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The influence of Muslim religiosity on waqf participation: A meta-analysis of factors and trends (2014–2024)

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Abstract

This study analyzes the relationship between religiosity and Muslim participation in waqf through a meta-analysis of 20 studies from 2014–2024. This study is important because although religiosity is considered to influence philanthropy, previous research results have shown significant variations in effects and context. This study fills the gap by evaluating these variations, including regional, cultural, and methodological factors. The study focuses on the extent to which religiosity influences waqf participation. Data were collected from quantitative articles based on Scopus, using JASP software for effect size analysis, heterogeneity, and visualization through forest and funnel plots. The results show a moderate positive effect of religiosity on waqf participation (effect size 0.23) but with high heterogeneity (I^2 = 96.55%), indicating significant variation between studies. The findings identify contextual factors such as socio-cultural differences, religious practices, and methodological variations as key determinants. The study concludes that waqf promotion strategies must adjust to regional and cultural contexts for greater effectiveness. Recommendations include further cross-cultural research and the development of context-based approaches to reduce heterogeneity. These findings guide policymakers and waqf institutions in designing effective religiosity-based strategies.

Keywords: Muslim religiosity, waqf participation, Islamic philanthropy, meta-analysis.

Introduction

Waqf is a fundamental aspect of Islamic philanthropy that has long played a significant role in strengthening Muslim societies' economic and social development (Khaer et al., 2023). Waqf is the donation of assets such as land, buildings, or money for the public interest (Quddus & Hasib, 2023) and has long contributed to education, health, and social services in many Muslim-majority countries. In Indonesia, waqf has significantly contributed to education and society's economic empowerment. For example, it has played a significant role in financing education in Islamic boarding schools, which provide free education to thousands of students (Kasri & Chaerunnisa, 2022). In addition, it also plays a role in developing health facilities and housing for the underprivileged, such as the Indonesian Waqf Board (BWI), which manages waqf to establish hospitals, schools, and skills training centers (Huda et al., 2022). The institution of waqf has evolved over the centuries, adapting to various socio-economic conditions. During the medieval Islamic period, waqf became an important means of funding educational institutions, such as establishing universities in Cairo and

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Baghdad (Justine & Abd Jalil, 2022). In the modern context, cash waqf is also increasingly developing in Indonesia, where Muslim contributions to larger social projects, including funding micro-enterprises and empowering local economies (Riani & Fatoni, 2022). Over time, waqf has continued to adapt to changing socio-economic conditions, such as the emergence of cash waqf that allows financial contributions to be managed and invested for the long-term welfare of the community (Riani & Fatoni, 2022). Therefore, understanding the factors that drive participation in waqf, especially religiosity, is very relevant.

However, while there has been much research on the relationship between religiosity and participation in waqf, there is a significant research gap regarding a deeper understanding of how religiosity influences this philanthropic behavior. Most previous studies have only discussed case studies in specific regions, such as Indonesia and Malaysia, with different cultural and social contexts. For example, research by Kasri and Chaerunnisa (2022) in Indonesia and Osman et al. (2016) in Malaysia showed that higher religiosity encourages participation in waqf. However, some studies show that religiosity does not always have a significant effect on waqf participation, as found by Laila et al. (2023), which showed that although religiosity can encourage charitable behavior, it does not always lead to a significant increase in waqf participation. Other studies, such as those conducted by Rizal and Amin (2017), show that the effect of religiosity on waqf varies depending on the level of individual awareness of the concept of waqf and its implementation in daily life. For example, Berakon et al. (2022) and Huda et al. (2022) show that religiosity can increase participation in cash waqf but is more influenced by other factors, such as trust in waqf institutions and efficiency of fund distribution. While Jatmiko et al. (2024) and Justine and Abd Jalil (2022) highlight the importance of cultural and social factors that encourage individuals to participate in waqf. These differences in results indicate the need for a more comprehensive analysis that relies on specific local contexts by considering broader factors that influence participation in waqf.

This study focuses on filling this gap with a meta-analytic approach to unify the results of these studies. In doing so, researchers can combine the findings of these independent studies to provide a quantitative estimate of the overall impact of religiosity on waqf participation. This approach can also help identify patterns and trends that may not be apparent in a single study (Jatmiko et al., 2024). Based on contextual variations in previous studies, it is necessary to explore the moderation that influences the relationship between religiosity and waqf participation, especially in various social and cultural contexts. For example, studies by Berakon et al. (2022) and Huda et al. (2022) show that high religiosity can encourage waqf participation—but other factors, such as trust in waqf institutions and efficiency of fund distribution, also play an important role. In contrast, studies by Jatmiko et al. (2024) and Justine and Abd Jalil (2022) highlighted the role of cultural and social factors in motivating individuals to participate in waqf. In addition, the emergence of cash waqf in Indonesia has also further expanded the scope of waqf, with funds being used to fund micro-enterprises

and local economic empowerment programs (Riani & Fatoni, 2022). Therefore, it is crucial to more in-depth research to comprehend how religiosity influences participation in waqf in Indonesia, which is rich in social and cultural diversity (Quddus & Hasib, 2023).

