



POVERTY ALLEVIATION THROUGH RICE WAQAF MOVEMENT IN ACEH: IS RELIGIOSITY THE MAIN KEY?

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ABSTRACT

The rice infaq movement emerged as a response to the urgent need for food assistance with the aim of caring, glorifying, and supporting the friends of the poor, orphans and memorizers of the Qur'an and fuisabilillah, who will certainly get proper food intake. The purpose of this study was to determine how income, religiosity and trust affect people's interest in giving to the Aceh Rice Infaq Movement. This research is a quantitative study using the Structural Equation Modeling (SEM) method with the Partial Least Square (PLS) approach. The type of data used is primary data collected through distributing questionnaires digitally using google form to 92 respondents using the simple random sampling method with the criteria of respondents who have been or are currently donors at the Aceh Rice Infaq Movement. The results of this study indicate that income does not significantly affect public interest in the Aceh Rice Infaq Movement. This means that the respondents' income level, whether high or low, does not directly determine their interest in donating. Religiosity and trust have a positive and significant effect on public interest in the Aceh Rice Infaq Movement. A higher level of religiosity will encourage individuals to donate and trust creates confidence that the funds given will be managed properly and on target.

Keywords: Income, Religiosity, Belief, Interest, Rice Infaq



Introduction

Infaq is one of the muamalah worship in Islam that is highly recommended to be done. The admonition and commandment to do infaq is emphasized in Q.S Al-Baqarah verse 195, which means *"Infaq (your wealth) in the way of Allah, and do not throw yourselves into destruction, and do good, for indeed Allah loves those who do good"*, with the meaning of obeying Him both in jihad and otherwise. According to the term shari'a, infaq is the release of part of the property commanded in Islam for the public good. Infaq also means donating or giving sustenance to others based on sincerity and because Allah Swt. Infaq is different from zakat, infaq is voluntary without any provision of a certain amount or nisab (minimum property) (Othman, 2022). Infaq can be given in various forms, such as money, goods, or services or in other forms that can benefit others (Najmudin, 2022).

One form of infaq that is quite common is rice infaq. In realizing the existence of the rice infaq, Baitulmaal Munzalan Indonesia (BMI) Start the rice infaq movement by advising the public to infaq or it can be called donating to Gerakan Infaq Beras (GIB) Aceh. Gerakan Infaq Beras Aceh is a charitable institution programmed under Baitulmaal Munzalan Indonesia (BMI) which aims to care, glorify, and support the friends of the poor, orphans and memorizers of the Qur'an and *fiisabilillah*, who are ensured to get proper food intake through the best rice. Gerakan infaq beras have several teams that accompany this program under the name of membership, namely Pasukan Amal Sholeh (PASKAS) who will collect donations from donors who then distribute it in the form of rice. Aceh is one of the ones that has accompanied this rice infaq movement starting from 2018. The Aceh rice infaq movement has become a bridge of righteous charity between donors (foster parents) who want to give infaq for tahfidz Islamic boarding schools and orphanages in several regions. As an effort to overcome the lack of food in the Acehnese community, currently the Aceh rice infaq movement has succeeded in collecting rice and distributing rice from various sources of infaq distributed by individuals, groups, and institutions with a total of 116 foundations,



consisting of tahfidz ponds and assisted orphanages spread across 33 foundations in the city of Banda Aceh and as many as 83 foundations in Aceh Besar Regency.

In the last five years, the Aceh rice infaq movement has managed to collect a significant amount of rice to support this social assistance program. Periodically, data shows that the total amount of rice collected reaches more than 500 tons which has been distributed to thousands of underprivileged families, orphans and Quran memorizers in various regions. This achievement reflects the large participation of the community in this movement and the effectiveness of the program that is consistent in meeting the needs of those in need. This shows that the Aceh Rice Infaq Movement has aroused public interest in infaq through this community, one of the forms of promotion used is through *leaflets* or promotional leaflets and social media such as Facebook, YouTube and Instagram.



