HARNESSING FINTECH F OR ZIS PAYMENT IN INDONESIA: A MILLENNIAL PERSPECTIVE

Dia Purnama Sari[1*]
Ibi Satibi[2]
Abdul Haris[3]
Abdul Qoyum[4]
[1,2,3,4] Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
[*1]*Corresponding Email:* diapurnamasari98@gmail.com

ABSTRACT – Indonesia, a nation with a population of over 70 million millennials, presents immense potential for the fintech sector to transform payments related to *Zakat, Infaq*, and *Sadaqah* (ZIS). This study investigates the factors influencing millennial adoption of digital platforms for ZIS payments in Java, Indonesia. Building upon the Unified Theory of Acceptance and Use of Technology (UTAUT-2), a novel model incorporating religiosity as a predictor of fintech-based ZIS payment intent is proposed. Utilizing a quantitative approach, primary data was collected from 165 Javanese millennials via a geographically diverse survey. Subsequent analysis, employing the Partial Least Square-Structural Equation Model (PLS-SEM) with WarpPLS Version 8.0 software, revealed significant positive influences on ZIS payment intent through fintech, stemming from performance expectancy, social influence, facilitating conditions, and established habits. Notably, religiosity emerged as a potent determinant. Conversely, effort expectancy, hedonic motivation, and price value exhibited no statistically significant impact. This research contributes significantly to the development of consumer behavior models by validating the determinants of fintech-based ZIS payment intentions. Furthermore, it underscores the crucial role of digital marketing in ZIS endeavors, advocating for the strategic utilization of social media platforms to foster millennial engagement. The findings pave the way for a flourishing digital ecosystem of ZIS giving, empowering a new generation of Indonesian Muslims to fulfill their religious obligations through convenient and impactful means.

Keywords: Fintech, ZIS, Millennials, Indonesia, UTAUT-2, Religiosity, PLS-SEM, Digital Philanthropy

ABSTRAK – Pemanfaatan Fintech Untuk Pembayaran ZIS di Indonesia: Perspektif Milenial. *Indonesia, dengan jumlah milenial lebih dari 70 juta orang, mempunyai potensi yang sangat besar bagi pengadopsian financial technology (fintech) ke dalam sistem pembayaran Zakat, Infak, dan Sedekah (ZIS). Penelitian ini bertujuan untuk menginvestigasi faktor-faktor yang mempengaruhi milenial, khususnya di Pulau Jawa, dalam memanfaatkan fintech untuk membayar ZIS. Penelitian ini memodifikasi Unified Theory of Acceptance and Use of Technology (UTAUT-2) dengan menambahkan variabel religiositas pada model sebagai penentu niat berperilaku dalam membayar ZIS melalui platform berbasis fintech. Penelitian ini menggunakan pendekatan kuantitatif dimana data primer diperoleh dari 165 kuesioner yang didistribusikan kepada milenial yang berdomisili di seluruh provinsi dalam Pulau Jawa. Data dianalisis dengan Partial Least Square-Structural Equation Model (PLS-SEM) dengan perangkat lunas WarpPLS Versi 8.0. Hasil penelitian ini menunjukkan bahwa variabel ekspektasi kinerja, pengaruh sosial, kondisi yang memfasilitasi, dan kebiasaan berpengaruh positif dan signifikan terhadap niat membayar ZIS melalui fintech. Secara khusus, religiositas muncul sebagai penentu yang kuat. Sebalikny a, ekspektasi usaha, motivasi hedonik, dan nilai harga tidak menunjukkan dampak yang signifikan secara statistik. Studi ini berimplikasi pada pengembangan model perilaku konsumen dan memperluas validitas determinan niat perilaku membayar ZIS melalui fintech. Selain itu, penelitian ini menunjukkan pentingnya paradigma pemasaran digital untuk ZIS dengan mengoptimalkan berbagai platform media sosia guna mendorong keterlibatan kaum milenial. Hasil ini membuka jalan bagi perkembangan ekosistem digital untuk pembayaran ZIS dan memfasilitasi generasi Muslim milenial Indonesia untuk memenuhi kewajiban agama mereka melalui cara yang lebih nyaman dan bermakna.*

Kata Kunci: *Fintech, ZIS, Milenial, Indonesia, UTAUT-2, Religiositas, PLS-SEM, Filantropi Digital*

INTRODUCTION

The rapid digitization of *Zakat, Infaq,* and *Sadaqah* (ZIS) payment methods has become a central focus for BAZNAS (*Badan Amil Zakat Nasional* - Indonesia Zakat Management Agency), particularly in response to the COVID-19 pandemic's acceleration of fintech adoption. While traditional methods involving direct contributions to *amil* (zakat managers) or ZIS committees were previously dominant (Jamaludin et al., 2017), the digital era has ushered in innovative policies centered on technology integration (Astuti & Prijanto, 2021). BAZNAS has adopted a two-pronged approach, utilizing both internal platforms, such as BAZNAS website and Android app and external collaborations with fintech companies, such as Go-Pay, OVO, etc. to facilitate convenient ZIS payments (BAZNAS, 2022). This initiative aims to broaden reach and encourage greater ZIS contributions, particularly among the technologically adept millennial generation (Ichwan, 2020; Kharisma & Jayanto, 2021; Ninglasari, 2021; Purwanto & Loisa, 2020; Rachmawati & Canggih, 2023).

Despite the significant strides made in digitalization, online ZIS contributions still lag behind those collected through traditional methods. In 2020, BAZNAS reported that online contributions made up a mere 6.74% (IDR 70 billion) of the total ZIS collection (IDR 12.43 trillion). This discrepancy underscores the public's low adoption rate of digital ZIS platforms, which can be attributed to several factors. Firstly, limited digital literacy is a major barrier, as many individuals lack the necessary skills or knowledge to navigate digital platforms, resulting in a reluctance to adopt online ZIS contributions (Husaini, 2021). Secondly, religious preference plays a role, with a significant portion of the population adhering to high levels of religiosity and preferring to make direct contributions to trusted recipients, such as relatives or close associates (Arwita, 2022; Ibrahim, 2011).

Thirdly, there is a lack of digital literacy specifically within the context of Islamic philanthropy. Even individuals who have some understanding of digital ZIS platforms may not fully utilize them due to this limitation (Suwari, 2022). Fourthly, the absence of clear sharia-compliant regulations raises concerns about compliance with Islamic regulations and legal requirements, leading to hesitancy towards online ZIS payments (Sakinah, 2019). Lastly, insufficient outreach and education contribute to the continued reliance on conventional methods. There is inadequate awareness and knowledge about the convenience

and practicality of online ZIS contributions (Suyudi, 2021). These factors collectively contribute to the current state of online ZIS contributions and present areas for potential improvement.

The Unified Theory of Acceptance and Use of Technology (UTAUT-2) is a widely recognized framework for comprehending the behavior associated with technology adoption. It has been extensively used in research to explore the acceptance of various technologies, such as e-wallets (Soodan & Rana, 2020), e-commerce platforms (Alamanda et al., 2021), and crowdfunding platforms (Li et al., 2017). In the realm of fintech adoption, studies by Senyo & Osabutey (2020), Ahmad et al. (2021), and Septiani et al. (2020) have successfully applied UTAUT-2. It has also been used to predict M-Banking adoption intentions in research by Merhi et al. (2019), Samsudeen et al. (2021), and Nguyen et al. (2020). In the domain of ZIS payments, various UTAUT and UTAUT-2 variables have been employed to measure ZIS payment intentions in studies by Kasri & Yuniar (2021), Bin-Nashwan (2022), Farhatunnada (2021), Rachmat et al. (2020), Cahyani et al. (2022), and Sulaeman & Ninglasari (2020).

However, the application of UTAUT-2 has shown inconsistencies, with some variables not consistently having a significant impact on technology acceptance. This necessitates modifications for better applicability. As a result, this study proposes a modified UTAUT-2 model that includes religiosity as a potential determinant of online ZIS payment intentions among millennials. This proposed model builds upon the existing UTAUT-2 constructs, which include performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivation, price value, and habit, and integrates religiosity as an additional variable. The inclusion of this culturally and religiously relevant factor aims to provide a deeper understanding of how religiosity influences the millennial generation's inclination to adopt online ZIS platforms.

This research aspires to make several valuable contributions. By incorporating religiosity as a variable specific to ZIS payments and potentially relevant to millennial Muslims, the study seeks to enhance the applicability of the UTAUT-2 model within this unique context. The findings can guide the development of targeted community interventions and strategies to effectively promote the adoption of online ZIS platforms among millennials. Policymakers at BAZNAS and LAZ (*Lembaga Amil Zakat* - Zakat Collectors Institutions) can use the research findings to optimize their online ZIS collection strategies

and maximize their reach within the Muslim community. The study also explores the factors influencing millennial adoption of online ZIS platforms, potentially bridging the gap between traditional ZIS collection methods and the rapidly growing world of fintech. The successful adoption of digital platforms for ZIS contributions can streamline the process for donors, enhance transparency, and ultimately empower a new generation of Muslims to fulfill their religious obligations in a convenient and impactful manner.