This study aims to examine the effect of religiosity on Muslim participation in waqf using a meta-analytic approach, which allows researchers to combine results from multiple studies to produce more robust quantitative estimates. This study aims to identify the overall effect size of religiosity on participation in waqf, as well as moderating factors that influence this relationship, such as social context, culture, and research methodology used. The primary hypothesis in this study is that religiosity positively influences waqf participation, although its influence varies depending on contextual factors. This study argues that, although religiosity can encourage waqf participation, external factors such as trust in waqf institutions, social awareness, and efficiency of fund distribution also play an important role in determining the level of participation. Therefore, a deeper understanding of the influence of religiosity in various social and cultural contexts is essential to formulate more effective strategies for increasing waqf participation.

Literature Review

Waqf is a form of ongoing charity whose benefits continue to flow even though the assets cannot be transferred, sold, or inherited. In Islamic law, waqf is a legal act that holds certain assets for use forever or for a certain period for the public interest (Quddus & Hasib, 2023). As an important aspect of Islamic philanthropy, waqf aims to devote assets or property for public or charitable purposes according to Islamic principles. These assets, such as land, buildings, or financial contributions, are allocated to provide ongoing benefits to the community (Khaer et al., 2023; Quddus & Hasib, 2023). Types of waqf include religious waqf, intended for mosques or madrasahs, and philanthropic waqf, which aims to address broader social issues such as poverty and unemployment (Justine & Abd Jalil, 2022). Thus, waqf has become a significant instrument for assembling educational, health, and social needs, especially in Muslim-majority countries. For example, waqf institutions have funded Islamic boarding schools and built health facilities for underprivileged communities (Kasri & Chaerunnisa, 2022).

Furthermore, the concept of waqf continues to evolve, including innovations such as cash waqf as a financial resource invested and managed sustainably for society's welfare (Riani & Fatoni, 2022). This flexibility shows the capacity of waqf to adapt to the challenges of contemporary socio-economic needs. However, waqf requires effective and credible governance through credible institutions to ensure adequate allocation and utilization of waqf resources, encouraging operational transparency and efficiency (Huda et al., 2022). The success of waqf management depends on building trust and awareness among donors, as research shows that religiosity significantly influences par-

ticipation in waqf initiatives (Berakon et al., 2022). Therefore, increasing understanding and trust in waqf institutions is very important to maximize their impact on community development.

Muslim religiosity significantly influences participation in waqf, where more religious individuals tend to be more active in charity according to Islamic teachings (Usman et al., 2022; Rizal & Amin, 2017). Dimensions of religiosity, such as spiritual commitment and ritual performance, positively impact attitudes towards waqf by strengthening a sense of moral obligation (Laila et al., 2023). The Theory of Planned Behavior (TPB) is a beneficial framework for understanding the elements of religiosity in Muslim waqf participation, which emphasizes the role of attitudes, subjective norms, and perceived behavioral control (Amin et al., 2014). It states that an individual's intention to participate in waqf is influenced by their belief in the positive outcomes of the act, the expectations of influential social groups, and their perceived ability to perform (Ajzen, 1991). Thus, religiosity contributes to these components by strengthening attitudes toward charity in individual actions with religious norms, and increasing self-confidence in completing religious obligations (Rizal & Amin, 2017). In addition, the TPB provides insights into how external factors, such as trust in the waqf institution and awareness campaigns, can moderate the relationship between religiosity and behavioral intentions, encouraging more significant participation (Berakon et al., 2022). It makes the TPB a powerful theoretical tool for understanding and enhancing the effectiveness of Islamic philanthropic initiatives.

However, other important factors and contexts also influence the religiosity factor in waqf participation. The level of trust of the Muslim community in waqf institutions and the efficiency of their management are also considerations in this regard (Masrizal et al., 2023). For example, the transparency of financial reports and the real impact of waqf implications also increase donor trust. In addition, cultural and social norms often interact with religiosity, as seen in studies highlighting the varying influence of religiosity across regions and contexts (Berakon et al., 2022; Justine & Abd Jalil, 2022).

