Analysis of the Influence of Knowledge About Intellectual Property Rights Waqf, Religion, and Mandate on Nadzir on Interests in Intellectual Property Rights Waqf in East Jakarta City

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Abstract. *The objective of this study is to analyse a public understanding of intellectual property rights waqf, religiosity, and trust in Nadzir on the intention in intellectual property rights waqf. To get the finding, the quantitative analysis is performed using SEM-PLS and quantitative analysis with 100 respondents in East Jakarta. Waqf is a good investment for all human life. Intellectual property rights waqf is a component of movable object waqf, along with cash waqf. The conclusion for this research is knowledge and trust to nadzhir have a significant positive influence on interest in IPR waqf with and religiosity does not have positive influence because the P – Value is above of significancy 10% (0.10). This research contributes to understanding dynamics of IPR waqf and provides insight for stakeholder involved in waqf management and development that improve the the literacy of public and skill of nadzhir regarding IPR waqf.*

Keywords: *IPR Waqf, Knowledge, religiousity, trust, intention, SEM - PLS*

Abstrak. *Menganalisis pemahaman Masyarakat tentang wakaf Hak Kekayaan Intelektual (HKI), religiustitas, dan kepercayaan kepada nadzhir terhadap niat dalam wakaf HKI. Analisis Kuantitatif dilakukan dengan menggunakan SEM-PLS dengan 100 responden di Jakarta Timur. Wakaf merupakan investasi yang baik untuk kehidupan manusia, Wakaf HKI merupakan bagian dari wakaf benda bergerak seperti wakaf tunai. Kesimpulan dari penelitian ini adalah pengetahuan dan kepercayaan kepada nadzhir memiliki pengaruh positif yang signifikan terhadap minat Masyarakat dalam berwakaf atas HKI, dan religiusitas tidak berpengaruh karena nilai P-valuenya dibawah 10%. Penelitian ini berkontribusi pada pemahaman Masyarakat yang dinamik tentang wakaf HKI dan wawasan para pemangku kepentingan yang terlibat dalam pengelolaan dan pengembangan wakaf untuk meningkatkan literasi dan profesionalisme nadzhir terkait wakaf HKI.*

Kata Kunci : *wakaf HKI, Pengetahuan, Religiusitas, kepercayaan, minat, SEM - PLS*

Introduction

Civilization has produced the development of science that continues to advance to provide convenience for humans in their survival. (Fikri, 2012). Previous inventors have produced works or intellectual property originating from the process of thinking that can solve societal problems. Both technically and politically, socially, and legally.

In Europe in 1470 Inventors such as Galileo, Caxton, Archimedes, and other great scientists and artists were given monopoly rights for their discoveries. (Raditya Adi Nugraha, 2010). In the 1500s monopoly rights were legitimized as intellectual property rights, especially patent rights, then adopted by the British Empire, and the first patent law was made, namely the Statute of Monopolies in 1623, then followed by the United States which was designed and ratified patent law in 1791.

The Paris Convention of 1883 and the Berne Convention of 1886 became the initial milestones for aligning and regulating intellectual property rights so that they were more structured and complex. Indonesia, which at that time was still called the Netherlands East-Indies, has been a member of the Paris Convention for the Protection of Industrial Property since 1888 and a member of the Berne Convention for the Protection of Literary and Artistic Works since 1914. On October 11, 1961, the Government of the Republic of Indonesia enacted Law No. 21 of 1961 concerning company brands and trademarks. And came into effect on November 11, 1961, and was designated as National Intellectual Property Day. (Surahno, 2018)

Intellectual property is an extension of the word wealth. Both the Islamic world and the Western world have various definitions to be able to clearly and precisely define the meaning of the word wealth. Wealth (property) has the same meaning in Arabic, namely al-mal, or in its plural it is called al amwal (Madina, 1973). Conceptually, many opinions have been put forward by scholars, especially the Hanafi School, which states that property is something that is naturally owned and can be owned, stored, and used at a time desired by humans (Malkawi, 2013).

Islamic law has four proper sources, namely the Qur'an, Sunnah, Ijma, and Qiyas. From the basic explanation, it can be said that Islamic principles provide a relevant moral and ethical basis for protecting intellectual works, innovations, and creations where this is relevant to research that has been conducted by previous researchers (Husein, 2011). Meanwhile, copyright is known as Haq Al-Ibtikar, namely the right to a creation that was first created. Islam only recognizes and protects works of creation that are in line with the norms and values contained therein. If the work of creation conflicts with Islamic values, then it is not recognized as a "work of creation" and there is no form of protection whatsoever for this type of work. Protection of copyright in Islam has conditions that must be met so that a work of creation can be recognized as ownership rights to property, namely: it does not contain elements that are forbidden in it, does not cause damage to society, and does not conflict with Islamic law in general. Copyright as a right of ownership of a benefit will end when the owner makes a contract (transaction), either a contract of a tabard (social) or tijari (trade) nature. (Utsman Khalil, 2010)

According to the MUI fatwa on Intellectual Property Rights, IPR is seen as one of the huquq maliyyah (property rights) that receives legal protection (mashun) as well as mal (wealth). Therefore, legal protection of intellectual property rights is in line with the paradigm of maslahah in the construction of Maqoshid as-Syari'ah.

In the Qur'an, Surah Al Baqarah verse 188:

وَلَا تَأْكُلُوٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَأْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ

"And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]"

This verse reminds us not to consume other people's property improperly. We are prohibited from taking other people's property fraudulently, either by stealing, robbing, or cheating. In addition, we are also not allowed to take property matters to court to consume part of other people's

property in a way that violates the rules, even though we know that Allah has forbidden it.

According to the majority of scholars, what is called property does not have to be material or objects, but also benefits or rights can be viewed as property. (Affandy, 2017) In this case, Intellectual Property can be said to be property whose benefits can be felt by its owner.

Property can be felt socially not only for the individual who owns it but also for the welfare of fellow human beings, one of which is through waqf. Waqf has several dimensions at once, namely social, economic, and religious dimensions. When viewed from the perspective of social function, waqf is an effort to form the character and personality of a Muslim to be able to sincerely give up part of his property which he has desired for the welfare of fellow human beings. Waqf is also a high-value development investment because the wakif (the person who donates his property) does not take into account the time and material benefits that should be obtained if he does not donate his property (Fikri, 2012). Waqf can even be used as an endowment fund whose results are used to improve the welfare of society (Purwaningsih, 2015). Waqf assets can be managed productively by Nazhir so that they can help maukuf alaih, one of which is the community to meet their living needs and automatically if their living needs are met, welfare will increase. Indonesia has paid special attention to waqf, as evidenced by the existence of Law on Waqf Number 41 of 2004 better known as the Waqf Law which regulates the scope of waqf. The presence of waqf regulations and legislation is an improvement on existing waqf regulations with the addition of new things as an effort to empower waqf productively and professionally. One of the interesting things in Article 16 of Law No. 41 of 2004 includes provisions stating that Intellectual Property Rights (IPR) can be used as waqf assets/property. This is reinforced by the 2005 Ulema Council Fatwa on the Protection of Intellectual Property Rights, which states that IPR can be used as the object of a contract (al-a'qud'alaih), both a mu'awadhah (exchange, commercial) contract, and a tabarru'at (non-commercial) contract, and can be donated and inherited.

