The Influence of Brand Awareness, Trustee Communication, and Religiosity on Intention to Purchase Innovative Waqf Products: An Extended Theory of Planned Behaviour Approach

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ABSTRACT

Strategic branding, effective communication, and institutional trust are increasingly critical in shaping consumer participation within Islamic social finance. Although interest in contemporary endowment vehicles, such as cash waqf, waqf shares, waqf-linked sukuk, and corporate waqf, has grown, the existing literature lacks a unified model that explains how marketing antecedents and spiritual values interact to drive adoption. This study addresses this gap by integrating brand awareness, trustee communication, and religiosity into an extended Theory of Planned Behaviour (TPB) framework to predict Malaysian Muslims' intention to purchase innovative waqf products. Data were collected from 187 Malaysian Muslim adults using a purposive sampling approach with strict eligibility screening. Hypotheses were tested using Partial Least Squares Structural Equation Modelling (PLS-SEM). Structural analysis reveals that attitude ($\beta = 0.421$, $p < 0.001$), subjective norms ($\beta = 0.311$, $p < 0.001$), and perceived behavioural control ($\beta = 0.227$, $p < 0.001$) directly drive purchase intention, accounting for 74.2% of its variance ($R^2 = 0.742$). Among the antecedents, religiosity exerted the strongest influence on attitude ($\beta = 0.412$, $p < 0.001$), whereas trustee communication had the highest impact on subjective norms ($\beta = 0.447$, $p < 0.001$) and perceived behavioural control ($\beta = 0.396$, $p < 0.001$). Mediation testing confirmed that attitude, subjective norms, and perceived behavioural control significantly complementarily mediate the relationships between all three antecedents and purchase intention ($p < 0.005$). Theoretical contributions demonstrate the predictive enhancement of extending TPB with spiritual and institutional factors, while practical implications emphasise transparent governance disclosures, multi-channel trustee communication, and strategic brand positioning for waqf institutions.

Keywords: Brand Awareness, Trustee Communication, Religiosity, Theory of Planned Behaviour, Purchase Intentions, Innovative Waqf Products, Consumer Behaviour

INTRODUCTION

Waqf has historically been one of the most significant pillars of Islamic philanthropy, contributing extensively to socio-economic development by preserving, managing, and utilising endowed assets productively. Throughout Islamic civilisation, waqf institutions financed educational institutions, healthcare facilities, religious infrastructure, welfare programmes, and community development initiatives, thereby strengthening social equity and sustainable economic growth. In the contemporary era, waqf continues to evolve through the integration of financial innovation, institutional reform, and digital transformation. This evolution has led to the emergence of innovative waqf products, including cash waqf, corporate waqf, digital waqf, waqf-linked investment products, unit trust waqf, and fintech-based waqf solutions. In Malaysia, innovative waqf products are increasingly recognised as strategic instruments capable of strengthening Islamic social finance and supporting national socio-economic development agendas. Government agencies, waqf institutions, Islamic financial institutions, and private organisations have introduced various innovative waqf products to improve accessibility, governance efficiency, and public participation. These innovations reflect a shift from traditional asset-based waqf practices toward more consumer-oriented and financially integrated waqf mechanisms.

Despite this promising transformation, adoption and purchase intentions for innovative waqf products remain below expectations. Recent reports indicate that Malaysia's Islamic capital market and social finance ecosystem hold over RM1.3 trillion in total assets, representing immense potential for philanthropic capital mobilisation. While national reports highlight a massive valuation of stagnant or underutilised traditional waqf land across the country (valued at over RM60 billion), empirical data reveal that actual consumer adoption of modern, financially integrated waqf alternatives has not yet achieved widespread public traction (Securities Commission Malaysia, 2024). This gap between institutional potential and actual consumer adoption highlights behavioural, institutional, and communication-related challenges that affect the acceptance of innovative waqf products. One of the major barriers involves limited consumer awareness regarding the availability, functions, and benefits of innovative waqf products. Many individuals continue to associate waqf solely with traditional forms of charitable giving, such as mosque construction or land endowment, while lacking awareness of modern waqf products that incorporate investment, digital platforms, and financial technologies. This lack of awareness contributes to uncertainty and weakens consumers' confidence in purchasing innovative waqf products.

Institutional communication also plays a crucial role in shaping public trust and consumer behaviour. Trustee communication that lacks transparency, clarity, and consistency may create doubts regarding governance quality, fund utilisation, accountability, and institutional professionalism. Conversely, effective trustee communication enhances public confidence by reducing uncertainty and strengthening perceptions of institutional integrity. Similarly, brand awareness significantly influences consumers' perceptions toward innovative waqf institutions and products. Strong institutional branding enhances familiarity, credibility, and perceived trustworthiness, thereby increasing consumers' willingness to purchase innovative waqf products. Previous behavioural studies within Islamic finance and philanthropy have frequently applied the Theory of Planned Behaviour (TPB) to explain behavioural intention. However, findings remain inconsistent and highly context-dependent (Huda et al., 2025; Yerrou et al., 2023). Although TPB provides a strong theoretical foundation in attitude, subjective norms, and perceived behavioural control, scholars increasingly argue that external antecedents, such as religiosity, communication credibility, and branding, should be incorporated to improve explanatory power in religious and institutional contexts.

The Theory of Planned Behaviour (Ajzen, 1991) posits that behavioural intention is determined by attitude toward behaviour, subjective norms, and perceived behavioural control. In the context of innovative waqf products, these behavioural dimensions are influenced by external factors including religiosity, trustee communication, and brand awareness. Religiosity influences consumers' spiritual motivation and moral responsibility toward Islamic social finance. Trustee communication shapes perceptions of transparency, trustworthiness, and institutional credibility. Brand awareness strengthens familiarity and enhances confidence toward innovative waqf institutions and products. Accordingly, this study extends the Theory of Planned Behaviour by integrating religiosity, trustee communication, and brand awareness as antecedent variables influencing consumers' intention to purchase innovative waqf products. By incorporating spiritual, institutional, and marketing-related determinants into a unified framework, this study aims to provide a more comprehensive understanding of consumer behaviour toward innovative waqf products in Malaysia.

LITERATURE REVIEW

Innovative Waqf Products

Waqf has historically served as a central pillar of Islamic philanthropy, enabling long-term socio-economic benefits by preserving and productively utilising endowed assets. From the early Islamic era, waqf played a vital role in sustaining social institutions, providing access to education, healthcare, and religious facilities,

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and ensuring equitable distribution of essential services. Historically, waqf institutions contributed significantly to the development of Islamic civilisation by financing schools, universities, hospitals, public infrastructure, water distribution systems, and welfare activities for disadvantaged communities (Çizakça, 1998; Kahf, 2003). Over time, waqf evolved into a comprehensive socio-economic system that fulfilled both spiritual obligations and communal welfare while simultaneously promoting sustainable economic development and social justice. In Malaysia, waqf continues to play a significant socio-economic role; however, the landscape has undergone a substantial transformation through the development of innovative waqf products, including cash waqf, unit trust waqf, corporate-linked structures, and waqf-based investment instruments. These contemporary models aim to optimise asset utilisation, strengthen governance efficiency, enhance financial sustainability, and align waqf management with national development agendas (Mohsin, 2013). This transformation reflects a structural shift from traditional asset-tied endowments to more agile, modern financial vehicles engineered to unlock contemporary economic value (Sulaiman, 2016).

The advancement of financial technology, digitalisation, and capital market integration has accelerated the emergence of innovative waqf products that are flexible, inclusive, and financially structured. In this study, "innovative waqf products" is operationally defined as an overarching, unified construct encompassing contemporary, financially integrated waqf instruments, including cash waqf subscriptions, waqf-linked sukuk, unit trust waqf, corporate waqf shares, and fintech-enabled waqf digital assets, where monetary capital or investment yield is irrevocably dedicated to social welfare (Pitchay et al., 2018; Yasin, 2021). Unlike traditional waqf, which is primarily restricted to immovable real estate (e.g., land, buildings), these modern instruments enable public participation through flexible, recurring micro-contributions, digital transfers, unit subscriptions, and payroll deductions. By operationalising these diverse instruments as a composite behavioural target, this study evaluates general consumer purchasing and subscription intention toward modern, liquid, and financially managed waqf vehicles rather than isolated asset classes. The integration of fintech solutions (e-wallets, mobile applications, real-time reporting) further enhances transaction transparency, strengthens institutional governance, and lowers entry barriers for retail Muslim investors (Osman et al., 2022; Rahman & Dean, 2013).

