

**Volume 2, December 2024**

Proceedings of the 2nd International Conference on Management and Small Medium Enterprise  
(ICMSME-2024)

**Analysis of Generation Z's Role in Community-Based Waqf Programmes:  
A Literatur Review**

*Nuradi<sup>a\*</sup>, Husnul Khatimah<sup>b</sup>*

*<sup>a,b</sup>STIBA Ar Raayah Sukabumi, Indonesia*

*\*Corresponding author e-mail: nur.adi@arraayah.ac.id*

**A B S T R A C T**

*This study explores the role of Generation Z in developing community-based waqf programmes using digital technology. Employing a qualitative literature review method, this research analyzes seven key references: Lubis (2023), Indarningsih et al. (2023), Muhaimin (2023), Bonn and Han (2018), Triyatno (2022), Rahman and Kadir (2022), and Zawawi et al. (2022). The study focuses on Generation Z's potential in promoting and managing waqf through digital platforms, their engagement via social media and crowdfunding, and their role in ensuring transparency and accountability in waqf management. The findings reveal that Generation Z has significant potential as change agents in Islamic philanthropy, particularly in community-based waqf. Their use of digital technology enables more effective promotion and fundraising. However, challenges such as low waqf literacy and regulatory barriers hinder their full participation. To address these issues, the study suggests digital education, gamification to enhance motivation, and community-based approaches to foster social responsibility. In conclusion, Generation Z represents a valuable asset for advancing community-based waqf programmes through technological innovation. Nonetheless, their active involvement requires collaboration among waqf institutions, governments, and the private sector to establish supportive environments. This research provides a deeper understanding of the younger generation's role in Islamic philanthropy and offers strategic insights to increase their participation.*

**Keywords:** *Generation Z, Community-Based Waqf, Digital Technology, Waqf Literacy, Islamic Philanthropy.*

## INTRODUCTION

Waqf has long been recognized as a vital pillar in the Islamic economic system, aiming to empower communities and foster social welfare (Nuradi et al., 2024). As an Islamic philanthropy instrument, waqf has substantial potential to support various social, educational, healthcare, and economic development programs through proper management (Susanto, 2017). In this context, community-based waqf has emerged as a relevant approach to bridge societal needs with available asset potentials. This approach emphasizes local community collaboration to optimize resources for mutual benefit, making it particularly relevant in addressing current socio-economic challenges.

Generation Z, born between 1997 and 2012, has become one of the largest populations globally, playing a significant role in various societal aspects. Known as "digital natives," they are highly adept at utilizing digital technologies and are globally connected through the internet and social media platforms (Desai & Lele, 2017). This capability positions Generation Z as strategic agents of change in promoting and managing community-based waqf, particularly in the modern era, which heavily relies on technology.

However, despite their promising potential, Generation Z's participation in waqf programs still needs to improve. This is attributed to several factors, including low waqf literacy among the youth, ineffective campaigns, and a lack of innovative waqf management strategies that capture their attention (Rahman & Kadir, 2022; Hasan et al., 2019). On the other hand, Generation Z's involvement in technology-based social movements, such as crowdfunding and online philanthropic campaigns, demonstrates a significant opportunity to engage them in community-based waqf programs.

Community-based waqf programs refer to approaches where local communities manage waqf assets to meet their needs. This model allows communities to be more self-reliant in utilizing waqf while enhancing their sense of ownership over the programs. Engaging Generation Z in managing community-based waqf is expected to foster innovations in fundraising, program promotion, and transparent reporting—all of which align with the characteristics of this generation.

As digital technology evolves, online platforms such as social media, crowdfunding applications, and websites have become essential tools for Generation Z to interact, share information, and engage in philanthropic activities (Oktavendi, 2020). In this regard, integrating technology into waqf management can serve as a key attraction for Generation Z. They can contribute financially and become waqf ambassadors, promoting these programs through their digital networks.

Moreover, Generation Z's critical nature and sensitivity to social issues make them more attuned to the benefits of waqf for society. Research indicates that Generation Z tends to support programs with tangible and sustainable social impacts rather than simply making donations

(Lubis, 2023). This finding underscores the effectiveness of community-based approaches, which emphasize sustainability and accountability, in attracting their interest in waqf.