According to the 2022 Directorate General of Intellectual Property Report, Intellectual Property Rights in Indonesia, especially in DKI Jakarta, have experienced significant development in 2022 with the number of applicants reaching almost 50,000 applications, as can be seen from the number of registration applications submitted to the Directorate General of Intellectual Property. As explained in the following diagram:
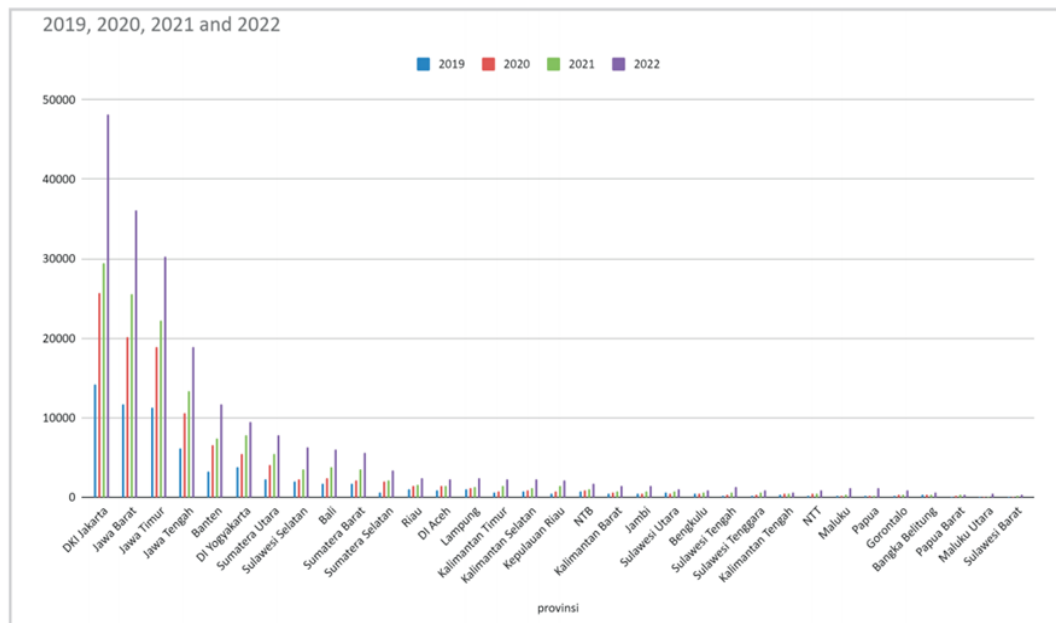
Figure 1. Number of intellectual property applications per province

Although the number of intellectual property registrants in DKI Jakarta has reached 50,000 registrants. However, IPR Waqf in Indonesia is still very rare. It can be seen from the fact that in 2019, the Indonesian Waqf Board (BWI) only recorded and announced on its official social media the waqf of other movable objects, namely Intellectual Property Rights in the form of one Patent owned by Mr. Kris Suyanto, namely the Patent for the earthquake-resistant spider web foundation as the waqif by the owner of PT Katamma Suryabumi. The Patent Rights were waqfed to develop waqf projects until 2027. (Habibah, 2019). When compared to the age of the 2004 Waqf Law which is 20 years old, IPR waqf has not received attention from the people of DKI Jakarta. When compared to DKI Jakarta, the number of people who donated land reached 6,785 waqifs where the total area of land donated was 273.93 Ha. From the data,

it can be seen that the number of Wakifs in the East Jakarta City Area is the largest, namely 2,104 Wakifs.

Table 1: Data on the number of waqf donors and the area of waqf land in DKI Jakarta

| No	Kantor Kementerian Agama	Jumlah	Luas [Ha]
1.	KOTA JAKARTA SELATAN	1.517	88,60
2.	KOTA JAKARTA TIMUR	2.104	75,24
3.	KOTA JAKARTA PUSAT	748	21,60
4.	KOTA JAKARTA UTARA	972	40,73
5.	KOTA JAKARTA BARAT	1.392	45,01
6.	KABUPATEN KEP.SERIBU	52	2,75
	Jumlah	6.785	273,93

From these data, researchers feel it is necessary to conduct further research regarding the analysis of the influence of knowledge of intellectual property rights endowments, religiosity, and trust in Nadzir on interest in providing intellectual property rights endowments in the Municipality of East Jakarta.

Literature Review

1. INTELLECTUAL PROPERTY RIGHTS WAKAF

Intellectual Property Rights is a definition translated from its global version, namely Intellectual Property Rights (IPR). Sutedi (2009) states that IPR is a combination of three important components, namely Rights, Property, and Intellectual. Meanwhile, the perspective of Islamic jurisprudence, explains that IPR is a copyright that is produced by someone for the first time or can be called ibtikar rights (Bellah, 2017). The clarity of IPR in Indonesia also has a clear place legally with the ratification and recognition of the Waqf Law as a form of legal protection in accordance with Islamic law based on the decision of the Indonesian Ulema Council (MUI) No. 1 MUI MUNAS VII / MUI / 15/2005

concerning the protection of Intellectual Property Rights. In the decision, it is stated quite clearly that the meaning of intellectual property is a thought from the brain that produces a process or product that can be used and is beneficial to society and is recognized by the country based on the rules used such as legislation (Bellah, 2017).
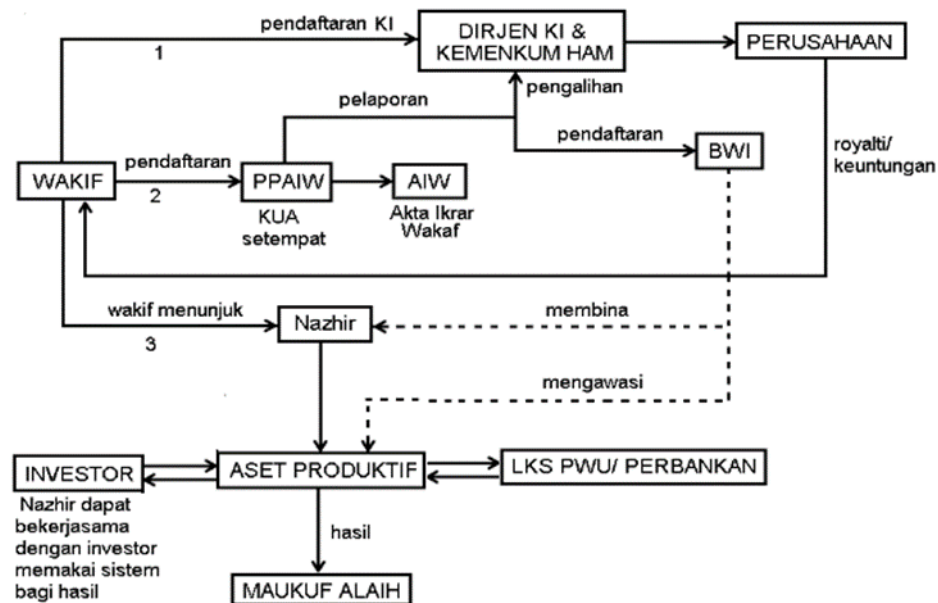
Figure 2. IPR waqf flow (Bellah, 2017)

IPR has various benefits and uses that are very necessary in supporting human life and it has been proven by many examples that have been done from ancient times to the present. The many benefits that can be achieved from intellectual property rights can also be felt by the owners of these intellectual property rights in the form of royalty and license rights in other words, there is economic value obtained from their efforts. The basis of IPR used as an object of waqf refers to the benefits of IPR itself which can provide benefits and advantages continuously until a certain time limit without damaging the object of the waqf object (Gozali: 2016). IPR is one of the wheels of the economy, and trade and also a pioneer of change that can be made by someone to renew the quality side of community life and the future of the country's economy, society, and culture (Bellah, 2017).

2. Knowledge

Bloom in 1956 was outlined in the book The Taxonomy of Educational Objectives, The Classification of Educational Goal, Handbook I: Cognitive Domain. The results of the study showed that Bloom's taxonomy is a hierarchical structure that identifies thinking skills from low to high levels. Bloom's Taxonomy was first published in 1956 by an educational psychologist, Benjamin Bloom. In education, the three domains of Bloom's Taxonomy, namely the cognitive, affective, and psychomotor domains, are important and very necessary (Ulfah, 2023)

Knowledge is the result of knowing, and this will happen after someone senses a particular object. Sensing itself can occur through the five senses that humans have, namely the senses of hearing, sight, smell, touch, and taste. However, most knowledge is obtained through the eyes and ears, namely the senses of sight and hearing (Notoatmodjo, 2010). So, in general, knowledge can be translated as information stored in memory. The collection of part of all information related to the function of market consumers is called consumer knowledge. According to (Notoatmodjo, 2010), the knowledge variable has four indicators as follows:

a. *Know*

Knowing can be interpreted as repeating memories of something that has been or has been studied previously, and specifically being able to recall the entire part that has been studied or the stimulus that has been received.

b. *Comprehension*

Comprehension or Understanding can be said to be the ability of a person who can explain a known object well and interpret the material correctly.

c. *Application*

Application is the ability to use previously learned material in real or actual situations.

d. *Analysis*

Analysis is a person's ability to describe or explain in detail an object into several components and still have a relationship between one and another.

e. *Synthesis*

Synthesis refers to a person's ability to connect parts into a new whole.

f. *Evaluation)*

Evaluation is a person's ability to evaluate an object or material.

When viewed from the sharia side, in Islam, the Word of Allah was first revealed in the letter Al Alaq verses 1-5, Allah clearly ordered humans to read. Reading is a window of knowledge.

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ (1) خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ (2) اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ (3) الَّذِيْ عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ (5)

"Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not".