Furthermore, innovative waqf products play a critical role in sustainable socio-economic development by transforming idle waqf assets into productive investment instruments. Mechanisms such as waqf-linked sukuk and investment waqf allow capital mobilisation for healthcare, education, affordable housing, and poverty alleviation initiatives (Thaker et al., 2021). These instruments ensure continuous returns for social purposes and enhance financial sustainability. Rahman and Dean (2013) emphasised that Islamic social finance instruments, such as innovative waqf products, enhance financial inclusion when supported by strong governance structures. Additionally, innovative waqf products increasingly involve corporate and institutional participation. Business entities contribute through shares, profits, or structured waqf investments, strengthening corporate social responsibility while supporting socio-economic development (Ramli & Jalil, 2013). This reflects the shift toward multi-stakeholder waqf product ecosystems involving government, financial institutions, corporations, and waqf authorities. Overall, innovative waqf products represent the evolution of waqf into a modern financial and social innovation system. They integrate Islamic principles with financial engineering and digital technology, making waqf more scalable, transparent, and impactful in addressing contemporary socio-economic needs.

Theory of Planned Behaviour (TPB)

The Theory of Planned Behaviour (TPB), developed by Icek Ajzen, is one of the most widely established theoretical frameworks for explaining behavioural intention and predicting human behaviour across contexts such as social behaviour, ethical decision-making, consumer behaviour, and financial participation. According to TPB, behavioural intention is determined by three interconnected factors: attitude toward the behaviour, subjective norms, and perceived behavioural control (Ajzen, 1991). Attitude refers to an individual’s positive or negative evaluation of performing a behaviour; subjective norms refer to perceived social pressure from important referent groups; and perceived behavioural control reflects an individual’s perception of their capability and resources to perform the behaviour successfully.

In the context of innovative waqf product purchasing, TPB explains how individuals decide whether to engage in modern waqf mechanisms. Attitude reflects perceived benefits, such as spiritual rewards, financial accessibility, and the social impact of innovative waqf products. Subjective norms represent social influence from family, religious leaders, and communities regarding purchasing in Islamic financial innovation. Perceived behavioural control reflects individuals' perceived ability to contribute through digital platforms, financial capacity, and understanding of purchasing mechanisms. Individuals with favourable attitudes toward waqf are more likely to perceive purchasing as beneficial, spiritually rewarding, and socially valuable. At the same time, subjective norms may emerge from family influence, religious communities, peers, and societal expectations that encourage participation in Islamic philanthropic activities.

Perceived behavioural control is highly relevant to innovative waqf product purchasing because individuals assess whether systems, procedures, financial requirements, and institutional support make it easy and feasible for them to contribute. In innovative waqf instruments such as cash waqf, digital waqf platforms, and waqf crowdfunding, higher accessibility, transparency, and flexibility increase perceived ease of purchasing, thereby strengthening engagement. Cash waqf in particular has been recognised as an inclusive innovation that broadens purchasing beyond traditional waqf assets (Mohsin, 2013), while institutional reforms in waqf governance have been shown to improve efficiency and donor participation through simplified mechanisms and stronger trust (Çizakça, 1998). This aligns with the Theory of Planned Behaviour, which emphasises that perceived behavioural control influences intention and behaviour based on perceived ease or difficulty (Ajzen, 1991).

TPB has been extensively applied in Islamic finance, Islamic banking, zakat compliance, halal consumption, Islamic philanthropy, and ethical consumer behaviour due to its strong predictive capability in explaining intention-based behaviour (Alam & Sayuti, 2011; Lada et al., 2009). However, empirical findings often vary across cultural, social, and institutional contexts. For example, the influence of subjective norms in Muslim societies may be stronger due to the collective orientation and communal emphasis embedded within Islamic teachings and social practices. Similarly, perceived behavioural control may be influenced by the clarity of participation procedures, technological accessibility, institutional transparency, and communication strategies implemented by waqf institutions.

Furthermore, several scholars argue that TPB alone may not fully explain participation in Islamic social finance because religious and spiritual dimensions significantly influence Muslim behaviour. In the context of waqf purchasing, individuals are not solely motivated by rational evaluations or social pressure but are also driven by spiritual commitment, religious obligations, moral values, and trust in Islamic institutions. Consequently, TPB provides a strong theoretical foundation but benefits from the inclusion of additional antecedent variables, particularly those related to religiosity, institutional trust, communication effectiveness, and brand-related perceptions. The integration of these external variables enhances TPB's explanatory power in understanding behavioural intention toward purchasing innovative waqf products.

Religiosity

Religiosity is widely recognised as a fundamental determinant influencing charitable behaviour, ethical conduct, and participation in Islamic social finance among Muslims. Religiosity encompasses the degree to which individuals internalise religious beliefs, values, principles, and practices in their daily lives. It reflects not only ritual commitment but also moral consciousness, spiritual attachment, and adherence to Islamic teachings that guide ethical and socially responsible decision-making. In the context of waqf, religiosity reflects a sense of spiritual obligation, religious accountability, and moral responsibility to contribute toward communal welfare and socio-economic development.

Islam strongly encourages charitable activities, such as waqf, zakat, sadaqah, and other forms of social contribution, as mechanisms to achieve social justice, alleviate poverty, and ensure equitable wealth distribution. Individuals with higher religiosity are generally more likely to perceive waqf purchases as acts of worship capable of generating continuous spiritual rewards and long-term societal benefits. Previous studies demonstrate that religiosity significantly influences participation in Islamic philanthropic activities, including waqf contributions, zakat compliance, and Islamic charitable giving (Ash Shiddiqy, 2018; Kasri & Chaerunnisa, 2022; Sari, 2024). Highly religious individuals tend to exhibit stronger intentions and commitment to contributing to Islamic social finance initiatives because such purchases align closely with their religious identity and moral values.

Moreover, religiosity not only influences behavioural intention directly but also shapes other components within the TPB framework. Individuals with strong religiosity often develop more positive attitudes toward purchasing innovative Waqf products because they perceive waqf as a spiritually meaningful and socially beneficial practice. Religiosity also strengthens subjective norms within religious communities, where social expectations and collective encouragement reinforce participation in charitable activities. In addition, religiosity may enhance perceived behavioural control by increasing individuals' confidence and willingness to contribute to waqf despite financial or procedural challenges. Therefore, religiosity functions as both a motivational and an enabling factor, strengthening individuals' participation in purchasing innovative waqf products.

Trustee Communication

Trustee communication refers to the clarity, transparency, credibility, responsiveness, and effectiveness of information disseminated by waqf institutions to the public. Effective communication plays a crucial role in building institutional trust, reducing uncertainty, enhancing transparency, and strengthening perceptions of professionalism and accountability (Masrizal et al., 2023). In the context of innovative waqf products, communication is critical because contributors rely on information about digital platforms, governance, fund usage, and outcomes. Clear communication reduces uncertainty and strengthens trust.

Transparent and effective communication is particularly important because waqf purchasing involves trust-based relationships between contributors and waqf institutions. Contributors often rely on institutional communication to evaluate whether waqf funds are managed efficiently, ethically, and in accordance with Islamic principles. Communication that clearly explains purchasing procedures, governance mechanisms, and project outcomes can strengthen perceived behavioural control by helping individuals understand how to purchase confidently and conveniently. At the same time, transparent communication reinforces institutional legitimacy and strengthens positive attitudes and subjective norms toward waqf purchasing.

The advancement of digital technology has further increased the importance of trustee communication in Islamic philanthropy. Waqf institutions increasingly utilise websites, mobile applications, social media platforms, digital reporting systems, and online campaigns to engage with the public and disseminate information efficiently. Effective digital communication not only improves accessibility but also enhances transparency through real-time updates, financial disclosures, and public engagement activities. Previous studies in Islamic philanthropy emphasise that institutions with open, transparent, and credible communication channels are more successful in cultivating public trust, strengthening institutional reputation, and sustaining donor participation (Masrizal et al., 2023). Consequently, trustee communication is considered an essential institutional determinant influencing individuals' intention to participate in waqf programmes.