Nonetheless, the primary challenge in involving Generation Z in community-based waqf programs is their need for more understanding of the waqf concept. Most Generation Z individuals are more familiar with terms like zakat or infak but need a comprehensive understanding of the fundamental differences between waqf and other forms of Islamic philanthropy (Aisyah Indarningsih et al., 2023). Hence, education becomes critical in improving waqf literacy among this younger generation.

Furthermore, while community-based waqf offers numerous benefits, its success heavily relies on collaboration among stakeholders, including waqf management institutions, local communities, and governments. In this regard, Generation Z can act as a bridge between these parties, leveraging their ability to build extensive social networks. By optimizing this strength, waqf programs can become more accessible and effectively managed.

Studies show that Generation Z's role in social movements is often driven by altruistic motivations and a desire to create meaningful change. In the context of community-based waqf, these motivations can be harnessed to inspire them to become part of more extensive programs (Cho et al., 2018). For instance, they can be involved as volunteers, campaign ambassadors, or even as managers of technology-based programs.

This research is relevant globally, where digitalization increasingly integrates into daily life. By involving Generation Z in community-based waqf programs, it is anticipated that transformations in waqf management will occur, positioning waqf as a primary instrument for supporting sustainable development goals (SDGs).

Therefore, this study aims to explore how Generation Z can contribute to community-based waqf programs. The findings are expected to provide a foundation for waqf managers and policymakers to design more effective strategies to involve Generation Z, thereby broadening the impact of waqf on society.

## **METHODS**

This study employs a qualitative approach with a library research design (Mohamed, 2017). The primary objective is to explore the role of Generation Z in community-based waqf programs. This approach is chosen because it can provide an in-depth exploration of social phenomena enriched with contextual understanding.

The primary data sources for this research include literature drawn from reputable journals, conference proceedings, institutional reports, and relevant books. The inclusion criteria focus on literature published in the past five years (2015–2024) to ensure that the data obtained aligns with the most recent developments. The databases used for this purpose include Scopus, Web of Science, and Google Scholar. The search primarily targets themes related to waqf literacy, Generation Z characteristics, and community-based approaches within Islamic philanthropy.

The data collected are analyzed using content analysis techniques, a systematic method for identifying patterns, themes, and insights from qualitative data (Gummies, 2023; As-Salafiyah & Rusydiana, 2022). The analysis process involves categorizing the data into themes such as "Generation Z characteristics," "community-based waqf approaches," and "technology integration in waqf programs." This approach allows for identifying recurring themes and gaps in the literature, which are then critically evaluated. A coding technique is employed to organize the data systematically, facilitating the synthesis of findings.

**Table 1.** Article Data Related to the Subject

| No | Subject  | Name Author                                 | Year | Title of Article  |
|----|--|---|------|---|
| 1  | Increased Education Through Digital Platforms                  | Lubis, H.                                   | 2023 | Tingkat Pemahaman Generasi Z terhadap Wakaf Uang di Kota Pekanbaru  |
|    |  | Aisyah Indarningsih et al.                  | 2023 | Zakat, infaq, shadaqah, and waqf using financial technology: Millennial generation perspective                                      |
| 2  | Gamification to Increase Motivation                            | Muhaimin, M.                                | 2023 | Implementasi Wakaf Uang dalam Upaya Pemberdayaan Masyarakat (Studi PKPU Provinsi Jawa Tengah)                                       |
|    |  | Cho, M., Bonn, M. A., & Han, S. J.          | 2018 | Generation Z's sustainable volunteering: Motivations, attitudes and job performance   |
| 3  | Community-Based Approaches to Strengthen Social Responsibility | Triyatno, G.                                | 2022 | Swot Analysis on Cash Waqf Fundraising Strategies in Waqaf-Based Educational Institutions   |
|    |  | Rahman, S., & Rifadli D. Kadir              | 2022 | Generasi Muda dan Tingkat Literasi Wakaf Uang   |
|    |  | Zawawi, A. A., Mariyanti, T., & Sari, S. N. | 2022 | Factors That Influence The Intention of The Millennial Community to do Waqf With a Modification of Theory Planned Behavior Approach |