If this research variable is connected, by reading things related to Intellectual Property Rights Endowments, people will increasingly understand the matter of IPR endowments.

3. Religiosity

Religiosity is defined as spiritual values that are not contrary to location and are not impossible and can be believed which can then be expressed by society in activities in social life. Thus, religiosity includes a person's condition that encourages him to think, behave, behave, and act according to the teachings of his religion (Muhlis, 2011).

Religiosity is an almost perfect concept because it considers all existing dimensions, not only fixated and rigid on one side. Not only looking at his worship but also judging from other activities as well. To assess whether someone is religious or not, there are five dimensions to measure it (Fauzan, 2013), namely:

1. Dimension of belief, is a question of theological belief regarding belief in what he believes through the doctrines received to serve God.

2. Dimension of religious practice, is the result of the belief that humans receive, then implemented in the practice of worship, worship devotion, and commitment to their religion to continue to practice it.

3. Dimension of experience, this dimension is related to the matter of a person's religious experience, feelings, pressures, or sensations felt that are related to the spiritual experience of the beliefs they adhere to.

4. Dimension of religious knowledge, related to the level of understanding of a person's religion. This is related to literacy, knowledge of holy books, traditions, sharia, what is allowed or not, laws, and other things in embracing religion.

5. From the dimension of experience or consequences related to the level of motivation that influences a person's behavior in everyday life, namely individuals concerning their world.

Religiosity can be influenced by both internal and external factors. Internal factors include religious spiritual practices, the need for affection, security, and even the need that arises from fear of death. External factors include the influence of education and various social and intellectual pressures.

Sharia Basis

Al Quran surah Al Baqarah verse 208

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِّ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

"O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy".

When viewed from the Sharia side, this verse calls for Muslims to be totally committed to carrying out religious commands. Not only habluminAllah but habluminannas.

4. **Trust in Nadzir**

Trust is a person's belief or perception that a party, a person, or an institution will act well in order to fulfill goals or expectations, trust can also be

defined as an individual's willingness to rely on another party involved in an exchange because the individual has confidence in the other party (Fandini, 2020). Sadri in his research explains that trust is interpreted as a psychological state that forms the intention to accept vulnerability based on the expectations of a person's intentions or behavior, in this case, the trust referred to when making cash waqf at a nadzir institution (Ahadin, 2019).

Trust refers to a person's hopes, assumptions, or beliefs about the possibility of doing something on the basis of others who can bring goodness, or at least not harm themselves (Zainal, 2017). Trust is in line with the theory of planned behavior because trust is included in personal factors, a person will give a positive or negative response to professional zakat. Furthermore, a person's personal factors will influence the attitude of making decisions about an incident. Trust in this case is the same trust as the intention to do quoted from (Jayanto, 2019).

(Mubarak, 2021) Several important conditions for becoming a nadzir that have been determined by the fuqaha are as follows:

1. Nazhir must be Muslim if his maukuf alaih is Muslim or for an Islamic religious institution. If his maukuf alaih is a certain non-Muslim, then the nazhir may be non-Muslim.

2. Nazhir must be mature, rational, just, and trustworthy.

3. Nazhir must be able to carry out his duties.

4. Nazhir must know waqf, waqf law, waqf management, and other knowledge related to waqf.

Duties of Nadzir according to the Waqf Law, Article 11

1. Administering waqf assets

2. Managing and developing waqf assets by their purpose, function, and designation

3. Supervising and protecting waqf assets

4. Reporting on the implementation of tasks to the Indonesian Waqf Board

Sharia Basis

Al Quran surah Al Anfal 27:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ

"O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence]".

In this verse, Allah Subhaanahu wa Ta'aala commands the believers they carry out the mandate that Allah has entrusted to them in the form of carrying out commands and avoiding prohibitions, where this mandate has previously been offered to the heavens, earth, and mountains but they are all reluctant to accept it. and worried about not being able to carry it out, then humans felt they were able to carry it, so humans carried the mandate. Whoever carries out this trust, is entitled to a great reward from Allah, conversely, whoever does not carry it out, is entitled to a harsh punishment and becomes a person who betrays Allah and His Messenger and betrays his trust. The waqf Nadzir has been given a Trust and appointed by BWI to carry out his role and duties as Nadzir. The position and Trust given should be carried out fairly, professionally, and with a sense of responsibility so that the Wakif can have more trust in the waqf Nadzir.

5. Interest (Intention)

Interest in some literature can be called intense. This intensity is equated with desire or will (Amalia, 2018). According to Susanto & Kotler, interest is a stimulus, in the form of an inner drive that is influenced by a stimulus and then produces an action or behavior, (Wiradiputra, 2016). Lilawati defines interest as attention and deep feelings towards activity to the point of directing the person to do it with their own will/initiative (Kambuaya, 2015). A person's interest in something will be expressed through activities or activities related to their interests, so to find out the indicator of interest can be seen by analyzing the activities carried out by individuals or objects that they like because interest is a learned motive to encourage individuals to be active in certain activities.

1) Factors Influencing Interest according to Crow and Crow: (Idi, 2011)

    a) The Factor Inner Urge: Stimuli that come from the environment or scope that are following a person's desires or needs will easily arouse

interest. For example, a tendency to learn, in this case, a person has a desire to know about science.

b) The Factor Of Social Motive: A person's interest in an object or something. In addition, it is also influenced by factors from within humans and by social motives, for example, someone is interested in high achievement to get a high social status too.

c) Emotional Factor: This feeling and emotional factor influences the object, for example, the successful journey used by an individual in a certain activity can also arouse feelings of pleasure and can increase enthusiasm or strength of interest in the activity.

2) Division and Types of Interest

a) According to Milton, interest is divided into two, namely:

   o Subjective interest: Feelings that state that certain experiences are enjoyable.

   o Objective interest: Reactions that stimulate activities in the environment.

b) According to Samsudin, interest, when viewed from the perspective of its emergence, consists of two types, namely: (Thursan, 2000)

   o Spontaneous interest: interest that arises by itself directly.

   o Deliberate interest: interest that is possessed because it is aroused or created.

3) Factors that cause interest Interest arises when there is attention, in other words, interest is the cause and effect of attention. According to Wetherrington, interest is: "a person who has attention to something being studied then he has a positive attitude and feels happy about it, conversely feelings of displeasure will inhibit. Interest arises because of internal and external factors that determine a person's interest. " (Thursan, 2000)

4) Forms of interest According to Buchori, interest can be divided into two types, namely:

a) Primitive Interest: Primitive interest is called biological interest, such as the need to eat, drink, socialize freely, and so on. So this type of interest includes awareness of needs that can directly satisfy the urge to maintain the organism.

b) Cultural Interest: Cultural interest can also be called social interest which comes from or is obtained from the learning process. So cultural interest here has a higher value than primitive interest.

Based on the explanation above, we can conclude that interest is a strong drive, feeling, and will for an activity until finally deciding to carry it out. So, interest in waqf Intellectual Property Rights (IPR) is a strong will from within until deciding to realize it.

Sharia Basis

Al Quran surah Al Isra 84

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖۗ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًاۗ

"Say, Each works according to his manner, but your Lord is most knowing of who is best guided in way".

Every human being is gifted by God with different interests. As mentioned in the theories above, interest can arise within oneself or because of external stimuli. In this study, the researcher tried to analyze whether external factors influence the interest of the Community, especially in East Jakarta City, to endow IPR.