Brand Awareness

Brand awareness refers to the extent to which individuals recognise, recall, and associate positive attributes with a particular organisation, institution, or brand. In the strategic marketing ecosystem, brand awareness represents a core cognitive anchor that shifts consumer behaviour from passive recognition to an active choice process (Kotler & Keller, 2012). In the context of waqf institutions, brand awareness reflects the public's familiarity with the institution's reputation, credibility, professionalism, visibility, and social contributions. Strong brand awareness enables individuals to identify and distinguish a waqf institution from other charitable organisations while simultaneously strengthening perceptions of institutional legitimacy and reliability. In Islamic social finance, brand awareness functions not merely as a marketing mechanism but as a signal of institutional credibility, governance quality, and public trustworthiness (Kashif et al., 2018).

In the philanthropic and non-profit sectors, brand awareness is increasingly recognised as an important determinant influencing donor trust, purchase intention, and long-term engagement. Individuals are more likely to contribute to institutions that are widely recognised, positively perceived, and associated with transparency and effectiveness. When contributors are familiar with a waqf institution, they tend to perceive lower financial and operational risks because familiarity strengthens confidence in the institution's governance and fund management practices. This familiarity subsequently contributes to more favourable attitudes toward purchasing. Furthermore, brand awareness may indirectly influence subjective norms by signalling broader community acceptance and trust. Institutions with strong public visibility and positive reputations often receive greater support from communities, religious leaders, and social networks, which, in turn, encourage individuals to participate in their programmes. Previous research indicates that higher brand awareness positively influences charitable giving behaviour, donor loyalty, and participation in philanthropic programmes (Abdullah et al., 2018; Kashif et al., 2018). Therefore, brand awareness is a significant marketing determinant that influences behavioural intention to purchase innovative waqf products.

Integrating the Antecedents into the TPB Framework

Although TPB's core components provide strong explanatory power in predicting behavioural intention, external antecedents such as religiosity, trustee communication, and brand awareness are necessary to explain how individuals develop their attitudes, perceived social expectations, and perceived behavioural capability toward purchasing innovative waqf products. These antecedents do not merely directly influence intention; rather, they shape the underlying psychological mechanisms represented by attitude, subjective norms, and perceived behavioural control. Religiosity contributes to stronger moral obligations, greater spiritual motivation, and more positive perceptions of purchasing innovative waqf products. Trustee communication enhances institutional transparency, reduces uncertainty, and improves individuals' understanding of purchasing mechanisms for innovative waqf products, thereby strengthening perceived behavioural control and institutional trust. Meanwhile, brand awareness increases familiarity, credibility, and positive institutional associations with institutions offering innovative waqf products, which in turn contribute to favourable attitudes and stronger social influence. The interaction of these antecedent variables with TPB components provides a more comprehensive understanding of the behavioural dynamics influencing the purchase of innovative waqf products.

This study adopts a partial mediation model in which religiosity, trustee communication, and brand awareness influence intention both directly and indirectly through TPB constructs. The integration of religiosity, trustee communication, and brand awareness into the TPB framework reflects the multidimensional nature of purchasing innovative waqf products, where psychological, spiritual, institutional, and marketing-related factors operate simultaneously. This extended TPB framework, therefore, offers a more holistic explanation of behavioural intention by combining individual beliefs, social influences, institutional characteristics, and communication effectiveness. By integrating these multidimensional antecedents, the study contributes toward a deeper understanding of the factors influencing the purchase intention of innovative waqf products. It provides a stronger theoretical foundation for future research in Islamic social finance and waqf development. In addition to indirect cognitive pathways, this study posits that religiosity, trustee communication, and brand awareness directly influence purchase intention. Religiosity provides intrinsic spiritual motivation; trustee communication directly reduces perceived institutional risk; and brand awareness lowers cognitive searching costs. Thus, a partial mediation framework allows for the evaluation of both direct action pathways and indirect psychological effects.

CONCEPTUAL FRAMEWORK

The conceptual framework of this study is grounded in the Theory of Planned Behaviour (TPB), a widely applied theoretical model for explaining intention-driven behavioural outcomes across disciplines such as consumer behaviour, ethical decision-making, Islamic finance, and philanthropic participation. TPB concept posits that an individual's intention to perform a particular behaviour is primarily determined by three cognitive and social components: attitude toward the behaviour, subjective norms, and perceived behavioural control (Ajzen, 1991). These three components collectively represent the evaluative, normative, and capability-based dimensions that shape behavioural intention and subsequently influence actual behaviour.

Within the context of purchasing innovative waqf products, TPB provides a strong theoretical foundation for understanding how Muslims evaluate purchasing decisions, how social influences affect those decisions, and how capable and confident they feel when purchasing such products. Attitude reflects an individual's positive or negative evaluation of purchasing innovative waqf products. Individuals who perceive purchasing innovative waqf products as beneficial, spiritually rewarding, socially valuable, and economically impactful are more likely to develop a stronger intention to purchase. Subjective norms refer to perceived social expectations and pressures from significant referent groups, such as family members, religious leaders, peers, and communities, regarding the purchase of innovative waqf products. In Muslim societies, communal influence and religious encouragement often play important roles in shaping behavioural decisions regarding Islamic finance products and the purchase of innovative waqf products. Perceived behavioural control reflects an individual's perception regarding the ease or difficulty of purchasing innovative waqf products, including financial capability, access to information, understanding of purchase procedures, and confidence in institutional systems.

Although TPB provides substantial explanatory power in predicting behavioural intention, intention formation in Islamic financial product purchasing decisions is often influenced by additional spiritual, institutional, psychological, and perceptual factors that are not explicitly addressed within the original TPB framework. Several studies have therefore extended TPB by incorporating external antecedent variables capable of influencing the core TPB constructs of attitude, subjective norms, and perceived behavioural control (Alam & Sayuti, 2011; Lada et al., 2009). In line with this extended TPB approach, the present study incorporates three important antecedents, namely religiosity, trustee communication, and brand awareness, to provide a more comprehensive explanation of behavioural intention toward purchasing innovative waqf products.

Religiosity

Religiosity represents the degree to which individuals internalise religious beliefs, spiritual values, moral principles, and Islamic teachings in their daily lives. In the context of purchasing innovative waqf products, religiosity serves as an important motivational factor, encouraging individuals to fulfil religious obligations and contribute to communal welfare through financial and charitable purchasing behaviour. Individuals with stronger religiosity are more likely to perceive purchasing innovative waqf products as an act of worship that can generate continuous spiritual rewards and social benefits. Consequently, religiosity strengthens favourable attitudes toward purchasing innovative waqf products by reinforcing the perception that contributing through waqf-related financial products is morally right, spiritually meaningful, and socially beneficial (Ash Shiddiqy, 2018; Sari, 2024).

Religiosity also strengthens subjective norms because highly religious individuals are more likely to be influenced by religious communities, Islamic scholars, and social expectations regarding the purchase of innovative waqf products. In addition, religiosity may enhance perceived behavioural control by increasing individuals' confidence and willingness to purchase innovative waqf products despite financial or procedural limitations. Therefore, religiosity is expected to positively influence attitudes, subjective norms, perceived behavioural control, and behavioural intention to purchase innovative waqf products.

Trustee Communication

Trustee communication reflects the clarity, transparency, responsiveness, credibility, and effectiveness of waqf institutions' communication regarding innovative waqf products, governance practices, financial reporting, and fund utilisation. Effective communication plays an important role in reducing uncertainty, strengthening institutional trust, and enhancing public confidence in institutions that offer innovative waqf products. In the context of purchasing innovative waqf products, individuals are more likely to purchase when they clearly understand the objectives, procedures, governance structures, and expected socio-economic outcomes associated with these products.

Transparent and credible communication positively influences attitudes by fostering favourable perceptions of institutional professionalism and accountability in the management of innovative waqf products. Trustee communication also strengthens subjective norms by enhancing the social legitimacy and public reputation of institutions offering innovative waqf products within communities. Furthermore, communication improves perceived behavioural control by helping individuals feel more informed, capable, and confident in understanding purchase mechanisms and contribution procedures for innovative waqf products. Previous studies on Islamic philanthropy suggest that institutions with effective, transparent communication strategies are more successful at strengthening donor trust and encouraging sustained participation (Masrizal et al., 2023). Therefore, trustee communication is expected to positively influence all three TPB components and to directly contribute to behavioural intention to purchase innovative waqf products.