The remainder of this study unfolds as follows: Section 2 engages in a literature review, summarizing pertinent studies and formulating research hypotheses. This is followed by the method section, which outlines the research design, data collection procedures, and analysis methods. The subsequent sections present the results and discussion. It concludes with a summary of key findings, an examination of the study's limitations, and recommendations for future research.

LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

Unified Theory of Acceptance and Use of Technology (UTAUT-2)

This research adopts and builds upon the Unified Theory of Acceptance and Use of Technology (UTAUT-2) model, a refined version of the original UTAUT model formulated by Venkatesh et al. (2003). UTAUT-2 delves into user behavior regarding information technology acceptance and usage by integrating eight key theories and models, including TRA, TPB, SCT, TAM, IDT, MPCU, MM, and C-TAM-TPB. Notably, UTAUT-2 consolidates the technology acceptance domain into a unified framework, with behavioral intention and user behavior as primary dependent variables (Venkatesh et al., 2003).

The enhanced UTAUT-2 model proposes seven factors influencing behavioral intention and technology use: performance expectancy, effort expectancy, social influence, facilitation conditions (all retained from UTAUT), and three additional variables - hedonic motivation, price value, and habit (Venkatesh et al., 2012). The inclusion of hedonic motivation stems from its significant role in previous research, while price value acknowledges the cost-benefit considerations in consumer behavior. Habit, supported by prior studies, reflects the influence of past usage patterns.

Performance expectancy, defined as the perceived improvement in job performance through technology use, plays a crucial role in fostering sustained usage intent (Venkatesh et al., 2003; Chen et al., 2021). This positive and significant relationship between performance expectancy and technology adoption is corroborated by research findings from Hanif et al. (2021), Intarot and Beokhaimook (2018), Kasri and Yuniar (2021), and Odusanya et al. (2019). Based on the theoretical underpinnings and empirical evidence, this research proposes the following hypothesis:

H1: Performance expectancy has a positive impact on the intention to pay ZIS online through fintech platforms.

Effort expectancy, as defined by Venkatesh et al. (2003), refers to the perceived ease of use and simplicity associated with a technology from the user's perspective. Technology perceived as user-friendly and effort-minimizing has been shown to facilitate greater user adaptation (Venkatesh et al., 2003; Wang et al., 2020). Furthermore, if technology simplifies and streamlines tasks, reducing dependence on human interaction, it positively influences both the perceived ease of use and the user's intent to adopt and utilize the technology (Wang et al., 2020). Effort expectancy frequently emerges as a dominant factor in technology acceptance models, exhibiting a consistent positive impact on a user's behavioral intention (Cimperman et al., 2016; Handoko, 2020; Hau et al., 2020; Wisesa et al., 2019). Research conducted by Ahmad et al. (2021) further underscores this positive influence, demonstrating a robust association between effort expectancy and technology adoption behavior. In light of the aforementioned theoretical underpinnings and empirical evidence, the following hypothesis is formulated:

H2: Effort expectancy has a positive influence on the intention to pay ZIS online through fintech platforms.

Social influence is characterized as the degree to which an individual perceives the significance of others' beliefs when considering the use of new technology (Venkatesh et al., 2003). Influences from social circles such as family, neighbors, friends, peers, and co-workers play a significant role in shaping behavioral intentions to adopt and use new technology (Purwanto & Loisa, 2020). Conversely, Yoga and Triami (2020) argue that the adoption of technology should be driven by personal beliefs rather than the opinions of others, particularly the perceptions of close relatives and friends. The

relationship between social influence and the intention to use technology has been statistically significant in studies by Chang et al. (2019), Manrai et al. (2021), Penney et al. (2021), Sankaran and Chakraborty (2021), and Singh and Matsui (2017). Based on these arguments and previous research, the following hypothesis is proposed:

H3: Social influence positively impacts the intention to pay ZIS online through fintech.

In the UTAUT model, facilitating conditions are defined as the degree to which an individual believes that an organizational and technical infrastructure can support the use of technology (Venkatesh et al., 2003). In the UTAUT-2 model, these conditions are interpreted as the availability of necessary resources and expertise for using specific technologies from the user's perspective (Cheng et al., 2020). Facilitating conditions provide additional resources needed to facilitate behavior using technology (Arain et al., 2019). Soodan and Rana (200) stated that in the UTAUT-2 model, facilitating conditions aim to encourage behavior in using technology. The higher the user perceives the availability of resources (knowledge and support), the higher the intention to use the new technology. This shows that facilitating conditions significantly affect behavioral intention to accept technology, aligning with the research results of Manrai et al. (2021), Tseng et al. (2019), and Wu et al. (2021). Based on this explanation and previous research, the hypothesis is formulated as:

H4: Facilitating conditions positively influence the intention to pay ZIS online through fintech.

Hedonic motivation, the first additional variable included by Venkatesh et al. (2012) in the UTAUT-2 model, is defined as an individual's pleasure derived from using a technology (Venkatesh et al., 2012). The assumption is that if users derive joy or happiness from using technology, they are likely to use the technology continuously (Arain et al., 2019). Brown and Venkatesh (2005) stated that when a person uses technology for personal use, they are more likely to engage with the essence of happiness and pleasure. Especially if one pays attention to novelty in technology, the magic of technology itself will contribute to hedonic motivation (Imani & Anggono, 2020). Hedonic motivation has been empirically validated and supported as an essential predictor of behavioral intention to use a technology system, as shown in the results of research by Alamanda et al. (2021), Baabdullah (2018), Marpaung et al. (2021), Morosan

and De Franco (2016), Nguyen et al. (2020). Based on previous research, the hypothesis formulated is:

H5: Hedonic motivation positively influences the intention to pay ZIS online through fintech.

The concept of the price value variable in UTAUT-2 is translated as a cognitive trade-off between the perceived benefits of the technology and the monetary costs incurred for using it (Venkatesh et al., 2012). Based on marketing studies, perceived value is usually identified cognitively by comparing how much a person must pay for the desired utility and quality. Therefore, if the benefits obtained by a person in adopting technology are higher than the financial costs, then the price value positively affects a person's intention to use the technology (Alalwan et al., 2017). Generally, price values can influence behavioral intentions when the perceived benefits of using a technology outweigh its monetary costs. In line with the research results of Dhiman et al. (2020), Human et al. (2020), and Yoga and Triami (2021), the price value has a positive effect on behavioral intentions to use technology. Based on this explanation, the hypothesis is formulated:

H6: Price value positively influences the intention to pay ZIS online through fintech.

In the UTAUT-2 model, Venkatesh et al. (2012) defines the habit variable as the degree to which an individual tends to automatically perform behaviors based on learning. This variable refers to self-perception with repetitive behavior patterns that occur automatically, often outside of conscious awareness. Habits are typically formed when an individual continuously uses technology, leading to automatic usage (Penney et al., 2021). Habits can also be associated with experience, as reflected in the routine behavior of using technology. Venkatesh et al. (2012) found a significant relationship between habits and intentions to use a system or technology, a finding supported by research from Karjaluoto et al. (2020), Ridzky and Sarno (2020), Susilowati et al. (2021), Thaker et al. (2020), and Zakaria et al. (2021). Based on these explanations and previous research, the following hypothesis is proposed:

H7: Habit positively influences the intention to pay ZIS online through fintech.

Religiosity

Pope and Mohdali (2010) conceptualize religiosity as the degree of an individual's commitment to, belief in, and study of the religion they practice. Consequently, an individual's attitude and behavior mirror the commitment they embody. If an individual's perspective towards an object (Zakat, Infaq, Sadaqah) is favorable, then there is a higher likelihood of the individual habitually performing actions that are their obligation (Satrio & Siswantoro, 2016; Ibrahim et al., 2021). An individual's level of religiosity is anticipated to influence their intention to participate in digital online ZIS payments.