Islamic philanthropy, including zakat, voluntary charity (*sadaqa*), and waqf, plays a significant role in realizing a prosperous society. With its eternal characteristics, waqf ensures sustainable benefits for the Muslim community through education, health, and general welfare services (Khaer et al., 2023). For example, waqf has funded the building of hospitals, mosques, schools, and skills training projects that support community economic empowerment (Huda et al., 2022; Kasri & Chaerunnisa, 2022; Berakon et al., 2022). In addition, well-managed cash waqf allows managers to invest funds in productive projects, such as micro-enterprises and infrastructure development programs (Riani & Fatoni, 2022). Thus, waqf is not only an instrument of philanthropy but also a means of inclusive social investment.

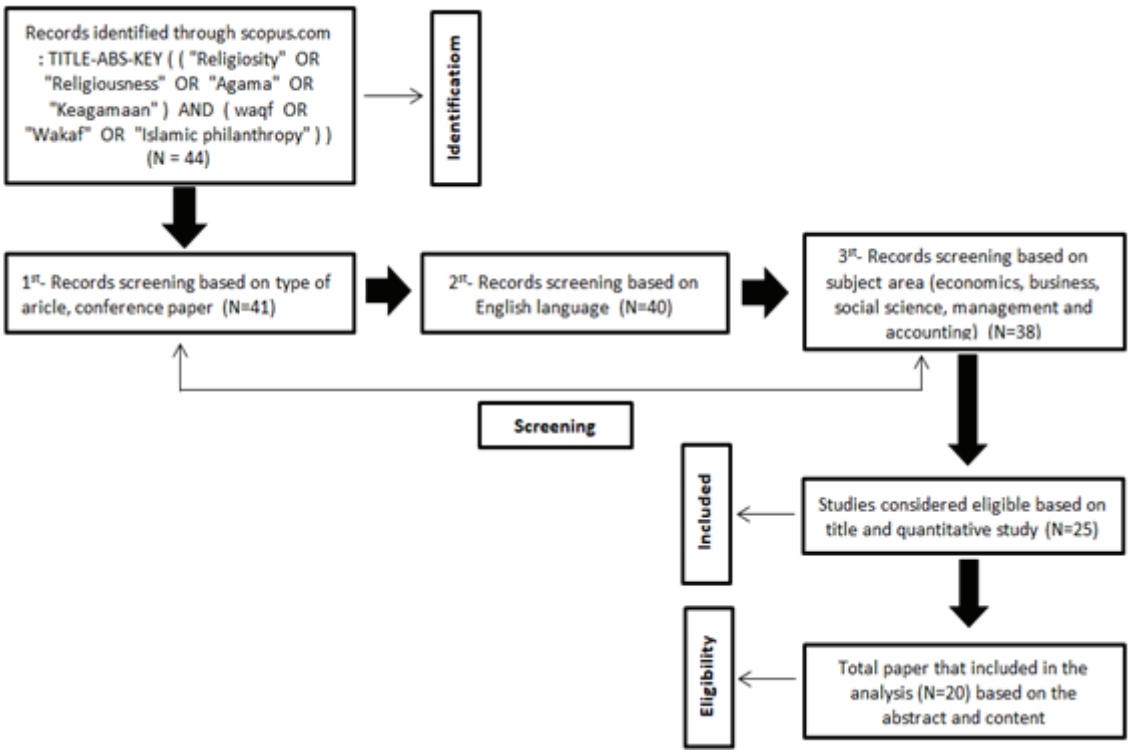
Islamic philanthropy has undergone a significant transformation through digital technology in the modern era. Crowdfunding platforms and online waqf appli-

cations enable more involvement from various levels of society, bridging geographical and socio-economic gaps (Kasri & Chaerunnisa, 2022). These innovations also increase the efficiency of fund management and transparency, strengthening trust in waqf institutions (Huda et al., 2022). Furthermore, modern waqf has begun to fund renewable energy projects, such as the construction of solar power plants, which are not only in line with Islamic values but also contribute to environmental sustainability (Berakon et al., 2022). By integrating Islamic principles with modern economic approaches, Islamic philanthropy shows its potential as a transformative force in promoting socio-economic resilience amidst global challenges (Huda et al., 2022; Kasri & Chaerunnisa, 2022; Berakon et al., 2022).

Method

This study employed a systematic literature review approach to identify, assess, and understand all relevant research materials related to a particular topic or research question (Kitchenham & Charters, 2007). Furthermore, it emphasized ensuring completeness in examining and synthesizing existing knowledge to understand the topic comprehensively. This process involves several stages: creating a research query, developing a search strategy, and searching for documents based on inclusion and exclusion criteria defined by the PRISMA flowchart (Figure 1). This structured approach ensures that all relevant studies strengthen the review's accuracy.