Brand Awareness

Brand awareness captures the extent to which individuals recognise, recall, and associate positive perceptions with institutions offering innovative waqf products. In the philanthropic and Islamic finance sector, strong brand awareness is closely associated with institutional credibility, legitimacy, visibility, and public trust in innovative waqf product providers. When individuals are familiar with such institutions and perceive them positively, they are more likely to develop confidence in the institution's governance, transparency, and professionalism in delivering innovative waqf products. A strong waqf brand positively influences attitude by reducing perceived risk and strengthening positive evaluations toward purchasing innovative waqf products. Familiarity with a recognised institution also contributes to stronger subjective norms because highly visible and reputable institutions offering innovative waqf products often receive greater community endorsement and social support. In addition, brand awareness may strengthen perceived behavioural control by increasing individuals' confidence in engaging with institutions that are perceived as organised, accessible, and trustworthy in delivering innovative waqf products. Previous studies have demonstrated that higher brand awareness significantly influences charitable giving behaviour, donor loyalty, and purchase intention in philanthropic and Islamic finance products (Abdullah et al., 2018; Kashif et al., 2018). Consequently, brand awareness is expected to positively influence attitude, subjective norms, perceived behavioural control, and intention to purchase innovative waqf products.

Figure 1 illustrates the proposed extended TPB model adopted in this study. The three antecedents, namely religiosity, trustee communication, and brand awareness, function as exogenous variables that influence the mediating TPB constructs of attitude, subjective norms, and perceived behavioural control. These three TPB determinants subsequently influence behavioural intention toward purchasing innovative waqf products. The framework, therefore, integrates spiritual, institutional, communication-based, and perceptual factors into a unified behavioural model capable of explaining the complex decision-making process underlying the purchase of innovative waqf products. The proposed conceptual framework contributes to theory by extending TPB within the context of Islamic social finance and the purchase of innovative waqf products. It also has practical implications for waqf institutions, highlighting the importance of strengthening religious engagement, developing institutional communication strategies, and enhancing organisational branding to encourage greater public purchase of innovative waqf products.

Hypotheses Development

Religiosity and Intention

Religiosity is widely recognised as a key determinant of charitable and philanthropic behaviour in Islamic contexts. It encompasses not only adherence to religious rituals but also internalised spiritual values, moral consciousness, and ethical responsibility that guide individuals' actions. In the context of innovative waqf products purchasing, religiosity reflects a strong spiritual obligation to contribute to socio-economic development and communal welfare, driven by the belief in divine reward and accountability in the hereafter. Individuals with higher levels of religiosity are therefore more likely to perceive the purchase of innovative waqf products as an act of worship and social responsibility.

Empirical evidence consistently shows that religiosity positively influences Islamic charitable behaviour, including zakat compliance, sadaqah contribution, and waqf-related financial behaviour. It strengthens favourable attitudes toward Islamic philanthropy, reinforces subjective norms within religious communities, and enhances individuals' perceived responsibility to engage in socially beneficial acts (Ash Shiddiqy, 2018; Sari, 2024). In addition, religiosity may enhance perceived behavioural control by increasing individuals' confidence that purchasing innovative waqf products aligns with spiritual goals and is within their moral and financial capability. It may also directly influence intention through intrinsic spiritual motivation and religious commitment. Based on the above arguments, the following hypotheses are proposed:

H1a: Religiosity positively influences attitude toward purchasing innovative waqf products.

H1b: Religiosity positively influences subjective norms.

H1c: Religiosity positively influences perceived behavioural control.

H1d: Religiosity positively influences intention to purchase innovative waqf products.

Trustee Communication and Intention

Trustee communication refers to the clarity, transparency, credibility, and effectiveness of information disseminated by waqf institutions regarding governance structures, fund utilisation, product features, and purchase procedures of innovative waqf products. Effective communication plays a crucial role in reducing uncertainty, strengthening institutional trust, and enhancing public confidence in waqf institutions offering innovative waqf products. When institutions communicate clearly and transparently, individuals are more likely to perceive them as professional, accountable, and compliant with Islamic principles.

Transparent and consistent communication contributes to more favourable attitudes by improving perceptions of institutional integrity and reliability. It also strengthens subjective norms by enhancing institutional legitimacy and increasing perceived social approval of purchasing innovative waqf products. Furthermore, clear communication improves perceived behavioural control by reducing ambiguity and making purchase procedures easier to understand and follow. Prior studies in Islamic social finance emphasise that effective communication is essential in building trust and encouraging sustained donor and investor participation (Masrizal et al., 2023). Therefore, the following hypotheses are proposed:

H2a: Trustee communication positively influences attitude.

H2b: Trustee communication positively influences subjective norms.

H2c: Trustee communication positively influences perceived behavioural control.

H2d: Trustee communication positively influences intention to purchase innovative waqf products.

Brand Awareness and Intention

Brand awareness refers to the extent to which individuals recognise, recall, and associate a waqf institution or provider with positive attributes, such as credibility, professionalism, and trustworthiness, in offering innovative waqf products. In Islamic finance and philanthropic contexts, strong brand awareness reduces perceived risk, enhances familiarity, and signals institutional reliability. Individuals who are familiar with a waqf institution are more likely to develop confidence in its governance quality, product structure, and socio-economic impact.

Brand awareness contributes to favourable attitudes by strengthening positive evaluations of institutions offering innovative waqf products. It may also influence subjective norms by signalling broader societal recognition and acceptance of such institutions and their products. In addition, brand awareness enhances perceived behavioural control by increasing individuals' confidence in engaging with well-known and trusted providers of innovative waqf products. Empirical studies have shown that brand awareness significantly influences donation intention, financial participation, repeat engagement, and positive word-of-mouth behaviour in Islamic charitable and financial settings (Abdullah et al., 2018; Kashif et al., 2018). Accordingly, the following hypotheses are proposed:

H3a: Brand awareness positively influences attitude.

H3b: Brand awareness positively influences subjective norms.

H3c: Brand awareness positively influences perceived behavioural control.

H3d: Brand awareness positively influences intention to purchase innovative waqf products.

Mediating Role of TPB Constructs

The Theory of Planned Behaviour posits that behavioural intention is primarily shaped by three mediating constructs: attitude, subjective norms, and perceived behavioural control. These constructs serve as psychological mechanisms through which external antecedents influence intention. In the context of purchasing innovative waqf products, religiosity, trustee communication, and brand awareness are expected to indirectly affect intention through these TPB components.

Attitude represents individuals' overall evaluation of purchasing innovative waqf products. Subjective norms reflect perceived social pressure or support from important referents, and perceived behavioural control indicates individuals' perceived ease or difficulty in performing the purchase behaviour. These constructs collectively translate external spiritual (religiosity), institutional (trustee communication), and perceptual (brand awareness) influences into behavioural intention to purchase innovative waqf products. Prior research highlights that TPB constructs play a significant mediating role in explaining Islamic financial behaviour, including waqf-related financial participation and Islamic online financial behaviour (Asyari et al., 2024; Nordin & Abdul Khalid, 2022). Therefore, the mediating effects of TPB constructs are essential in understanding how antecedent variables influence intention. Thus, the following hypotheses are formulated:

H4a1: Attitude mediates the relationship between religiosity and purchase intention.

H4a2: Attitude mediates the relationship between trustee communication and purchase intention.

H4a3: Attitude mediates the relationship between brand awareness and purchase intention.

H4b1: Subjective norms mediate the relationship between religiosity and purchase intention.

H4b2: Subjective norms mediate the relationship between trustee communication and purchase intention.

H4b3: Subjective norms mediate the relationship between brand awareness and purchase intention.

H4c1: Perceived behavioural control mediates the relationship between religiosity and purchase intention.

H4c2: Perceived behavioural control mediates the relationship between trustee communication and purchase intention.

H4c3: Perceived behavioural control mediates the relationship between brand awareness and purchase intention.

