.10913        | -.480     | .122       |
| IntEnQF            | 403       | 1.00      | 5.00      | 3.3565    | 1.13320        | -.472     | .122       |
| Valid N (listwise) | 403       |           |           |           |                |           |            |

The effective value of KMO statistic is 0.932 for which a point and item >0.5 is mainly suggested which generally revealed that there is a crucial and effective relationship between integrity and intention to endow waqf fund this also means that there is the favorable relationship between trust on Awqaf institutions and intention to EWF. Similarly, the given value of Bartlett’s test is 7494.813

which is mainly used to exhibit that 0 or null hypotheses of the study were rejected and not supported to the results of the paper.

**Table 3: KMO and Bartlett's Test**

|  |                    |          |
|--|--------------------|----------|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy. |                    | .932     |
| Bartlett's Test of Sphericity                    | Approx. Chi-Square | 7494.813 |
|  | Df                 | 171      |
|  | Sig.               | .000     |

**Table 4: Rotated Component Matrix**

|     | Component |      |      |      |      |
|-----|-----------|------|------|------|------|
|     | 1         | 2    | 3    | 4    | 5    |
| IN1 |           | .785 |      |      |      |
| IN2 |           | .737 |      |      |      |
| IN3 |           | .801 |      |      |      |
| IN4 |           | .785 |      |      |      |
| RV1 | .877      |      |      |      |      |
| RV2 | .838      |      |      |      |      |
| RV3 | .810      |      |      |      |      |
| RV4 | .869      |      |      |      |      |
| RV5 | .900      |      |      |      |      |
| RV6 | .888      |      |      |      |      |
| RP1 |           |      | .830 |      |      |
| RP2 |           |      | .858 |      |      |
| RP3 |           |      | .848 |      |      |
| TA1 |           |      |      | .820 |      |
| TA2 |           |      |      | .832 |      |
| TA3 |           |      |      | .838 |      |
| EW1 |           |      |      |      | .785 |
| EW2 |           |      |      |      | .773 |
| EW3 |           |      |      |      | .818 |

The convergent validity or CA in the given model is mainly given as > 0.9 proposed as > 0.7. On the other hand, the average variance extraction or AVE is mainly given as 0.78. According to the given table, the value of the maximum shared variance is 0.4 and the value of RP is 0.8. According to the below findings and results, entire the factors of the study have mainly achieved convergent validity. Similarly, AVE value for almost every factor is greater than each of the squared correlations among study factors. The meaning of the above statement is that the entire factors of the study have gained a suitable degree of discriminant validity. The verdicts of the given table recommend that entire factors and variables of the study are consistent.

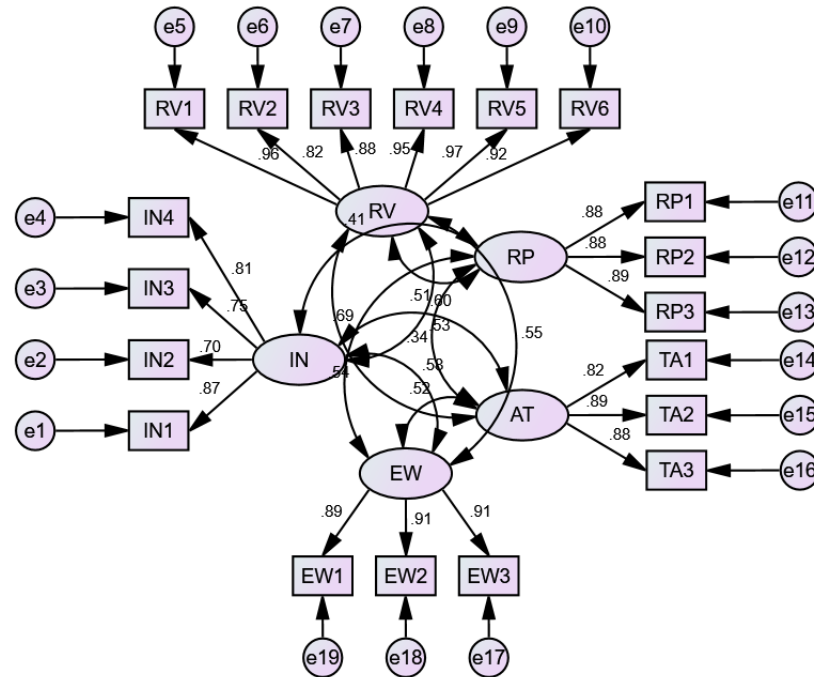
**Table 5: Convergent and discriminant validity**