Figure 1. ***PRISMA Flowchart in Data Selection Process***



This publication retrieved only quantitative studies from 2014 to 2024 from the Scopus database. The period included recent research that reflects contemporary perspectives and methodological advancements in understanding religiosity and waqf participation—this is due to its reputation as a reliable and comprehensive database for peer-reviewed academic research, ensuring the quality and relevance of selected data.

Table 1. ***Data Inclusion and Exclusion Criteria***

Criteria	Description
Inclusion	Studies written in English; research on the relationship between the influence of religiosity and waqf participation; studies based on research papers and journal review publications; Recent papers with the same title will be included; Only using quantitative research.
Exclusion	Studies not written in English; research not on the relationship between religiosity and waqf participation; studies not based on research papers and journal review publications; other than using quantitative research.

Explicit inclusion and exclusion criteria were applied to focus on studies that quantitatively tested the relationship between religiosity and waqf participation. After screening, 20 papers were found relevant to the study topic. Data on standard errors, effect sizes, and correlation coefficients from these studies were extracted and analyzed using Jeffreys's Amazing Statistics Program (JASP) software, which offers a user-friendly interface and powerful statistical tools, thus ensuring the accuracy and reliability of the meta-analysis. The following Cohen (1988) formula yields the effect size:

Effect size (Z): $Z=0.5xIn=\frac{1+r}{1-r}$ The standar error (Sz): $\sqrt{Vz}$ Variance error (Vz): $\frac{1}{n-3}$

Note:
Vz: Variance error; r: coefficient correlation; Z: effect size; n: total sample; Sz: Standard error

Results and Discussion

Citation Trends and Journal Distribution in Waqf Participation Studies

This study reveals a significant relationship between religiosity and Muslim participation in waqf, providing valuable insights into the factors influencing waqf behavior. From the research data collected in 2014-2024, 20 relevant articles identified a positive effect of religiosity on waqf participation, with an average effect size of 0.23, indicating a significant contribution of religiosity to waqf participation. The most cited article is Amin et al. work (2014) in the Electronic Journal of Information Systems in Developing Countries, with 64 citations. This is followed by Usman et al. (2022) article in the Journal of Islamic Marketing, which has 54 citations, and Rizal and Amin's (2017) article in the same journal with 40 citations. The other articles in the table have citations ranging from 32 to 11, with

the most recent article on the list being Laila et al. (2023), which has 16 citations. Table 2 shows a list of 10 scientific articles sorted by the total number of citations received.

Table 2. ***Total Citations***

Paper	Total Citations
Amin et al. (2014)	64
Usman et al. (2022)	54
Rizal and Amin (2017)	40
Kasri and Chaerunnisa (2022)	32
Isamail et al. (2015)	29
Suhaimi et al. (2014)	29
Shukor et al. (2017)	28
Laila et al. (2023)	16
Maulina et al. (2023)	11
Faturohman et al. (2020)	11

Source: Processed Scopus data (2024)

Table 3 shows the distribution of articles published in various scientific journals on a particular topic.

Table 3. ***Distribution of Articles Published***

Source	Articles
Journal of Islamic Marketing	5
Isra International Journal of Islamic FInance	3
Journal of Islamic Accounting and Business Research	3
Journal of Islamic Monetery Economics and FInance	3
Global Journal Al-Thaqafah	2
Indonesian Jounal of Islam and Muslim Societies	2
Middle East Journal of Scientific Research	2

Source: Processed Scopus data (2024)

The Journal of Islamic Marketing has the highest number of articles, totaling 5, indicating that this journal plays a significant role in publishing research in Islamic marketing. The Isra International Journal of Islamic Finance, Journal of Islamic Accounting and Business Research, and Journal of Islamic Monetary Economics and Finance each published three articles, reflecting their focus on Islamic finance and accounting. Other journals, such as the Global Journal Al-Thaqafah and the Indonesian Journal of Islam and Muslim Societies, each have two articles, showing a more diverse research coverage while remaining relevant to Islamic studies.

Table 4. ***Approach and Theory Results in Waqf Participation***

No	Criteria	Summary
1. Analysis	SEM PLS	14
	SPSS	3
	Multivariat varian (MANOVA)	1
	Regression analysis	1
2. Theory	Theory of Planned Behavior (TPB)	9
	The technology acceptance model (TAM)	6
	Decomposed Theory of Planned Behavior (DTPB) and TAM	1
	TAM and TPB	1
	Others	2
3. Sampling Technique	Purposive sampling	7
	Convenience sampling	2
	Random sampling technique	4
	Cluster sampling	6
	Others	1
4. Context	Malaysia	6
	Indonesia	13
	Malaysian and Indonesia	1
5. Total Sample	<149	3
	150-250	5
	251-350	4
	351-450	7
	>451	1

Table 4 presents a summary of the research based on various criteria. In terms of analysis, the SEM-PLS method is the most frequently used, with 14 studies applying it, indicating the popularity of this technique in analyzing complex data and latent variable relationships. Other methods, such as SPSS, were only used in 3 studies, while multivariate analysis (MANOVA) and regression were used in 1 study each, reflecting a lower preference for these methods.