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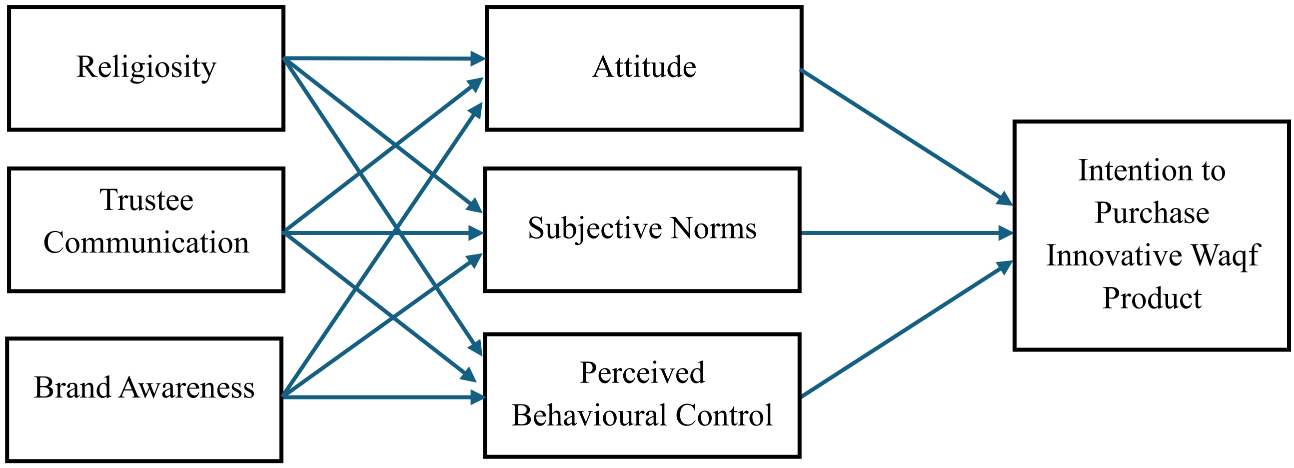

Figure 1: Extended Theory of Planned Behaviour Structural Model

Note: Exogenous antecedents [Religiosity, Trustee Communication, Brand Awareness] connect directly to TPB Mediators [Attitude, Subjective Norms, Perceived Behavioural Control] as well as directly to the endogenous target variable [Purchase Intention]. All TPB Mediators connect directly to Purchase Intention.

Direct TPB Predictors and Intention

According to the Theory of Planned Behaviour, attitude, subjective norms, and perceived behavioural control serve as direct drivers of behavioural intention. In the context of innovative waqf products, positive evaluations of product utility, social pressure from key referents, and perceived accessibility directly enable individual purchase decisions. Thus, the following hypotheses are proposed:

H5a: Attitude positively influences intention to purchase innovative waqf products.

H5b: Subjective norms positively influence intention to purchase innovative waqf products.

H5c: Perceived behavioural control positively influences intention to purchase innovative waqf products.

METHODOLOGY

The methodology of this study is grounded in a quantitative research design within the positivist paradigm and guided by a deductive reasoning approach. This design enables systematic measurement, objective hypothesis testing, and empirical examination of the relationships between variables influencing Malaysians' intention to purchase innovative waqf products. Drawing on the Theory of Planned Behaviour (TPB) and its extension through religiosity, trustee communication, and brand awareness, the study employs a structured questionnaire adapted from validated instruments in prior literature and contextualised to the innovative waqf products environment. All constructs were measured using a five-point Likert scale and validated through expert review and the Content Validity Index (CVI) to ensure clarity, relevance, and representativeness. Data were collected from Malaysian Muslims with awareness or exposure to innovative waqf products using purposive sampling, via online surveys distributed through waqf institutions and Islamic finance networks. Ethical standards were strictly observed, including informed consent, voluntary participation, and confidentiality to ensure research integrity and participant protection.

Research Design

This study adopts a quantitative research design grounded in the positivist paradigm and guided by a deductive reasoning approach. The quantitative approach is appropriate because it enables systematic hypothesis testing and the statistical examination of relationships among observable constructs. Consistent with positivist

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assumptions, the study seeks to explain behavioural intention through measurable variables and objective statistical analysis. The main objective is to examine the factors influencing the intention to purchase innovative waqf products in Malaysia, using the Theory of Planned Behaviour (TPB) as the core theoretical foundation. The model is extended by incorporating three additional antecedents, namely religiosity, trustee communication, and brand awareness, to provide a more comprehensive understanding of intention formation in the innovative waqf products context.

A structured questionnaire was developed based on established measurement scales adapted from prior studies in Islamic finance, social marketing, and philanthropic behaviour. All items were carefully contextualised to ensure relevance to purchasing innovative waqf products. Responses were measured using a five-point Likert scale ranging from "strongly disagree" (1) to "strongly agree" (5), allowing respondents to express varying levels of agreement. To ensure instrument validity, content validity was established through expert evaluation involving academic specialists in Islamic social finance and practitioners from waqf institutions. Feedback was used to refine wording, clarity, and construct alignment. The Content Validity Index (CVI) was then computed, and all items met acceptable thresholds for clarity and representativeness.

Sampling and Population

The target population of this study comprises Malaysian Muslims aged 18 years and above who possess at least basic awareness of Islamic financial instruments, particularly waqf and innovative waqf products. This population is appropriate because the study focuses on intention to purchase innovative waqf products, which requires respondents to have sufficient conceptual understanding to provide informed responses. Due to the absence of a comprehensive sampling frame for individuals with awareness of innovative waqf products, a non-probability purposive sampling technique was employed. To ensure sample eligibility, four screening criteria were applied at the start of the survey: (1) Malaysian nationality, (2) age 18 years or older, (3) identifying as Muslim, and (4) possessing baseline awareness of Islamic financial instruments and waqf products. Respondents who failed any screening criterion were automatically exited from the survey. This approach allows the selection of respondents who meet predefined criteria, specifically Malaysian Muslims with awareness, interest, or exposure to innovative waqf products initiatives.

To improve sample relevance and reach, collaborations were established with selected waqf institutions, including Perbadanan Wakaf Selangor (PWS) and Yayasan Waqaf Malaysia (YWM), as well as with Islamic finance-related networks. In addition, elements of snowball sampling were used, whereby initial respondents were encouraged to share the survey with their social and professional networks in Islamic finance, as well as in charitable and investment-related activities. Data were collected using an online self-administered questionnaire over four weeks. The survey was distributed through waqf institution platforms, Islamic finance communities, university Islamic centres, and social media channels. This approach enabled access to respondents from various Malaysian regions, including Johor, Klang Valley, Kelantan, Penang, and Sabah.

To determine statistical sample adequacy, a priori power analysis was executed using G*Power 3.1.9.7 for multiple regression linear models. Assuming a medium effect size ($f^2 = 0.15$), significance level ($a = 0.05$), and maximum number of direct predictors ($k = 6$), the minimum required sample size to achieve 80% statistical power ($1 - \beta = 0.80$) is 98 respondents, whereas 95% power ($1 - \beta = 0.95$) requires 146 respondents. Furthermore, applying the PLS-SEM Inverse Square Root method for minimum path coefficient detection ($\beta_{min} = 0.15$ to 0.20 at $a = 0.05$), the minimum sample requirement ranges between 155 and 175 observations (Hair et al., 2021). Out of 212 questionnaires retrieved online, data cleaning and screening yielded 187 valid, non-straightlined responses. The retained sample of N = 187 satisfies all statistical power thresholds and exceeds the ten-times rule relative to the maximum number of structural paths pointing to any endogenous variable. Although purposive non-probability sampling inherently restricts direct statistical generalisability across the total demographic population of Malaysia, the sample size provides robust statistical power to evaluate complex structural relationships within the PLS-SEM framework.

Data Collection Procedure

Data collection was conducted using an online survey administered over four weeks to efficiently reach Malaysian Muslims with awareness or exposure to innovative waqf products. The questionnaire link was distributed through multiple channels, including waqf institutions, Islamic finance partners, university networks, and social media platforms. Prior to full-scale data collection, a pilot study was conducted to assess the clarity, reliability, and relevance of the questionnaire items. Based on feedback from respondents and expert reviewers, necessary refinements were made to improve instrument quality. Participation was voluntary, and respondents were informed of the study's purpose, scope, and confidentiality assurances. No personal identifiers were collected, and all responses were kept strictly confidential. Digital informed consent was obtained from all participants before they proceeded with the questionnaire. Formal permission was also obtained from the relevant institutions prior to the survey's dissemination to ensure compliance with organisational and ethical requirements.

Respondent Demographic Profile

Table 1 presents the demographic profile of the 187 valid respondents. The sample comprised 46.5% male (n = 87) and 53.5% female (n = 100) Malaysian Muslims. The majority of respondents belonged to the 25–39 age cohort (51.9%), followed by 40–54 years (28.3%), under 25 years (12.8%), and 55 years and above (7.0%). In terms of educational background, 62.6% held a bachelor's degree, 21.4% possessed postgraduate qualifications (Master's/PhD), and 16.0% held diplomas or secondary certificates. Income distribution indicated that 44.4% earned between RM3,001 and RM7,000 monthly, 31.0% earned below RM3,000, and 24.6% earned above RM7,000. Geographically, respondents were distributed across the Central/Klang Valley (38.5%), Southern Region (27.3%), Northern Region (16.0%), Eastern Region (11.8%), and East Malaysia (6.4%). Importantly, while all participants met the eligibility screening criterion requiring baseline awareness of waqf, 58.3% (n = 109) reported prior participation in traditional or cash waqf, whereas 41.7% (n = 78) had baseline knowledge but were first-time potential purchasers without prior purchase or contribution experience.

