

Wealth Management of Middle-Class Society with Religiosity Financial Planning Approach in Nganjuk Regency

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ABSTRACT

Islamic wealth management is often equated with property management in general. Of course, both have significant differences, such as the existence of boundaries following Islamic teachings. This study aims to describe the expenditure and distribution of assets for religious purposes as stated in Religiosity Financial Planning. This research focuses on the middle-class community of Ngronggot Nganjuk. This study used a descriptive quantitative approach. Data was collected through questionnaire dissemination. The Number of respondents to this study was 60. The results showed that the ngronggot nganjuk community, in planning property for religious purposes, had done well, such as in planning zakat, infaq, sadaqah, qurban, and hajj. It is just that the planning of waqf, hibahs, and umrah is still not planned by all respondents. These results interpret that the behaviour of the middle-class community of ngronggot village is influenced by several aspects: attitudes, subjective norms, and behavioural control.

Pengelolaan harta kekayaan secara Islami seringkali disamakan dengan pengelolaan harta secara umum. Tentunya keduanya memiliki perbedaan yang cukup signifikan seperti adanya batasan-batasan yang sesuai dengan ajaran islam. Penelitian ini bertujuan untuk mendeskripsikan pengeluaran dan pendistribusian harta untuk kepentingan agama yang tertuang dalam Religiosity Financial Planning, studi kasus pada masyarakat kelas menengah Ngronggot Nganjuk. Penelitian ini menggunakan pendekatan kuantitatif deskriptif. Data yang dikumpulkan melalui penyebaran kuesioner. Jumlah reponden penelitian ini sebesar 60. Hasil penelitian menunjukkan bahwa masyarakat ngronggot nganjuk dalam merencanakan harta untuk kepentingan agama telah dilakukan dengan baik seperti pada perencanaan zakat, infak, sedekah, kurban, dan haji. Hanya saja pada perencanaan wakaf, hibah, dan umrah masih belum direncanakan oleh keseluruhan responden. Hasil ini menginterpretasikan bahwa perilaku masyarakat kelas menengah desa ngronggot dipengaruhi oleh beberapa aspek yaitu sikap, norma subjektif, dan kontrol perilaku.

Introduction

The quality of people's life patterns can be seen from the ability to collect and use their wealth in everyday life. The power of the community to collect and release their property will impact the community's welfare level. The level of public welfare can be seen when people seek wealth effectively and regulate the level of expenditure appropriately and plan. In obtaining one's life goals, structured financial management is needed. Expenditure planning is important in maintaining the community's quality of life. Islam has completely regulated how property is acquired, spent, developed, and distributed.¹

In Islamic Wealth Management, wealth planning is divided into several parts, such as creating treasures, collecting assets, protecting assets, issuing assets, and distributing assets. The concept of IWM is often equated with conventional property management. Even though both have significant differences, the boundaries must follow sharia principles and aspects considered for the benefit of the world and the hereafter. This IWM is more complex and detailed than asset management in general. In the IWM concept, there is a section called Religiosity Financial Planning, or financial planning by issuing and distributing assets for religious purposes. This part is a major factor in supporting the welfare of individuals and the whole community.²

Religiosity Financial Planning is financial planning whose allocation is intended for spending needs in the way of God. This planning implements the expenditure section, wealth spending, and wealth distribution. Sugianto states that Religiosity Financial Planning comprises expenditures for zakat, hajj, umrah, qurban, infaq, sadaqah, waqf, wills, and hibahs. When viewed from the indicators, people assume that the above expenses are not an obligation for everyone. Many people ignore and prefer other needs that are more important and tangible returns.³

Distributing property such as alms, hibahs, and endowments is important in reducing social and economic impacts. Islamic social financial institutions are very important in managing these funds. On the other hand, practising Islamic financial planning at the household level can mitigate potential poverty in times of crisis. Financial planning also regulates provisions given by Allah that are beneficial for the life of the world and the hereafter.⁴ Hajj and Umrah planning is a long-term investment that must be considered for those who have gradually set aside their wealth. Some people often ignore this planning because it is felt far from primary needs.

¹ Refina Puji Mardhika, "Studi Literasi Islamic Family Wealth Management Pada Keluarga Muda Muslim Di Sidoarjo" (Sekolah Tinggi Ilmu Ekonomi Perbananas Surabaya, 2020).

² Risanda A Budiantoro et al., "Islamic Wealth Management: Strategies in Sharia-Based Financial Planning and Management," *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 5, no. 2 (2021): 198–211, <https://doi.org/10.29313/amwaluna.v5i2.6428>.

³ Nurul Nadiah Kamarudin and Umar Abdul Basar, "Islamic Wealth Management: Issue of Unclaimed Wealth and Estate Planning From University Student Perspective," *Al Qimah Al Mudhafab The Journal of Management and Science* 6, no. 1 (2022): 1–8.

