

AN ANALYSIS OF FACTORS INFLUENCING THE DECISIONS OF BEKASI PEOPLE TO ENDOW CASH WAQF

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ABSTRACT

Muslims are encouraged to seek Allah's blessings and help each other in need, which can be done by setting aside a portion of the wealth for waqf. Waqf is one of the instruments of Islamic philanthropy oriented towards sustainable benefits to improve people's welfare. The object of waqf was originally in the form of fixed assets, now experiencing development with the provision of collective cash waqf for development. The ease of this method makes the potential large enough in its collection. However, the current realization of cash waqf is not as big as the existing potential, around billions of rupiah, while the potential for waqf reaches trillions of rupiah. With several variables found, this study aims to determine the effect of each independent variable, namely cash waqf literacy, income, Ihsan, and Islamic egalitarianism, on the cash waqf decisions of the Bekasi community. The research was conducted in the Bekasi area because cash waqf was developing. The method used is descriptive quantitative with a logistic regression analysis tool. The result of this study is only cash waqf literacy significantly affects the Bekasi community's decision in cash waqf because individuals with knowledge of cash waqf have a greater chance of cash waqf.

Keywords: Cash Waqf; Cash Waqf Literacy; Ihsan; Income; Islamic Egalitarianism

INTRODUCTION

Islam teaches humans to live decently, trying their best to fulfill their needs and the needs of their families. However, there are still many people who have not been able to fulfill their daily needs. Therefore, as Muslims, we should pay attention and help those in need. A Muslim can help by allocating a portion of the property because the property that belongs to a Muslim has rights to others (Muda & Ekawaty, 2016). The assets can be distributed in the form of waqf.

Waqf has great potential in its collection and is one of the worships to get closer to Allah SWT, because Allah has commanded us to help others and not to be selfish. Waqf has a social function in reaching community welfare (Khoerudin, 2018). In addition, waqf is directly related to efforts to solve social and humanitarian problems, such as economic empowerment and poverty alleviation (Azizah, 2018).

Mohsin (2013) in Mahat et al. (2015), found the potential of waqf as a new financing model for various goods and services needs. This finding will significantly increase the chances of waqf's contribution to developing the Muslim nation. Waqf is one of the primary and influential pillars of Islamic financial instruments. The technical aspects of waqf instruments must be empowered and improved for the benefit of the people. With proper management, waqf will have a high impact (Mahat et al., 2015).

In the development of waqf, the types of waqf have variations, such as cash and non-cash, stocks, vehicles, Sukuk, precious metals, machinery, rental rights, and others (Siswantoro et al., 2019). The amount of money to donate also varies, and there is no limit so that everyone can do waqf easily. In addition, cash waqf can be used to cultivate and manage existing land or buildings for the benefit of the people (Rositanti, 2020).

Waqf has enormous potential; according to Indonesian Waqf Agency (Badan Wakaf Indonesia/BWI), Indonesia has the potential for cash waqf, which reaches IDR 180 trillion and can continue to be improved if public awareness and knowledge about cash waqf is also increased (KNKS, 2019). However, under Islamic Economic Experts, the achievement of waqf is meager because it is only around billions of rupiahs. Meanwhile, according to BWI, the accumulation of cash waqf until January 2021 has only reached IDR 819.36 billion, with details of cash waqf of IDR 238.83 billion and cash waqf (project-based) of IDR 580.53 billion (Badan

Wakaf Indonesia, 2021). Meanwhile, the collection of cash waqf carried out by several institutions can be seen in the table below:

From the data, it can be seen that there is a significant gap between the potential and the realization of cash waqf. With the huge potential of cash waqf, its realization can still be improved. However, this is still constrained because the Indonesian waqf literacy index is still in the low category of 50.48. The figure consists of the Advanced Waqf Understanding Literacy Value of 37.97 and the Basic Waqf Understanding Literacy Value of 57.67 (Badan Wakaf Indonesia, 2020). Whereas literacy and knowledge about waqf can influence public interest, increasing the collection of waqf funds. This is in line with the findings of the research by Khaeriyah (2019) which states that waqf literacy significantly affects an interest in waqf.