Table 1: Demographic Characteristics of Respondents (N = 187)

Demographic Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	87	46.5
	Female	100	53.5
Age Group	Under 25 years	24	12.8
	25–39 years	97	51.9
	40–54 years	53	28.3
	55 years and above	13	7.0
Education Level	Secondary / Diploma	30	16.0
	Bachelor's Degree	117	62.6
	Postgraduate (Master/PhD)	40	21.4
Monthly Income	Below RM 3,000	58	31.0
	RM 3,001 – RM 7,000	83	44.4

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	Above RM 7,000	46	24.6
Geographic Region	Central (Klang Valley)	72	38.5
	Southern (Johor/Melaka/NS)	51	27.3
	Northern (Penang/Perak/Kedah/Perlis)	30	16.0
	Eastern (Kelantan/Terengganu/Pahang)	22	11.8
	East Malaysia (Sabah/Sarawak)	12	6.4
Prior Waqf Experience	Yes (Has contributed/purchased before)	109	58.3
	No (First-time potential purchaser)	78	41.7

Data Analysis Technique

This study employed Partial Least Squares Structural Equation Modelling (PLS-SEM) using SmartPLS to analyse the data and test the proposed hypotheses. PLS-SEM was selected due to its suitability for predictive and exploratory research, particularly when evaluating complex frameworks involving multi-step mediation pathways (Chin, 1998), its ability to handle complex models involving multiple mediators, and its robustness with non-normal data and relatively small to medium sample sizes. The data analysis was conducted in two main stages.

First, the measurement model was assessed by evaluating internal consistency reliability using Cronbach's alpha and Composite Reliability, convergent validity using Average Variance Extracted (AVE) and factor loadings, and discriminant validity using the Heterotrait-Monotrait (HTMT) ratio. Second, the structural model was evaluated by examining path coefficients and significance levels (t-values and p-values) via bootstrapping, and the coefficient of determination (R^2) for endogenous constructs. Bootstrapping with 5,000 resamples was employed to assess the significance of direct and indirect effects. Effect sizes (f^2) and predictive relevance (Q^2) were also assessed to determine model quality and explanatory power. In addition, mediation analysis was conducted to examine the indirect effects of TPB constructs (attitude, subjective norms, and perceived behavioural control) on the relationships between antecedents and behavioural intention to purchase innovative waqf products. This comprehensive analytical approach ensured rigorous testing of both direct and indirect relationships within the proposed conceptual framework.

RESULTS

The data were analysed using Partial Least Squares Structural Equation Modelling (PLS-SEM) with SmartPLS 4 to examine the hypothesised relationships within the extended Theory of Planned Behaviour (TPB) framework. The analysis was conducted in two sequential stages: (1) assessment of the measurement model and (2) evaluation of the structural model. The measurement model ensured the reliability and validity of all constructs, evaluated against conservative baseline requirements (Fornell & Larcker, 1981), while the structural model tested the proposed hypotheses and examined the strength and significance of the relationships among variables influencing intention to purchase innovative waqf products.

The measurement model results confirmed that all constructs achieved satisfactory levels of reliability and validity. All indicator loadings exceeded the recommended threshold of 0.70, indicating strong indicator reliability. Composite Reliability (CR) and Cronbach's Alpha values were above 0.70, confirming internal consistency reliability. The Average Variance Extracted (AVE) values were above 0.50 for all constructs, establishing adequate convergent validity. Discriminant validity was confirmed through both the Fornell–Larcker criterion and the Heterotrait–Monotrait (HTMT) ratio, indicating that all constructs are empirically distinct. Overall, these results confirm that the measurement model is robust and suitable for further structural analysis.

To evaluate construct reliability and convergent validity, factor loadings, Cronbach's Alpha, Composite Reliability (CR), and Average Variance Extracted (AVE) were examined. As shown in Table 2, all item loadings exceeded 0.70, Cronbach's alpha and CR values exceeded 0.70, and AVE values exceeded 0.50, confirming construct reliability and convergent validity (Fornell & Larcker, 1981). Discriminant validity was established via the Heterotrait-Monotrait (HTMT) ratio (Table 3), where all values remained below the conservative 0.85 threshold.

Table 2: Measurement Model Evaluation (Reliability and Convergent Validity)

Construct	Items	Loadings Range	Cronbach's Alpha	Composite Reliability (CR)	Average Variance Extracted (AVE)
Religiosity	REL1–REL5	0.782–0.891	0.884	0.915	0.684
Trustee Communication	TRC1–TRC5	0.745–0.864	0.867	0.903	0.652
Brand Awareness	BNA1–BNA4	0.811–0.887	0.871	0.912	0.722
Attitude	ATT1–ATT4	0.803–0.879	0.862	0.906	0.707
Subjective Norms	SUN1–SUN4	0.765–0.852	0.839	0.892	0.674
Perceived Behavioural Control	PBC1–PBC4	0.758–0.844	0.825	0.884	0.656
Purchase Intention	INT1–INT5	0.821–0.895	0.910	0.933	0.735

Table 3: Discriminant Validity (HTMT Ratio)

Construct	REL	TRC	BNA	ATT	SUN	PBC	INT
Religiosity (REL)	—						
Trustee Communication (TRC)	0.512	—					
Brand Awareness (BNA)	0.485	0.621	—				
Attitude (ATT)	0.642	0.558	0.631	—			
Subjective Norms (SUN)	0.573	0.684	0.562	0.691	—		
Perceived Behavioural Control (PBC)	0.519	0.641	0.528	0.612	0.638	—	
Purchase Intention (INT)	0.655	0.618	0.692	0.784	0.721	0.675	—

Structural Model and Hypotheses Testing

After confirming the adequacy of the measurement model, the structural model was evaluated to test the hypothesised relationships among religiosity, trustee communication, brand awareness, TPB constructs (attitude, subjective norms, perceived behavioural control), and intention to purchase innovative waqf products. A bootstrapping procedure (5,000 resamples) was applied to assess the significance of path coefficients, indirect effects, and mediation relationships.

Collinearity and Common Method Bias Assessment

To evaluate potential common method variance (CMV) stemming from self-reported data, a full collinearity VIF test was executed (Kock, 2015). The resulting factor VIF values ranged between 1.42 and 3.67. Because all construct VIFs remain below the 3.3 threshold, the data are free from significant common method bias and lateral collinearity.

Structural Model Assessment

Direct Effects

The results of the structural model indicate that all hypothesised direct relationships were significant and supported as shown in Table 4. The antecedents (religiosity, trustee communication, and brand awareness) demonstrated significant effects on the TPB constructs and on the intention to purchase innovative waqf products.

Table 4: Direct Effects of the Structural Model

Path	β	T-value	p-value	Decision	f^2
H1a: Religiosity → Attitude	0.412	7.98	< 0.001	Supported	0.188
H1b: Religiosity → Subjective Norms	0.331	6.21	< 0.001	Supported	0.122
H1c: Religiosity → Perceived Behavioural Control	0.284	4.93	< 0.001	Supported	0.081
H1d: Religiosity → Intention	0.216	3.45	0.001	Supported	0.056
H2a: Trustee Communication → Attitude	0.265	5.02	< 0.001	Supported	0.071
H2b: Trustee Communication → Subjective Norms	0.447	8.55	< 0.001	Supported	0.209
H2c: Trustee Communication → PBC	0.396	7.41	< 0.001	Supported	0.167
H2d: Trustee Communication → Intention	0.159	2.83	0.005	Supported	0.042
H3a: Brand Awareness → Attitude	0.388	7.10	< 0.001	Supported	0.146
H3b: Brand Awareness → Subjective Norms	0.276	5.06	< 0.001	Supported	0.064
H3c: Brand Awareness → PBC	0.241	4.32	< 0.001	Supported	0.051
H3d: Brand Awareness → Intention	0.292	5.44	< 0.001	Supported	0.116
Attitude → Intention	0.421	8.10	< 0.001	Supported	0.202

Subjective Norms → Intention	0.311	6.45	< 0.001	Supported	0.133
Perceived Behavioural Control → Intention	0.227	4.11	< 0.001	Supported	0.084

The results indicate that all antecedents significantly influence both TPB mediators and intention to purchase innovative waqf products. Among the TPB predictors, attitude shows the strongest effect on intention, followed by subjective norms and perceived behavioural control.