This suggests that individuals with a high level of faith are likely to appreciate and adapt to a system that innovates to facilitate the execution of their religious duties (Kurniaputri et al., 2020; Kamri et al., 2014). Research by Agustiningsih et al. (2021) revealed that religiosity has a positive and significant impact on a muzaki's decision to pay Zakat online. This indicates that the more religious an individual is, the more likely they are to adhere to the payment of Zakat. This argument aligns with the findings of research by Syafitri et al. (2021), which elucidates that religiosity significantly influences ZIS payments.
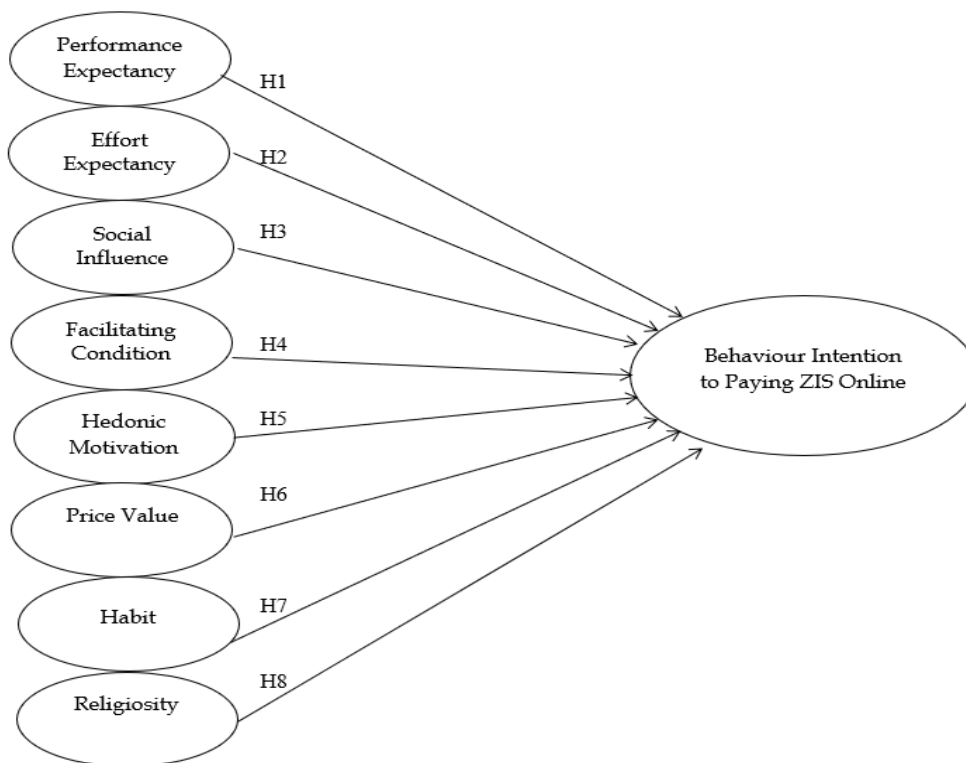

Figure 1. Research Framework

Based on these explanations and the results of previous research, the authors propose the following hypothesis:

H8: Religiosity positively influences the intention to pay ZIS online through fintech.

In light of the preceding literature review and hypotheses, the proposed research framework can be illustrated as presented in Figure 1.

METHODOLOGY

This research falls under the category of associative quantitative research. The objective of such research is to identify and elucidate the relationships between two or more variables by examining the influence, role, and causal relationships between them (Sugiyono, 2012). The variables under investigation to determine their roles, influences, and relationships include performance expectancy, effort expectancy, social influences, facilitating conditions, hedonic motivation, price values, habits, and religiosity in relation to the intention to pay ZIS online through fintech.

The population comprises the Muslim millennial generation residing in four provinces on Java Island (West Java, Central Java, East Java, and Banten) and two special regions, namely DKI Jakarta and DI Yogyakarta. The sample size for this study is 165 individuals, selected using a purposive sampling technique. The sample size is determined by multiplying the number of variables (indicators) by five (Trisliatanto, 2020). This study encompasses 33 indicators across nine variables (eight exogenous variables and one endogenous variable), resulting in a sample size of 165 respondents.

Data was collected using a questionnaire distributed online to millennials living on Java Island via Google Forms. The questionnaire includes respondent profile and 34 statement items to assess behavioral intentions to pay ZIS online through fintech. All statements were measured using a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree) (Ibrahim, 2023).

Data analysis was performed using PLS-SEM, a flexible, robust, and superior statistical tool for prediction and theory testing (Henseler et al., 2015). The analysis was conducted in two stages: evaluation of the measurement model (outer model) and the structural model (inner model). The measurement model evaluation involved three criteria: convergent validity assessed by outer loading

and average variance extract (AVE) values, discriminant validity using Fornell-Lacker criteria, and internal consistency reliability assessed by composite reliability and Cronbach's alpha value to measure instrument consistency in measuring variables (Sholihin & Ratmono, 2020). The structural model evaluation comprised four parts: verification of collinearity problems, evaluation of path coefficient value to explain the level of significance and strength of the relationship between the hypothesized variables, evaluation of R-Squared (R^2) values, evaluation of effect size weight (f^2), and evaluation of the level of predictive relevance Q-square (Sholihin & Ratmono, 2020).

RESULT AND DISCUSSION

Respondent Demographics

The demographic profiles of the 165 respondents who participated in this study are summarized in Table 1. The gender distribution was relatively equal between males (48%) and females (52%).

Table 1. Profile of Respondents

Characteristics	Criteria	N	%
Gender	Male	80	48%
	Female	85	52%
		165	**100%**
Ages	22 – 26	134	81%
	27 – 31	19	12%
	32 - 37	8	5%
	38 - 41	4	2%
		165	**100%**
Residence/Domicile	Banten	14	8%
	Jakarta	26	16%
	Yogyakarta	31	19%
	West Java	35	21%
	Central Java	24	15%
	East Java	35	21%
		165	**100%**
Educations	Junior High School	1	1%
	Senior High School	31	19%
	Diploma	10	6%
	Bachelor's Degree (S1)	107	65%
	Master's Degree (S2)	14	8%
	Doctorate Degree (S3)	2	1%
		165	**100%**
Occupation	Fresh Graduate	9	5%
	Teacher/Lecturer	10	6%
	Student	59	36%
	BUMN employee	4	2%

Characteristics	Criteria	N	%
	civil servant	3	2%
	Private employees	39	24%
	Freelancer	9	5%
	Entrepreneur	12	7%
	Professionals (doctors, psychologists, lawyers, notaries, etc)	1	1%
	Others	19	12%
		165	**100%**
Total Income	< IDR 2 million	98	59%
	IDR 2,1 – 4 million	35	21%
	IDR 4,1 – 6 million	26	16%
	> IDR 6 million	6	4%
		165	**100%**
Common Types of Islamic Philanthropy	Zakat	30	18%
	Infaq	11	7%
	Sadaqah	50	31%
	Infaq and Sadaqah	14	8%
	Zakat and Infaq	2	1%
	Zakat and Sadaqah	10	6%
	Zakat, Infaq and Sadaqah	48	29%
		165	**100%**
Types of Fintech Owned	Digital banking	84	51%
	E-Wallet	31	19%
	Digital banking and E-Wallet	50	30%
		165	**100%**

The majority of respondents (81%) were between the ages of 22 and 26, falling into the early millennial generation category. Geographically, most respondents resided in the provinces of West Java and East Java (21%), D.I Yogyakarta (19%), Jakarta (16%), Central Java (15%), and Banten (8%). In terms of education, occupation, and income, the majority of respondents held a bachelor's degree (65%), worked as students (36%), and had an average income of less than IDR 2,000,000 (59%).

Regarding philanthropic activities, most respondents engaged in *Sadaqah* (31%), followed by simultaneous *Zakat, Infaq,* and *Sadaqah* (29%), *Zakat* (18%), *Infaq* and *Sadaqah* (8%), *Infaq* (7%), *Zakat* and *Sadaqah* (6%), and *Zakat* and *Infaq* (1%). All respondents were daily internet users and possessed fintech applications. The fintech owned and used by respondents fell into two main categories: digital banks and digital wallets. Most respondents owned and used digital bank fintech (51%), digital wallet fintech (19%), or both simultaneously (30%).

Measurement Model Test

Convergent Validity Results

The convergent validity test is used to ascertain if a respondent comprehends each item on the questionnaire. This test in the study was evaluated based on the convergent loading factor value and the Average Variance Extract (AVE) value of the outer loading. An indicator (or statement item) can be interpreted by the variable under measurement if the loading factor value exceeds 0.708. Concurrently, an indicator is deemed valid if the AVE value surpasses 0.5, according to AVE criteria (Sholihin & Ratmono, 2020).

Table 2. Convergent Validity Results

Variable	Items	Loading Factor	AVE	Explanation
Performance Expectancy	PE.1	0.876	0.736	Valid
	PE.2	0.866		Valid
	PE.3	0.835		Valid
	PE.4	0.854		Valid
Effort Expectancy	EE.1	0.884	0.766	Valid
	EE.2	0.883		Valid
	EE.3	0.866		Valid
	EE.4	0.867		Valid
Social Influence	SI.1	0.910	0.877	Valid
	SI.2	0.954		Valid
	SI.3	0.946		Valid
Facilitating Condition	FC.1	0.908	0.874	Valid
	FC.2	0.953		Valid
	FC.3	0.943		Valid
Hedonic Motivation	HM.1	0.800	0.609	Valid
	HM.2	0.861		Valid
	HM.3	0.769		Valid
Price Value	PV.1	0.921	0.847	Valid
	PV.2	0.931		Valid
	PV.3	0.907		Valid
Habit	H.1	0.857	0.707	Valid
	H.2	0.843		Valid
	H.3	0.854		Valid
	H.4	0.808		Valid
Religiosity	R.1	0.783	0.871	Valid
	R.2	0.812		Valid
	R.3	0.730		Valid
	R.4	0.897		Valid
	R.5	0.852		Valid
Behavior Intention	BI.1	0.881	0.786	Valid
	BI.2	0.874		Valid
	BI.3	0.916		Valid
	BI.4	0.874		Valid

The results of the validity test, as shown in Table 2, indicate that the loading factor value for each statement item measuring the variables: effort expectancy, performance expectancy, social influence, facilitating conditions, hedonic motivation, price values, habits, religiosity, and behavioral intentions exceeds 0.708. Furthermore, based on the Average Variance Extract (AVE) values, performance expectancy (0.736), effort expectancy (0.766), social influence (0.877), facilitating conditions (0.874), hedonic motivation (0.609), price values (0.847), habits (0.707), religiosity (0.871), and behavioral intention (0.786) all exceed 0.5. This suggests that all statement items meet the criteria for convergent validity.