⁴ Utari Evy Cahyani, Rizal Ma'ruf Amidy Siregar, and Rodame Monitorir Napitupulu, "Islamic Wealth Management During The Covid -19 Pandemic," *At-Tijaroh: Jurnal Ilmu Manajemen Dan Bisnis Islam* 7, no. 1 (2021): 1–14.

Table 1. Specifications of Middle-Class Society

Level	Expense
Elite	> Rp 7.500.000
Affluent	Rp 5.000.000 – Rp 7.500.000
Upper Middle	Rp 3.000.000 – Rp 5.000.000
Middle	Rp 2.000.000 – Rp 3.000.000
Emerging Middle	Rp 1.500.000 – Rp 2.000.000
Aspirant Middle	Rp 1.000.000 – Rp 1.500.000
Poor	< Rp 1.000.000

Source: Asian Development Bank, 2018

Indonesia is dominated by the middle class, which massively influences Indonesia's economic growth. This phenomenon is caused because this group has resilience in meeting their needs well and stably. The life of the middle class tends to be stable and orderly. The condition of the middle class in Indonesia continues to increase every year. The phenomenon indicates that the level of poverty tends to decrease. Based on statistical data from the middle class of Nganjuk Regency in 2021, worth 78.97%, this shows that the condition of the Nganjuk community is mostly classified as those who pursue careers such as civil servants, bankers, engineers, employees, lawyers, and white-collar officers.

Data on the poor population of 2022 of Nganjuk Regency is 113.63 thousand people or 10.70%, and the Gini ratio of Nganjuk Regency is 0.30. Based on these data, the equitable distribution of wealth is still relatively low. Philanthropic institutions that are still few and less empowering to the community impact inequality between the rich and the poor. This study assumes that people ignore the indicators of zakat, qurban, infaq, sadaqah, waqf, and hibahs. At the same time, Hajj and Umrah are personal effects indicators. Uneven human development has resulted in the HDI indicator reaching 72.93 in 2022. Ngronggot sub-district is included in the area left three from the bottom after ngluyu and rice fields. The phenomenon indicates uneven human development and economy.

The condition of the middle-class community in Ngronggot village is not as much as in other villages. Most ngronggot people still have many underprivileged who work as street vendors and farmers. Meanwhile, the middle class in ngronggot mostly works as entrepreneurs and government employees. Middle-class people's religiosity level is very low compared to poor people. This is shown by the low existence of philanthropic institutions in the ngronggot area. There is only one philanthropic institution, even one that is not official and still joins the Al-Hasan Ngronggot mosque. Not only that, the level of religiosity of the community undermines religious activities dominated by the elderly and lower middle class. The majority of middle-class people rarely attend religious events and congregational prayers. From this, we can see that the middle class, in terms of religiosity, is still lacking. This research will focus more on discussing one of the factors causing the gap: the problem of religiosity, the inclusion of philanthropic institutions, and awareness of contributing to religious and social interests.

This research gap research is not only a field fact but is supported by empirical evidence related to community property management. Previous research studies by Amelia showed

that attitudes and behavioural control influence the behaviour of Muslim entrepreneurs in paying trade zakat in the theory of planned behaviour.⁵ According to Assidiqi and Kasdi, the millennial generation's behaviour in paying zakat is still offline. The factors of online zakat technology knowledge, transparency, and satisfaction affect the decision of preferences in paying zakat in the digital era. In contrast, religiosity and income affect the interest in paying zakat. However, it does not affect millennials' preferences in paying zakat in the digital era.⁶ Another study, according to Kamila and Amaliah, shows that cultural, social, personal, reference group, zakat type, psychological, and information factors influence a person's behaviour in paying zakat. The most dominant factor determining people's behaviour in paying zakat through LAZ is the cultural factor of the surrounding community.⁷ As for according to Fitriah, changes in community behaviour after Hajj increase worship that is directly related to Allah SWT, such as prayer, fasting, zakat, infaq or alms. While the behaviour related to others remains the same as before, it happens because they consider after Hajj to be better than others.⁸

Community behaviour in waqf is explained by Alim, Syehudin, and Muttaqin, who state that the level of religiosity, institutional reputation, inclusion, and waqf literacy supports the millennial community in waqf.⁹ Meanwhile, in another study conducted by Sadri in conducting cash endowments, people weigh their trust by paying attention to aspects of consumer familiarity, consumer perception of structural assurance, consumer perception of situational normality, consumer's perception of calculative-based trust, consumer's disposition, and customer behavioural intention.¹⁰ Meanwhile, according to Juliana, nazhir behaviour in productive waqf is based on aspects of knowledge/literacy about productive waqf. Besides that nazhir attitude also affects productive waqf.¹¹

Research by Mardhika on property management in Muslim families planning assets for the obligation to pay zakat, saving as an emergency fund, using BPJS insurance facilities, managing daily needs in a structured manner, setting aside to save for educational needs, but still not managing long-term investment planning.¹² Another study by Basrowi and

⁵ Tiara Amelia, "Theory Of Planned Behavior In Analyzing The Behavior Of Muslim Entrepreneurs Paying Trade Zakat" (Universitas Pendidikan Indonesia, 2020).