In addition, cash waqf is a means to distribute the income that has been bestowed by Allah evenly, because cash waqf is committed to strengthening brotherhood, economic, and social justice, thus opposing all forms of injustice in wealth. In research by Aini in 2018, a person's income influences a person's decision to waqf, because in Islam there is a recommendation to distribute excess wealth by waqf, as a manifestation of getting closer to Allah.

Cash waqf is based on Allah's command in several verses in the Qur'an to do good for the benefit of the people. Cash waqf is an economic tool based on goodness (Ihsan), policy, and brotherhood (ukhuwah). In research (Rizal & Amin, 2017), Ihsan influences people's behavioral intentions to provide cash waqf, which shows one's affection and benevolence to others.

Cash waqf is also part of Islamic philanthropy that upholds care, justice, equality, and democracy or can be called egalitarianism. Egalitarianism is also emphasized in Islam. Research by Rizal & Amin (2017) shows that Islamic egalitarianism affects people's satisfaction and intentions in providing cash waqf. This indicates that the community believes that justice and equality will create a balance for the people.

Every community can practice cash waqf by their respective economic capabilities. In addition, cash waqf can be done in groups, so it has the opportunity to increase the collected waqf funds. From this, it shows that cash waqf has the potential to continue to be developed and utilized for the community with a wider reach so that cash waqf can be regarded as an instrument of strategic value to build and encourage the people's economy (Sya'bani, 2016).

The implementation of cash waqf is developing in all parts of Indonesia, including the Bekasi area. The condition of cash waqf in the Bekasi area is growing, which is indicated by the existing institutions engaged in collecting cash waqf, both old and emerging. In addition, there are programs run by each institution, which are to support the welfare of the wider community. These programs include "Sumur Wakaf" by ACT Bekasi, "Wakaf Sarana Air Bersih" by the Al-Quran Waqf Board (BWA), and the inauguration of a cash waqf institution in Bekasi Regency, and other programs.

With the enormous potential of cash waqf, the importance of cash waqf, and the development of cash waqf in Bekasi, this research will discuss the Analysis of Factors Influencing the Decisions of the Bekasi People in Cash Waqf.

Table 1. Cash Waqf Collection in Indonesia (in Rupiah)

Year	Institutions			Total
	DD	Human Initiative	ACT	
2015	11.875.146.851	806.181.564	402.997.500	13.084.325.915
2016	10.812.346.705	179.580.843	3.876.493.044	14.868.420.592
2017	20.004.435.003	25.215.124	4.078.644.458	24.108.294.585
2018	34.449.727.582	37.513.2015	293.769.378	35.118.628.975
2019	23.746.404.279	20.370.000	3.822.727.627	27.589.501.906
2020	26.800.296.587	37.933.021	-	26.838.229.608

Source: (act.id, n.d.; dompetdhuafa.org, n.d.; human-initiative.org, n.d.)

LITERATURE REVIEW

Cash Waqf

According to the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI (2002) cash waqf is a waqf carried out by individuals, groups of people, legal entities or an institution in the form of cash, and the continuity of the principal of money donated in waqf must be maintained. Regarding the law of cash waqf, there are differences of opinion, so they are divided into two groups: those who allow and those who forbid. In Indonesia, cash waqf is allowed, regulated in the fatwa of the Indonesian Ulema Council (MUI) issued in 2002. The basis for consideration is Al-Baqarah verses 261 and 262, Surah Ali Imran verse 92, and refers to the opinion of Imam al-Zuhri, who allows cash waqf, which is distributed in the form of business capital, the profits of which are given to beneficiaries (Fahrurroji, 2019).