Table 2. Previous Research

No.	Author	Title	Brief Description	Research Position
1	Rahmadany, Pagar, Nispul Khoiri & Imoh	*Implementation Of Intellectual Property Rights Waqf In The Urban Society Of*	The implementation of intellectual property rights waqf to the community in Medan City seen from the	This study uses variables of development, knowledge,

	Emmanuel Uwem (2024)	*Medan Based On Maqasid Shariah*	perspective of Maqasid Shariah has a very large potential for community development, knowledge, and innovation. However, this still requires clear regulations to facilitate intellectual property rights waqf	and community innovation with qualitative methods.
2	Huda, et al. (2019).	*Persepsi Sivitas Akademika Muslim Terhadap Wakaf Uang.*	The variables of faith and age significantly influence the decision to make cash waqf.	This study is about public interest in endowments IPR using the variables of religiosity, ihsan behavior, and trust in institutions using SEM analysis techniques.
3	Khaerul Aqbar, Sulkifli Herman, Arsan (2022)	Tinjauan Wakaf Saham Hak Atas Kekayaan Intelektual dalam	The implementation of waqf with IPR shares in Indonesia is different from the waqf of immovable assets because it must fulfill the aspect of	This study examines IPR waqf in the form of shares which is different from immovable

			permanence and the form of shares that cannot be used directly.	assets through a literature study method.
		Perspektif Hukum Islam		
4	Ismawati et al. (2019).	*Pengaruh Persepsi Masyarakat Tentang Wakaf Uang terhadap Minat Berwakaf Uang Di Kota Surabaya.*	Public perception of cash waqf influences interest in waqf by 36.9%	In this study, interest was seen using the variables of religiosity, acts of ihsan, and trust in institutions using SEM analysis techniques.
5	Hasbullah et al., (2014).	*Intention To Contribute In Corporate Waqf: Applying The Theory Of Planned Behaviour.*	Attitude & subject norms significantly influence a person's intention to make a waqf, while Perceived behavioral control is not significant in influencing people to make a waqf.	The analysis technique used in this study is SEM to see the factors that are considered to be able to influence the intention to donate IPR, namely religiosity, understanding, ihsan behavior, and trust.

| 6 | Sebastian Herman dan Wahyudi Indrawan (2023) | *Modelling zakat and waqf scheme for empowering across the board refugees* | Conflicts that occur in a country result in a humanitarian phenomenon, namely the migration of people from one conflict area to another (refugees). To help the economy of these refugees, there is a special IZMWR scheme to help meet their basic living needs that integrates waqf and other Islamic financial sectors. | This study reveals that IPR endowments can help alleviate poverty and solve socio-economic problems. |
| 7 | Dharma Satyawan, Achmad Firdaus, Bayu Taufiq Possumah (2018) | Analisis Strategi Pengelolaan Wakaf Produktif Di Indonesia | The presence of laws and regulations related to waqf is a magnet for the sustainability and clarity of productive waqf programs in Indonesia. In addition, the information that is disseminated is not very relevant to the community, so it becomes a significant weakness that additional qualifications and competencies are | This research looks at a person's interest in giving waqf using the variables Religiosity, knowledge and trust using the SEM method |

			needed from nazhir to develop waqf management to be more productive.	
8	Nurizal Ismail, Eko Nur Cahyo (2017)	The role of Islamic bank as providers of islamic wealth management in enhancing the potential of waqf funds	Islamic wealth management does not only rely on worldly matters but also thinks about the interests of the afterlife and waqf is one form of its practice. With waqf, we have three choices that can be done, namely family waqf, general waqf, and combination waqf.	This research looks at a person's interest in giving waqf using the variables Religiosity, knowledge and trust using the SEM method

Method

Place and Time of Research

This research will be conducted in DKI Jakarta, especially in the city of East Jakarta. The selection of this location was determined based on previous data from the mapping study of the National Sharia Finance Committee in 2019 which showed that East Jakarta is the city with the largest number of waqf locations in DKI Jakarta with a total of 1982 locations. This research was conducted for 6 months starting from August 2023 to March 2024.

Types of Research

This study will be conducted with a quantitative approach. The quantitative research approach method is a method used referring to the philosophy of positivism to examine samples or a certain population where the

data collection technique uses research instrument devices with samples taken randomly. The data that has been collected after a series of processes will be analyzed using statistical descriptions using SMARTPLS software to be able to plot the values obtained which at the end of the conclusion of the study can describe the population of the samples taken (Sugiyono, 2014).

Data Types

The types of data used in this study are as follows:

1. Primary Data

Primary data, namely data sourced from distributing questionnaires to respondents in the East Jakarta Municipality area to determine the influence of 3 assessment indicators on interest in Intellectual Property Rights endowments. Where these indicators are in the form of knowledge about Intellectual Property Rights, religiosity, and belief in nadzhir on interest in Intellectual Property Rights endowments.

2. Secondary Data

Secondary data comes from data sourced from third-party references that are relevant to this study. Secondary data in this study is a literature review or literature study and journals from previous studies on intellectual property rights endowments or informative sources from government information such as official websites related to intellectual property rights endowments.

Data Collection Technique

Data collection techniques are adjusted to the circumstances and conditions of the objects studied, and the ability to use time and energy. The data collection techniques in this study were carried out by:

1. Questionnaire / Survey

Questionnaires commonly called surveys are the main tools used in quantitative research. Questionnaires are a data collection technique carried out by distributing some written statements or questions to respondents to be answered. This research instrument is very effective and efficient when the

number of respondents required is quite large with a very large coverage area. This questionnaire can be given to respondents in hardcopy or softcopy directly or with the help of the Internet. The variables that have been determined are in each statement or question in the questionnaire distributed to respondents. Respondents are asked to respond to these statements by providing answers based on the level of respondent agreement on a Likert scale, namely:

Table 3. Measurement scale / Likert

Scale	Score
Strongly Disagree	1
Disagree	2
Undecided	3
Agree	4
Strongly Agree	5

2. Study Review

Literature study or literature study can be obtained through previous research or references from articles, and textbooks. In taking this literature study, it is limited to a maximum of 10 years of research, this is done to show the novelty of the research.

From both data, valid data will be obtained and provide a very small percentage of error. The use of these two approaches is carried out to be able to directly conclude the conditions in the field and theoretically to produce a more detailed conclusion related to the problems raised in the research. In research, a population is needed. The population can be in the form of people or objects that will be used as a reference in collecting data that can be observed or measured. The population itself is an individual in a certain area. According to Syahrum and Salim (2012: 113), the population is the total object to be studied. Several things must be considered from the population in a study, namely characteristics, size, and representation. Population and sample are very different, the sample is a small part of the population that represents the conditions of the entire number and characteristics of the population.

Many researchers conduct analyses related to the sample size that must be prepared in a study. Barrett and Kline (1981) argued that the ratio of samples to items has nothing to do with the stability factor, but rather the number of observations which is an important feature where the results of their research state that the minimum observation required is 50. While in another reference, Gorsuch (1983) recommends that N must be at least 100. In addition, there are other researchers such as Hatcher (1994) and Suhr (2006) who state that the ratio comparison is not less than 5:1 for example if we have 25 sample statements then 125 respondents are needed while according to Costello and Osborne (2005) the ratio is 20:1.

The sampling technique in this study uses the probability sampling method because it can provide equal opportunities for each population to be selected and sampled. The technical details of probability sampling are cluster sampling because the determination of the sample to be used in this study is a very broad object with an example of a province or district. because of the randomness or non-homogeneity of the research object whose data will be taken and taken randomly. Based on data from the Central Statistics Agency (BPS) of DKI Jakarta Province in 2022, it was stated that the number of Muslims in East Jakarta City was 2,905,907 people (https://jakarta.bps.go.id). So referring to the references outlined by Barrett Kline and Gorsuch, the minimum number of respondents needed in this study is 100 respondents.

Definition of Operational Variables

Based on the main problem and hypothesis, the variables to be studied and analyzed in this study are divided into two types, namely dependent variables (Y) and independent variables (X). The dependent variable is the interest in endowment IPR. While the independent variables are trusting in nadzir, knowledge of endowment IPR, and religiosity. To unify the perception of the meaning of the variables studied and analyzed in this study, operational definition limitations are presented for each variable. Operational definition is

an element of research that tells how to measure a variable. The definitions of the variables used in this study are as follows:

1. Interest in IPR endowment (Y) is a human being's desire or wish that drives him/her to be able to carry out a certain act of good deeds, in this case, IPR endowment.

2. Knowledge of IPR Endowment (X1) is descriptive information resulting from a human's thoughts.

3. Religiosity (X2) is a condition related to religious beliefs that are proven by actions.

4. Trust in Nadzir (X3) is a person's belief in being able to manage or do a certain job because their abilities and expertise can meet expectations.

The variables used in the research that the researcher developed as a prediction to determine the community's intention towards Intellectual Property Rights waqf include knowledge of IPR waqf, religiosity, and belief in nadzhir.

These variables were taken and developed from previous studies such as those conducted by Shukor et al (2017).