⁶ Unsa Assidiqi and Abdurrahman Kasdi, "Analysis of Millennial Generation's Behavior in Paying Zakat in the Digital Age (Case Study of FEBI IAIN Kudus Students Class of 2019)," *JEBISKU: Journal of Islamic Economics and Business IAIN Kudus* 1, no. 1 (2023): 1–20, <http://103.35.140.53/index.php/JEBISKU/article/view/53>.

⁷ Firda Siva Kamila and Ima Amaliah, "Factors that determine community behavior in paying zakat through Lemaga Amil Zakat: a study in Bojongasih Village, Parakansalak District, Sukabumi Regency," *Bandung Conference Series: Economics Studies* 3, no. 1 (2023): 115–23, <https://doi.org/10.29313/bcses.v3i1.6444>.

⁸ Rahma Maranti Fitriah, "Post-Hajj Behavior Change" (IAIN Purwokerto, 2019).

⁹ Muhamad Alim, Maulana Malik Syehudin, and Moshammad Izdiyan Muttaqin, "Analysis of Waqf Behavior and Preferences of the Millennial Generation through Islamic Banking," *Journal of Economic Scientific ...* 9, no. 2 (2023): 2964–74, <https://doi.org/10.29040/jiei.v9i2.8842>.

¹⁰ Ahadin Sadri, "Antecedents of Trust and Implications for Professional Behavior in Cash Endowments," *Transparency : Scientific Journal of Administrative Sciences* 2, no. 2 (2019): 153–63, <https://doi.org/10.31334/transparansi.v2i2.621>.

¹¹ Hani Juliana, "The Relationship of Knowledge and Attitudes with Nazhir Behavior in Stabat District, Langkat Regency in the Empowerment of Productive Waqf," *At-Tawassuth* 2, no. 1 (2017): 1–22.

¹² Mardhika, "Study of Islamic Family Wealth Management Literacy in Young Muslim Families in Sidoarjo."

Zaki is that wealth management based on hadith is Allah's. Wealth is used for worship facilities, obtained lawfully, not wasteful, and wretched for treasure worshippers.¹³ According to Maharani and Putra, assets managed must meet the main aspects first and then other needs. They were distributing property first by prioritizing primary, secondary, and tertiary needs.¹⁴

From previous research, most researchers still discuss the behaviour of paying zakat, behaviour in waqf, asset management in daily life, distribution of wealth to households, education, hadith studies on property management, and Islamic studies on the distribution of wealth. The research still does not discuss the management of assets on religious interests such as Zakat, Infak, Alms, Sacrifice, Waqf, Hibahs, Hajj, and Umrah. There is still little research that discusses the middle class, so the novelty of this study will discuss the middle class of Ngronggot village in distributing their wealth for religious purposes.

The selection of middle-class people is based on the assumption that most middle class contains those with a fixed income and income above needs. The middle class is generally considered established in terms of economy and finance. However, that does not mean it is intended only for the established. Everyone with good economic conditions must also consider financial planning to realize future goals. It is just the difference in allocation and management of money owned. This follows the conditions of the middle-class community in the Nganjuk district.

This study seeks to reveal the financial management of the middle class, especially in spending and distributing their assets, using the Religiosity Financial Planning approach by looking at the uneven distribution of human development in the Nganjuk district, especially Ngronggot sub-district and at least philanthropic institutions scattered in areas that need funding channels. This study explores the relationship between expenditures after primary needs are met, and the allocation of funds channelled to Religiosity Financial Planning or otherworldly needs. This study aims to increase literacy conditions in the community, especially in the Ngronggot Nganjuk area, which is related to Religiosity Financial Planning. This research will fill the void of scientific that raises financial expenditures with a religiosity approach.

Theoretical Framework

1. Religiosity Financial Planning

Islamic property management has been carried out since the time of the Prophet Muhammad. Islam has provided guidelines on managing finances appropriately through the Qur'an and hadith. From an Islamic perspective, wealth management is a new insight for developing Islamic economic and financial studies. In Islam, wealth comes from mala-yamilu-maylan, which means inclined. A debate arose among Muslim scholars over terminology divided into two streams. First, Hanafiyyah said that wealth is a picture of something that can be saved in a state of abundance (*sa'ab*) and freedom (*ikbtiyar*) that has material value among people. Secondly, Shafiyyah, Malikiyyah, and

¹³ B Basrowi and M. Zaki, "Management of Property in Islam From Hadits Perspective," *Journal of Syarikah : Journal of Islamic Economics* 6, no. 2 (2020): 160, <https://doi.org/10.30997/jsei.v6i2.1833>.