## **RESULTS & DISCUSSION**

### **The Potential of Generation Z in Utilizing Digital Technology for the Promotion and Management of Community-Based Waqf**

Generation Z, comprising individuals born between 1997 and 2012, represents a group that grew up in the digital era and is highly connected with technology (Yanitskiy et al., 2020). They do not only rely on the Internet for entertainment and communication but also actively participate in various social and economic activities, including philanthropic initiatives. The potential of Generation Z to leverage digital technology to promote and manage community-based waqf is immense, given their inclination towards transparent and efficient technology-based activities.

#### **Digital Technology as a Tool for Waqf Promotion**

In the context of waqf, promotion through digital technology can be an extremely effective tool. Generation Z is known for high engagement on social media platforms such as Instagram, TikTok, Twitter, and YouTube. These platforms provide significant opportunities to introduce the concept of waqf to them in an engaging and accessible manner (Wadi & Nurzaman, 2020; Hasan et al., 2019). Social media allows waqf managers to reach a wider audience and communicate more interactive and captivating messages.

For instance, using Instagram Stories or TikTok challenges can attract Generation Z's attention to the importance of waqf. Additionally, information presented through short videos or appealing graphics is easier to understand and share, accelerating promotional efforts. With the viral potential of social media, waqf promotions can reach larger audiences at low costs while achieving a substantial impact. Studies suggest that creative visual and narrative approaches significantly enhance youth participation in social activities, including philanthropy, when digital platforms are utilized.

#### **Crowdfunding Platforms as a Medium for Waqf Fundraising**

Generation Z is highly familiar with crowdfunding, where funds are collected from multiple contributors to achieve a common goal (Vyas et al., 2023). Crowdfunding platforms like GoFundMe and Kickstarter or localized platforms like Kitabisa.com in Indonesia have been utilized for various social purposes, including waqf fundraising (Nugroho & Rachmaniyah, 2019). Generation Z's adaptability to technology and comfort with digital applications make them ideal participants in crowdfunding activities focused on waqf collection.

Beyond ease of access, crowdfunding platforms enable Generation Z to support waqf projects without geographical limitations. They can participate in domestic or international waqf programs, expanding reach and increasing potential funds collected. This model transforms waqf contributions from large-scale donations to smaller, collective efforts, aligning with Generation Z's preference for smaller, collaborative contributions.

### **Blockchain Technology in Waqf Management**

In addition to crowdfunding, blockchain technology represents another rapidly growing and up-and-coming tool for waqf management. Known for its decentralized and transparent system, blockchain can ensure that waqf funds are managed accountably and transparently (Beik et al., 2019). Being highly aware of the importance of transparency in digital transactions, Generation Z can use blockchain to verify that their contributions are allocated as intended. This fosters greater trust and confidence in waqf managers.

Blockchain helps minimize the risk of fund mismanagement by recording all transactions openly, allowing anyone to access them at any time. This is particularly critical in waqf management, where transparent and accountable fund governance is essential to building public trust, especially among Generation Z, who have easy access to information through the internet.

### **Social Media as a Platform for Raising Waqf Awareness**

Social media is pivotal in engaging Generation Z in community-based waqf programs. Numerous studies indicate that Generation Z uses social media for entertainment and as a medium to educate themselves on social issues and participate in philanthropic activities (Ahmed, 2019). They can obtain information about waqf projects through social media and share and encourage others to participate.

Platforms like Instagram and TikTok, which are predominantly visual, are particularly suitable for connecting waqf programs with Generation Z. Engaging content, such as educational videos or infographics, can explain the benefits and potential of waqf. Moreover, social campaigns on social media can invite them to contribute directly to waqf programs, even with relatively small donations.