Discriminant Validity Results

The discriminant validity results, which determine whether the statement item used is an appropriate measure for the variable, are also presented. If the AVE Fornell-Lacker root value exceeds the values of the other variables, it meets the Discriminant Validity criteria (Sholihin & Ratmono, 2020).

Table. 3 Discriminant Validity Results

	PE	EE	SI	FC	HM	PV	H	R	BI
PE	0.958								
EE	0.838	0.975							
SI	0.320	0.302	0.937						
FC	0.343	0.324	0.885	0.935					
HM	0.553	0.517	0.439	0.473	0.781				
PV	0.481	0.454	0.484	0.490	0.611	0.920			
H	0.473	0.447	0.447	0.478	0.646	0.531	0.841		
R	0.667	0.601	0.333	0.353	0.687	0.526	0.655	0.788	
BI	0.494	0.466	0.567	0.580	0.547	0.547	0.624	0.463	0.887

The discriminant validity test results, using the Fornell-Lacker criteria as shown in Table 3, demonstrate that the correlation value of each variable is greater than the correlation of the other variables and exceeds 0.70. This indicates that all research variables meet the Discriminant Validity criteria.

Internal Consistency Reliability Results

The internal consistency reliability test aims to assess the ability of the indicator to measure latent variables. A construct can be considered reliable if the composite reliability and Cronbach's alpha values are greater than 0.60 (Sholihin & Ratmono, 2020). Based on the results of the internal consistency

analysis in Table 4, the reliability results were obtained by examining the composite reliability and Cronbach's alpha values for the variables: performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivation, price values, habits, religiosity, and behavioral intentions. All of these variables have shown values greater than 0.60, indicating that they have met the reliability test criteria.

Table 4. Internal Consistency Reliability Results

Variable	Composite Reliability	Cronbach's Alpha	Explanation
Performance Expectancy	0.918	0.890	Reliable
Effort Expectancy	0.929	0.898	Reliable
Social Influence	0.905	0.911	Reliable
Facilitating Condition	0.915	0.928	Reliable
Hedonic Motivation	0.874	0.881	Reliable
Price Value	0.923	0.909	Reliable
Habit	0.906	0.892	Reliable
Religiosity	0.833	0.819	Reliable
Behavior Intention	0.936	0.907	Reliable

Structural Model Test

Collinearity Test

The collinearity test in this study was carried out by examining the full collinearity VIF value, which is the sum of the vertical and lateral multicollinearity tests (Kock & Lynn, 2012). This test is conducted to ascertain the presence of a high correlation amongst predictor (independent) variables. A high correlation can distort the statistical results and reduce the statistical power of the model. The Variance Inflation Factor (VIF) is utilized to detect collinearity. If the VIF is less than 3.3, it indicates an absence of collinearity.

Table 5. Collinearity Test Results

Variable	VIF	Explanation
Performance Expectancy	2.840	No Collinearity
Effort Expectancy	2.426	No Collinearity
Social Influence	2.219	No Collinearity
Facilitating Condition	2.646	No Collinearity
Hedonic Motivation	2.601	No Collinearity
Price Value	1.922	No Collinearity
Habit	2.493	No Collinearity
Religiosity	2.900	No Collinearity
Behavior Intention	2.203	No Collinearity

Based on the output in Table 5, the total collinearity VIF values for the each

variable: performance expectancy (2.840), effort expectancy (2.426), social influence (2.219), facilitating conditions (2.646), hedonic motivation (2.601), price value (1.922), habit (2.493), religiosity (2.900) and behavioral intention (2.203) are less than 3.3, indicating that the model is devoid of collinearity issues.

Coefficient of Determination (R^2)

The coefficient of determination test measures the accuracy of the predictions of the research model. The higher the value of R^2, the greater the prediction accuracy of the model (Sholihin & Ratmono, 2020).

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

Variable	R-Square	R Square Adjusted	Explanation
Behavior Intention	0.809	0.799	Moderate

Table 6 represents the value of the coefficient of determination (R^2) for the variable "Behavior Intention". The R-Square and R Square Adjusted values are both close to 1, indicating a moderate level of explanation. The variance of behavioral intention can explain the variance of the variables of performance expectancy, effort expectancy, social influences, facilitating conditions, hedonic motivation, price values, habits, and religiosity of 80.9%. While other variables outside this research model explain 19.1%.

Effect Size (f^2)

Effect size testing aims to measure the magnitude of the influence between variables (Sholihin & Ratmono, 2020).

Table 7. Value of Effect Size (f^2)

	Behavior Intention
Performance Expectancy	0.115
Effort Expectancy	0.009
Social Influence	0.544
Facilitating Condition	0.294
Hedonic Motivation	0.023
Price Value	0.054
Habit	0.265
Religiosity	0.112

The output results of Table 7 show that the value of effect size (f²) of social influence is 0.544 > 0.35 which indicates a large effect size. The value of effect size (f²) of facilitating condition is 0.294 and habit is 0.265 > 0.15 which indicates a moderate effect size. While the value of effect size (f²) which shows a small effect are performance expectation 0.115, effort expectation 0.009, hedonic motivation 0.023, price value 0.054, and religiosity 0.112 which *this overall effect size value* is greater than 0.02.

Predictive Relevance (Q^2)

The purpose of testing the prediction accuracy (Q^2) is to determine if the model in this study can accurately calculate data not used for evaluating the model. Reliable predictive models must have a Q^2 value greater than 0 (zero) (Ghozali, 2012). The results of the Q^2 predictive relevance value test on the intention to pay ZIS through fintech show a value of 0.608, which is greater than zero (> 0) or 60.8%. This indicates that the research construct exhibits a moderate level of predictive relevance and validity, accurately predicting data not used in model estimation, which is generally considered good.

Hypothesis Test

The results of hypothesis testing in this study can be seen in Table 8. Based on this data, the results confirm the relationships among the variables with the intention to pay ZIS online. The details of the results are explained as follows:

Table 8. Hypothesis Test Results

Hypothesis	Correlation	Koefisien	P-Value	Explanation
H1	PE → BI	0.216	0.002	Accepted
H2	EE → BI	0.019	0.405	Rejected
H3	SI → BI	0.855	0.000	Accepted
H4	FC → BI	0.459	0.000	Accepted
H5	HM → BI	0.040	0.302	Rejected
H6	PV → BI	0.099	0.098	Rejected
H7	H → BI	0.425	0.000	Accepted
H8	R → BI	0.221	0.002	Accepted

1. Performance Expectancy: The parameter estimation results indicate a significant relationship between performance expectations and the intention to pay ZIS online through fintech, as evidenced by a P-value of 0.002, which is less than the threshold of 0.005. This implies that the variable of

performance expectancy has a positive and significant bearing on the propensity to remit ZIS online via fintech. Therefore, Hypothesis 1 (H1) is accepted.

2. Effort Expectancy: The data suggests an insignificant correlation between effort expectancy and the propensity to remit ZIS online via fintech, substantiated by a P-value of 0.405, which exceeds the threshold of 0.005. This implies that the variable of effort expectancy does not significantly influence the propensity to remit ZIS online via fintech. Therefore, Hypothesis 2 (H2) is rejected.

3. Social Influence: The data reveals a significant correlation between social influence variables and the propensity to remit ZIS online via fintech, substantiated by a P-value of 0.000, which is beneath the threshold of 0.005. This implies that the variable of social influence has a positive and significant bearing on the propensity to remit ZIS online via fintech. Therefore, Hypothesis 3 (H3) is accepted.

4. Facilitating Condition: The test results indicate a significant relationship between facilitating condition variables and the intention to pay ZIS online through fintech, as evidenced by a P-value of 0.000, which is less than the threshold of 0.005. Thus, facilitating conditions have a positive and significant impact on the intention to pay ZIS online via fintech. Therefore, Hypothesis 4 (H4) is accepted.

5. Hedonic Motivation: The output indicates an insignificant relationship between the hedonic motivation variable and the intention to pay ZIS online through fintech, as evidenced by a P-value of 0.302, which is greater than the threshold of 0.005. This implies that the variable of hedonic motivation does not significantly influence the propensity to pay ZIS online via fintech. Therefore, Hypothesis 5 (H5) is rejected.

6. Price Value: The data reveals an insignificant relationship between the price value variable and the intention to pay ZIS online through fintech, as evidenced by a P-value of 0.098, which is greater than the threshold of 0.005. Thus, the price value variable does not have a significant influence on the intention to pay ZIS online via fintech. Therefore, Hypothesis 6 (H6) is rejected.

7. Habit: The parameter estimation results indicate a significant relationship between the habit variable and the intention to pay ZIS online through fintech, as evidenced by a P-value of 0.000, which is less than the threshold of 0.005. This suggests that the variable of habit has a positive and significant bearing on the propensity to remit ZIS online via fintech. Therefore, Hypothesis 7 (H7) is accepted.