In theory, the Theory of Planned Behavior (TPB) dominates, with 9 studies utilizing it, followed by the Technology Acceptance Model (TAM) in 6 studies, reflecting the research focus on behavioral factors and technology acceptance. Some studies also combine these two theories, such as in 1 study that integrates DTPB and TAM and another that combines TAM and TPB. Other theories are mentioned in 2 studies, indicating some variation in theoretical approaches.

In terms of sampling techniques, purposive sampling was used in 7 studies, making it the most frequently chosen technique, followed by cluster sampling in 6 studies. Random sampling was employed in 4 studies, while convenience sampling appeared in only two studies, indicating a variation in sampling approaches. Studies focusing

on Indonesia dominate with 13 research papers, while six studies were conducted in Malaysia, and there is one joint study from both countries. The most commonly used sample size ranges from 351 to 450, followed by samples of 150 to 250, indicating the diversity of sample sizes in various studies.

The meta-analysis findings, based on the collected papers, will provide insight into how the quality of Muslim religiosity affects waqf participation. Twenty studies were obtained from the papers: Egger's test, forest plot, funnel plot, summary of effects, residual heterogeneity estimation, and heterogeneity test. The results of the Random-Effects Model with 20 studies show an estimated average effect size of 0.179, with a standard error of 0.0585, producing a Z-value of 3.06. This value is statistically significant with a p-value of 0.002 ($p < 0.05$), indicating a meaningful effect. This estimate's 95% confidence interval ranges from 0.064 to 0.293, suggesting the likely range within which the actual effect lies. This model uses the Restricted Maximum Likelihood method to estimate the study heterogeneity.

Table 5. ***Fixed and Random Effects***

	Q	df	p
Omnibus test of Model Coefficients	20.730	1	< .001
Test of Residual Heterogeneity	448.575	19	< .001

Note. p-values are approximate.
Note. The model was estimated using the Restricted ML method.

Table 5 presents the results from the analysis of both fixed-effects and random-effects models. The Omnibus test of Model Coefficients shows a Q-value of 20.730 with 1 degree of freedom (df) and $p < 0.001$, indicating that the overall model is significant, meaning that at least one of the model's coefficients is different from zero. Furthermore, the Test of Residual Heterogeneity has a Q-value of 448.575 with 19 df and $p < 0.001$. This result indicates significant residual heterogeneity in the data, meaning that variability between the analyzed studies is more important than expected if all studies had the same effect. The model is estimated using the Restricted Maximum Likelihood (ML) method, a common approach in panel data analysis.