### **Digital Crowdfunding as a Waqf Financing Model**

Crowdfunding has emerged as a popular fundraising method among Generation Z. Platforms like GoFundMe or Kitabisa.com enable Generation Z to quickly access various waqf projects requiring funding. They can donate small amounts that collectively accumulate to significantly support larger goals (Latif et al., 2022).

In addition, digital crowdfunding allows Generation Z to innovate in raising funds. They can create their own crowdfunding campaigns to support waqf programs and build support networks on social media to attract more donors.

Beyond crowdfunding and social media, Generation Z can utilize various other digital platforms to engage in waqf programs. For instance, mobile applications enable them to donate directly or manage waqf more efficiently. These applications can help them monitor waqf fund usage, receive financial reports, and even provide feedback to managers.

These digital platforms allow for more transparent, efficient, and accessible waqf management—crucial for Generation Z, who prioritize convenience and transparency in digital transactions.

### **Identifying the Unique Role of Generation Z in Supporting Transparency and Accountability in Waqf Programs**

A significant challenge in waqf management is ensuring that collected funds are used appropriately and aligned with predetermined goals. With their deep connection to technology, Generation Z has a unique role in supporting transparency and accountability in community-based waqf programs (Triyatno, 2022).

#### **Transparency Through Technology**

Generation Z tends to leverage technology to ensure that waqf funds are used responsibly. They can access various information online, including financial reports of waqf institutions, and verify whether collected funds have been utilized according to established objectives (Aisyah Indarningsih et al., 2023). Blockchain technology, which allows for transparent and immutable transaction records, is particularly relevant for Generation Z, who demand assurance that their contributions are appropriately managed.

In addition to using technology for verification, Generation Z has the potential to serve as social watchdogs through social media. They can use these platforms to critique or highlight discrepancies in waqf management. If there are indications of mismanagement, they can disseminate information to the public through social media, prompting waqf institutions to improve their governance practices.

Generation Z's ability to spread information quickly and widely through social media positions them as social monitors who promote transparency and accountability in waqf projects. This role is crucial in ensuring that waqf remains a trustworthy and effective instrument for enhancing societal welfare.

### **Discussion**

#### **Comparison of Results with Previous Research on Youth and Islamic Philanthropy**

Research on Generation Z and their involvement in Islamic philanthropy, including waqf, has significantly evolved in recent years. Several studies highlight profound differences in participation patterns between the younger generation and their predecessors, particularly in how they interact with technology and digital platforms (Balci & Arslan, 2022).

Generation Z, born between 1997 and 2012, possesses distinct characteristics compared to earlier generations, especially regarding technological interactions. As "digital natives," they have grown up in an era of advanced technology. A study by Florenthal et al. (2020) indicates that today's youth are more inclined to engage in philanthropic activities via digital platforms, leveraging social media and crowdfunding as their primary donation methods.

One relevant study by Aldeen et al. (2022) examined youth participation in cash waqf. It found that although their understanding of the waqf concept remains limited, many are interested in participating in digitally facilitated waqf activities, mainly through applications and crowdfunding platforms. Unlike previous generations who often engaged in waqf physically, such as directly donating to waqf managers or mosques, Generation Z uses smartphones and digital applications to perform charitable acts, including waqf.

Additionally, research by Ghoynaqi and Saibil (2022) revealed that Generation Z prefers participating in "on-demand" philanthropy, meaning they are more likely to donate or engage in charitable activities based on immediate needs or social campaigns they encounter on social media. In this context, promoting and educating about community-based waqf through digital platforms becomes crucial to enhancing their participation.

However, another study by As-Salafiyah and Rusydiana (2022) noted that despite Generation Z's significant potential to support waqf, most still need a comprehensive understanding of its concept and benefits, particularly in the long term. This generation appears more interested in donations or social activities that yield immediate or visibly impactful results.

### **Key Challenges: Limited Waqf Literacy Among Generation Z and Regulatory Barriers**

One major challenge in encouraging Generation Z to participate in community-based waqf programs is their low literacy about waqf (Rahman & Rifadli D. Kadir, 2022). Most young people need a deeper understanding of the waqf concept, especially its application in modern contexts. In Indonesia, although waqf is a crucial instrument in Islamic economics, many need to comprehend how it can serve as an effective means of managing social funds. The lack of formal education on the need for school or university curricula exacerbates this issue.