8. Religiosity: The results show a significant relationship between religiosity and the intention to pay ZIS through fintech, as evidenced by a P-value of 0.002, which is less than the threshold of 0.005, and a coefficient value of 0.221. Therefore, Hypothesis 8 (H8) is accepted.

Discussions

The result of H1 is plausible as the millennial generation perceives their work to be more accessible by paying ZIS online through fintech, thereby fostering an intention to continually utilize fintech for online ZIS payments. The results suggest that online ZIS payments through fintech can enhance convenience and improve performance for the millennial generation in Java. This includes augmenting effectiveness in terms of the flexibility of paying ZIS, as payments can be expedited anytime and anywhere. Moreover, there is a correlation between the impact of performance expectancy on the intention to pay ZIS online. This is because the level of trust of the millennial generation who use fintech for online ZIS payments is more advantageous than offline, such as a shorter and more flexible time estimate. Therefore, online ZIS payments through fintech can boost performance efficiency without necessitating substantial effort and time. The findings of this study corroborate the results of previous studies by Sulaeman and Ninglasari (2020) and P. and Lysander Manohar (2021), which elucidated that the level of performance expectancy has a high correlation with behavioral intentions.

The H2 finding suggests that effort expectancy, which is a function of the expectations felt by the millennial generation regarding the convenience of online ZIS payments through fintech, does not influence the intention to make online ZIS payments via fintech. The millennial generation appears to still be considering or worrying about the level of ease and difficulty in using fintech to make online ZIS payments. This relationship could be because online ZIS payments via fintech require the millennial generation to possess specific knowledge and skills. Thus, the effort expectancy millennials feel in making online ZIS payments will depend on the expertise of each individual. This finding aligns with the research of Bin-Nashwan (2022), which explained that the performance expectancy variable does not affect the intention to adopt online E-Zakat services to make zakat payments amid the COVID-19 pandemic. Conversely, Kasri and Yuniar (2021) asserted that effort expectancy has a positive and significant effect on the intention to use online platforms in making zakat payments.

The H3 result proves that social influence is manifested in the form of information and assurance provided by people around the millennial generation, such as family, colleagues, and reference groups. This social group can influence the awareness and behavioral intention of the millennial generation to pay ZIS online through fintech. That is, a social influence which is a function of the expectations felt by certain individuals which result in the intention to pay ZIS online through fintech has been used as motivation by millennials to do so. Thus, social factors are the dominant factors used as a reference and consideration for the millennial generation to pay ZIS online through fintech. This study confirms the research of Ninglasari (2021) and Cahyani et al. (2022), which stated that the stronger social influence of muzakki on zakat payments through online platforms has implications for the emergence of motivation and intention to pay ZIS online, contradicting Kasri and Yuniar (2021). However, people pay ZIS mainly out of a sense of personal responsibility, not because of social pressure from others.

The H4 outcome is plausible because, in the context of online ZIS payments via fintech, millennials require specific technical skills, resources, and infrastructure. Therefore, the millennial generation in Java can be more motivated and willing to pay ZIS online when knowledge, assistance during difficulties, and support services and infrastructure are available. When the millennial generation has facilities supported by good infrastructure such as gadgets, a reliable internet connection, and fintech applications, this leads to acceptance and the habit of paying ZIS online through fintech. The findings of this study corroborate the research of Kasri and Yuniar (2021), which explains that social influence has a positive and significant influence in determining the intention to pay zakat digitally in Indonesia. In the case of Indonesia, the findings of this study align with the availability of organizational and technical infrastructure to support the use of online platforms in paying ZIS. This is demonstrated by the many alternative systems and media options for paying ZIS through online platforms, ranging from payments to bank transfers, crowdfunding platforms, or e-commerce. Conversely, Sulaeman and Ninglasari (2020) revealed that the relationship between facilitating conditions and behavioral intentions was insignificant and unsupported.

The H5 finding suggests that hedonic motivation, defined as the pleasure or happiness experienced by millennials in Java when making online ZIS payments through fintech, is not a crucial factor that can influence the intention to pay ZIS online through fintech. This relationship implies that the millennial

generation has not experienced the pleasure or excitement of making ZIS payments online through fintech because the prices offered are not deemed appropriate. In addition, millennials do not find either convenience or complexity in making ZIS payments online through fintech. Therefore, among millennials, online ZIS payment via fintech is not considered a practical and efficient ZIS payment solution, so it does not affect the pleasure and happiness in the intention to pay ZIS online via fintech. The results contrast with previous studies conducted by Rachmat et al. (2020), which stated that hedonic motivation had a positive and significant effect on Gen Y Muslims' behavioral intentions in using technology payments to pay ZIS online. Farhatunnada's (2021) research stated that the hedonic motivation variable has a significant effect on the interest of the D.I. Yogyakarta community to pay ZIS online during the Covid pandemic.

The H6 finding suggests that, from a cognitive perspective, the millennial generation does not perceive a balance between the benefits of paying ZIS online through fintech and the monetary costs incurred when doing so. Furthermore, at a predetermined price, the millennial generation is unable to experience greater benefits when making online ZIS payments through fintech compared to making direct, face-to-face ZIS payments to amil institutions or beneficiaries. As a result, millennials may feel compelled to reconsider whether these costs are justified, given the potential advantages of paying ZIS online via fintech. This implies that the set price value does not align with expectations (being affordable and commensurate with the value of the benefits obtained), and thus does not lead to the formation of an intention among the millennial generation to pay ZIS online via fintech. The results are consistent with the research conducted by Farhatunnada (2021), which shows that there is no significant effect between the price value and the interest of the people of D.I. Yogyakarta to pay ZIS online during the Covid-19 pandemic. The lack of impact on the price value could be attributed to people's familiarity with using technology in their daily lives, resulting in no clear difference between what is normally spent and the benefits obtained when paying ZIS online.

The H7 finding suggests that the habit of using previous technology will affect the intention to pay ZIS online through fintech. When the millennial generation uses previous technology more frequently, it will foster a habit of paying ZIS online through fintech. This implies that the millennial generation, accustomed to using fintech daily, will develop an intention to pay ZIS online through fintech. Similarly, for the millennial generation who are accustomed to paying

ZIS, its payments can be made online through fintech. This study corroborates previous research conducted by Rachmat et al. (2020), which stated that habit is the most influential factor among the UTAUT-2 variables in predicting Generation Y's intention to pay ZIS online through digital payments. Indeed, in the current era, individuals are more attached to technology, especially smartphones, in their daily lives. This demonstrates that the prevailing habit of using a smartphone has an impact and provides an opportunity to pay ZIS through digital payments.

The H8 output is acceptable because religiosity, which describes the complex integration between beliefs, knowledge, feelings, and actions of the millennial generation towards Islam as an essential element, can motivate and influence the intention to pay ZIS through fintech. This illustrates that commitment to religion can affect a person's behavior through religious teachings. Thus, people with high religiosity will have a high commitment to carrying out their religious teachings, including paying ZIS through fintech. In short, a Muslim who has strong religious beliefs will have a positive attitude toward the intention to pay ZIS. The results of this study are supported by previous research conducted by Daud et al. (2022), Hapsari and Priyadi (2020), and Hidayatullah and Purbasari (2022). The results of the research by Daud et al., (2022) show that the religiosity variable influences the intention and attitude of donating among Malaysian Muslims during the Covid-19 pandemic. The results show that Muslims who have strong beliefs in Islam have positive attitudes and intentions toward donating behavior during the COVID-19 lockdown. On the other hand, the results of research by Syafira et al., (2020) show that the religiosity variable does not affect ZISWAF digital payment intentions.

The empirical findings have illuminated the factors driving millennial adoption of fintech for ZIS payments, revealing a nuanced interplay between practicality, social influence, and religious conviction. Millennials, drawn to the promise of swiftness, convenience, and effortless ZIS transactions, readily embrace fintech when it aligns with their desire for functional efficiency. Notably, the study underscores the crucial role of religiosity, highlighting the potential of fintech to seamlessly integrate with millennials' religious values and practices. This finding presents a unique opportunity for fintech providers to tailor their services to resonate with religiously motivated millennials, potentially through partnerships with religious institutions or incorporating Zakat-specific features.

Beyond religiosity, the study emphasizes the importance of perceived ease of use and social influence. User-friendly interfaces, streamlined workflows, and efficient transactions should be prioritized to ensure a positive user experience. Leveraging the power of community leaders and influencers can further amplify fintech adoption, as millennials are more likely to trust and emulate the financial choices of their peers and trusted figures. Additionally, facilitating conditions, such as adequate knowledge, technical assistance, and reliable infrastructure, are essential for fostering user confidence and overcoming potential barriers to adoption.

While existing technology habits positively influence fintech use, the study found that neither perceived difficulty nor enjoyment derived from its use were significant factors. This suggests that millennials prioritize practical benefits and religious alignment over hedonistic aspects when making fintech adoption decisions. Similarly, perceived cost-effectiveness did not hold significant sway, indicating that convenience, social influence, and religious alignment may outweigh price concerns for this demographic.