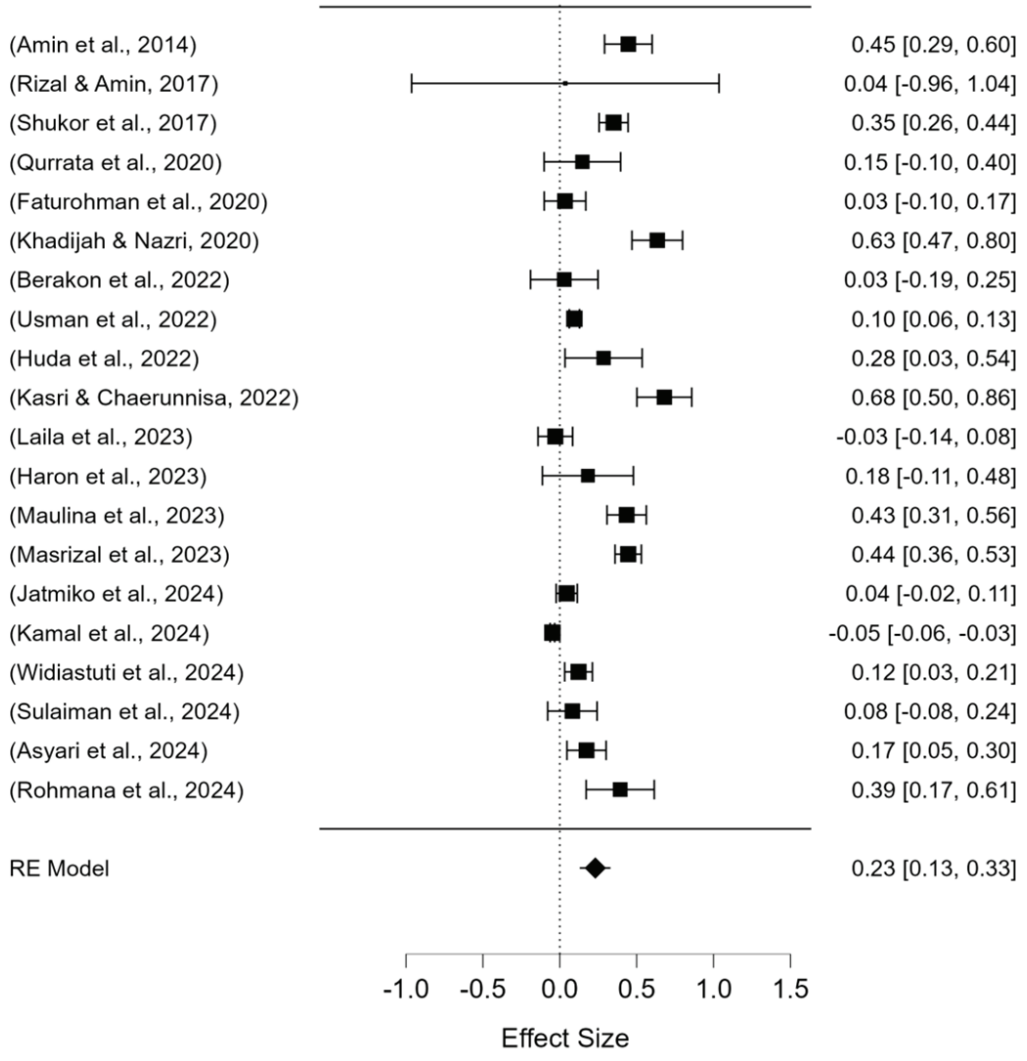
Table 6. ***Residual Heterogeneity Estimates***

df	Estimate
T^2	0.043
T	0.208
I^2 (%)	96.558
H^2	29.054

Estimating residual heterogeneity provides insight into the extent of variation in study outcomes that known factors cannot explain. In this data (Table 6), the T^2 value is 0.043, indicating the variance between studies. The τ value of 0.208 reflects the standard deviation of the expected effects. Additionally, the I^2 value of 96.558% shows that almost all of the variation in the results (over 96%) is due to heterogeneity rather than random error. It suggests that the outcomes of the analyzed studies vary significantly.

The H^2 value of 29.054 reflects the magnitude of total variation compared to the variation expected if all studies had the same effect. This figure indicates substantial differences between studies, potentially due to different research methods or populations studied. Overall, these results reveal a high level of heterogeneity in the data, which must be considered when concluding the analysis.

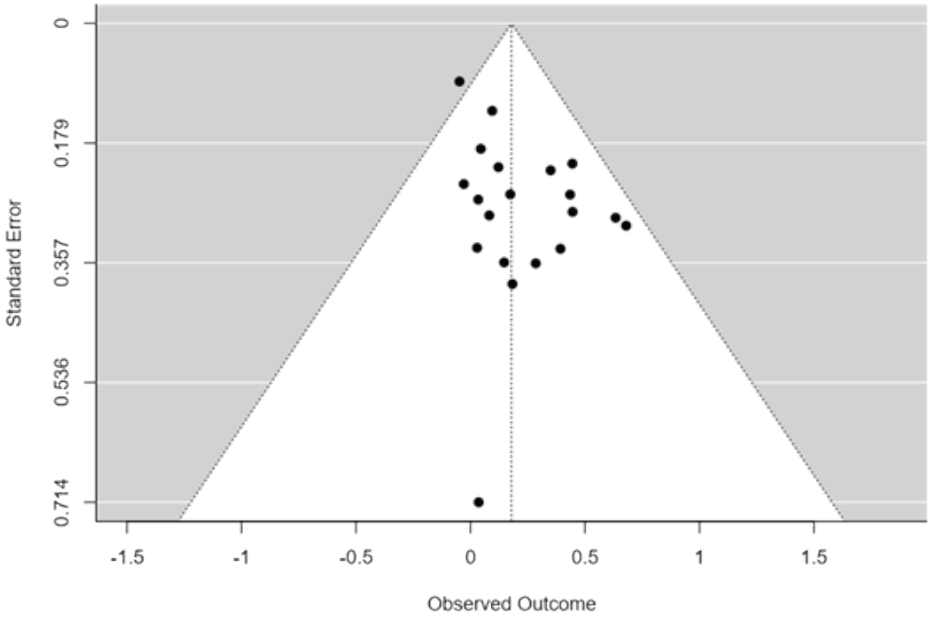
Figure 2. ***Forest Plot the Influence of Religiosity on Waqf Participation***