Table 4. Operational definition and variable indicators

Variable	Code	Questionnaire Items	Source

Knowledge about endowment IPR	X11	1) Endowment IPR in Law No. 41 of 2004 is part of movable property waqf	Writer
	X12	2) Royalty from IPR can be used as an object of waqf	Writer
	X13	3) Endowment IPR can be a means for scientists and academics to donate their creations and innovations	Writer
	X14	4) Endowment IPR is in the form of copyright and patent rights that have been produced by someone	Writer
	X15	5) IPR is an Intellectual Property Right that arises from human intellectual ability	Writer
	X16	6) The transfer of rights (IPR) to waqf is submitted to the Directorate General of IPR by including the Deed of Waqf Pledge (AIW).	Writer

Religiosity	X21	1) Waqf in the economic function of the community is seen in the five maslahah that must be maintained, namely: maintaining religion, soul, mind, descendants, and al-mal (property)	Inas Khairunnisa, 2019
	X22	2) I carry out the Pillars of Islam (the creed, prayer, zakat, fasting, and Hajj for those who are able)	Glock & Stark, 1968
	X23	3) I believe in the Pillars of Faith (ALLAH SWT, Angels, books, Messengers, the Last Day, qada and qadar)	Syadiyah AbduL Shukor dkk, 2017
	X24	4) I believe that waqf is a pious deed ordered by Allah SWT.	Syadiyah AbduL Shukor dkk, 2017
		5) I believe that the wealth of the person who is endowed will be multiplied by Allah SWT	
	X25	6) I believe that waqf of Intellectual Property is under Islamic law	Writer
	X26	7) Waqf of Intellectual Property is a form of obedience to Islamic teachings	Writer
	X27		Writer

Belief in nadzhir	X31	1) I believe that the waqf institution (Nazhir) will manage the waqf assets well	Syadiyah AbduL Shukor dkk, 2017 Syifa Habibah, 2020
	X32	2) I believe that the waqf institution consists of people who have the qualifications and competence to manage IPR waqf	
	X33	3) I believe that the waqf institution is managed by knowledgeable and religious people	
	X34	4) I believe that the waqf institution has good standards in managing endowment IPR	
	X35	5) I believe that the waqf institution can manage endownment IPR productively	
	X36	6) I believe that the waqf institution upholds credibility in its management	
	X37	7) I do not doubt the transparency of waqf management by the waqf institution	
	X38	8) I believe that the waqf institution does its best in carrying out its duties and functions	

Intensi	Y1	1. I am very motivated to make an intellectual property endowment	Syadiyah AbduL Shukor dkk, 2017
		2. I will advise relatives/others to make an intellectual property endowment	Writer
	Y2	3. I will make an intellectual property endowment	
	Y3		Syadiyah AbduL Shukor dkk, 2017

Data Analysis Techniques

After the appropriate research method stages have been determined, the researcher can then compile a research instrument that will be used as a measuring tool to collect data which can be in the form of a test, questionnaire, interview, or observation. Before the instrument is used for actual data collection, it is necessary to conduct a validity test and a reliability test first (Sugiyono, 2014).

a. Validity test

A validity test will be used in this data analysis. Sugiyono (2009:173) states that if the correlation of each factor is positive and has a value of more than 0.3, then the factor is a strong construct and vice versa. So if the research obtains a value of more than 0.3, it can be concluded that the instrument has good construct validity. Validity testing is carried out to see how good the indicators or statements of the research instrument are. This test is also called factor analysis because it is carried out to see whether the items in the research instrument are appropriate or represent each dimension that should be

measured. In addition, factor analysis is also carried out to show whether the dimensions are interrelated or not (independent).

b. Reliability Test

The Cronbach Alpha formula is used to measure the reliability of existing instruments. Sarwono (2011:191-197) explains that reliability is if a statement submitted to respondents gets a final value of 0.8 or more, then the statement item can be said to be reliable. If in the Analysis process, there are statement items that do not meet the above requirements, then the statement item does not have validity and reliability so it cannot be used in the questionnaire and must be replaced.

c. Structural Equation Modeling (SEM) Partial Least Squares (PLS) Analysis Technique

Structural Equation Modeling (SEM) is one of the multivariate analysis methods that is useful for describing linear relationships or simultaneous associations between indicators and variables that cannot be measured directly (latent variables) (Eva Ummi and Mutiah Salamah, 2015). Structural Equation Modeling (SEM) Partial Least Squares (PLS) is one of the multivariate statistical methods used to test and model the relationship between unmeasured variables in a model. PLS is often used in research in various fields, including social sciences, management, and other fields. After obtaining primary data which is then processed through a series of data analyses, the next stage is a comparison with secondary data obtained through a qualitative approach. The approach taken by combining theoretical and empirical can produce a hypothesis that can be accounted for (Syahrum & Salim, 2012). The hypothesis is one of the control variables that can be used as a reference in the research process so that researchers will better understand the flow that must be worked on in their research. Partial Least Square (PLS) PLS is not based on many possibilities or assumptions. The data to be used does not require a normally distributed distribution, does not require a large sample size or number, and indicators that can use nominal, ordinal, interval, or ratio measurement scales. The purpose of this Partial Least Square is to predict the effect of the

independent variable X on the dependent variable Y and explain whether or not there is a relationship between the two variables (Trisnawati Gusnawita Berutu et al., 2018). PLS is a statistical method used to perform regression analysis and modeling related to data distribution. PLS is very good for use in data analysis because it does not assess the number of existing ones, especially where the dataset has high complexity and a limited number of observation samples (Kwong & Wong, 2012). Therefore, the issue of model specification errors has no significant effect on the parameters tested because this study focuses on data with limited procedures (Gozali & Fuad, 2005).

STATISTICAL HYPOTHESIS

Based on the information obtained above, the following conclusions can be drawn regarding the hypothesis:

H0: the three variables that influence interest in waqf Intellectual Property Rights do not have a significant influence

H1: the three variables that influence interest in waqf Intellectual Property Rights have a significant influence

Discussion

1. Research Implementation

This study adopts a quantitative approach to measure and analyze the correlation between variables of knowledge related to intellectual property rights (IPR) endowments, levels of religiosity, and trust in IPR endowment interests in the East Jakarta municipality. The collected data are used as indicators to explain the complex relationship between these variables. The data analysis process is carried out through the application of the Structural Equation Modeling (SEM) method, which produces quantitative numbers as a representation of the relationship between variables. The results of the analysis are then reviewed by referring to related theories and other research findings. The survey was conducted by distributing questionnaires through various communication media and social media platforms, such as WhatsApp and

Instagram. The questionnaires were filled out independently by all respondents, adopting a self-administered approach. The respondent data collected reached 100 data, which were then analyzed descriptively and tested using SmartPLS software version 3.2.9 to test the validity of the measurement model and structural model analysis to test the research hypothesis. Based on the results of the test and analysis, research conclusions, possible implications, and suggestions for future research can be drawn.

2. Respondent Characteristics

Based on the results of collecting questionnaires of 100 respondents, the description of the characteristics of the research respondents is grouped based on several criteria. These criteria are based on the results of the questionnaire answers presented in Table 5.

Table 5. Respondent Characteristics

Profile	Respondent	Amount	Percentage
Gender	Female	61	61%
	Male	39	39%
Age	18 < 25 Year	58	58%
	25 - 35 Year	42	42%
	>35 Year		
Residence	Cakung	12	12%
	Cipayung	7	7%
	Ciracas	4	4%
	Duren Sawit	17	17%
	Kramat Jati	8	8%
	Makasar	9	9%
	Mataram	10	10%
	Pasar Rebo	12	12%
	Pulo Gadung	9	9%
	Jatinegara	12	12%
Education	Elementary School/Equivalent	2	2%

	Junior High School/Equivalent	0	0%
	Senior High School/ Vocational School	45	45%
	Diploma/D3	0	0%
	Bachelor/S1	41	41%
	Master/S2	2	2%
	Doctor/S3	0	0%
Employee Status	Government employeesBUMN employees	18	18%
	Engineer/Architect/Engineering	5	5%
	Self-employed	39	39%
	Students	9	9%
	Teacher/Lecturer	18	18%
	Pekerja Seni	1	1%
	Other	10	10%
Monthly Income	< Rp5.067.381 Milion	63	63%
	> Rp5.067.381 Milion	37	37%

Source: Researcher data processing results

This study aims to describe the characteristics of respondents based on the results of the analysis of 100 questionnaires that have been collected. The criteria parameters that form the basis of the analysis involve six main aspects, namely gender, age range, domicile, education level, type of work, and income.

In the gender category, it was found that male respondents reached 61%, while female respondents were 39%. This provides an overview of the distribution of the male gender which is the most superior in this research group. Furthermore, in the age range dimension, respondents are divided into three groups, with 9% under 25 years old, 49% aged 25-35 years old, and 42% over 35 years old. These findings provide information on the demographic structure and age composition in the research group which is dominated by the 25-35 age group.