|           | CR    | AVE   | MSV   | RP           | IN           | RV           | EW           | AT           |
|-----------|-------|-------|-------|--------------|--------------|--------------|--------------|--------------|
| <b>RP</b> | 0.916 | 0.785 | 0.477 | <b>0.886</b> |              |              |              |              |
| <b>IN</b> | 0.864 | 0.616 | 0.362 | 0.407        | <b>0.785</b> |              |              |              |
| <b>RV</b> | 0.969 | 0.840 | 0.308 | 0.509        | 0.531        | <b>0.916</b> |              |              |
| <b>EW</b> | 0.929 | 0.814 | 0.477 | 0.691        | 0.583        | 0.555        | <b>0.902</b> |              |
| <b>AT</b> | 0.898 | 0.746 | 0.362 | 0.344        | 0.602        | 0.536        | 0.517        | <b>0.864</b> |

**Table 6: Model Fit Indices**

| CFA Indicators  | CMIN/DF | GFI    | IFI    | CFI    | RMSEA  |
|-----------------|---------|--------|--------|--------|--------|
| Threshold Value | ≤ 3     | ≥ 0.80 | ≥ 0.90 | ≥ 0.90 | ≤ 0.08 |
| Observed Value  | 2.268   | 0.918  | 0.976  | 0.976  | 0.056  |

**Figure 3: CFA**



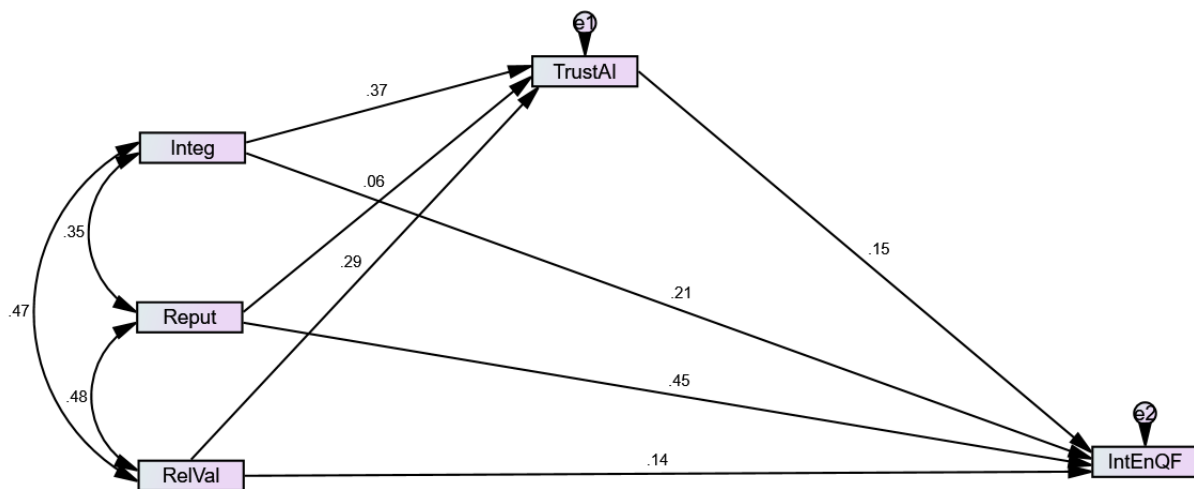
The verdicts and outputs of the structural equation modeling mainly suggest that which hypotheses were accepted and which were rejected by the results. According to the below table of SEM, it can be seen that the independent variable of integrity generates the positive effect of 0.26 on the intention to endow waqf fund which means that the hypotheses were accepted. Furthermore, the results of SEM also indicate that the mediating role of trust in Awqaf institutions play a favorable role in improving the existing effect of the study.

**Table 7: Structural Equation Modeling**

| Total Effect           | RelVal | Reput  | Integ  | TrustAI |
|------------------------|--------|--------|--------|---------|
| TrustAI                | .288** | .057   | .372** | .000    |
| IntEnQF                | .178** | .463** | .260** | .146**  |
| <b>Direct Effect</b>   | RelVal | Reput  | Integ  | TrustAI |
| TrustAI                | .288** | .057   | .372** | .000    |
| IntEnQF                | .136** | .454** | .206** | .146**  |
| <b>Indirect Effect</b> | RelVal | Reput  | Integ  | TrustAI |
| TrustAI                | .000   | .000   | .000   | .000    |
| IntEnQF                | .042** | .008   | .054** | .000    |