¹⁴ Julian Maharani and Yuniarti Hidayah Suyoso Putra, "Family Financial Management Islamic Wealth Management Perspective," *Profit: Journal of Economic and Banking Studies* 7, no. 1 (2023): 58–66.

Hanablah say that wealth has halal value in times of need or need and has material value among people.¹⁵ Islam teaches how to plan finances in a complex and comprehensive manner, starting from community guidance in distributing wealth appropriately in the concept of Property Management in Islam. Religiosity Financial Planning, property management for religious purposes, and expenditure in social interests help others. This section is a projection of wealth spending and wealth distribution.

Zakat regarding language, Zakat is interpreted as holy, blessed, and noble. Terminology means a share of property given to people who fulfil rights following specific religious criteria.¹⁶ According to the Shafi'i madhab, Zakat implements valuable assets or goods by complying with certain/special conditions.¹⁷ Muslims who have attained nisab are punished with the obligation to pay zakat. Stated in Q.S Al-Baqarah: 277; An-Nisa': 77 At-Tawbah: 103 and several hadiths of the Prophet that support the expenditure of zakat.¹⁸

Infaq linguistically means to finance or spend. Infaq is simply the expenditure of property without any bond or coercion to be channelled in the interests of good and religion. According to Abdullah, Infaq is formulated as giving a portion of the property to another person untethered and removing that person's property rights in full. Allah has commanded his servant to infaq.¹⁹ Which is stated in Q.S Al-Ra'd verse 22. Shadaqah linguistically means praiseworthy behaviour. At the beginning of the development of Islam, alms instruments were recommended gifts. Alms are voluntary giving to people in need. In terminology, sadaqah is defined as a sincere gift from someone to the needy, accompanied by a reward from Allah. This sadaqah is a gift without certain conditions and is spontaneously not limited by time.²⁰ In the word of Allah SWT is contained in Surah Al-Baqarah 195.

Hibah means sincerely giving some of the property that benefits others. Hibahs in the Qur'an are used to give the grace of Allah SWT in explaining His nature as the giver of gifts, which is a guide for humans always to give their wealth to others. Most of these hibahs are given to families, heirs, and underprivileged children on life support. Allah said in verse 2 of QS Al-Maidah. Waqf, in terminology, is the transfer of property rights into an entity or foundation to donate benefits to a property right in the way of Allah. The legal basis of waqf is permissible. The person who entrusts is to hand over ownership for the benefit of the people.²¹ Allah in his word QS Ali Imran 92.

¹⁵ Sugianto, "Epistemologi Islamic Wealth Management Dan Model Aplikasinya Pada Lembaga Keuangan Syariah Di Indonesia" (Pascasarjana UIN Sumatera Utara Medan., 2018).

¹⁶ Yusuf Al Qardawi, *Fiqh Zakat* (Bogor: Pustaka Lentera Nusantara, 1988).

¹⁷ Shidqi Ahyani, "Zakat Dan Upaya Penanggulangan Kemiskinan Dalam Perspektif Alquran," *Jurnal Hukum Ekonomi Syariah* 4, no. 2 (2021): 215, <https://doi.org/10.30595/jhes.v4i2.11159>.

¹⁸ Yusuf Qardhawi, *Fiqhuz Zakat, Diterjemahkan Oleh Salman Harun "Hukum Zakat"* (Jakarta: PT. LitreaAntarnusa, 1973).

¹⁹ Aminol Rosid Abdullah, *Manajemen ZISWAF (Zakat, Infaq, Shadaqah, Dan Wakaf)*, Cetakan pe (Malang: CV. Literasi Nusantara Abadi, 2021).

²⁰ Agus Hermanto and Rohmi Yuhani'ah, *Pengelolaan Shadaqah, Zakat, Dan Wakaf*, Pertama (Batu: Literasi Nusantara, 2021).

²¹ Ahmad Fahmi Nugroho, Ida Nurlaeli, and M Elfan Kaukab, "Ziswaf Dalam Implementasi Praktis," *Manarul Quran: Jurnal Studi Islam* 22, no. 2 (2022): 135–59, <https://ojs.unsiq.ac.id/index.php/mq>.