In terms of domicile, the distribution of respondents shows diversity in various regions, with Duren Sawit (17%) and Pulo Gadung (12%) being the locations with the highest participation. This information reflects geographic variation in the population studied. The next focus is education level, with the majority of respondents having a high school/vocational high school education background (45%) and a bachelor's degree (51%). This finding reflects the relatively high level of bachelor's degree education in the respondent group in this study.

In the context of employment, respondents showed a diversity of employment sectors, with the dominance of self-employed/entrepreneurs (39%), followed by civil servants/BUMN employees and teachers/lecturers each with a percentage of 18%. This finding reflects the diversification in the economic structure of the research group. Finally, the income parameter indicates that the majority of respondents (63%) have an income below IDR 5,067,381, while 37% have an income above that amount. This data provides an understanding of the economic distribution in this respondent group, most of whom earn below IDR 5,067,381.

Overall, this analysis of respondent characteristics provides a comprehensive picture that can be used as a basis for further research, policy-making, or the development of more targeted strategies based on the specific needs of the respondent group. This information serves as a basis for a deeper understanding of the demographic, geographic, educational, occupational, and economic profiles of this research group.

3. PLS – SEM Estimation Results

The SEM data analysis method is used to test the relationship model between variables and test the research hypothesis. SEM data analysis consists of two stages (Hair et al, 2011). The first stage is the analysis of the measurement model (Measurement Model/Outer Model), which includes evaluating the reliability and validity of indicators as measuring instruments, including indicator reliability and composite reliability to measure internal consistency and convergent validity (Average Variance Extracted). The next stage is the

analysis of the structural model (Structural Model/Inner Model), which involves testing the relationship between latent variables and testing the hypothesis by observing the t-value and p-value. In this study, SEM analysis was carried out using SmartPLS 3.2.9.

1) Measurement Model/Outer Model Evaluation Results

a) *Indicator Reliability*

The first stage of SEM analysis is to measure the reliability of the indicator by looking at the outer loading value of the SmartPLS calculation results against the measurement model. According to Hair et.al (2019), the standard indicator reliability value ≥ 0.7 is acceptable and can be analyzed further. He stated that maintaining the measurement model means that the outer loading indicator value is 0.60 or higher. Based on testing in this study, there is 1 indicator that must be removed because it has a value below 0.60, namely the x11 indicator. The research measurement model is presented in Table 6 as follows.

Table 6. Indicator Reliability Analysis Test

	Knowledge of IPR Endowment	**Religiosity**	**Trust**	**Interest**
x12	0,806			
x13	0,875			
x14	0,906			
x15	0,788			
x16	0,838			
x21		0,615		
x22		0,661		
x23		0,772		
x24		0,782		
x25		0,894		
x26		0,891		

x27		0,853		
x31			0,738	
x32			0,724	
x33			0,859	
x34			0,85	
x35			0,781	
x36			0,818	
x37			0,84	
x38			0,74	
y1				0,906
y2				0,869
y3				0,919

Source: Researcher data processing results

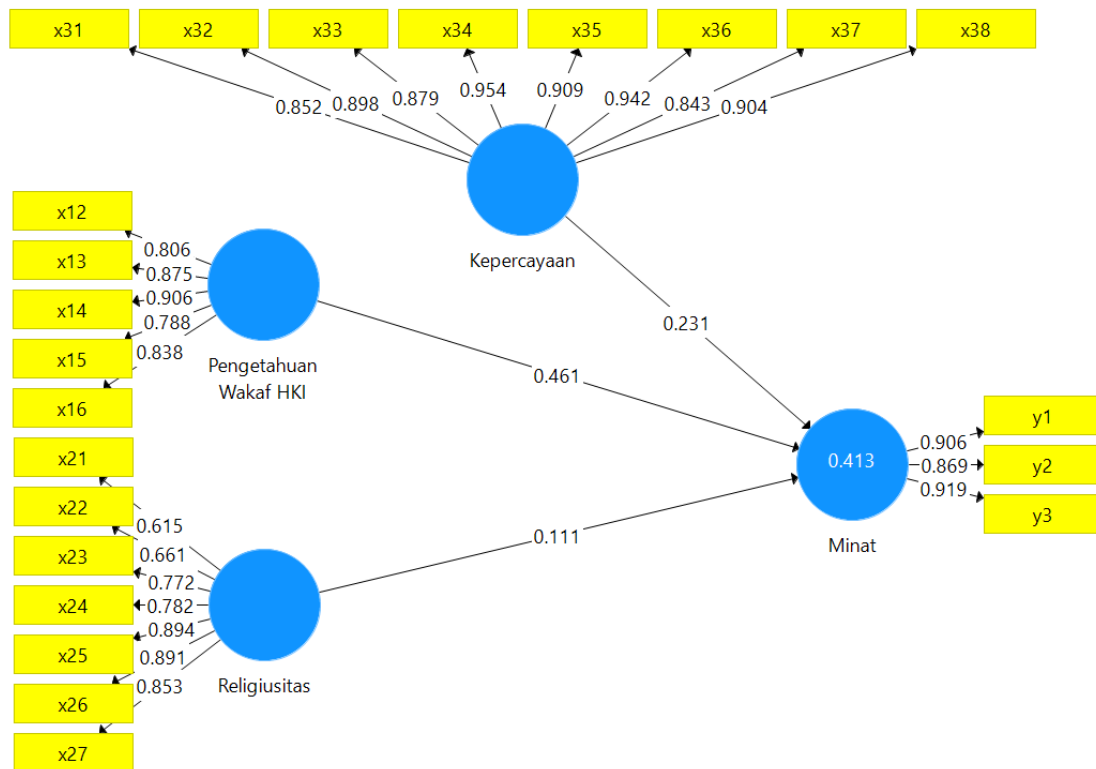The output results of the measurement model that has been deleted are presented in Figure 3 as follows.

Figure 3. Outer Model SEM

b) *Internal Consistency Reliability*

Internal consistency reliability is known through the evaluation of Cronbach's Alpha value and the composite reliability value obtained from the PLS calculation. The standard value of Cronbach's Alpha and composite reliability is 0.6-0.7 to indicate acceptable reliability, if the value is 0.7-0.9 then the reliability is satisfactory (Hair et al., 2017). Based on Table 6, it is known that all latent variables have achieved satisfactory reliability values.

Table 7. *Internal Consistency Reliability Test*

	Cronbach's Alpha	Composite Reliability
Trust	0,966	0,971
Interest	0,880	0,926
Knowledge endowment IPR	0,898	0,925
Religiosity	0,913	0,918

Source: Researcher data processing results

c) **Convergent Validity**

Convergent Validity testing is carried out to determine whether the measuring instrument used has a positive correlation with the measuring instrument of the same construct (Hair et al., 2017). Convergent validity can be determined by evaluating the Average Variance Extracted (AVE) value which is the average R2 value of the indicators in a construct. The standard AVE value according to (Hair et al., 2011) is above 0.5 indicating that a construct is successfully explained by the variables in its indicators. Based on Table 8 below, it is known that all constructs used have achieved a convergent validity value greater than 0.5 and can be further analyzed.

Table 8. Average Variance Extracted Test Results

	Average Variance Extracted (AVE)
Trust	0,807
Interest	0,807
Knowledge Endowment IPR	0,712
Religisity	0,620

Source: Researcher data processing results

2) **Structural Model/Inner Model Evaluation Results**

Based on the two-step approach to Structural Equation Modeling (SEM) analysis, after analyzing the measurement model by conducting validity and reliability tests, the next step is to analyze the structural model to determine the relationship between the variables tested in the study (Hair et al., 2017). In the structural model analysis, a test will be carried out using R-square for the dependent construct, and the t-test and significance of the structural path parameter coefficient using 100 data.

a) R Square Test

The structural model is evaluated using R-square for the dependent construct, and the t-test and significance of the structural path parameter coefficients. To assess the PLS model, it can be seen from the R-square for each dependent latent variable.

Table 9. R-Square Analysis Results

	R Square	**Adjusted R Square**
Interest	0,413	0,394

Source: Author Data Processing, 2024

Testing of the structural model is done by looking at the R-square which is a goodness fit test of the model. In this study, there is one endogenous variable, namely the Interest in Endowing Intellectual Property Rights. This variable is bound by 3 exogenous variables, namely knowledge of IPR endowments, religiosity, and trust. The influence of the three variables provides an R-squared value of 0.413 (41.3%). This can be interpreted that the interest construct variable that can be explained by the variables of IPR knowledge, religiosity, and trust is only 41.3% and 58.7% is explained by other variables not included in this study.

b) T-Value, P-Value

Analysis of the t-value, and p-value is done to determine the relationship between latent variables. The results of the structural model analysis using the t-value can be seen in Table 10, According to (Hair et al, 2017) in the formative relationship model, the outer weight (weight) of each indicator is compared to determine the indicator that provides the greatest contribution in one construct.