**Figure 4: SEM**



**Discussion**

This research paper identifies the relationship between reputation, personal religiosity values (PRV), integrity and trust in the Awqaf institutions and intention to endow waqf fund and cash. As this study has manifested, waqif’s belief and trust in Awqaf institutions and places is a significant factor in evaluating an individual’s intention to endow waqf fund and cash. According to the results and tables of findings, integrity and reputation both have a positive impact on intentions to endow waqf funds in Indonesian institutions. The role of the reputation of the institutions as well as integrity directly and positively affect the intentions of the companies to endow funds (Archimi, Reynaud, Yasin, & Bhatti, 2018). Similarly, the results have also explained that the personal religious values of the individuals play a greater role in the intention to endow waqf funds and enhance the performance of the companies. A recent study by Johari et al. (2018) also demonstrates this concept that the intention of endowment funds has been recently enhanced which helps to increase the self-sufficiency of the individuals as well as institutions. Furthermore, the results have also proved that the trust on awqaf institutions as a mediating variable has a significant role in the relationship of personal religiosity values and integrity with intentions to endow waqf funds, while it has insignificant impact in enhancing the relationship between reputation and intentions to endow funds. Thus, some of the hypothesis has accepted while some of the hypothesis rejected.

**Conclusion**

The study very briefly describes the elements determining the importance and relationship-enhancing the trust of Awqaf Institutions of the Indonesian people. The study suggests that Integrity, personally Religiosity Values and reputation are the basic elements playing very positive characteristics to enable the citizens of Indonesia to build up their trust and these characteristics produce a strong bond and the Indonesian feel proud to show great intensions to Endow Fund. The survey has been conducted in the Indonesian sector and 403 total number of people were selected to get the data. Out of which, 222 were male and 181 were female.

**Implications / Limitations and Future Suggestion**

The given study is a very detailed expression that how integrity, personally religiosity values, and reputation are the basic elements leading the Indonesian people to establish a strong bond of trust in the Awqaf institution. The positive influence of Indonesian people towards the Awqaf Institution. The study also suggests that the institutions providing good services, creating a positive social bond lead the common people to raise their funding capacity and enhance their capital value. This study especially focuses on the Awqaf Institutions and generally, such characteristics must be developed in the common people all over the world. This study has significantly covered almost every aspect that can help to lead a very positive bond with the Awqaf institution.

However, the verdicts of this research paper make favorable and positive insightful applications and contributions to the complementary research on Awqaf institutions and intention to endow the fund. It also has some restrictions and limitations that must be avoided by the future analysts and deserve future attention. First, the results and suggestions of this study are limited to the Awqaf institution of Indonesia and this study focused on Indonesian institutions of Awqaf. Therefore, due to this limitation, the researcher of this study believes that future studies should consider other countries and regions of the world to get and explore more effective results and verdicts. Second, the model of the given study only focused on the mediating role of trust on Awqaf institutions and their impacts on various relationships of the study. Hence, futures studies can explore the intention of endow waqf funds by adding other mediating variables in their study model such as individual factors.