Cash waqf has an essential role in encouraging overall development, both in economic and social development, as well as human resource development (Rositanti, 2020). In addition to this important role, cash waqf has advantages because it is more flexible, easier to manage and develop. Waqif who wants to endow cash waqf also don't have to be rich to do waqf because cash waqf does not need a huge nominal amount. That way, cash waqf provides an opportunity for everyone to waqf because there is no minimum and maximum limit so that anyone can get an eternal reward.

Cash waqf is also a form of income originating from Islamic Social Finance, which has the potential to alleviate poverty and inequality (Permana & Sakinah, 2020). Cash waqf is used as an alternative in distributing income to develop social and economic development (Nasar, 2017; Permana & Sakinah, 2020). The benefits of cash waqf are benefits that can be used in the long term so that it is possible to ensure the sustainability of people's lives for the long term as well.

Regarding this cash waqf, Prof. Murat Cizakca stated that cash waqf could be used as a solution to complex capital problems. Cash waqf is a source of capital for those in need. Cash waqf has an important role in providing capital without the element of usury in society (Cizakca, 1996).

Decision

According to Prof. Prajudi Atmosudirdjo, a decision is the end of a thought process about a specific problem by setting a choice on one of the available alternatives (Kurniawan, n.d.). Before deciding to choose, buy, or use something, a person is highly recommended to know what is needed or what problem is being faced (Sumardi, 2019). In Islam, surah Al-Imran verse 159 becomes the basis for someone's decision-making.

Based on research by Aini (2018), a person's decision to endow cash waqf is one of the decisions taken by a person to carry out religious recommendations that are under Islamic law, which is a form of kindness in helping others. In the endowment of money, a waqif is free to determine how much money he wants to donate in cash waqf (Fahrurroji, 2019).

Cash Waqf Literacy

According to Alberta (2009) in Baskoroputra (2019), literacy is defined as the individual's ability to read and write, increase skills and knowledge, critical thinking to solve problems, and communication skills that can increase potential and participate in community life. One of the purposes of literacy is that the community's level of knowledge about a new thing can increase so it can draw conclusions correctly and help the community critically assess a matter or event (Akbar, 2017; Permatasari, 2015). From the explanation, money waqf literacy can be defined by the ability of individuals to understand and process information about cash waqf (Baskoroputra, 2019).

Looking at the knowledge of cash waqf that someone can be measured by basic and advanced understanding. Cash waqf literacy is critical to improving because cash waqf is also growing, so its collection can continue to increase. However, some Muslims don't know the cash waqf system and its functions, so the collection of cash waqf is not yet effective and optimal (Osman et al., 2012).

Various studies show that waqf literacy can influence a person to share his waqf funds. The research by Hayati et al. (2020), shows that waqf literacy affects the community's interest in

waqf. Other research results show that knowledge will influence waqf for waqf (Rositanti, 2020). Lack of knowledge and literacy in individuals will cause ineffectiveness in the collection of donations, including waqf funds.

Income

According to Reksoprayitno (2004) in Nababan, 2013, the definition of income is the total income earned in a certain period. A person's income can be a solution to the inequality between the rich and the poor by distributing income fairly and equitably. This is because every wealth owned by one individual has a share for others, such as the poor, based on surah Adz-Dzariyat verse 19. The main principles in income distribution are justice, compassion, and freedom (Kalsum, 2018).

The study's results by Chrisna et al. (2021) show that income affects someone in waqf. Cash waqf is not a goal if income doesn't exceed daily needs. Conversely, if income exceeds daily needs, waqf will become a goal as a place to get closer to Allah (Falahuddin et al., 2019). According to Sumardi (2019), if a person's income is high, the opportunity for that person to cash waqf will be even greater.

Ihsan

Ihsan shows affection toward others, especially those weak or powerless (Hadi, 2019; Rizal & Amin, 2017). According to ar-Raghib al-Isfahani, Ihsan means doing good or giving favors to others and doing well an act (Inayah, 2015). Allah SWT gives orders to humans to behave Ihsan, following the surah Al-Baqarah verse 83. Ihsan functions for humans to recognize the existence of Allah and must never forget Him, so they can live to avoid wrong actions (PAMUNGKAS, 2019).