(Source: Instagram.com/gib.aceh, 2024)

Figure 1 Aceh Rice Infaq Movement Promotional Leaflet



The total amount of rice collected in the Aceh Rice Infaq Movement from 2018 – 2023 is 684.74 tons of rice. It is known that in 2022 there was a significant increase in the amount of rice collected from donations from donors, which was 243.70 tons. However, it has decreased in 2023, namely only 166 tons of rice were collected. This decline occurred due to a decrease in public interest in participating in infaq. This can happen because some people do not get adequate information about the Aceh Rice Infaq Movement, including how to infaq or the benefits resulting from this movement. As a result, the potential for donations that should be collected decreases, as most people may not be aware of the existence or important role of the movement. According to Yasir (2022), who researched the determinants of people's interest in infaq in the Aceh Rice Infaq Movement, it was found that religiosity, income, and situational altruism had a significant positive effect on the interest of the infaq community. The implementation of infaq through a charity such as the Rice Infaq Movement is also still a challenge in the community in the city of Banda Aceh, because the community has a crisis of trust in charities because not a few commit fraud. This doubt arises because the public considers that charities manage and receive and distribute the proceeds or funds irresponsibly and are not trustworthy. The novelty of this research has resulted in a breakthrough related to variables that need to be considered to increase public interest and trust in rice alms.

Literature Review

Infaq begins with the word *an-fa-qa* (انفق) which means to spend, give, or spend wealth in the way of Allah. According to the term sharia, infaq means to spend part of one's property for an interest that is commanded by Islamic teachings. Infaq is different from zakat, infaq does not recognize nisab or the amount of property that is legally determined. Infaq can be given to anyone, such as parents, relatives, orphans, the poor, or *fisabilillah*. Allah SWT gives freedom to the owner to determine the type of property, and how much should be handed over (Zulkifli, 2020). It can be understood that infaq means issuing and giving his property to anyone for the benefit of something/public. Infaq is a voluntary withdrawal made by a person, who donates his property whenever



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he earns sustenance, and as much as he wants. Infaq is part of the faith of a Muslim with the aim of hoping for the pleasure of Allah SWT without expecting anything in return or any purpose.

To obtain and collect infaq funds from the community, it requires the awareness of infaq owned by each individual. This awareness is expected to encourage community participation because with the interest and encouragement of the community itself, people are aware of the matter of paying zakat and infaq so that everything carried out in an institution becomes more efficient and effective. Interest is the tendency to pay attention and take action on a person, activity, or situation that is accompanied by a sense of interest or pleasure (Najmudin & Syihabudin, 2022). Meanwhile, interest according to Hidayati & Apriliana (2023) is a person's attitude that consists of feelings, prejudices, fears or other tendencies that encourage a person to have a high desire for something. In the context of everyday life, interest is often the main driver in decision-making, activity selection, and involvement in various activities. Thus, it can be said that interest is a person's interest in doing everything they want and seeing that something is considered interesting and profitable for them.

Methods

The type of research applied in this study is using a quantitative approach. This study uses primary data sources, to obtain the data, the researcher contacted the secretariat office of the Aceh Rice Infaq Movement to obtain information or about the number of donors who have infaq through the Aceh Rice Infaq Movement. The sampling technique uses *a simple random sampling* technique, which is the sampling of members from the population randomly without paying attention to the strata in the population. The number of samples determined in this study was 92 respondents. The instrument used in the data collection technique in this study was through a questionnaire as a research using a likert scale of 1 – 5 to measure respondents' perception of the research variables.



Then the data analysis technique used in this study is the *Structural Equation Modeling* (SEM) analysis technique based on *Partial Least Square* (PLS), and implemented through SmartPLS software version 4.0. *Structural Equation Modeling* (SEM) is one of the multivariate analysis techniques used to analyze the relationships between variables that are more complex than multiple regression analysis and factor analysis (Sayyida & Alwiyah, 2018). *Partial Least Squares* (PLS) is one of the methods in SEM analysis that can test measurement models (*outer models*) and structural models (*inner models*) at the same time.

Result and Discussion

Gerakan Infaq Beras (GIB) is a movement that is carried out by collecting donations from good people called foster parents in the form of cash, then converted into the best rice, and distributed to poor people, orphans and memorizers of the Qur'an and *fiisabilillah*. Awal mula Gerakan Infaq Beras (GIB) was established in 2012 in the city of Pontianak and has spread to 40 cities throughout Indonesia. The rice infaq movement has several teams that accompany this program in distributing rice and various other activities under the name of membership, namely Pasukan Amal Sholeh (PASKAS). Currently, the Aceh rice infaq movement has succeeded in collecting rice and distributing rice from various sources of infaq distributed by individuals, groups, and institutions with a total of 116 foundations, consisting of tahfidz ponds and assisted orphanages spread across 33 foundations in the city of Banda Aceh and as many as 83 foundations in Aceh Besar Regency.