At alpha 10% the indicator that has the smallest weight (t-statistic> 1.65) indicates that there is a significant relationship between the exogenous variable and the endogenous variable. Furthermore, relationship analysis can also be done by looking at the p-value to see the strength of the significance of the relationship between the exogenous variable and the endogenous variable. The standard significance of the p-value is 0.10, which means that the exogenous variable significantly affects the endogenous variable if it has a p-value ≤ 0.10, the smaller the p-value, the more significant the relationship. In this study, the calculation of the t-value and p-value was carried out using SmartPLS version 3.2.9, as follows:

Table 10. T-Value, P-Value Test Results

	Coef.	Mean	STDEV	T Statistics	P Values	Decision
Trust -> Interest	0,231	0,237	0,135	1,702	**0,089**	**Reject H0**
Knowledge Endowment IPR -> Interest	0,461	0,446	0,087	5,327	**0,000**	**Reject H0**
Religiosity -> Interest	0,111	0,101	0,212	0,524	**0,601**	**Accept H0**

Source: Researcher data processing results

The t-value and p-value obtained in Table 10 can be evaluated to see the relationship between variables that have four hypotheses that have been built, with the following conclusions:

- The relationship between the trust variable and interest has a t-value of 1.702 ≥ t-table value of 1.65, a p-value of 0.089 ≥ 0.10, which means there is a significant relationship between trust and interest in IPR Waqf.

- The relationship between the IPR waqf knowledge variable and interest has a t-value of 5.327 ≥ t-table value of 1.65, a p-value of 0.000 ≤ 0.10, which means there is a significant relationship between IPR waqf knowledge and interest in waqf.

- The relationship between the religiosity variable and interest has a t-value of 0.524 ≤ t-table value of 1.65, a p-value of 0.601 ≤ 0.1, which means there is an insignificant relationship between religiosity and interest in IPR waqf.
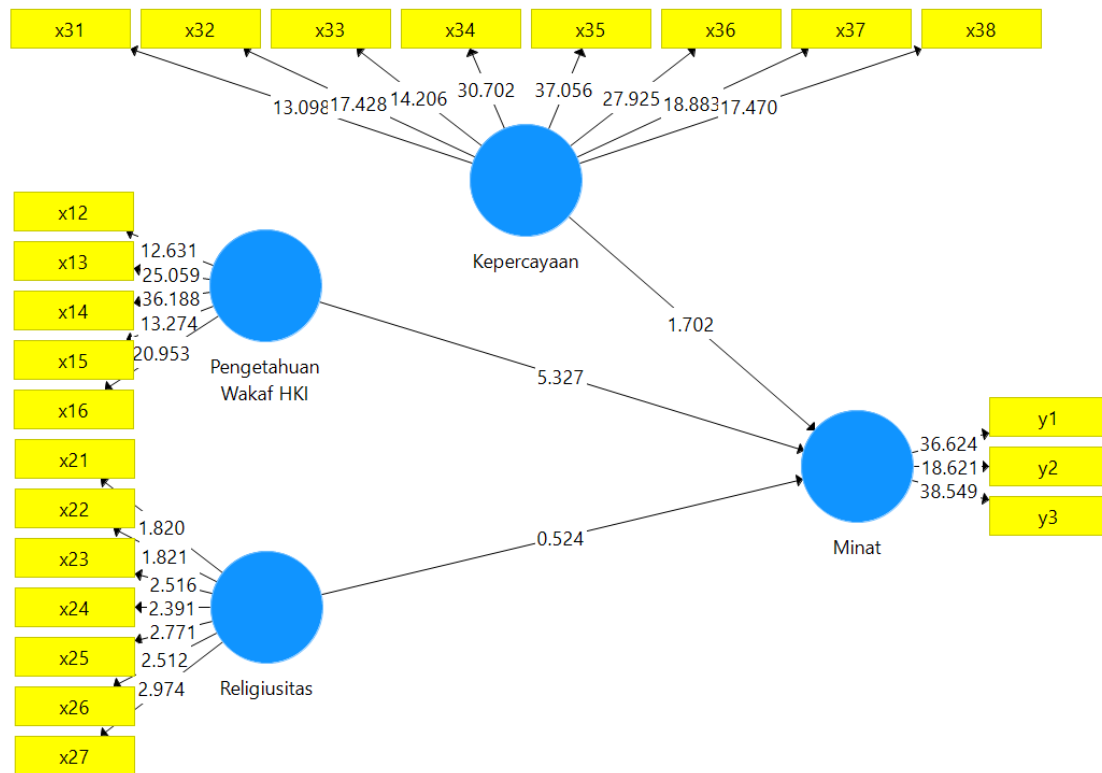
Figure 4. P Value of Structural Model (1)

Based on Table 10 and Figure 4, it can be seen that there is 1 endogenous latent variable, namely the variable of Interest in waqf of Islamic intellectual property rights. In addition, there are 3 exogenous latent variables, namely Trust, knowledge of waqf, and Religiosity. Thus, in this case, there is one structural equation formed. Based on the structural equation, 3 hypotheses can be derived which are related to the direct relationship between the latent variables in the model. Furthermore, by using a real level of 10%, it can be seen that of all the available hypotheses, 2 hypotheses provide the conclusion Reject H0, which means that the exogenous latent variable has a significant effect on the endogenous latent variable is accepted. There is 1 other hypothesis that provides the conclusion Accept H0, which means that the hypothesis that the

exogenous latent variable does not have a significant effect on the endogenous latent variable.

4. Discussion

1) Analysis of the Influence of Knowledge of IPR Waqf on Interest in Islamic IPR Waqf

In this study, the results of the analysis of the endowment IPR knowledge variable on endowment IPR interest showed a significant influence as shown in table 11.

Table 11. Analysis of the influence of IPR endowment knowledge on IPR endowment interest

	Coef.	Mean	STDEV	T Statistics	P Values	Decision
Knowledge Endowment IPR -> Interest	0,461	0,446	0,087	5,327	0,000	Reject H0

Based on the table above, it can be explained that knowledge of IPR waqf has a significant positive influence on interest in IPR waqf with a P-value of 0.000. If measured using a real level of 10%, the P-value is below or smaller than 0.10. So directly, the variable of knowledge of IPR waqf contributes to the influence on interest in IPR waqf, so the hypothesis decision is rejected.

The results of this study contradict the research of Wicaksono (2020) which states that knowledge of waqf does not affect interest in waqf. The results of this study are relevant to the research of Nurahida & Mardiana (2022) which found that there was a positive and significant influence between knowledge and interest in cash waqf. Knowledge of waqf has a significant influence on interest in waqf because it provides individuals with a deeper understanding of the concept, benefits, and role in Islamic finance and social impacts. The more knowledge a person has about waqf, the more likely they are to be interested in participating in it.

Research from Pramudia & Syarief (2020), Ramawanti & Murtani (2020), Rahayu et al (2022), and research from Setyawan (2021) also explain that knowledge about waqf has a significant effect on interest in implementing

waqf. This means that the higher the community's knowledge of waqf, the higher the community's interest in waqf. Knowledge can hinder the practice of waqf. This is because although Muslims are aware of cash waqf as part of religious rituals, the community may not understand its operational mechanisms (Adeyami et al., 2016). Therefore, community knowledge regarding waqf needs to be improved, which in turn can affect interest in waqf. Several reasons can cause knowledge about waqf to affect interest in waqf of intellectual property rights among the community. First, the community is well aware of intellectual property rights and their benefits, so that it can increase individual interest in waqf. People who understand that waqf of intellectual property rights can provide great social and economic benefits tend to be more motivated to participate in the waqf. This is relevant to the statement of Budiman (2014), where waqf has played an important role in economic development throughout Islamic civilization by providing essential services and generating economic activities while ensuring benefits for certain communities. Ahmad (2015) also explained that waqf can provide essential services such as education, health, and social welfare, making it a valuable tool for poverty alleviation and sustainable economic development.