Forest plots (Figure 2) show that the effect sizes among the studies examined range from -0.05, the smallest value, to 0.68, the largest value, in the context of the influence

of religiosity on waqf participation among Muslims. Overall, the average effect size from these studies is 0.23. It indicates a 23% difference between the analyzed research results, reflecting a significant variation in the influence of religiosity on waqf participation. In addition, the observed effect size range is between 0.13 and 0.33. This range indicates that although there is variation, most studies show a positive influence of religiosity on waqf participation. The smaller effect sizes within this range may reflect specific contexts or factors affecting waqf participation among Muslims in various studies, highlighting the need for further research to understand these dynamics better.

Figure 3. ***Funnel Plot of Islamic Religiosity Towards Waqf Participation***



A funnel plot is a scatter diagram used to detect publication bias in meta-analysis. This plot illustrates the effect size of individual studies against their precision, typically using standard error. Higher-precision studies should cluster near the average effect size without publication bias, forming a funnel shape. However, the funnel plot displayed lacks the power to assess asymmetry. So, statistically, Egger's test can be used. This test evaluates the relationship between effect size and standard error, providing a formal method to determine whether the observed asymmetry in the funnel plot is statistically significant. Both are very important to ensure the validity of the conclusions drawn from the meta-analysis.

Regression Test for Funnel Plot Asymmetry or Egger's test is a tool used to examine whether there is publication bias in the studies combined in a meta-analysis. In this case, the test results show a z-value of 0.524 and a p-value of 0.600. This means there is no strong evidence of publication bias. In other words, the research results appear balanced and are not influenced by unpublished studies.

The file drawer analysis assesses how many unpublished studies would be needed to affect the significant research findings. In this case, the results indicate that 1,311

additional studies with no results would be required to change the significant findings ($p < 0.001$) to non-significant. With a target significance level of 0.050, this analysis suggests that the findings are robust and not merely due to ignored studies.

Table 7. ***Publication Bias Assessment***

Test Name	value	p
Fail-Safe N	1311.000	<.001
Egger's Regression	0,524	0,600

Note. Fail-safe N Calculation Using the Rosenthal Approach

The Impact of Muslim Religiosity on Waqf Participation

This study reveals the influence of religiosity on Muslim participation in waqf through a meta-analysis of 20 studies conducted from 2014–2024. The analysis shows a moderate positive effect with an average effect size of 0.23. It indicates that religiosity contributes significantly to waqf participation, although not uniformly across contexts —high heterogeneity among the studies analyzed ($I^2 = 96.55\%$), reflecting contextual differences such as religious practices, socio-economic conditions, and variations in research methodology, and contextual factors influence this relationship, including cultural norms, waqf awareness, and regional economic conditions. Then, the variations in research methods, sample sizes, and statistical analysis approaches also contribute to the heterogeneity of the results. The Random-Effects model shows an average effect size of 0.179, with a 95% confidence interval between 0.064 and 0.293.

Using TPB and TAM in the study strengthens the relevance of understanding the relationship between religiosity and Muslim participation in waqf. The TPB, which was used in nine studies, showed that the intention to participate in waqf is influenced by an individual's attitude toward the behavior, subjective norms, and perceived behavioral control. In the context of religiosity, positive attitudes toward waqf arise from spiritual and social values, while subjective norms, such as social pressure from the religious community, contribute to participation. Perceived ability to contribute, including access to information and financial ability, are also important elements. On the other hand, TAM was used in six studies to explore the influence of technology on waqf participation. Perceived ease of use of online waqf technology and the belief that contributions through technology will significantly impact the community are key factors in increasing participation.

Combining TPB and TAM also allows for an additional holistic analysis that includes psychological, social, and technological factors—in the modern context, technology plays a significant role in facilitating waqf. However, challenges such as low technological literacy and lack of trust in online systems still need to be addressed. While both theories provide a strong framework, the limited geographical context of Indo-nesia and Malaysia and the variation in research methodologies hinder the

generalizability of the findings. However, the integration of TPB and TAM provides strategic implications for waqf managers to develop campaigns that emphasize spiritual benefits and community support while leveraging technology to improve the efficiency and transparency of the waqf system. In addition, the use of the SEM-PLS analysis method also shows the increasing interest of academics in understanding the complex relationships between variables, including religiosity and waqf participation.