These findings offer valuable insights for designing and marketing fintech services to attract millennials for ZIS payments. Prioritizing user-friendly interfaces, streamlined workflows, and efficient transactions is key. Building trust and credibility through social proof and community engagement can leverage the power of social influence. Additionally, providing adequate technical support and resources will address potential user concerns and facilitate adoption. Aligning the platform with religious values and principles may further resonate with religiously motivated millennials. By recognizing the importance of these key factors, fintech providers can unlock the potential of this demographic for ZIS payments.

CONCLUSIONS

This study provides an in-depth analysis of the factors that influence millennials' intention to use fintech for ZIS payments. It emphasizes the significant roles of performance expectations, social influence, facilitating conditions, existing technology habits, and religiosity in promoting positive behavioral intentions. In contrast, the variables of effort expectancy, price value, and hedonic motivation do not exert a positive or significant effect. Notably, the novel variable, religiosity, demonstrates a significant impact, suggesting that strong religious beliefs and commitment to Islamic teachings

motivate millennials to use fintech for ZIS payments. The study identifies a positive influence of religiosity on the intention to use fintech.

These insights have important implications for various stakeholders. For BAZNAS and LAZ, who coordinate ZIS collection and distribution, the findings indicate that leveraging the influence of digital ZIS payment educators and optimizing social media and digital marketing campaigns can significantly enhance millennial engagement with fintech for ZIS. This targeted approach can boost both interest and effectiveness in adopting fintech for ZIS payments. For fintech providers, the study advises prioritizing effectiveness, efficiency, and user-friendliness while aligning with religious values and practices to resonate with the millennial generation. Furthermore, addressing facilitating conditions through resources and support can augment adoption rates.

The study, confined to the millennial generation in Java Island, primarily focused on behavioral intentions. For future research, the study recommends expanding the research scope to include non-clustered populations across generations and geographic regions. Investigating actual fintech usage behavior, satisfaction levels, and the impact on ZIS donation amounts and consistency will yield deeper insights into user experience and long-term impact. Moreover, exploring the effectiveness of specific marketing strategies, financial literacy, and trust in influencing fintech adoption for ZIS payments can provide valuable guidance for stakeholders.

REFERENCES

Agustiningsih, M. D., Savitrah, R. M., & Lestari, P. C. A. (2021). Escalation of Online Zakat in New Normal. *Journal of Finance and Islamic Banking*, *4*(1). https://doi.org/10.22515/jfib.v4i1.3535

Ahmad, S., Tajul Urus, S., & Syed Mustapha Nazri, S. N. F. (2021). Technology Acceptance of Financial Technology (Fintech) for Payment Services Among Employed Fresh Graduates. *Asia-Pacific Management Accounting Journal*, *16*(2), 27–58. https://doi.org/10.24191/apmaj.v16i2-02

Akmila, F., Sandy, R., & Indriyani, F. (2022). Faktor-Faktor yang Mempengaruhi Motivasi Filantropi Mahasiswa melalui Pembayaran Zakat, Infaq dan Shadaqah. *Islamic Economics and Finance Journal*, *1*(1), 54–72. https://doi.org/10.55657/iefj.v1i1.10

Alalwan, A. A., Dwived, Y. K., Ranab, N. P., & Algharabat, R. (2017). Examining factors influencing Jordanian customers' intentions and adoption of internet banking: Extending UTAUT2 with risk. *Journal of Retailing and Consumer Services*. http://dx.doi.org/10.1016/j.jretconser.2017.08.026

Alamanda, D. T., Wibowo, L. A., Munawar, S., & Nisa, A. K. (2021). The interest of technology adoption in e-commerce mobile apps using modified unified theory of acceptance and use of technology 2 in Indonesia. *International Journal of Applied Business and International Management, 6*(3). Retrieved from https://www.ejournal.aibpm.org/index.php/IJABIM

Ali, H., & Purwandi, L. (2016). Indonesia 2020: The urban middle-class millennials. *Alvara Research Center*. Retrieved from https://www.researchgate.net/publication/314448735_Indonesia_2020_The_Urban_Middle_Class_Millenials?enrichId=rgreq-d42d3c25ba48b56391881a58a7a16826-XXX&enrichSource=Y292ZXJQYWdlOzMxNDQ0ODczNTtBUzo0NzAyOTk2NzUyMzg0MDBAMTQ4OTEzOTU4ODMzMA%3D%3D&el=1_x_2&_esc=publicationCoverPdf

Arain, A. A., Hussain, Z., Rizvi, W. H., & Vighio, M. S. (2019). Extending UTAUT2 toward acceptance of mobile learning in the context of higher education. *Universal Access in the Information Society*. http://dx.doi.org/10.1007/s10209-019-00685-8

Arwita, N. (2022). Indonesia berpotensi zakat digital. *UNIMALNEWS*. Retrieved from https://news.unimal.ac.id/index/single/2937/indonesia-berpotensi-zakat-digital

Astuti, W., & Prijanto, B. (2021). Faktor yang Memengaruhi Minat Muzaki dalam Membayar Zakat Melalui Kitabisa.com: Pendekatan Technology Acceptance Model dan Theory of Planned Behavior. *AL-MUZARA'AH*, *9*(1), 21–44. https://doi.org/10.29244/jam.9.1.21-44

Baabdullah, A. M. (2018). Consumer adoption of mobile social network games (M-SNGs) in Saudi Arabia: The role of social influence, hedonic motivation and trust. *Technology in Society*. http://dx.doi.org/10.1016/j.techsoc.2018.01.004

BAZNAS (2022). *Outlook zakat Indonesia 2022*. Jakarta: Pusat Kajian Zakat BAZNAS.

Bin-Nashwan, S. A. (2022). Toward diffusion of e-Zakat initiatives amid the COVID-19 crisis and beyond. *Foresight, 24*(2), 141–158. http://dx.doi.org/10.1108/FS-08-2020-0082

Cabrera-Sánchez, J. P., Ramos-de-Luna, I., Carvajal-Trujillo, E., & Villarejo-Ramos, N. F. (2020). Online Recommendation Systems: Factors Influencing Use in E-Commerce. *Sustainability*, *12*(21), 8888. https://doi.org/10.3390/su12218888

Cahyani, U. E., Sari, D. P., & Afandi, A. (2022). Determinant of Behavioral Intention to Use Digital Zakat Payment: The Moderating Role of Knowledge of Zakat. *ZISWAF: Jurnal Zakat dan Wakaf*, *9*(1), 1. https://doi.org/10.21043/ziswaf.v9i1.13330

Chang, C. M., Liu, L. W., Huang, H. C., & Hsieh, H. H. (2019). Factors Influencing Online Hotel Booking: Extending UTAUT2 with Age, Gender, and Experience as Moderators. *Information*, *10*(9), 281. https://doi.org/10.3390/info10090281

Chen, L., Rashidin, Md. S., Song, F., Wang, Y., Javed, S., & Wang, J. (2021). Determinants of consumer's purchase intention on fresh e-commerce platform: Perspective of UTAUT model. *SAGE Open*. http://dx.doi.org/10.1177/21582440211027875

Cheng, Y., Sharma, S., Sharma, P., & Kulathunga, K. (2020). Role of personalization in continuous use intention of mobile news apps in India: Extending the UTAUT2 model. *Information, 11*(33). http://dx.doi.org/10.3390/info11010033

Chresentia, S., & Suharto, Y. (2020). Assessing consumer adoption model on e-wallet: An extended UTAUT2 approach. *International Journal of Economics, Business and Management Research, 4*(06). Retrieved from https://ijebmr.com/uploads/pdf/archivepdf/2020/IJEBMR_562.pdf

Cimperman, M., Brenciˇc, M. M., & Trkman, P. (2016). Analyzing older users' home telehealth services acceptance behavior—Applying an Extended UTAUT model. *International Journal of Medical Informatics*. http://dx.doi.org/10.1016/j.ijmedinf.2016.03.002

Daud, M. S. M., Wahid, H., & Noor, M. A. M. (2022). The influences of attitude, religiosity, and subjective norm on Muslim's donation intention during COVID-19 lockdown in Malaysia. *International Journal of Sustainable Development and Planning, 17*(3), 915–923. http://dx.doi.org/10.18280/ijsdp.170321

Dhiman, N., Arora, N., Dogra, N., & Gupta, A. (2020). Consumer adoption of smartphone fitness apps: An extended UTAUT2 perspective. *Journal of Indian Business Research, 12*(3). http://dx.doi.org/10.1108/JIBR-05-2018-0158

Farhatunnada, I. (2021). *Determinan minat masyarakat D.I Yogyakarta untuk membayar zakat, infak dan sedekah secara online pada masa pandemi Covid 19*. Thesis. Universitas Islam Negeri Sunan Kalijaga.

Ghozali, I. (2012). *Aplikasi analisis multivariate dengan program IBM SPSS 19*. Edisi 5. Semarang: BP Universitas Diponegoro.