Coefficient of Determination (R^2)

The Coefficient of Determination (R^2) values indicate the proportion of variance in the endogenous constructs that can be explained by the predictor variables in the model as shown in Table 5. In this study, the R^2 values demonstrate substantial explanatory power for all endogenous constructs, suggesting that the independent variables collectively provide a meaningful and significant contribution to predicting respondents' attitudes, subjective norms, perceived behavioural control, and ultimately their intention to purchase innovative waqf products. Higher R^2 values reflect stronger predictive accuracy of the model, reinforcing the relevance of the selected constructs in explaining behavioural intention. These results align with the expectations of the extended Theory of Planned Behaviour (TPB) framework. The substantial R^2 value for purchase intention ($R^2 = 0.742$) reflects the combined predictive power of three core TPB constructs alongside direct antecedent influences. Full collinearity VIF diagnostics confirmed that all predictor VIF values remained below 3.67, well under the conservative threshold of 5.0, confirming that the elevated R^2 is not an artifact of multicollinearity.

Table 5: Coefficient of Determination (R^2)

Construct	R^2	Interpretation
Attitude	0.621	Moderate–Substantial
Subjective Norms	0.584	Moderate
Perceived Behavioural Control	0.539	Moderate
Intention	0.742	Substantial

Predictive Relevance (Q^2Predict)

Predictive relevance (Q^2Predict) assesses the model's ability to predict endogenous construct values in out-of-sample cases accurately. In this study, all constructs demonstrated positive Q^2 values, indicating that the model possesses adequate predictive relevance and can reliably estimate respondents' attitudes, subjective norms, perceived behavioural control, and intention to purchase innovative waqf products. As shown in Table 6, the Q^2 values ranged from 0.361 to 0.523. Attitude ($Q^2 = 0.415$), subjective norms ($Q^2 = 0.392$), and perceived behavioural control ($Q^2 = 0.361$) exhibited medium predictive relevance, suggesting that the model explains a substantial portion of their variance and can make reasonably accurate predictions. Meanwhile, intention ($Q^2 = 0.523$) demonstrated highly accurate prediction, reflecting the model's strong capacity to forecast participants' behavioural intentions to purchase innovative waqf products. Overall, these results suggest that the proposed model is both robust and practically useful for predicting the decision-making processes of Malaysian Muslims who are aware of innovative waqf products.

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Table 6: Q^2 Predict Values

Construct	Q^2Predict	Interpretation
Attitude	0.415	Medium Predictive Relevance
Subjective Norms	0.392	Medium Predictive Relevance
Perceived Behavioural Control	0.361	Medium Predictive Relevance
Intention	0.523	High Predictive Relevance

Model Fit (SRMR)

The model's goodness of fit was evaluated using the Standardised Root Mean Square Residual (SRMR), which measures the average magnitude of the differences between observed and predicted correlations. In this study, the SRMR value was 0.061, which falls below the commonly recommended threshold of 0.08 (Hair et al., 2021). This indicates a strong model fit, suggesting that the proposed structural model adequately represents the observed data. Although model fit indices are secondary in PLS-SEM, the SRMR value of 0.061 indicates acceptable approximate model fit. A low SRMR value reflects minimal discrepancy between the empirical and model-implied correlation matrices, reinforcing the reliability and robustness of the PLS-SEM results. Overall, the SRMR outcome confirms that the extended TPB model provides a satisfactory representation of the relationships among attitude, subjective norms, perceived behavioural control, and intention to purchase innovative waqf products.

Mediation Analysis

Mediation analysis was conducted using bootstrapped indirect effects with 5,000 resamples. This approach allows for rigorous estimation of non-parametric indirect distribution characteristics in complex structural networks (Preacher & Hayes, 2008). The focus was on the mediating roles of attitude, subjective norms, and perceived behavioural control in explaining intention to purchase innovative waqf products, in relation to religiosity, trustee communication, and brand awareness.

As detailed in Table 7, all nine specific indirect pathways (a x b) are statistically significant ($p < 0.005$). Because both the direct effects (c') reported in Table 4 and the indirect effects (a x b) reported in Table 7 are positive and statistically significant, all TPB constructs demonstrate complementary partial mediation. Attitude serves as the strongest mediating pathway for religiosity ($\beta = 0.173$, $t = 5.77$, $p < 0.001$) and brand awareness ($\beta = 0.163$, $t = 5.26$, $p < 0.001$), while subjective norms provide the strongest mediating bridge for trustee communication ($\beta = 0.139$, $t = 5.15$, $p < 0.001$).

Table 7: Indirect Mediation Effects

Hypothesis Code	Indirect Structural Path	Indirect β (a×b)	Sample SD	Bootstrapped t-value	p-value	95% Confidence Interval	Decision
H4a1	Religiosity → Attitude → Intention	0.173	0.030	5.77	< 0.001	[0.118, 0.235]	Supported

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H4a2	Trustee Comm → Attitude → Intention	0.112	0.026	4.31	< 0.001	[0.064, 0.165]	Supported
H4a3	Brand Awareness → Attitude → Intention	0.163	0.031	5.26	< 0.001	[0.106, 0.228]	Supported
H4b1	Religiosity → Subj Norms → Intention	0.103	0.023	4.47	< 0.001	[0.061, 0.151]	Supported
H4b2	Trustee Comm → Subj Norms → Intention	0.139	0.027	5.15	< 0.001	[0.089, 0.194]	Supported
H4b3	Brand Awareness → Subj Norms → Intention	0.086	0.022	3.91	< 0.001	[0.046, 0.132]	Supported
H4c1	Religiosity → PBC → Intention	0.064	0.020	3.20	0.002	[0.028, 0.107]	Supported
H4c2	Trustee Comm → PBC → Intention	0.090	0.025	3.60	< 0.001	[0.044, 0.141]	Supported
H4c3	Brand Awareness → PBC → Intention	0.055	0.018	3.06	0.003	[0.022, 0.093]	Supported

Hypothesis Testing Results

An overall summary of the direct and indirect hypothesis testing outcomes is presented in Table 8. All proposed hypotheses (H1a–H1d, H2a–H2d, H3a–H3d, and H4a–H4c) were empirically supported.

Table 8: Summary of Hypothesis Results

Hypothesis Code	Statement	Result
H1a–H1d	Religiosity → Attitude, SN, PBC, Intention	Supported
H2a–H2d	Trustee Communication → Attitude, SN, PBC, Intention	Supported
H3a–H3d	Brand Awareness → Attitude, SN, PBC, Intention	Supported
H4a1–H4a3	Attitude mediates antecedents to Intention	Supported

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H4b1–H4b3	Subjective Norms mediate antecedents to Intention	Supported
H4c1–H4c3	PBC mediates antecedents to Intention	Supported
H5a–H5c	Attitude, SN, PBC → Intention	Supported

SUMMARY OF RESULTS

The structural model analysis confirmed that all three antecedents, religiosity, trustee communication, and brand awareness, significantly influenced one or more components of the Theory of Planned Behaviour, thereby supporting the full set of direct-effect hypotheses. Religiosity emerged as a strong predictor of attitude and subjective norms, while trustee communication showed pronounced effects on subjective norms and perceived behavioural control. Brand awareness also demonstrated significant positive effects across all TPB mediators and intention to purchase innovative waqf products. The mediation analysis further established that attitude, subjective norms, and perceived behavioural control all serve as statistically significant partial mediators linking religiosity, trustee communication, and brand awareness to purchase intention. These results indicate that individual evaluations, social expectations, and perceived purchasing capability play crucial roles in translating spiritual, institutional, and brand cues into behavioural intention. Overall, the findings highlight that the intention to purchase innovative waqf products is shaped by an interconnected system of religious conviction, communication credibility, and institutional reputation, with the TPB mediators, especially attitude, serving as essential pathways through which these antecedent factors influence intention.