From the explanation above, cash waqf is one of worship to Allah and a form of doing good to others, if done sincerely, it will get a reward from Allah SWT. The research results by Rizal & Amin (2017) support this, which shows that Ihsan can influence the community by providing cash waqf. Giving waqf also reflects one's affection, generosity and virtue to others.

Islamic Egalitarianism

In the Merriam-Webster dictionary, egalitarianism is the belief in human equality, especially concerning social, political and economic affairs, and advocates eliminating inequality among people (Merriam-Webster, n.d.). The idea of egalitarianism is deeply rooted in the teachings of Islam, as confirmed in Surah Al-Hujurat verse 13. In this verse, it is explained that the noblest people in the sight of Allah are those who are the most pious, not the most powerful or the smartest. Islam highly upholds the principle of equality among human beings, what makes the difference between humans is the level of piety to Allah SWT (Ritaudin, 2012). With the principle of justice, the same opportunity is given to everyone to fulfill all aspects of life and develop their potential (Rakhman, 2019).

Cash waqf is part of Islamic philanthropy that upholds the values of justice and equality or can be called egalitarianism. In research Rizal & Amin (2017), Islamic egalitarianism significantly affects people's satisfaction and intentions for cash waqf giving behavior, which shows that people believe that justice and equality will create balance and welfare between people.

HYPOTHESIS

The hypothesis is a statement about the relationship between variables. The hypothesis is an important part of a scientific paper. Its uses include Providing a temporary explanation of the symptoms; Facilitate the expansion of knowledge in certain fields; Providing testable relationship statements; Providing research direction; Providing a framework for research reports.

In writing scientific papers, the existence of this hypothesis can help a researcher in terms of Providing research boundaries; Minimize the scope of research. So that it doesn't spread everywhere; Making research stay on the research path, namely examining facts and

variable relationships; Focusing research Guide research on testing and adjusting between facts. The Hypothesis of this research are follows,

- 1) Cash waqf literacy influences the decision to endow cash waqf.
- 2) Income influences the decision to endow cash waqf.
- 3) Ihsan influences the decision to endow cash waqf.
- 4) Islamic egalitarianism influences the decision to endow cash waqf.

METHODS

The research method in this research is descriptive quantitative. This research was conducted in the Bekasi area with a population of all productive communities in Bekasi. Technique sampling is non-probability sampling with a purposive sampling method, and the sample used in this study was 100 samples. Sources of research data are primary data from questionnaires to respondents and secondary data from books, reports, journals, scientific articles, and other supporting documents (Siyoto & Sodik, 2015). The data analysis used in this study is logistic regression analysis. Logistic regression aims to provide an overview of the relationship between the independent variable and the dependent variable, with the dependent variable in the form of binary/dichotomous qualitative, namely 0 and 1—data processing using the e-views 12 application.

RESULTS

Respondent Profile

Based on the questionnaire and data processing results, an overview of the respondent's characteristics who became the sample in the study was obtained. From the data obtained, the characteristics of the respondents are divided by age, domicile, occupation, income, and decisions in cash waqf.

Based on age, it is known that most respondents are from the age of 20 to 34 years, with details as many as 25 people aged 20-24 years, 28 people aged 25-29 years, and 11 people aged 30-34 years. Meanwhile, respondents aged 55-59 were the least, with only one. Furthermore, based on domicile, 58 respondents live in Bekasi City, while 42 people live in Bekasi Regency.