Handoko, B. L. (2020). UTAUT 2 model for entrepreneurship students on adopting technology. *ICIMTech (International Conference on Information Management and Technology)*. Retrieved from https://ieeexplore.ieee.org/document/9211185

Hanif, M. S., Wang, M., Mumtaz, M. U., Ahmed, Z., & Zaki, W. (2021). What attracts me or prevents me from mobile shopping? An adapted UTAUT2 model empirical research on behavioral intentions of aspirant young consumers in Pakistan. *Asia Pacific Journal of Marketing and Logistics*. http://dx.doi.org/10.1108/APJML-09-2020-0659

Hapsari, H. P. N., & Priyadi, U. (2020). The determinant factors of muzakki toward paying zakat, infaq, sedekah (ZIS) in zakat institutions. *Ihtifaz: Journal of Islamic Economics, Finance, and Banking, 3*(2), 143. http://dx.doi.org/10.12928/ijiefb.v3i2.2564

Hau, H. T., Nhung, D. T. H., & Trang, P. H. (2020). An empirical analysis of factors affecting the intention of using digital wallet in Vietnam. *Journal of International Economics and Management, 2*(1). http://dx.doi.org/10.38203/jiem.021.1.0024

Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science, 43*(1), 115–135. http://dx.doi.org/10.1007/s11747-014-0403-8

Hidayatullah, E. I., & Purbasari, L. T. (2022a). Analysing repeat alms donation behavior via digital platform. *Jurnal Ilmiah Ekonomi Islam, 8*(01). Retrieved from http://jurnal.stie-aas.ac.id/index.php/jei/article/view/4618

Hidayatullah, E. I., & Purbasari, L. T. (2022b). Analysing repeat alms donation behavior via digital platform. *Jurnal Ilmiah Ekonomi Islam, 8*(1), 677–

687.   Retrieved   from   http://jurnal.stie-aas.ac.id/index.php/jei/article/view/4618

Human, G., Ungerer, M., & Azémia, J.-A. J. C. (2020). Mauritian consumer intentions to adopt online grocery shopping: An extended decomposition of UTAUT2 with moderation. *Management Dynamics, 29*(3). Retrieved from https://hdl.handle.net/10520/EJC-202866a75a

Husaini, A. (2021). Lebih efektif, Lembaga amil zakat siap transformasi ke era digital.   *Kontan.   Co.Id*.   Retrieved   from https://nasional.kontan.co.id/news/lebih-efektif-lembaga-amil-zakat-siap-transformasi-ke-era-digital

Ibrahim, A. (2011). Maksimalisasi Zakat Sebagai Salah Satu Komponen Fiskal Dalam Sistem Ekonomi Islam. *Jurisprudensi: Jurnal Syariah, 3*(1), 1-20. Retrieved from https://ssrn.com/abstract=2064559

Ibrahim, A. (2023). *Metodologi Penelitian Ekonomi dan Bisnis Islam*. Edisi Revisi. Jakarta: Bumi Aksara.

Ibrahim, A., Amelia, E., Akbar, N., Kholis, N., Utami, S. A., & Nofrianto. (2021). *Pengantar Ekonomi Islam* (1 ed.). Jakarta: Departemen Ekonomi dan Keuangan Syariah - Bank Indonesia.

Ichwan, A. (2020). Pengaruh technology acceptance model terhadap keputusan muzakki membayar zakat melalui fintech Gopay. *Jurnal Ilmiah Ekonomi Islam (JIEI), 6*(02). Retrieved from http://www.jurnal.stie-aas.ac.id/index.php/jei/article/view/1011

Imani, A. T., & Anggono, A. H. (2020). Factors Influencing Customers Acceptance of Using the QR Code Feature in Offline Merchants for Generation Z in Bandung (Extended UTAUT2). *KnE Social Sciences: International Conference on Economics, Business and Economic Education 2019*. https://doi.org/10.18502/kss.v4i6.6670

Intarot, P., & Beokhaimook, C. (2018). Influencing factor in e-wallet acceptant and use. *Information, 4*. http://dx.doi.org/10.20469/ijbas.4.10004-4

Jamaludin, N., Wahab, N. A., & Hamed, A. B. (2017). Muslim perception on online zakat usage in Kuala Lumpur. *Universiti Sains Islam Malaysia, JMIFR,   14*(1).   Retrieved   from http://ddms.usim.edu.my:80/jspui/handle/123456789/15295

Kamri, N. A., Ramlan, S. F., & Ibrahim, A. (2014). Qur'anic Work Ethics. *Journal of Usuluddin, 40*(-), 135-172. Retrieved from https://jati.um.edu.my/index.php/JUD/article/view/7489

Karjaluoto, H., Shaikh, A. A., Leppäniemi, M., & Luomala, R. (2020). Examining consumers' usage intention of contactless payment systems. *International Journal of Bank Marketing, 38*(2). http://dx.doi.org/10.1108/IJBM-04-2019-0155

Kasri, R. A., & Yuniar, A. M. (2021a). Determinants of digital zakat payments: Lessons from Indonesian experience. *Journal of Islamic Accounting and Business Research, 12*(3). http://dx.doi.org/10.1108/JIABR-08-2020-0258

Kasri, R. A., & Yuniar, A. M. (2021b). Determinants of digital zakat payments: Lessons from Indonesian experience. *Journal of Islamic Accounting and Business Research, 12*(3), 362–379. http://dx.doi.org/10.1108/JIABR-08-2020-0258

Kharisma, P., & Jayanto, P. Y. (2021). Faktor-faktor yang mempengaruhi minat menggunakan e-zakat dalam membayar zakat, infak, dan sedekah. *AKSES: Jurnal Ekonomi Dan Bisnis, 16*(1). http://dx.doi.org/10.31942/akses.v16i1.4471

Kock, N., & Lynn, G. (2012). Lateral collinearity and misleading results in variance-based SEM: An illustration and recommendations. *Journal of the Association for Information Systems, 13*(7), 546–580. http://dx.doi.org/10.17705/1jais.00302

Kurniaputri, M. R., Dwihapsari, R., Huda, N., & Rini, N. (2020). Intensi perilaku dan religiusitas generasi millenials terhadap keputusan pembayaran ZIS melalui platform digital. *Jurnal Ekonomi Dan Bisnis (E-QIEN), 7*(2). Retrieved from https://stiemuttaqien.ac.id/ojs/index.php/OJS/article/view/134/101

Li, Y.-Z., He, T.-L., Song, Y.-R., Yang, Z., & Zhou, R.-T. (2017). Factors impacting donors' intention to donate to charitable crowd-funding projects in China: A UTAUT-based model. *Information, Communication & Society*. http://dx.doi.org/10.1080/1369118X.2017.1282530

Manrai, R., Goel, U., & Yadav, P. D. (2021). Factors affecting adoption of digital payments by semi-rural Indian women: Extension of UTAUT-2 with self-determination theory and perceived credibility. *Aslib Journal of Information Management, 73*(6). https://doi.org/10.1108/AJIM-12-2020-0396

Marpaung, F. K., Dewi, R. S., Grace, E., Sugiat, M., & Sudirman, A. (2021). Behavioral Stimulus for Using Bank Mestika Mobile Banking Services: UTAUT2 Model Perspective. *Marketing Research Article*. https://doi.org/10.52970/grmapb.v1i2.68

Merhi, M., Hone, K., & Tarhini, A. (2019). A cross-cultural study of the intention to use mobile banking between Lebanese and British consumers: Extending UTAUT2 with security, privacy and trust. *Technology in Society*. https://doi.org/10.1016/j.techsoc.2019.101151

Morosan, C., & De Franco, A. (2016). It's about time: Revisiting UTAUT2 to examine consumers' intentions to use NFC mobile payments in hotels. *International Journal of Hospitality Management*. https://doi.org/10.1016/j.ijhm.2015.11.003

Nguyen, T. T., Nguyen, H. T., Mai, H. T., & Minh, T. T. (2020). Determinants Of Digital Banking Services In Vietnam: Applying Utaut2 Model. *Asian Economic and Financial Review, 10*(6). https://doi.org/10.18488/journal.aefr.2020.106.680.697

Ninglasari, S. Y. (2021). Determinants of Online Zakat Intention amongst Muslim Millennials: An Integration of Technology Acceptance Model and Theory of Planned Behavior. *Shirkah: Journal of Economics and Business, 6*(2). http://dx.doi.org/10.22515/shirkah.v6i2.387

Odusanya, K., Aluko, O., & Lal, B. (2019). Understanding the Adoption and Use of E-tail Websites: An Empirical Analysis Based on the Revised UTAUT2 Model Using Risk and Trust Factors. *Springer Nature Switzerland*. https://doi.org/10.1007/978-3-030-20671-0_14

OJK. (2020). Teknologi Finansial—Pinjaman P2P. Retrieved from https://www.ojk.go.id/id/kanal/iknb/financial-technology/default.aspx

P., T., & Lysander Manohar, H. (2021). How a doer persuade a donor? Investigating the moderating effects of behavioral biases in donor acceptance of donation crowdfunding. *Journal of Research in Interactive Marketing, 15*(2), 243–266. https://doi.org/10.1108/JRIM-06-2019-0097

Penney, E. K., Agyei, J., Boadi, E. K., Abrokwah, E., & Ofori-Boafo, R. (2021). Understanding Factors That Influence Consumer Intention to Use Mobile Money Services: An Application of UTAUT2 With Perceived Risk and Trust. *SAGE Open*. https://doi.org/10.1177/21582440211023188

Pope, J., & Mohdali, N. (2010). The role of religiosity in tax morale and tax compliance. *Australian Tax Forum, 25*(4), 565-596. Retrieved from

https://www.researchgate.net/publication/290920060_The_role_of_religiosity_in_tax_morale_and_tax_compliance/link/569c9b6d08aea1476954fc89/download

Purwanto, E., & Loisa, J. (2020). The Intention and Use Behaviour of the Mobile Banking System in indonesia: UTAUT Model. *Technology Reports of Kansai University, 62*(06). Retrieved from https://www.researchgate.net/publication/343230847

Rachmat, Baga, L. M., & Purnaningsih, N. (2020). Penghimpunan Dana Zakat Infak Sedekah Berdasarkan Intensi Perilaku Muslim Gen Y dalam Penggunaan Teknologi Digital Payment. *AL-MUZARA'AH, 8*(2). https://doi.org/10.29244/jam.8.2.95-108

Rachmawati, L. N., & Canggih, C. (2023). Determinants of Generation Z in Paying Zakat, Infaq, and Alms (ZIS) Online in the City of Surabaya. *Jurnal Ekonomi Syariah Indonesia, XI1I*(1), 1–13.