## References

- [1]. Abdullahi, S. I. (2020). Towards the Creation of Strong Brand Image of Waqf Institutions *Challenges and Impacts of Religious Endowments on Global Economics and Finance* (pp. 56-71): IGI Global.
- [2]. Ajzen, I. (1991). The theory of planned behavior. *Organizational behavior and human decision processes*, 50(2), 179-211.
- [3]. Al-Zuhaily, W. (1985). al-Fiqh al-Islâmî wa Adillatuhu, Juz VI. *Beirut: Dâr al-Fikr*.
- [4]. Anderson, E., & Weitz, B. (1989). Determinants of continuity in conventional industrial channel dyads. *Marketing science*, 8(4), 310-323.
- [5]. Archimi, C. S., Reynaud, E., Yasin, H. M., & Bhatti, Z. A. (2018). How perceived corporate social responsibility affects employee cynicism: The mediating role of organizational trust. *Journal of Business Ethics*, 151(4), 907-921.
- [6]. Arnott, D. C., Wilson, D., & Sichtmann, C. (2007). An analysis of antecedents and consequences of trust in a corporate brand. *European Journal of Marketing*.
- [7]. Benjamin, M. (1990). *Splitting the difference: Compromise and integrity in ethics and politics*: University Press of Kansas Lawrence.
- [8]. Bennett, R., & Ali-Choudhury, R. (2009). Second-gift behaviour of first-time donors to charity: an empirical study. *International Journal of Nonprofit and Voluntary Sector Marketing*, 14(3), 161-180.
- [9]. Bennett, R., & Gabriel, H. (2003). Image and reputational characteristics of UK charitable organizations: An empirical study. *Corporate reputation review*, 6(3), 276-289.
- [10]. De Jager, C. (2017). A question of trust: The pursuit of consumer trust in the financial sector by means of EU legislation. *Journal of Consumer Policy*, 40(1), 25-49.
- [11]. Delgado-Ballester, E., & Munuera-Alemán, J. L. (2001). Brand trust in the context of consumer loyalty. *European Journal of Marketing*.
- [12]. Devos, T., Spini, D., & Schwartz, S. H. (2002). Conflicts among human values and trust in institutions. *British Journal of Social Psychology*, 41(4), 481-494.
- [13]. Doney, P. M., & Cannon, J. P. (1997). An examination of the nature of trust in buyer-seller relationships. *Journal of Marketing*, 61(2), 35-51.
- [14]. Eichhorn, J. (2012). Happiness for believers? Contextualizing the effects of religiosity on life-satisfaction. *European sociological review*, 28(5), 583-593.
- [15]. Garbarino, E., & Johnson, M. S. (1999). The different roles of satisfaction, trust, and commitment in customer relationships. *Journal of Marketing*, 63(2), 70-87.
- [16]. Granovetter, M. (1985). Economic action and social structure: The problem of embeddedness. *American journal of sociology*, 91(3), 481-510.
- [17]. Hasan, R., Siraj, S. A., & Mohamad, M. H. S. (2017). Antecedents and Outcome of Waqif's Trust in Waqf Institution. *Journal of Economic Cooperation & Development*, 38(4), 155-179.
- [18]. Hassan, S. H., Masron, T. A., Mohamed, N., & Thurasamy, R. (2018). Antecedents of trust towards the attitude of charitable organisation in monetary philanthropic donation among generation-Y. *Asian Academy of Management Journal*, 23(1).
- [19]. Hou, J., Zhang, C., & King, R. A. (2017). Understanding the dynamics of the individual donor's trust damage in the philanthropic sector. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 28(2), 648-671.
- [20]. Johari, F., Ahmad, N., Alias, M. H., Shukor, S. A., Wahab, K. A., Aziz, M. R. A., . . . Ibrahim, P. (2018). An Empirical Study on Awqaf Endowers' Perception: Imperatives for Awqaf Institutions' Success.