Qurban is terminologically defined as cutting a particular animal to get closer to Allah at a specific time (the day of nahar or the day of Eid al-Adha and the days of tasyriq.²² The exhortation to sacrifice has been included in the word of Allah SWT in QS Al Kautsar verse 2. Hajj linguistically means to visit something, while in terms, Hajj is deliberately visiting the Kaaba to get closer to Allah by worshipping. Umrah means visiting Baitullah to perform tawaf, sa'I, and tahallul with predetermined conditions, and the time at any time is not determined like Hajj.²³ Jumhur scholars agree that Hajj is compulsory for those who can afford the spaciousness of their wealth, but Umrah still has some legal differences, some are mandatory, and some are sunnah. Most scholars say it is mandatory if Umrah is in Hajj, while Umrah other than Hajj is Sunnah.²⁴

2. Theory of Planned Behavior

The theory of Planned Behavior (TPB) was proposed by Ajzen in 1991. This theory is a development of the Theory of Reasoned Action (TRA), first initiated by Ajzen in 1980. The Theory of Reasoned Action concludes that the intention to do something is caused by two factors, namely subjective norms and attitudes towards behaviour. Ajzen then added one behavioural control perception factor, thus changing the Theory of Reasoned Action into the Theory of Planned Behavior. The theory was revised and expanded by Icek Ajzen and Martin Fishbein.²⁵

This theory has a foundation for the perspective of beliefs that can influence a person to carry out a specific behaviour. The perspective of belief is carried out by combining various characteristics, qualities and attributes of certain information, forming the will to behave. Planned Behavior theory explains that attitudes toward behaviour are important to predict an action. However, it is necessary to consider a person's attitude in testing subjective norms and measuring the control of the person's perceived behaviour. If there is a positive attitude, support from people around and a perception of ease because there are no obstacles to behaviour, a person's intention to behave will be higher.

From some of the explanations of the theory above, it can be concluded that the Theory of Planned Behavior is a theory that states that the relationship between attitudes, subjective norms, and perceptions will affect the intention of individual behaviour to perform a person's or individual's actions. The theory of planned behaviour (Theory of Planned Behavior) has three independent variables. The first is the attitude towards behaviour, where a person assesses something beneficial and unprofitable. The second is a social factor called subjective norm, which refers to perceived social pressure. Third is behavioural control, an individual's perception of the ease or difficulty of performing a certain behaviour, which refers to a person's beliefs in performing a behaviour.

²² Rohadatul 'Aisy and Asep Saiful Mimbar, "Qurban Sebagai Ibadah Sosial Perspektif Hadis: Studi Kualitatif," in *The 1st Conference on Ushuluddin Studies*, vol. 4, 2021, 884–89.

²³ Noor Hamid, *Manajemen Bimbingan Haji Dan Umrah*, Pertama (Yogyakarta: Semesta Aksara, 2020), <https://doi.org/10.34128/jht.v4i1.42>.

²⁴ Nur Annisa Fitrah, "Haji Dan Umrah Dalam Kajian Fiqh" (Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2022).

²⁵ Icek Ajzen, *The Theory of Planned Behavior* (Organizational Behavior and Human Decision Processes 50, 1991).

3. Relationship Theory of Planned Behavior in Religiosity

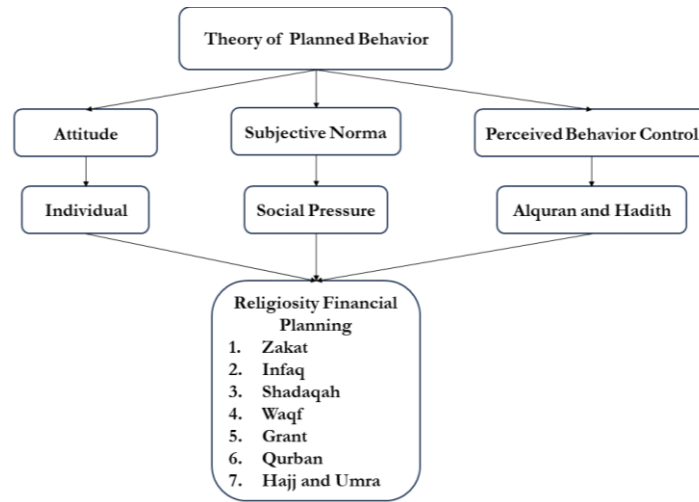


Figure 1. Relationship Theory of Planned Behavior in Religiosity

The relationship between behaviour in planning finances for religious purposes is based on several aspects. The Theory of Planned Behavior has three aspects: attitudes, subjective norms, and control of perceptual behaviour. In terms of attitudes, they relate to individuals who have an attitude of love towards planning for religion. Suppose the individual believes that loving behaviour towards planning for religion has positive consequences for the individual. Thus, attitudes will be formed after individuals evaluate and are willing to accept the benefits and burdens that will occur for specific actions. In this aspect, the attitude of individuals such as Zakat, Infaq, Shadaqah, Waqf, Hibah, Qurban, Hajj, and Umrah in allocating funds for religious needs. The individual takes this decision by weighing the truth and willingness of the mind.