Ridzky, D., & Sarno, R. (2020). UTAUT2 model for analyzing factors influencing user in using Online Travel Agent. *International Seminar on Application for Technology of Information and Communication*. https://doi.org/10.1109/iSemantic50169.2020.9234258

Sakinah, K. (2019). Digitalisasi Zakat dan Tantangannya, Apa Saja? *REPUBLIKA. ID*. Retrieved from https://www.republika.co.id/berita/q0uw4q313/digitalisasi-zakat-dan-tantangannya-apa-saja

Samsudeen, S. N., Selvaratnam, G., & Mohamed, A. H. H. (2021). Intention to use mobile banking services: An Islamic banking customers' perspective from Sri Lanka. *Journal of Islamic Marketing, 13*(2). http://dx.doi.org/10.1108/JIMA-05-2019-0108

Sankaran, R., & Chakraborty, S. (2021). Factors Impacting Mobile Banking in India: Empirical Approach Extending UTAUT2 with Perceived Value and Trust. *IIM Kozhikode Society & Management Review*. https://doi.org/10.1177/2320206820975219

Satrio, E., & Siswantoro, D. (2016). Analisis Faktor Pendapatan, Kepercayaan Dan Religiusitas Dalam Mempengaruhi Minat Muzakki Untuk Membayar Zakat Penghasilan Melalui Lembaga Amil Zakat. *Simposium Nasional Akuntansi XIX, Lampung*. Retrieved from http://lib.ibs.ac.id/materi/Prosiding/SNA%20XIX%20(19)%20Lampung%202016/makalah/083.pdf

Senyo, P., & Osabutey, E. L. C. (2020). Unearthing antecedents to financial inclusion through FinTech innovations. *Technovation*. https://doi.org/10.1016/j.technovation.2020.102155

Septiani, H. L. D., Sumarwan, U., Yuliati, L. N., & Kirbrandoko. (2020). Farmers' Behavioral Intention to Adopt Peer-to-Peer Lending Using UTAUT2 Approach. *Jurnal Manajemen & Agribisnis, 17*(2). https://journal.ipb.ac.id/index.php/jmagr/article/view/32420

Sholihin, M., & Ratmono, D. (2020). *Analisis SEM-PLS dengan WarpPLS 7.0 untuk hubungan Nonlinier dalam penelitian sosial dan Bisnis.* Yogyakarta: Penerbit ANDI.

Singh, M., & Matsui, Y. (2017). How Long Tail and Trust Affect Online Shopping Behavior: An Extension to UTAUT2 Framework. *Pacific Asia Journal of the Association for Information Systems, 9*(4). https://doi.org/10.17705/1pais.09401

Soodan, V. & Rana, A. (2020). Modeling Customers' Intention to Use E-Wallet in a Developing Nation: Extending UTAUT2 With Security, Privacy and Savings. *Journal of Electronic Commerce in Organizations (JECO), 18*(1), 89-114. http://doi.org/10.4018/JECO.2020010105

Sugiyono. (2012). Penelitian Bisnis: Pendekatan Kuantitatif, Kualitataif, R&D. *Alfabeta*.

Sulaeman, & Ninglasari, S. Y. (2020a). An Empirical Examination of Factors Influencing the Behavioral Intention to Use Zakat-Based Crowdfunding Platform Model for Countering the Adverse Impact of COVID-19 on MSMEs in Indonesia. *International Conference of Zakat*, 203–218. https://doi.org/10.37706/iconz.2020.218

Sulaeman, & Ninglasari, S. Y. (2020b). Analysing the Behavioral Intention Factors in Using Zakat-Based Crowdfunding Platform in Indonesia: A Quantitative Study. *International Journal of Zakat, 5*(3). https://ijazbaznas.com/index.php/journal/article/view/267

Susilowati, A., Rianto, B., Wijaya, N., & Sanny, L. (2021). Effects of UTAUT 2 Model on the Use of BCA Mobile Banking in Indonesia. *Turkish Journal of Computer and Mathematics Education, 12*(3). https://turcomat.org/index.php/turkbilmat/article/view/2183

Suwari, L. F. (2022). Zakat digital sebagai modal optimalisasi pendistribusian zakat. *Kumparan*. Retrieved from https://kumparan.com/lalacitra-fitri-

suwari/zakat-digital-sebagai-modal-optimalisasi-pendistribusian-zakat-1xmO9CvyPJc/full

Suyudi, T. (2021). Tidak perlu kuatir, menurut Baznas bayar zakat secara digital tetap sah. *It.Works*. Retrieved from https://www.itworks.id/39305/tidak-perlu-kuatir-menurut-baznas-bayar-zakat-secara-digital-tetap-sah.html

Syafira, F. N., Ratnasari, R. T., & Ismail, S. (2020). The effect of religiosity and trust on intention to pay in ziswaf collection through digital payments. *JEBIS: Jurnal Ekonomi Dan Bisnis Islam, 6*(1). Retrieved from https://e-journal.unair.ac.id/JEBIS

Syafitri, O. Y., Najla, Huda, N., & Rini, N. (2021). Tingkat religiusitas dan pendapatan: Analisis pengaruh terhadap keputusan membayar zakat, infaq dan shadaqah. *Jurnal Ilmiah Ekonomi Islam, 7*(01). Retrieved from http://www.jurnal.stie-aas.ac.id/index.php/jei/article/view/1915/984

Thaker, H. M. T., Pitchay, A. A., & Hussain, H. I. (2020). Behavioural intention and adoption of internet banking among clients of Islamic banks in Malaysia: An analysis using UTAUT2. *Journal of Islamic Marketing*. https://doi.org/10.1108/JIMA-11-2019-0228

Trisliatanto, D. A. (2020). *Metodologi penelitian (Panduan lengkap penelitian dengan mudah).* Yogyakarta: CV. Andi Offset.

Tseng, T. H., Lin, S., Wang, Y.-S., & Liu, H.-X. (2022). Investigating teachers' adoption of MOOCs: the perspective of UTAUT2. *Interactive Learning Environments, 30*(4), 635-650. https://doi.org/10.1080/10494820.2019.1674888

Venkatesh, V., Morris, M. G., Davis, G. B., & Davis, F. D. (2003). User Acceptance of Information Technology: Toward a Unified View. *MIS Quarterly*, *27*(3), 425–478. https://doi.org/10.2307/30036540

Venkatesh, V., Thong, J. Y. L., & XinXu. (2012). Consumer acceptance and use of information technology: Extending the unified theory of acceptance and use of technology. *MIS Quarterly, 36*(1). https://doi.org/10.2307/41410412

Wang, H., Tao, D., Yu, N., & Qu, X. (2020). Understanding consumer acceptance of healthcare wearable devices: An integrated model of UTAUT and TTF. *International Journal of Medical Informatics*. https://doi.org/10.1016/j.ijmedinf.2020.104156

Wisesa, A. D., Kholid, M. N., & Hamdani, R. (2019). Factors influencing intention to donate through donation crowd-funding: Evidence from Indonesia. *Society of Interdisciplinary Business Research, 8*(5). Retrieved   from https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3784229

Wu, R.-Z., Lee, J.-H., & Tian, X.-F. (2021). Determinants of the intention to use cross-border mobile payments in Korea among Chinese tourists: An integrated perspective of UTAUT2 with TTF and ITM. *MDPI JTER*. https://doi.org/10.3390/jtaer16050086

Yoga, I. M. S., & Triami, N. P. S. (2021). The online shopping behavior of Indonesian Generation X toward e-commerce. *Journal of Economics, Business, and Accountancy Ventura, 23*(3). Retrieved from https://journal.perbanas.ac.id/index.php/jebav/article/view/2455/pdf

Zakaria, S. A., Abdul-Majid, M., & Omar, N. A. (2021). The adoption of mobile banking in Islamic banks during COVID-19 pandemic. *The International Islamic Economic System Conference*. Retrieved from https://oarep.usim.edu.my/jspui/bitstream/123456789/13582/1/The%20 Adoption%20of%20Mobile%20Banking%20in%20Islamic%20Banks% 20during%20COVID-19%20Pandemic.pdf