Research by Zawawi et al. (2022) highlights that the limited understanding of waqf among youth affects their participation. They tend to be more familiar with zakat, ink, and sadaqah concepts, which have more immediately observable impacts. In contrast, the long-term nature of waqf often appears less appealing. This finding is supported by Usman & Ab Rahman (2021), who mentioned that many Generation Z members perceive waqf as limited to mosque construction or land development, unaware that waqf can fund education, healthcare, and other social sectors.

Beyond limited waqf literacy, regulatory barriers also present significant challenges in developing community-based waqf initiatives involving Generation Z. Insufficient regulations on digital waqf and crowdfunding management often hinder waqf institutions from fully leveraging digital technology. Although digital platforms hold considerable potential for waqf fundraising, precise and restrictive regulations about online waqf management can create legal uncertainties and reduce public trust in waqf programs, especially among youth.

A study by Hasanah and Pranata (2019) revealed that although crowdfunding platforms like Kitabisa.com can support waqf programs, many waqf managers need to learn about utilizing



existing regulations. This gap also affects public confidence, as concerns often arise regarding the accountability and transparency of digitally managed waqf funds. Thus, clear regulations on managing digital waqf and crowdfunding are urgently needed to encourage youth participation in community-based waqf programs.

### **Strategies to Enhance Generation Z's Participation, Including Education, Gamification, and Community-Based Approaches**

Several strategies can be implemented to address Generation Z's challenges in engaging with community-based waqf. One of the most critical approaches is effective education on the benefits and potential of waqf (Muhaimin, 2023). By enhancing waqf literacy, Generation Z will better understand how they can contribute to waqf programs and their societal impacts. Formal and informal education methods, such as seminars, webinars, and online courses on waqf, can help increase their knowledge.

Practical educational approaches for Generation Z must align with their characteristics. They are more receptive to information presented in visual and interactive formats. Hence, social media, short videos, and infographics can convey information about waqf more engaging and digestibly (Lubis, 2023). Educational campaigns on platforms like Instagram and TikTok can serve as effective channels to reach them.

In addition to education, gamification can enhance Generation Z's participation in waqf programs. Gamification concepts can make waqf contributions enjoyable and competitive, motivating them to participate more actively. For instance, gamification-based applications can reward individuals with points for contributing to waqf programs. These points could be redeemed for prizes or exclusive content, creating an enjoyable yet impactful experience.

Community-based approaches are equally important in increasing Generation Z's participation. Community-based waqf programs can foster a sense of ownership and social responsibility among them. By participating in these programs, Generation Z can feel directly involved in driving broader social change. This approach can also strengthen community connections and provide a platform for collaboration in achieving shared social goals.

Comprehensive education, engaging gamification, and inclusive community-based approaches could effectively enhance Generation Z's participation in community-based waqf. By utilizing digital technology and familiar platforms, Generation Z's potential to support and manage community-based waqf programs can be maximized.

### **Conclusion & Suggestion**

Generation Z holds significant potential for advancing community-based waqf programs due to their mastery of digital technology and innovation. As a generation raised with the internet and digital devices, they readily adapt to platforms such as social media, crowdfunding, and digital applications to promote and manage waqf initiatives. Their technological skills and enthusiasm for supporting social activities present immense opportunities to expand the impact of waqf.

However, their limited literacy of waqf concepts remains a primary challenge, necessitating digital education strategies, such as webinars, podcasts, and educational videos, to enhance their understanding and engagement.

Gamification strategies and community-based approaches can also increase Generation Z's participation by creating enjoyable experiences and fostering a sense of ownership. To support these programs through clear regulations and innovative education, collaboration among waqf institutions, governments, and the private sector is essential. By leveraging technology and community-based methods, Generation Z has the potential to serve as a driving force for waqf as an inclusive and sustainable social and economic instrument. For future research, it is recommended to study the involvement of Generation Z by conducting quantitative or mixed methods to measure the level of participation and contribution of Generation Z in community-based waqf programmes.