1. Measurement Model Analysis (*Outer Model*)

Convergent Validity Test

The rules used in the convergent validity test were the *outer loading value* > 0.6 and the *Average Variance Extracted* (AVE) value > 0.5 . The results of the convergent validity test of the questionnaire instrument are said to be good if they meet the above rules. The following are the results of the convergent validity test in this study:



Table 1. Average Extracted Variance (AVE)

	Average variance extracted (AVE)
Income (X1)	0,677
Religiosity (X2)	0,708
Belief (X3)	0,785
Community Interest (Y)	0,759

Based on the table above, it is known that all variables used in this study have an AVE value of > 0.5 . So based on the convergent validity test of the AVE value criteria, the measuring tool was declared valid. Because the fulfillment of the rule of validity is convergent, the indicator is valid in a convergent manner against the target construct.

Discriminating Validity Test

Through this test, it is ensured that each indicator will represent its corresponding variables. The following *cross loading* results are shown in table 2. below:

Table 2. Cross Loading

Variable	Distrimanan Value	Information
Revenue (X1)	0,765	Satisfy
	0,825	Satisfy
	0,810	Satisfy
	0,809	Satisfy
	0,812	Satisfy
	0,883	Satisfy
	0,859	Satisfy
	0,815	Satisfy
Religiosity (X2)	0,925	Satisfy
	0,852	Satisfy



	0,816	Satisfy
	0,789	Satisfy
	0,853	Satisfy
	0,832	Satisfy
	0,790	Satisfy
	0,867	Satisfy
	0,852	Satisfy
	0,894	Satisfy
	0,918	Satisfy
	0,894	Satisfy
Trust (X3)	0,939	Satisfy
	0,896	Satisfy
	0,865	Satisfy
	0,826	Satisfy
	0,893	Satisfy
	0,919	Satisfy
	0,706	Satisfy
Community	0,891	Satisfy
Interest (Y)	0,933	Satisfy
	0,903	Satisfy
	0,916	Satisfy
	0,782	Satisfy

Referring to table 2, it is known that there is no problem of *discriminant validity* because all values meet the loading factor value requirement , which is > 0.6 . Furthermore, further analysis was carried out by examining and comparing *discriminant validity* with the *square root value of the average variance extracted* (AVE). If the *square root value* of the AVE of each construct is greater than the



correlation value between the construct and the other constructs in the model, then it is said to have a good discriminant validity value and the expected value of $AVE > 0.5$.

Reliability Test

In this study, reliability was determined using *Cronbach's alpha* and *composite reliability*. An indicator is said to be reliable if *Cronbach's alpha* and *composite reliability values* are greater than 0.6.

Table 3. Average Variance Extracted (AVE)

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)
Income (X1)	0,932	0,938	0,944
Religiosity (X2)	0,942	0,963	0,951
Belief (X3)	0,961	0,963	0,967
Community Interest (Y)	0,953	0,960	0,961

Based on table 3 above, it can be concluded that all latent variables in this study have a *Cronbach's alpha* value of > 0.6 which means that all variables used in this study are reliable. In addition, the *composite reliability* value of all variables in this study > 0.7 so it can be said that all variables used in this study are reliable.

2. Structural Model Analysis (*Inner Model*)

R-Square (R^2)

The following are the R-Square values obtained in this research model:

Table 4. R-Square Result

	R-square	R-square adjusted
Community Interest (Y)	0,868	0,862



Based on table 4, it can be seen that the *R-square* (R²) value for public interest is 0.868. This figure shows that exogenous variables are able to explain 86.8% of the diversity of endogenous variables, the rest are explained by other variables that are not included in this study model. The determination test then showed an *adjusted R-squared* value of 0.862 which means that 86.2% of the diversity (variability) of endogenous variables can be explained by the diversity of exogenous variables. The rest can be explained by other factors that are not taken into account in this research model. Based on *the rule of thumb* on the *R-square* value, it falls into the strong category.

Hypothesis Analysis

The results of hypothesis testing in this study can be seen in table 5. next:

Table 5. Value Path Coefficient

	Original sample (O)	T statistics (O/STDEV)	P values	Information
Income (X1) -> Community Interest (Y)	-0,036	0,593	0,553	Insignificant
Religiosity (X2) -> Community Interest (Y)	0,246	3,372	0,001	Significant
Belief (X3) -> Community Interest (Y)	0,783	13,861	0,000	Significant

Data in Table 5. Above, it can be seen that the influence of exogenous variables on endogenous variables can be interpreted as follows:

1. Income (X1)

The path parameter coefficient obtained from the *original sample* value (O), it is known that the relationship between the income variable and public interest is -0.036 which shows the direction of the relationship between the variables is negative. Then at the *t-statistical* value of 0.593, smaller than the t-table (1.96) and *the p-value* of 0.553 the significance level is greater than 0.05. So this shows that income does not



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have a significant effect on public interest and has a negative value. So that H_{11} rejected and H_{01} Accepted.