Research on religiosity and waqf participation shows a positive relationship between the two, supported by various previous studies. The most cited article in this area is Amin et al. (2014), which highlights the importance of religious factors in motivating individuals to participate in waqf. This finding aligns with many other studies, including those by Usman et al. (2022), Nuryitman (2022), and Rizal and Amin (2017), which also indicate that high levels of religiosity contribute to a person's willingness to donate wealth through waqf. Thus, religiosity factors contribute significantly as determinants of waqf participation, but their effects are inconsistent due to variations in context. Laila et al. (2023) found that religiosity was not always significant in influencing waqf participation, strengthening the argument that contextual factors play an important role. Furthermore, Huda et al. (2024) emphasized the role of financial institutions in waqf-based halal tourism development, highlighting the potential of religiosity as a driving factor.

Therefore, these imply the importance of a context-based approach in waqf fundraising strategies. Waqf institutions must develop more effective strategies to increase waqf participation by considering religiosity factors to maximize participation (Suleman & Ghozali, 2023). Religiosity is a significant factor in driving individual involvement in waqf. However, since the influence of religiosity is not uniform across contexts, a context-based approach is needed (Mukaromah et al., 2023). Thus, waqf institutions can utilize this data to develop programs that are more in line with their target communities' social, cultural, and economic conditions (Huda et al., 2024). For example, in areas with high levels of religiosity, waqf campaigns can emphasize the spiritual value of waqf as part of religious obligations (Wijaya et al., 2024). In areas with moderate or low levels of religiosity, strategies can focus on waqf's social and economic benefits, such as constructing public facilities, education, or health services (Gustina, 2024). In addition, waqf institutions should strengthen education and outreach efforts, including using digital media and modern technology to reach a wider audience (Latif et al., 2022). Innovations such as online waqf platforms or technology-based applications can also be practical tools for attracting more participation, especially from the younger generation (Lestari et al., 2023). Financial literacy and trust in waqf institutions also play critical roles in influencing waqf participation (Benthall, 2016; Nurhaida et al., 2023). By considering these factors, waqf institutions can optimize the potential of religiosity within Muslim communities, making waqf a more substantial pillar for social and economic development (Ismail & Maryanti, 2022).

Overall, this analysis underscores the importance of religiosity in increasing waqf participation, although the heterogeneity of findings suggests the need to con-

sider multiple factors in interpreting the data (Ratnasari et al., 2024). Future research should identify specific factors such as demographics, education level, and access to information that influence this relationship while exploring strategic solutions such as financial reporting transparency, the use of digital technology, and waqf education programs (Nuryitman, 2022; Laksmono et al., 2021). Technology integration, such as digital applications and crowdfunding platforms, can bridge the socio-economic gap (Alifiandy & Sukmana, 2020). A multidisciplinary approach combining sociology, psychology, and Islamic economics can provide a more holistic understanding (Setiyowati et al., 2024; Amin & Al Arif, 2024). International comparative studies are essential for producing universal guidelines relevant to waqf management across cultural contexts, providing in-depth insights and practical value for waqf policy development (Nurhaida et al., 2023).

Conclusion

This study shows that religiosity significantly positively affects Muslim participation in waqf, with an average effect size of 0.23. This result is supported by an analysis of 20 studies from various contexts, indicating that factors such as cultural norms, regional differences, and methodological approaches influence this relationship. In addition, the high level of heterogeneity (I^2 = 96.55%) suggests that contextual factors play a significant role. Further analysis identified that an individual's desire to fulfill religious obligations and gain divine rewards are the primary motivations for waqf participation.

This study makes an important contribution to understanding how religiosity influences philanthropic behavior through waqf. Conceptually, this study strengthens the Theory of Planned Behavior (TPB) by highlighting the role of religiosity as a key driver of waqf intention. In terms of methodology, the meta-analysis using JASP software provides a structured quantitative approach to measure effects holistically, including identifying patterns and variations across studies. These findings provide strategic guidelines for waqf institutions to improve religiosity-based campaigns.

The main limitation of this study is the high level of heterogeneity across studies, which suggests the need for a more in-depth analysis of contextual factors such as socio-economic, awareness of waqf, and research methods. In addition, this study focuses more on cash waqf, while other forms of waqf are underrepresented. Therefore, future research is expected to adopt a multidisciplinary approach, explore different forms of waqf, and expand the geographical scope to gain a more comprehensive understanding.

Author Contribution Statement

Moh Agus Nugroho served as the initiator, primary drafter, and data analyst; Suci Larasati assisted with data collection and critically reviewed the article; Md Mahfujur Rahman contributed as the translator and language reviewer. All authors accept responsibility for every aspect of this work.

Statement of Interest

All authors declare that they have no conflicts of interest.

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