Description of the characteristics of respondents based on occupation, it is known that the majority of respondents work as civil servants/private/labor, as many as 48 people. Respondents who work as students are 16 people, entrepreneurs are 11 people, and teachers are four people. Meanwhile, there are five traders/farmers/breeders and 11 housewives. Then based on income, it is known that respondents with incomes ranging from IDR 3,000,001 to IDR 5,000,000 dominate filling out the questionnaire. Then followed by the income range of IDR 3,000,001 to IDR 5,000,000. Respondents with an income of more than IDR 10,000,000 became the least, namely two people. Finally, 69 people decided or have ever made a cash waqf decision. On the other hand, as many as 31 people have not or have never had cash waqf.

Validity and Reliability Test

The cash waqf literacy variable has several instruments which have the highest calculated r-value of 0.752 and the lowest 0.434. The value of the r table is 0.361, and the calculated r value is not less than the value of the r table. Based on these results, can conclude all instruments on cash waqf literacy are valid.

In the Ihsan variable, each instrument has a calculated r-value of more than the r table value of 0.361, so it can be concluded that all instruments on the Ihsan variable are valid. Likewise, the instruments on the Islamic egalitarianism variable have the highest calculated r-value of 0.872 and the lowest of 0.421. This value exceeds the r table's value, so all instruments on Islamic egalitarianism can be said to be valid.

In the reliability test, the cash waqf literacy variable has a Cronbach's Alpha value of 0.7810, Ihsan's variable is 0.690, and the Islamic egalitarianism variable is 0.894. It can be seen that all independent variables are reliable because Cronbach's value is more than 0.6 (Dewi, 2018).

Logistics Regression Test

Logistic regression analysis is a regression analysis to provide an overview of how the relationship between the independent variable and the dependent variable, with the dependent variable in the form of binary or dichotomous qualitative, namely 0 and 1 (Widarjono, 2010). The logit model that will be used in this study show by equation (1).

$$Y = \ln \left(\frac{P}{1-P} \right) = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + e \quad (1)$$

In interpreting the results of logistic regression using odds ratio. The value odds ratio can be found by the formula = 2.72coefficient value. The results of the logistic regression test can be seen in the Table 2 below.

Based on the results of the logistic regression test in table 2, the interpretation of the variables related to the decision to endow cash are: The coefficient for the constant is negative, with an odds ratio of 0.4649. It can be interpreted that if the value of the independent variables is 0, it will reduce a person's tendency to endow cash waqf by 0.4649; Cash Waqf Literacy variable positively relates to the Cash Waqf Decision variable. With an odds ratio of 1.1033, every increase in cash waqf literacy increases the individual's tendency to decide on cash waqf by 1.1033; The income variable positively relates to the cash waqf decision variable (Y), with an odds ratio of 1.00E+00 or 1. However, income does not significantly affect the decision on cash waqf; Ihsan is negatively related to the Cash Waqf Decision variable. With an odds ratio of 0.9952, it can be interpreted that every increase in Ihsan will reduce the individual's tendency to decide on cash waqf by 0.9952. However, Ihsan does not have a significant effect on the cash waqf decision; The variable of Islamic Egalitarianism has a negative relationship with the Decision to Cash Waqf variable. With an odds ratio of 0.9596, it can be interpreted that any increase in a person's sense of egalitarianism will reduce the individual's tendency to decide to endow cash by 0.9596. However, the Islamic Egalitarianism variable has no significant effect on the cash waqf decision.

Goodness of Fit Test

Goodness of Fit Test (Table 3) of the model tests whether the research model matches the observation data. Goodness of Fit test of the logistic regression model in this research used the Goodness of Fit Test (Hosmer-Lemeshow) (Ghozali & Ratmono, 2017). Based on table 3, it shows that the value HL statistic is 5.1572 and has a significant probability of 0.7407, which exceeds the significance value of 0.05. With these results, it can be concluded that the model in the study is acceptable and fits the observation data.