## REFERENCES

- [1] Ahmed, N. (2019). Generation Z's Smartphone and Social Media Usage: A Survey. *Journalism and Mass Communication*, 9(3), 101–122. <https://doi.org/10.17265/2160-6579/2019.03.001>
- [2] Aisyah Indarningsih, N., Agus Futuhul Ma, M., Noval Waliyuddinsyah, M., & Muhammadagusfutuhulmawa, W. (2023). Zakat, infaq, shadaqah, and waqf using financial technology: Millennial generation perspective. *Review of Islamic Social Finance and Entrepreneurship (RISFE)*, 2(1), 13–28. <http://creativecommons.org/licenses/by-sa/4.0/>
- [3] Aldeen, K. N., Ratih, I. S., & Pertiwi, R. S. (2022). Cash waqf from the millennials' perspective: a case of Indonesia. *ISRA International Journal of ...* <https://doi.org/10.1108/IJIF-10-2020-0223>
- [4] As-Salafiyah, A., & Rusydiana, A. S. (2022). Finding Waqf Literacy Strategies for Millennials. *International Journal of Waqf*, 2(1), 1–11. <https://doi.org/10.58968/ijf.v2i1.84>
- [5] Balci, B., & Arslan, S. (2022). The Examination of Leisure Time Behaviors in Terms of Generation Differences. *International Refereed Journal of Humanities and Academic Sciences*, 0(28), 13–26. <https://doi.org/10.17368/uhbab.2022.28.02>
- [6] Beik, I. S., Zaenal, M. H., & Rizkiningsih, P. (2019). Waqf Led Halal Cryptocurrency Model. In *Halal Cryptocurrency Management*. Springer International Publishing. <https://doi.org/10.1007/978-3-030-10749-9>
- [7] M., Bonn, M. A., & Han, S. J. (2018). Generation Z's sustainable volunteering: Motivations, attitudes and job performance. *Sustainability (Switzerland)*, 10(5), 1–16. <https://doi.org/10.3390/su10051400>
- [8] Desai, S. P., & Lele, V. (2017). Correlating Internet, Social Networks and Workplace – a Case of Generation Z Students. *Journal of Commerce and Management Thought*, 8(4), 802–815. <https://doi.org/10.5958/0976-478x.2017.00050.7>
- [9] Florenthal, B., Awad, M., & Godar, S. (2020). Nonprofits meet millennials: a hybrid approach of uses and gratifications and TAM to identify the drivers of monetary donation intention. *Young Consumers*, 21(4), 435–449. <https://doi.org/https://doi.org/10.1108/YC-03-2020-1106>
- [10] Ghoynaqi, R. I. M., & Saibil, D. I. (2022). Generation Z's Interest in Digital Wallet Payments in Islamic Mobile Banking During a Pandemic. *AL-ARBAH: Journal of Islamic Finance and Banking*, 4(2), 189–202. <https://doi.org/10.21580/al-arbah.2022.4.2.15147>
- [11] Gummies, A. K. (2023). *Qualitative Content Analysis*. <https://doi.org/doi:10.1016/b978-0-12-818630-5.11031-0>