Subjective norms in financial planning for religion are social pressures felt in carrying out or not carrying out a behaviour. These social pressures are like the opinions of close people, important people who influence decisions in behaviour and motivate individuals to meet the expectations of others. Subjective norms are based on the opinion that each individual wants to be judged well and wants to be accepted by the society around him. In this aspect, social pressure exists to allocate funds for religious needs such as Zakat, Infaq, Shadaqah, Waqf, Hibah, Qurban, Hajj, and Umrah. This decision is made based on social influences that are believed to affect a person's thinking, feelings, and behaviour.

Behavioural control in planning finances for religion is perceived as individual behaviour based on doctrine or belief. The existence of religious doctrine limits the control of one's behaviour, and one must obey according to what is commanded. In this aspect, doctrine in religion is conveyed through the Qur'an and hadith, which instructs one to carry out religious financial planning, such as Zakat, Infaq, Shadaqah, Waqf, Hibah, Qurban, Hajj, and Umrah. One commits based on the commandments and prohibitions conveyed in the Quran and hadith. When a person has carried out religious commandments, there is satisfaction and sincerity in fulfilling religious worship.

Research Methods

This descriptive quantitative research model aims to find out variables independently without comparison with other variables.²⁶ This study used primary data through the process of sending an online questionnaire. The research data is in numbers, and data processing is done using descriptive analysis. The population of this study is a middle-class Muslim community of Nganjuk Regency. The sampling technique uses non-probability sampling with the quota sampling method, which most researchers often use in sampling populations with specific criteria up to a specified quota. This study selected middle-class Muslim communities in Ngronggot District, Nganjuk Regency. The respondents of the study were precisely around Al-Hasan Mosque and Ngronggot Market located in RW.1 and 6 RT, namely RT.1 to RT.6. Here is the description of the respondents:

Table 2. Number of Head Families RW.1 Ngronggot Village

RT Group	Number of Families	Middle class	Upper Middle and Poor
1	28	15	13
2	25	19	6
3	29	12	17
4	27	8	19
5	28	10	18
6	28	6	22
Sum	165	70	95

Source: Processed by Author (2023)

The sampling technique uses the Slovin formula for the middle class. Here are the sample calculation results:

$$n = \frac{N}{1+N(e)^2} = \frac{70}{1+70(0,05)^2} = \frac{70}{1+70(0,0025)} = \frac{70}{1,175} = 59,57$$

From the results of the Slovin formula for sampling, 59.57 is rounded up to 60 respondents in the middle class. The measurement scale of this study used the Guttman scale. Sugiyono states that this scale requires an affirmative answer from a sample of respondents to a problem asked. The data obtained by this study is in the form of two answer options, namely yes or no, by giving a brief reason for each no answer. The data obtained is then analyzed using calculations.

$$RFP = \frac{n}{N} \times 100\%$$

Information:

RFP = Presented Variabel *Religiosity Financial Planning*

n = Number of respondent's responses to the choice

N = Number of respondents

²⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2013).

Results and Discussion

1. Respondent Demographics

The middle class in Indonesia is the majority among the lower and upper classes, contributing 52 million people from the total population—273 million in 2020. The increasing middle class from year to year indicates that the problem of poverty in Indonesia is decreasing. East Java is the second largest population in Indonesia, with 41.1 million people in 2022. Meanwhile, Nganjuk Regency has the eighteenth-largest population in East Java, with 1.1 million people in 2022. In 2022, the population in Ngronggot District was 84 thousand, with a Muslim population of 97%. This study uses a sample of middle-class Muslim communities divided into several professions: civil servants, entrepreneurs, employees, farmers who own land, and educators.

Based on the results of the distribution of research questionnaires that took more than one month, starting from April 26, 2023, to May 30, 2023, To meet the sample quota target of 60 respondents with the specifications of middle-class people in Ngronggot District, Nganjuk Regency. Here are the specifications of the research respondents:

Table 3. By Profession

Profession	Sum	Presented
Civil Servants (PNS)	26	43,3 %
Entrepreneur	29	48,3 %
Farmer	4	6,6 %
Banker	1	1,6 %

Source: Processed by Author (2023)

Table 3 shows the distribution of professions of the middle-class Muslim community in Ngronggot sub-district, Nganjuk Regency, with the majority filled by Civil Servants (PNS) such as teaching staff, sub-district employees, village officials, and doctors amounting to 43.3%. Self-employed professions such as MSME traders amounted to 48.3%. Farmers own 6.6% of the land, and bankers own 1.6%. Indicates that most middle Muslim communities in the Ngronggot sub-district work as civil servants and entrepreneurs.