Table 2. Logistic Regression Results

No	Variable	Coefficient	Odds Ratio	Prob.
1	Constanta	-0.765352	0.4649	0.6056
2	Cash Waqf Literacy (X ₁)	0.098259	1.1033	0.0690
3	Income (X ₂)	7.47E-08	1.00E+00	0.3983
4	Ihsan (X ₃)	-0.004724	0.9952	0.9456
5	Islamic Regression (X ₄)	-0.041145	0.9596	0.4387

Source: Primer Data, 2022 (Processed)

Hypothesis Test

Wald Test and Simultaneous Test

Based on the data processing results shown in table 4, it can be seen that only the cash waqf literacy significantly effects on cash waqf decisions, with a Chi-Square Probability value of 0.069, which is significant at the 10 percent level. While the variables of income, Ihsan and Islamic egalitarianism have a Chi-Square Probability value that exceeds the 10 percent significance level, so that partially the three variables, each have no significant effect on the decision to cash waqf.

Table 5 shows the probability value of the LR statistic of 0.325356. This number is greater than alpha or 10 percent significance level. From these results, it can be concluded that the variables of Money Waqf Literacy, Income, Ihsan, and Islamic Egalitarianism, simultaneously have no significant effect on individual decisions to make cash waqf.

Coefficient of Determination Test (R2 Test)

The coefficient of determination in this research is seen from the value of McFadden R-Squared. McFadden R-Squared has a value between 0 and 1. If it is close to 1, the independent variable is better at explaining the variation of the dependent variable (Ghozali & Ratmono, 2017).

Based on the table above, the McFadden R-squared is 0.037538. From the R-Squared it can be interpreted that the independent variables can explain the variability of the dependent variable by 3.75 percent. At the same time, the rest is explained by other factors outside the model in this research.

Model Accuracy Test

Based on the results of the model accuracy test in table 6, it shows that the dependent variable is 0 or who does not decide on cash waqf; only two people out of 31 people are estimated by the model, with a model accuracy of 6.45 percent. Then, a dependent variable is 1 or who decides on cash waqf, as many as 67 people out of 69 people estimated in the model, with the model's accuracy being 97.10 percent. From these results, the overall accuracy of this study's predictions of the logistic regression model was 69 percent.

Table 3. Goodness of Fit Test

Goodness of Fit Test (Hosmer-Lemeshow)			
H-L Statistic	5.1572	Prob. Chi-Sq(8)	0.7407

Source: Primer Data (2022)

Table 4. Wald Test Results

No	Variable	Probability Chi-Square
1	Cash Waqf Literacy (X_1)	0.0690
2	Income (X_2)	0.3983
3	Ihsan (X_3)	0.9456
4	Islamic Regression (X_4)	0.4387

Source: Primer Data (2022)

Table 5. Simultaneous Test

Simultaneously Test	
LR statistic	4.648015
Prob (LR statistic)	0.325356

Source: Primer Data (2022)

DISCUSSION

Cash Waqf Bekasi

The condition of cash waqf in the Bekasi area can be said to be developing. This is indicated by the existence of institutions engaged in collecting cash waqf funds and the programs carried out. In the Bekasi area, institutions that collect cash waqf funds are Bekasi Global Waqf-Action Fast Response (Aksi Cepat Tanggap/ACT), Al-Quran Waqf Agency (Badan Wakaf Al-Quran/BWA), Cash Waqf Institution Qabasat An-Nur Foundation, Amazing Waqf Indonesia, etc. Cash waqf in Bekasi is also supported by the cash waqf movement organized by the West Java government.

Global Waqf - ACT Bekasi runs the Bekasi Waqf program by holding a Waqf Well (Sumur Wakaf). The waqf well is intended to overcome water crisis areas in Islamic boarding schools, schools, prayer rooms/mosques, and residents in Bekasi (ACT, 2020; Medianti & Ichsan, 2020). Another program is the Waqf of Clean Water Facilities by the Al-Quran Waqf Agency (BWA). The Waqf of Clean Water Facilities is intended to make it easier for residents to get clean water, especially the people of Muara Gembong, Bekasi Regency, where there is only brackish water that is not suitable for consumption (Liputan 6, 2021).