Second, community knowledge of intellectual property rights waqf can also be influenced by the environment and culture in which individuals live. An environment that encourages and appreciates waqf values can increase individual knowledge and interest in waqf. Finally, knowledge of intellectual property rights waqf can also increase individual confidence in taking action to waqf. Communities that have good knowledge of waqf may be more confident that the actions taken will provide significant benefits to society and the world.

Therefore, efforts are needed to improve community knowledge of waqf in East Jakarta City. This can be done through education and counseling regarding waqf, especially IPR waqf, conducting communication campaigns through social media, collaborating with related parties, providing examples of good IPR waqf management under sharia principles, and encouraging active

community participation in intellectual property rights waqf activities through programs that are relevant and beneficial to the community.

2) Analysis of the Influence of Religiosity on Interest in Islamic Intellectual Property Rights Waqf

This study shows that the religiosity variable does not affect the endowment IPR interest variable as shown in table 12.

Table 12. Analysis of the influence of religiosity on interest in endowments IPR

	Coef.	Mean	STDEV	T Statistics	P Values	Decision
Religiosity -> Interest	0,111	0,101	0,212	0,524	0,601	Accept H0

Based on the table above, it can be seen that religiosity does not have a significant effect on interest in IPR waqf with a P-value of 0.601. If measured using a real level of 10%, the P-value is above or greater than 0.10. So directly, the religiosity variable does not contribute to the influence of interest in IPR waqf, so the hypothesis decision is accepted.

The results of this study support research from Nurahida & Mardiana (2022) and Rachma & Mardiana (2022) which found that religiosity has a positive but not significant effect on interest in waqf. Ash-Shiddiqy (2018) also found something similar, where the religiosity of worship did not affect people's interest in waqfing money. This explains that people or individuals who have high religious values will prefer things that are under religious law, which in this case is waqf (Rachma & Mardiana, 2022). Rachma & Mardiana (2022) also stated that the religiosity of each individual in carrying out religious teachings is different, therefore interest in waqf cannot be determined by religiosity. Furthermore, another reason that may underlie the religiosity variable not having a significant effect on interest in waqf is the different priorities and understandings among the community. So, even though someone has a high level of religiosity, the priority in waqf may be more

focused on other types of philanthropy such as zakat, or other types of waqf, such as cash waqf or land waqf. In addition, the community's understanding of intellectual property rights may be lacking, so it is not a priority in waqf. Then, individuals who have a high level of religiosity may be more likely to waqf for activities or projects that are considered more urgent or more directly provide social benefits, rather than waqf intellectual property rights which may be considered more abstract or do not directly provide benefits. The results of this study contradict the research of Rizal & Amin (2017), Qurrata et al (2020), and Sahrina et al (2024) which found that religiosity has a significant influence on interest in waqf. A similar thing was also expressed by Ambardi et al (2023) that religiosity as a moderator variable influences interest in waqf. This is because religiosity is an attitude that reflects a person's level of obedience and understanding of their religion, and can influence their decision to participate in charitable activities such as waqf. In addition, the theory of planned behavior also states that religiosity is related to aspects of attitude, and a person's belief in carrying out religious commands can lead to a higher interest in waqf (Sahrina et al., 2024). Therefore, efforts are needed to form religiosity among the people in East Jakarta City. This can be done by improving religious education in schools and other educational institutions to increase understanding and awareness of religious teachings, including the importance of waqf, garnering support from religious leaders and religious communities to promote the values of waqf and encourage participation in waqf activities, and working with religious institutions to hold religious activities that can encourage the practice of waqf.

3) **Analysis of the Influence of Trust in Nadzir on Interest in Islamic IPR Waqf**

The results of the analysis in this study show that the trust variable has a significant effect on the endowment IPR interest variable as shown in Table 13.

Table 13. Analysis of trust in endowment IPR interest

	Coef.	Mean	STDEV	T Statistics	P Values	Decision
Trust -> Interest	0,231	0,237	0,135	1,702	0,089	Reject H0

Based on the table above, it can be concluded that trust has an influence on the interest in IPR waqf with a P-value of 0.089. If measured using a real level of 10%, the P-value is below or smaller than 0.10. So the trust variable directly contributes to the influence on the interest in IPR waqf, so the hypothesis decision is rejected.

The results of this study are relevant to research from Kasri & Chaerunnisa (2022) which explains that trust has a positive influence on the intention of online cash waqf among the Indonesian millennial generation. Nurahida (2022) found that trust has a significant positive effect on the interest in cash waqf. A similar thing was also expressed by Wicaksono (2020) where individual trust in the Waqf Agency has a positive effect on the interest in waqf. However, the results of this study differ from research from Huda et al (2023) which argues that trust does not have a significant influence on the intention of IPR waqf.

Trust plays an important role in determining the willingness of donors (wakifs) to be involved in the commitment to provide cash waqf (interest in waqf) (Fauzi et al., 2019). Badawi et al (2022) also emphasized that trust is one of the factors that can influence norms and subjective attitudes toward waqf. This means that when individuals trust the management and implementation of waqf, they tend to have positive attitudes and intentions towards waqf, thereby increasing interest in waqf.

There are several reasons why trust can have a significant influence on interest in waqf, including religious and charitable purposes. Waqf is a belief based on religion or piety based on Islamic law that is used to increase charity and provide benefits to society. These religious and charitable purposes can be important factors in attracting the interest of individuals who want to

contribute to the progress of society and fulfill religious obligations. This indirectly explains that religious and charitable purposes are one of the motivations for people to actively participate in waqf activities, which will ultimately provide great benefits for the progress of society as a whole, thus having an impact on increasing public trust in the waqf nadzir.

In addition, waqf has the power of determination that allows its founder to determine the use of assets and the distribution of income. This feature can give the founder a sense of control over how waqf assets are used and can be an important factor in attracting individuals who want to have a direct impact on the use of waqf contributions (Randeree & Ahmed, 2015). Randeree & Ahmed (2015) also stated that social and economic impacts can also be important factors in attracting individuals to waqf who want to contribute to the improvement of society. Trust is also influenced by the transparency and credibility of the waqf institution itself. If the waqf institution can provide clear and accurate information about the management and use of waqf funds, then public trust in the waqf institution or nadzir will increase, which in turn will increase interest in waqf. Therefore, efforts are needed to further increase the trust of the people of East Jakarta City in the waqf nadzir. This can be done by increasing the transparency, professionalism, and legal compliance of the waqf nadzir. In addition, the nadzir is also expected to involve the community in decision-making related to the management of waqf funds. By actively involving the community, the nadzir can ensure that the waqf activities carried out are by the needs and expectations of the community. The nadzir also needs to provide sufficient education and information to the community about the importance of waqf and the correct ways to do waqf. This can increase the community's understanding of waqf and help increase their interest in doing waqf.

Conclusion

Based on the results of processing, data analysis, and discussion through proof of the problems raised regarding the analysis of the influence of

knowledge of intellectual property rights waqf, religiosity, and trust in nadzir on interest in intellectual property rights waqf in the East Jakarta municipality, which has been explained in the Results and Discussion section, it can be concluded The conclusions of this research are as follows

a. To answer the first formulation, the results obtained show that knowledge of IPR waqf has a significant positive influence on interest in IPR waqf with a P-value of 0.000. If measured using a 10% level of significance, the P-value is below or less than 0.10. So directly the variable of knowledge of IPR waqf contributes to the influence on interest in IPR waqf.

b. To answer the second formulation, the results obtained show that religiosity does not have a significant influence on interest in IPR waqf with a P-value of 0.601. If measured using a 10% level of significance, the P-value is above or greater than 0.10. So directly the variable of religiosity does not contribute to the influence on interest in IPR waqf.

c. To answer the third formulation, the results obtained show that trust has an influence on interest in IPR waqf with a P-value of 0.089. If measured using a 10% level of significance, the P-value is below or less than 0.10. So, the trust variable directly contributes to the influence of interest in IPR endowments.

Suggetion

Based on the results of the analysis that has been carried out, the researcher provides suggestions from the research results:

a. For further research

The number of samples/respondents can be increased with a ratio that is not too high in difference, then other research variables that are relevant between the research formulation and community conditions can be added so that the research conducted can be more focused and the data obtained can be better.

b. For Government/Institutions

The results of the study indicate that there is a partial influence from the Community on trust in nadzhir. Therefore, from the side of the authorized Institution, it can continue to improve the quality and competence of nadzhir related to its management. In addition, the dissemination of information that is carried out can be carried out massively to the Community so that they can be more familiar with the existence of intellectual property rights waqf other than those that already exist today such as land or money waqf.

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