Table 4. By Age

Age	Sum	Presented
20 - 29 years old	8	13,3 %
30 – 39 years old	21	35 %
40 – 49 years old	15	25 %
50 – 60 years old	16	26,7 %

Source: Processed by Author (2023)

Table 4 shows the age distribution of middle-class Muslim communities in the Ngronggot sub-district, Nganjuk Regency, with a percentage of 20-29 years old at 13.3%, 30-39 years old at 35%, 40-49 years old at 25%, and 50-60 years old at 26.7%. Shows that those over 30 years old dominate the middle-class Muslim community.

Table 5. By Expenditure Level

Level	Expense	Sum	Presented
Elite	> Rp 7.500.000	20	33,3 %
Affluent	Rp 5.000.000 – Rp 7.500.000	9	15%
Upper Middle	Rp 3.000.000 – Rp 5.000.000	9	15 %
Middle	Rp 2.000.000 – Rp 3.000.000	13	21,7 %
Emerging Middle	Rp 1.500.000 – Rp 2.000.000	4	6,7 %
Aspirant Middle	Rp 1.000.000 – Rp 1.500.000	2	3,3 %
Poor	< Rp 1.000.000	3	5 %

Source: Processed by Author (2023)

Table 5 shows the distribution of expenditure levels of middle Muslim communities in the Ngronggot sub-district, Nganjuk Regency, with the percentage of Elite groups at 33.3%, Affluent at 15%, Upper Middle at 15%, Middle at 21.7%, Emerging Middle at 6.7%, Aspirant Middle at 3.3%, and Poor by 5%. The middle-class Muslim community is dominated by spending more than 7,500,000, with the majority working as self-employed. Most civil servants occupy the Middle and Upper Middle regarding monthly expenditure levels.

2. Asset Management Based on Religiosity Financial Planning

Islam has arranged in such a way pattern that the management of property in the way of Allah is one method of getting closer to Allah (*taqarrub Ilallah*). It strengthens human faith by distributing wealth to aspects of a spiritual nature. Religiosity Financial Planning includes several categories: zakat, infaq, sadaqah, waqf, hibahs, qurban, hajj, and umrah. The practice has been regulated in detail in the Qur'an, where the benefits of its distribution can be an equitable factor in reducing inequality. The following are the results of Religiosity Financial Planning asset management in the Ngronggot Nganjuk area:

Table 6. Asset Management Religiosity Financial Planning

Aspects of Religiosity Financial Planning	Yes		No	
	Sum	Presented	Sum	Presented
Zakat	59	98,3 %	1	1,7 %
Infaq	56	93,3 %	4	6,7 %
Sadaqah	49	81,7 %	11	18,3 %
Waqf	13	21,7 %	47	78,3 %
Hibah	11	18,3 %	49	81,7 %
Qurban	54	90 %	6	10 %
Hajj	43	71,7 %	17	28,3 %

Umrah	25	41,7 %	35	58,3 %
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Source: Processed by Author (2023)

a. Zakat

Table 6 shows the percentage of the middle-class Muslim community of Ngronggot Nganjuk who planned to distribute zakat worth 98.3% or 59 respondents. In comparison, the remaining 1.7% or one respondent, did not plan to pay zakat. This phenomenon indicates that public concern about issuing zakat is very high, given the recommendation of the obligation to pay zakat for those who have reached nisab. The middle-class Muslim community is a society that has an income above the average nisab limit of 85 grams of gold per year or around 47 million rupiahs. Entrepreneurs and civil servants are the most significant contributors in the middle-class category.

High awareness of paying zakat makes people, especially Ngronggot Nganjuk, always pay attention to aspects of zakat expenditure, both zakat fitrah and zakat mal. Meanwhile, respondents do not pay because they assume that paying taxes alone is enough, so there is no need to pay zakat. According to him, taxes also have the same function for equity in the community.

As according to Imam Shafi'i, zakat is defined as an expression in removing property or body in a special way. Then it is encouraged to pay zakat in the statement of Allah Q.S. at-Taubah 103 which reads:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Take the zakat from their possessions, use to cleanse and purify them, and pray for them. Indeed, your prayer is for them. Allah is All-Hearing, All-Knowing" (QS. At Taubah: 103)

The above verse indicates the allocation of wealth that must be removed from every person who has attained nisab, which helps cleanse and purify the treasure. The existence of zakat is expected to have a significant impact on reducing inequality in society. A muzakki is also encouraged to pray for peace of mind.