Next is the inauguration of the Qabasat An-Nur Foundation Cash Waqf Institution in 2020. The inauguration of this institution aims to educate the public on the importance of waqf funds for economic improvement and welfare in life (Fikri, 2020). In addition, one of the waqf institutions in Bekasi, named Amazing Waqf, is also intensifying several waqf programs. These programs include Waqf Village, Productive Waqf of Tahfizh Quran Islamic Boarding School, Procurement of One Million Al-Quran, and so on (Amazing Wakaf, 2021). Many Muslim residents in Bekasi also support these various cash waqf programs.

The Influence of Cash Waqf Literacy on Cash waqf Decision

Cash waqf literacy is positively related to the cash waqf decision, with a coefficient of 0.99551. Cash waqf literacy also significantly influences the Bekasi community's decision to donate in cash waqf. This is indicated by the chi-square probability of 0.0677; the number is smaller than the 10 percent significance level or 0.10 ($\text{prob} < \alpha$).

The results of this study are the same as those of Rositanti, (2020) and (UTAMI, 2020), which show knowledge of cash waqf has a significant influence on decisions and interest in waqf in making cash waqf. The research of Hasim et al. (2016), supports this result, that cash waqf understanding is an important factor in collecting cash waqf. In addition, Shukor et al. (2016) explains that understanding the concept and function of cash waqf greatly determines the participation of cash waqf. Individuals who know cash waqf will be more likely to allow the individual to do cash waqf.

In this study, it was found that individuals who have not or do not have cash waqf are caused by a lack of understanding related to the use and application of cash waqf. This is due to the lack of information about the cash waqf, so they are foreign to the cash waqf. Therefore, the literacy of cash waqf significantly influences the decisions of the people of Bekasi in cash waqf.

Table 6. Coefficient of Determination Test (R^2 Test)

Uji Coefficient Determines	
<i>McFadden R-squared</i>	0.037538

Source: Primer Data (2022)

Table 7. Model Accuracy Test

	<i>Estimated Equation</i>		
	0	1	Total
$P(\text{Dep}=1) \leq C$	2	2	4
$P(\text{Dep}=1) > C$	29	67	96
<i>Total</i>	31	69	100
<i>Correct</i>	2	67	69
<i>% Correct</i>	6.45	97.10	69.00
<i>% Incorrect</i>	93.55	2.90	31.00

Source: Primer Data (2022)

The Influence of Income on Cash Waqf Decisions

Income is positively related to the Cash Waqf Decisions, with a coefficient of 7.27E-08. However, the variable has no significant effect on the cash waqf decision. The value of probability χ^2 -square indicates this on the wald test that is equal to 0.4111. This value is greater than the 10 percent significance level ($\text{prob} > \alpha$). So, income has no significant effect on the cash waqf decision.

This study is in accordance with the research of Shadiqqy, (2019) and Jazil et al. (2019), which show that income does not significantly influence decisions and motivations for cash waqf. This research is contrary to Sumardi, (2019), with the result that there is a significant influence between income on the decision to waqf because the higher income, the greater the opportunity for individuals to do cash waqf.

In this study, the ineffectiveness of income can be caused by each intention embedded in each individual. No matter how big or small a person's income is, if that person does not have the intention to endow cash waqf, then he will not decide to endow cash waqf (Shadiqqy, 2019). In addition, many people still do not know about cash waqf, so they are more accustomed to giving sadaqah, infaq, or zakat. Then those who have given cash waqf are more likely to choose to give sadaqah rather than cash waqf. Thus, the result of this study is income does not significantly affect the Bekasi community's cash waqf decision.

The Influence of Ihsan on Cash Waqf Decision

Ihsan is negatively related to cash waqf decision, with a coefficient of -0.012374 with an odds ratio of 0.9876. In addition, the Ihsan has a probability χ^2 -square of 0.8510 exceeds the 10 percent significance level ($\text{prob} > \alpha$), so this variable does not significantly affect the decision to endow cash waqf.