- [12] Hasan, H., Ahmad, I., & Ghazali, N. A. (2019). Comparative analysis of Waqf Generosity Index (WGI) in generation Y and Z. *Research in World Economy*, 10(2 Special Issue), 26–29. <https://doi.org/10.5430/rwe.v10n2p26>
- [12] Hasanah, U., & Pranata, D. (2019). Waqf Financial Tecnology in Startup Capital. *ICIDS 2019*, 1–6. <https://doi.org/10.4108/eai.10-9-2019.2289331>
- [13] Latif, A., Ahmad, R. A., Lesmana, M., & Nabila, F. (2022). Factors Affecting Generational Millennials' Desire to Spend Money on Waqf. *Muslim Heritage*, 7(2), 433–458. <https://doi.org/10.21154/muslimheritage.v7i2.4439>
- [14] Lubis, H. (2023). Tingkat Pemahaman Generasi Z terhadap Wakaf Uang di Kota Pekanbaru. *El-Jizya : Jurnal Ekonomi Islam*, 11(1), 71–86. <https://doi.org/10.24090/ej.v11i1.7131>
- [15] Mohamed, D. H. (2017). Qualitative Research Approach in LIS Education: Comparative Methodology Study. *IOSR Journal of Research & Method in Education (IOSRJRME)*, 07(01), 83–89. <https://doi.org/10.9790/7388-0701028389>
- [16] Muhaimin, M. (2023). Implementasi Wakaf Uang dalam Upaya Pemberdayaan Masyarakat (Studi PKPU Provinsi Jawa Tengah). *TAWAZUN : Journal of Sharia Economic Law*, 5(2), 292–304. <https://doi.org/10.21043/tawazun.v5i2.17291>
- [17] Nugroho, A. Y., & Rachmaniyah, F. (2019). Fenomena Perkembangan Crowdfunding Di Indonesia. *Ekonika : Jurnal Ekonomi Universitas Kadiri*, 4(1), 34–46. <https://doi.org/10.30737/ekonika.v4i1.254>
- [20] Nuradi, Huda, N., & Khatimah, H. (2024). Inovasi Wakaf di Era Digital dalam Mengoptimalkan Potensi untuk Pembangunan Berkelanjutan di Negeri Berkembang. *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam*, 5(6), 3546–3559. <https://doi.org/DOI:https://doi.org/10.47467/elmal.v5i6.2773>
- [21] Oktavendi, T. W. (2020). Islamic Financial Technology Usage: An Investing Perspectives On Generation Z. *Riset Akuntansi Dan Keuangan Indonesia*, 5(2), 151–158. <https://doi.org/10.23917/reaksi.v5i2.10100>
- [22] Rahman, S., & Rifadli D. Kadir. (2022). Generasi Muda dan Tingkat Literasi Wakaf Uang. *Tamaddun Journal of Islamic Studies*, 1(2), 191–199. <https://doi.org/10.55657/tajis.v1i2.59>
- [23] Susanto, H. (2017). Eksistensi dan Peran Ekonomis Harta Wakaf. *HUNAFa: Jurnal Studia Islamika*, 13(2), 316–342. <https://doi.org/10.24239/jsi.v13i2.442.316-342>
- [24] Triyatno, G. (2022). Swot Analysis on Cash Waqf Fundraising Strategies in Waqf-Based Educational Institutions. *Journal of Islamic Economics and Philanthropy*, 5(4), 283–302. <https://doi.org/10.21111/jiep.v5i4.7658>
- [25] Usman, M., & Ab Rahman, A. (2021). Funding Higher Education Through Waqf: A Lesson from Pakistan. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(2), 409–424. <https://doi.org/10.1108/IMEFM-05-2019-0200>
- [26] Vyas, A., Ramakanth, H., & Kaur, J. (2023). A Study on Crowdfunding as an Innovative Way to Finance Startups. *Shanlax International Journal of Management*, 10(4), 5–9. <https://doi.org/10.34293/management.v10i4.6178>
- [27] Wadi, D. A., & Nurzaman, M. S. (2020). Millennials Behaviour towards Digital Waqf Innovation. *International Journal of Islamic Economics and Finance (IJIEF)*, 3(3), 1–30. <https://doi.org/10.18196/ijief.3232>
- [28] Yanitskiy, M. S., Seryy, A. V., & Braun, O. A. (2020). Generation Z Value Preferences And Their Sociocultural Determinants. *The European Proceedings of Social and Behavioural Sciences EpSBS*, 1211–1218. <https://doi.org/10.15405/epsbs.2020.10.05.161>
- [29] Zawawi, A. A., Mariyanti, T., & Sari, S. N. (2022). Factors That Influence The Intention of The Millennial Community to do Waqf With a Modification of Theory Planned Behavior Approach. *APTISI Transactions on Management (ATM)*, 7(1), 42–53. <https://doi.org/10.33050/atm.v7i1.1807>