- [21]. Johari, F., Alias, M. H., Aziz, A., Ridhwan, M., Kefeli, Z., Ahmad, N., . . . Ibrahim, P. H. (2015). Identifying the potential of continuity in cash waqf contribution: A descriptive analysis. *The Journal of Muamalat and Islamic Finance Research*, 204(3695), 1-14.
- [22]. Khairunisa, R., Akbar, N., & Devi, A. (2017). Exploring Strategies to Enhance Islamic Banking's Role to Raise Cash Waqf Funds. *Iqtishadia: Jurnal Kajian Ekonomi dan Bisnis Islam STAIN Kudus*, 10(2), 1-28.
- [23]. Kim, D. J., Ferrin, D. L., & Rao, H. R. (2008). A trust-based consumer decision-making model in electronic commerce: The role of trust, perceived risk, and their antecedents. *Decision Support Systems*, 44(2), 544-564.
- [24]. Lin, T.-L., Liu, H.-Y., Huang, C.-J., & Chen, Y.-C. (2018). Ownership structure, board gender diversity and charitable donation. *Corporate Governance: The International Journal of Business in Society*.
- [25]. Mahamood, S. M. (2006). *Waqf in Malaysia: legal and administrative perspectives*: University of Malaya Press.
- [26]. Marzuki, M. U. M., Shahimi, S., Ismail, A. G., & Embong, Z. (2012). Tackling poverty: a look at cash waqf. *PROSIDING PERKEM VII, JILID 2 (2012) 1611-1623*ISSN: 2231-962X *EJIF-European Journal of Islamic Finance Editorial Team*.
- [27]. Mayer, R. C., Davis, J. H., & Schoorman, F. D. (1995). An integrative model of organizational trust. *Academy of management review*, 20(3), 709-734.
- [28]. Morgan, R. M., & Hunt, S. D. (1994). The commitment-trust theory of relationship marketing. *Journal of Marketing*, 58(3), 20-38.
- [29]. Mukhtar, A., & Butt, M. M. (2012). Intention to choose Halal products: the role of religiosity. *Journal of Islamic Marketing*.
- [30]. Mustafa, M. O. A., Mohamad, M. H. S., & Adnan, M. A. (2013). Antecedents of zakat payers' trust in an emerging zakat sector: an exploratory study. *Journal of Islamic Accounting and Business Research*.
- [31]. Osman, A. F., Htay, S. N. N., & Muhammad, M. O. (2012). *Determinants of cash waqf giving in Malaysia: survey of selected works*. Paper presented at the Workshop Antarbangsa Pembangunan Berteraskan Islam V (WAPI-5).
- [32]. Osman, A. F., Mohammed, M. O., & Amin, H. (2014). An analysis of cash waqf participation among young intellectuals.
- [33]. Ratnasari, R. T., Septiarini, D. F., Sukmana, R., Kirana, K. C., Herianingrum, S., & Purbasari, L. T. (2019). Optimization cash waqf for Indonesian welfare. *Editorial board*, 267.
- [34]. Rusydiana, A. S., & Devi, A. (2014). *Analysis of cash waqf fund management in Indonesia: an Analytic Network Process (ANP) method approach*. Paper presented at the International Conference on Islamic Finance (AICIF), Yogyakarta.
- [35]. Sargeant, A., & Lee, S. (2004). Donor trust and relationship commitment in the UK charity sector: The impact on behavior. *Nonprofit and Voluntary Sector Quarterly*, 33(2), 185-202.
- [36]. Shukor, S. A., Anwar, I. F., Aziz, S. A., & Sabri, H. (2017). Muslim attitude towards participation in cash waqf: Antecedents and consequences. *International Journal of Business and Society*, 18(S1), 193-204.
- [37]. Shukor, S. A., Anwar, I. F., Sabri, H., & Aziz, S. A. (2017). Waqif Satisfaction: Antecedents and Consequences. *Advanced Science Letters*, 23(5), 4852-4855.
- [38]. Shukor, S. A., Johari, F., Wahab, K. A., Kefeli, Z., Ahmad, N., Alias, M. H., . . . Abu-Hussin, M. F. (2019). Trust on awqaf institutions: evidence from Malaysia. *Journal of Islamic Marketing*.
- [39]. Smith, J. R., & McSweeney, A. (2007). Charitable giving: The effectiveness of a revised theory of planned behaviour model in predicting donating intentions and behaviour. *Journal of Community & Applied Social Psychology*, 17(5), 363-386.
- [40]. Snip, B. (2011). *Factors influencing the intention to donate to charity organizations: Importance of trust*. University of Twente.
- [41]. SUHARTANTO, D., FARHANI, N. H., & MUFLIH, M. (2018). Loyalty Intention towards Islamic Bank: The Role of Religiosity, Image, and Trust. *International Journal of Economics & Management*, 12(1).
- [42]. Sulaiman, S., Hasan, A., Noor, A. M., Ismail, M. I., & Noordin, N. H. (2019). Proposed models for unit trust waqf and the parameters for their application. *ISRA International Journal of Islamic Finance*.
- [43]. Sura, S., Ahn, J., & Lee, O. (2017). Factors influencing intention to donate via social network site (SNS): From Asian's perspective. *Telematics and Informatics*, 34(1), 164-176.
- [44]. Taniguchi, H., & Marshall, G. A. (2014). The effects of social trust and institutional trust on formal volunteering and charitable giving in Japan. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 25(1), 150-175.

- [45]. Usman, H., Tjiptoherijanto, P., Balqiah, T. E., & Agung, I. G. N. (2017). The role of religious norms, trust, importance of attributes and information sources in the relationship between religiosity and selection of the Islamic bank. *Journal of Islamic Marketing*.
- [46]. Wisneski, D. C., Lytle, B. L., & Skitka, L. J. (2009). Gut reactions: Moral conviction, religiosity, and trust in authority. *Psychological science*, 20(9), 1059-1063.
- [47]. Yaacob, H. Corporate Reputation and Accountability of Awqaf (Endowment) Institutions: A Stakeholder Perspective.
- [48]. Yoon, E., Guffey, H. J., & Kijewski, V. (1993). The effects of information and company reputation on intentions to buy a business service. *Journal of Business Research*, 27(3), 215-228.
- [49]. Ширази, Н. Ш. (2019). Awqaf and its importance in a modern economic system. *The Journal of Economic Research & Business Administration*, 127(1), 152-162.