The results of this study contradict the results of research by Hamid Rizal and Hanudin Amin (2017), which shows Ihsan can influence consumer intentions in providing cash waqf. This is because giving cash waqf can show one's affection, generosity and virtue (Rizal & Amin, 2017).

It does not affect Ihsan on the Bekasi community's decision to donate cash waqf because there are still more individuals who give sadaqah and zakat to help those in need. After all, sadaqah and zakat are better known and considered easier in their application. In addition, there is an assumption that the choice of sadaqah is more varied than cash waqf. Another opinion states that showing affection, generosity, and doing good does not have to be in the form of cash waqf but can be done in anything as long as they can help each other. Therefore, this study shows that Ihsan has no significant effect on the Bekasi community's decision to make cash waqf.

The Influence of Islamic Egalitarianism on Cash Waqf Decision

Islamic Egalitarianism has a negative relationship with the variables of Cash Waqf Decisions with a coefficient of -0.037534, with an odds ratio of 0.9631. However, this variable does not significantly affect the cash waqf decision, which is indicated by the probability χ^2 -square in the Wald test, which is 0.4735. This value is greater than the 10 percent significance level ($\text{prob} > \alpha$).

The results of this study are not in line with the research of Rizal & Amin, (2017), which stated that Islamic egalitarianism has a significant effect on people's intentions in providing cash waqf. The community believes that justice and equality will create a balance for the people.

In this research, Islamic egalitarianism which does not have a significant effect on cash waqf decision, because the community has not prioritized cash waqf to maintain equality and avoid inequality among the community, because according to them, if they want cash waqf, it must be in a large nominal, so they tend to prioritize shadaqah. In addition, this is also due to the lack of public understanding regarding cash waqf, both in terms of procedures and uses. Then according to some respondents, achieving equality can be done by providing job training or creating job opportunities. Thus, this study shows that Islamic egalitarianism has no significant effect on the Bekasi community's decision to make cash waqf.

CONCLUSION

From the results of this study, it is clear that only cash waqf literacy has a significant effect on the Bekasi community's decision to make cash waqf. The literacy of cash waqf needs to be improved so that people better understand that cash waqf has long-term benefits, so that it is not only routine for sadaqah/inafaq and zakat, but also cash waqf. The goal is to realize cash waqf can be achieved considering that cash waqf has great potential, and its benefits can be felt more widely by those in need.

Income, Ihsan, and Islamic egalitarianism, which have no significant effect, cannot be ignored. These three variables are still important because many realize that cash waqf is an alternative to help those in need. The method is to set aside a little wealth, give kindness and compassion to others, and can help overcome the problem of inequality in society if cash waqf is appropriately managed. This must also go hand in hand with efforts to increase understanding related to cash waqf so that more and more people want to make cash waqf.

This study was only conducted in one area, namely Bekasi, so the conclusions in this study cannot be generalized to a wider population. Using a sample of only 100 people from the existing population is still considered insufficient to describe the actual situation. In addition, sometimes the information provided on the questionnaire by the respondents does not reflect the respondent's valid opinion due to differences in understanding and thoughts between respondents, and the answers to the questionnaire are not entirely answered honestly. Based on the study's results, it can be concluded that the best financial distress prediction model was obtained in the second test with the proportion of data of 90%:10%, having the highest accuracy rate of 95%, and the AUC value of 92.5% which is included in the excellent classification. In addition, from the prediction model, the ROE value and company size have the largest contribution, then the importance of the BOPO variable, the current ratio, and the COVID-19 pandemic on financial distress at Islamic Commercial Banks in Indonesia. The artificial neural network method has the disadvantage of not being able to provide results that show a positive or negative direction relationship if you want to know the effect of the input variable on the output variable. This weakness can be anticipated by other modeling and other analytical methods. Furthermore, the company and the company's management are expected to always pay attention to their performance by measuring, evaluating, and improving their performance for the good of all parties related to the company.

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