2. Religiosity (X2)

The path parameter coefficient obtained from *the original sample* (O) value, it is known that the relationship between the religiosity variable and public interest is 0.246 which shows the direction of the relationship between the variables is positive. Then at the *t-statistical* value of 3.372, greater than the t-table (1.96) and *the p-value* of 0.001 the significance level is smaller than 0.05. So this shows that religiosity has a positive and significant effect on people's interests. So that H_{12} accepted and H_{02} rejected.

3. Belief (X3)

The coefficient of the path parameter obtained from the *original sample* value (O), it is known that the relationship between the trust variable and public interest is 0.783 which shows the direction of the relationship between the variables is positive. Then at the *t-statistical* value of 13.861, greater than the t-table (1.96) and *the p-value* of 0.000 the significance level is smaller than 0.05. So this shows that trust has a positive and significant effect on people's interests. So that H_{13} accepted and H_{03} rejected.

Research Discussions

Based on the results of the study using SEM-PLS analysis in hypothesis testing, it is known that the *t-statistics* value is 0.593, smaller than the t-table (1.96) and *the p-value* is 0.553, a significance level greater than 0.05. So this means that income does not affect public interest in the Aceh rice infaq movement. The findings of this study are in line with a study conducted by Nuari & Hendratmi (2019), which stated that income does not affect a person's interest in donating/infaq in an amil institution. In other words, big or small income is the same. The indifference of income to interest can also be interpreted as an indication that people do not prioritize their income as a



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determinant of participating in charitable causes. This means that indicators on the income variable have not yet described public interest in the rice infaq movement.

A servant's obedience to his god can be seen as a form of religiosity in religion. Religiosity is a condition that is contained in a person that encourages him to behave according to the level of his obedience to religion. Based on the results of the research on hypothesis testing, it is known that religiosity has a significant effect on public interest in the Aceh rice infaq movement, this is shown by a *t-statistics* value of 3.372, greater than the *t-table* (1.96) and a *p-value* of 0.001, a significance level smaller than 0.05. The most influential attribute was X2_1 with a value of 0.925 measured by belief, and with the statement that the community believed that donating activities could multiply wealth. This is in line with a study conducted by Rodufan & Jannah (2024) which states that religiosity factors have a significant effect and can cause a person's interest in infaq. These results show that people who have high religious awareness tend to see infaq as part of a spiritual obligation and a way to get the blessings of life. Religiosity can be a strong foundation to encourage religious-based social movements such as this rice infaq movement.

Trust arises because of the existence of transparency, honesty, consistency and the ability between parties who have been trusted in carrying out a need that is trusting (Ikhwandha, 2018). Based on the results of the study on hypothesis testing, it is known that the *t-statistical* value is 13.861, greater than the *t-table* (1.96) and the *p-value* is 0.000 with a significance level that is smaller than 0.05. So this means that trust has a significant effect on public interest in the Aceh rice infaq movement, this shows that trust is one of the main factors that affect community involvement in socio-religious-based charity activities through charitable institutions. The most influential attribute was X3_5 with a value of 0.939, measured by accountability. The high public trust in the Aceh Rice Infaq Movement is greatly influenced by the transparency of fund management, accurate reports submitted to the public, and good distribution in helping people in need. Knowing that their donations are being used appropriately and seeing



first-hand reports on the distribution and influence of funds increases donor trust and satisfaction, encouraging them to donate further.

These results are in line with research conducted by Tasmiah & Febriani (2024), which suggests that trust has a significant influence on people's interest in infaq through social institutions. In the study, trust includes aspects of transparency, accountability, and organizational reputation in managing the funds received. It can be concluded that trust not only contributes to an increase in momentary interest, but also creates loyalty among donors. The higher the level of public trust in this movement's institution, the greater their interest in participating and continuing to donate continuously and become regular donors (Majid, 2023).

Conclusion

Based on the results of the analysis and discussion and testing that have been carried out on the formulation of the problem in this study, it can be concluded that income has a significant negative effect of -0.036 on public interest in the Aceh Rice Infaq Movement. Religiosity has a positive and significant effect on people's interest in infaq in the Aceh Rice Infaq Movement. Trust has a positive and significant effect on the public's interest in the Aceh Rice Infaq Movement.

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