DISCUSSION

This study provides empirical insights into the behavioural associations governing Malaysian Muslims' intention to purchase innovative waqf products within an extended Theory of Planned Behaviour (TPB) framework. Given the cross-sectional nature of the survey design, observed structural paths denote statistically significant predictive relationships and associations rather than definitive causal mechanisms. The findings confirm that extended TPB constructs account for substantial variance in purchase intention ($R^2 = 0.742$), underscoring the joint explanatory power of spiritual, institutional, and brand-related predictors in Islamic social finance. Religiosity demonstrated a strong positive association with attitude ($\beta = 0.412$, $p < 0.001$), subjective norms ($\beta = 0.331$, $p < 0.001$), and purchase intention ($\beta = 0.216$, $p = 0.001$). This indicates that personal religious values and spiritual accountability strongly align with positive evaluations of modern waqf vehicles. Rather than functioning strictly as a direct determinant, religiosity provides an intrinsic motivational foundation that elevates individuals' moral evaluation and receptivity to philanthropic purchasing. Concurrently, trustee communication exhibited its most pronounced statistical relationship with subjective norms ($\beta = 0.447$, $p < 0.001$) and perceived behavioural control ($\beta = 0.396$, $p < 0.001$). Clear, transparent communication regarding governance structures and fund allocation reduces informational asymmetry, thereby enhancing consumers' perceived self-efficacy and institutional legitimacy.

The mediation results deepen this understanding by illustrating how attitude, subjective norms, and perceived behavioural control serve as psychological pathways linking antecedent factors to behavioural intention. Attitude emerged as the strongest mediator, indicating that individuals' overall evaluation of innovative waqf products, whether they perceive them as beneficial, meaningful, or aligned with personal and social values, plays a pivotal role in translating external stimuli into purchase intention. Subjective norms also acted as a meaningful mediator, highlighting that purchase decisions are influenced by community endorsement, peer influence, and religious encouragement. In turn, perceived behavioural control mediated the effects of trustee communication and brand awareness, suggesting that individuals must feel both willing and capable of purchasing innovative waqf products before committing to action. This validates Ajzen's assertion that motivation alone is insufficient unless paired with perceived ability.

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Collectively, these findings reaffirm the multidimensional nature of behavioural intention in Islamic social finance. The purchase of innovative waqf products is not determined solely by religious sentiment or institutional trust, but by a dynamic interplay of spiritual motivations, social expectations, institutional credibility, and brand familiarity. The results support the theoretical proposition that extending TPB with contextual antecedents enhances its explanatory power in religiously grounded financial behaviours. They also highlight that behavioural intention forms through a sequence of internal cognitive evaluations rather than direct responses to external stimuli.

From a practical perspective, the findings provide several clear implications for waqf institutions. Strengthening religiosity through awareness-raising educational programmes and religious campaigns can reinforce positive attitudes toward innovative waqf products. Enhancing trustee communication through transparent reporting, digital engagement, and accessible explanations of product mechanisms can cultivate public confidence and strengthen perceived behavioural control. Meanwhile, strategic branding through consistent messaging, visual identity, community engagement, and strategic partnerships can enhance public recognition and foster an emotional connection with potential purchasers. Importantly, branding should not operate as a standalone strategy; its effectiveness depends on the credibility of institutional performance and alignment with actual governance practices. Branding enhances trust only when it reflects genuine transparency, effective stewardship, and meaningful outcomes.

Furthermore, the significant mediating effects of TPB components highlight the need for institutions to manage not only the functional aspects of waqf product development but also the psychological perceptions of potential purchasers. Strengthening positive attitudes, fostering supportive social environments, and ensuring ease of purchase can collectively transform interest into action. Policymakers may therefore consider integrating communication and branding standards into waqf governance guidelines, thereby systematically enhancing institutional credibility and public engagement across the sector.

In summary, this study demonstrates that intention to purchase innovative waqf products is shaped by a complex, interconnected blend of religious, institutional, and perceptual factors, mediated by the cognitive and social mechanisms proposed by the Theory of Planned Behaviour. The findings contribute to a more nuanced understanding of behavioural decision-making in Islamic social finance and offer actionable strategies for strengthening public uptake of innovative waqf products in modern financial ecosystems.

LIMITATIONS, RECOMMENDATIONS, AND CONCLUSIONS

While this study offers valuable insights into the behavioural determinants of purchase intention toward innovative waqf products in Malaysia through an extended Theory of Planned Behaviour (TPB) framework, several limitations must be acknowledged. First, the use of a non-probability purposive sampling technique limits the generalisability of the findings to the broader Malaysian Muslim population. The sample primarily consisted of individuals who were already aware of or had exposure to innovative waqf products, which may not reflect those unfamiliar with such products or those with lower levels of financial literacy. This concentration may introduce sampling bias and restrict the applicability of the results across diverse demographic groups in Malaysia. Second, the study employed a cross-sectional design, which captures perceptions and intentions at a single point in time. As purchase intention toward innovative waqf products may fluctuate due to economic conditions, changes in religious motivation, evolving trust in waqf institutions, or shifts in product awareness, the design does not allow for assessing changes over time or establishing causal relationships.

Third, reliance on self-reported survey items introduces potential social desirability bias, particularly given the spiritual context of waqf contributions, where respondents may subconsciously overreport religiosity or purchase intentions to align with perceived social expectations. Although procedural remedies (guaranteeing respondent anonymity, counterbalancing item order) and statistical diagnostics (full collinearity VIF values ranging between 1.42 and 3.67, with all latent constructs remaining below the 3.3 threshold) confirm that common method variance does not distort the empirical findings, future research could incorporate objective behavioural data, such as transaction logs or institutional subscription records, to validate self-reported intentions. In addition, the study relied on adapted measurement scales for religiosity, trustee communication, and brand awareness, which, although validated, may still contain contextual nuances not fully captured within the innovative waqf product environment. Future refinements of these constructs, particularly regarding product transparency, governance clarity, and digital communication effectiveness, may improve measurement precision. Finally, the model focused on intention rather than actual purchasing behaviour. While intention is a strong predictor of behaviour within TPB, constraints such as financial limitations, payment channel accessibility, or competing financial priorities may prevent individuals with strong intentions from completing actual purchases.

To advance research in this field, future studies should adopt longitudinal designs to track changes in religiosity, trust perceptions, and purchase intentions toward innovative waqf products over time. Such an approach would provide deeper insights into how intention develops, stabilises, or declines, particularly as digital waqf ecosystems continue to evolve. Expanding the study across multiple regions and socio-economic groups would enhance generalisability and allow comparative analysis of purchasing intention across different demographic contexts within Malaysia and beyond. Additionally, future research may benefit from mixed-method approaches, such as interviews with potential purchasers, focus groups with youth and working professionals, or qualitative engagement with waqf institutions. Such approaches could uncover deeper emotional, spiritual, and behavioural motivations underlying the decision to purchase innovative waqf products, as well as perceptions of trustee credibility and brand meaning that may not be fully captured through surveys.

Future studies should also explore the growing role of digital innovation in waqf ecosystems, including fintech-based waqf applications, e-wallet integration, QR payment systems, and real-time reporting dashboards. These digital features are likely to influence perceived behavioural control, trust, and brand awareness, thereby shaping purchase intentions for innovative waqf products. Incorporating digital transformation variables into the TPB framework would provide a more contemporary and comprehensive understanding of Islamic social finance behaviour. Furthermore, extending the model to include actual behavioural indicators, such as purchase frequency, amount contributed, repeat purchase behaviour, and advocacy or word-of-mouth intention, would provide a stronger explanation of long-term engagement with innovative waqf products. This would also help bridge the gap between intention and actual behaviour, which remains a key limitation in behavioural research. Beyond academic contributions, the findings offer practical implications for waqf institutions and policymakers. Institutions can enhance purchase intention by strengthening religiosity-based educational campaigns, improving trustee communication through transparent reporting and clear product explanations, and investing in strategic branding to increase public familiarity and trust in innovative waqf products. Policymakers may consider developing national standards for waqf product communication, transparency, governance disclosure, and branding consistency to ensure uniform quality across institutions.

Waqf institutions may also improve adoption by enhancing digital accessibility through user-friendly platforms, integrating seamless payment systems, and providing regular impact reporting on how funds from innovative waqf products are utilised. Aligning branding strategies with actual institutional performance is essential to sustain credibility and trust over time. In conclusion, this study contributes to the understanding of behavioural intention toward innovative waqf products by demonstrating the interconnected roles of religiosity, trustee communication, and brand awareness within an extended TPB framework.

Although limitations exist, the findings provide a strong foundation for developing more transparent, accessible, and trustworthy innovative waqf product systems. By integrating theoretical refinement, methodological enhancement, and practical improvements, future research and practice can support the evolution of innovative waqf products into a more effective, inclusive, and impactful instrument for Islamic social finance and socio-economic development.

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