This research aligns with Umam, who states that the community's decision to pay zakat is influenced by several factors: Motivation, level of religiosity, and literacy understanding of zakat. According to him, a person is aware of paying zakat because of literacy towards the obligation to pay zakat. Besides that, one's religiosity also motivates the person to fulfil zakat.²⁷ Another study by Nurhasanah and Abbas shows that zakat literacy and subjective norms affect the decision of individual Muslims in paying zakat maal. However, attitudes and behavioural controls do not influence individual Muslim decisions in paying zakat maal. According to him, zakat managers can maximize fund collection by designing more effective strategies considering literacy and subjective norms.²⁸ Another study, according to Maulidina and Solekah shows that attitudes, subjective norms, beliefs and levels of religiosity

²⁷ Ahmada Khoirul Umam, "The Influence of Motivation, Religiosity and Understanding of Zakat Infak Sedekah on Marginal Propensity to Zakat Infak Sedekah ASN Kemenag Kota Kediri" (Universitas Airlangga, 2017).

²⁸ Elijah Nurhasanah and Muhammad Hashim Ibn Abbas, "The Decision to Pay Zakat Maal Based on Zakat Literacy and Theory of Planned Behavior," *Maqdis: Journal of Islamic Economic Studies* 8, no. 2 (2023): 1–23.

influence the decision to pay zakat. At the same time, behavioural control does not affect a person paying zakat.²⁹ In this study, in the middle-class community of Ngronggot village, the majority of zakat is encouraged by attitude and behavioural control through Islamic teachings. Subjective norms through social encouragement are not a consideration in paying zakat.

b. Infaq

Table 6 shows the percentage of the middle-class Muslim community of Ngronggot Nganjuk who planned the distribution of Infaq, which is worth 93.3% or 56 respondents. In comparison, the remaining 6.7% or four respondents, did not plan infaq. This phenomenon shows that public awareness of infaq is very high. This result represents that the area's people have a high social spirit towards others. The community in infaq represents someone who is generous and has high sincerity. Seeing the law of infaq is sunnah or recommended because it is related to helping others (*hablum minannas*).

Besides the generosity of most middle-class Muslim communities in the Ngronggot Nganjuk area. On the other hand, some respondents answered that they did not plan the distribution of infaq because they assumed Sunnah worship was not mandatory and did not need planning. They issue infaq spontaneously and of their own accord. According to him, meeting primary needs takes precedence over issuing infaq. The age of the entrepreneur's profession is described as 20-29.

As according to Imam Shafi'i, infaq is one of the practices of *Maliyah mabdhah* worship whose implementation purely concerns one's property. The Word of Allah in Q.S al-Ra'd verse 22 which reads

وَالَّذِينَ صَبَرُوا ابْتِعَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا

"And those who are patient because they seek the pleasure of their Lord, establish prayers, and spend some of the sustenance that We give them, secretly or overtly. (QS. Al-Ra'd: 22).

This research is supported by Khasanati, Sari, and Karfin who state that a person's motivation to infaq is due to internal factors through awareness of God's command. External factors that influence are income level, environmental factors with sharing or helping habits, and having a cooperative relationship with BAZNAS.³⁰ Another study by Rachmat, Baga, and Purnaningsih shows that decisions in infaq are influenced by performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivation, price value, habit, and perceived security.³¹ In this study, the middle-class community in infaq has been planned spontaneously, meaning the attitude factor, self-will, and behavioral control through

²⁹ Ivada Hedi Maulidina and Nihayatu Aslamatis Solekah, "Antecedents of Zakat Paying Behavior at the National Amil Zakat Agency in Lumajang," *Equilibrium: Journal of Sharia Economics* 8, no. 2 (2020): 235–54, <https://doi.org/10.21043/equilibrium.v8i2.8193>.

³⁰ Nafaizatul Khasanati, Fatma Sari, and Karfin, "Hypocritical Motivation for Infak Interest through the Baznas Infak Can Storage Program in Sorong Regency," *At-Thariqah: Economic Journal* 2, no. 2 (2021): 121–39.

³¹ Rachmat, Lukman M. Baga, and Ninuk Purnaningsih, "Raising Zakat Infak Sedekah Funds Based on the Behavioral Intentions of Gen Y Muslims in the Use of Digital Payment Technology," *Al-Muzara'Ab* 8, no. 2 (2020): 95–108, <https://doi.org/10.29244/jam.8.2.95-108>.

religious doctrine. These factors support the theory of planned behaviour in encouraging middle-class people to infak.

c. Sadaqah

Table 6 shows the percentage of middle-class Muslim community Ngronggot Nganjuk who planned the distribution of sadaqah worth 81.7% or 49 respondents, while the remaining 18.3%, or 11 respondents, did not plan sadaqah. This phenomenon shows that public awareness of sadaqah is very high. This result represents that the area's people have a high social spirit towards others. The concept of sadaqah is often equated with infaq by the community. Of course, the two concepts are different if infaq includes treasures while sadaqah can be treasures or non-treasures such as kindness and smiles. The community in shadaqah represents a person with charity.

Besides the generosity of most middle-class Muslim communities in the Ngronggot Nganjuk area. On the other hand, some respondents answered that they did not plan the distribution of shadaqah because they assumed that infaq, namely sunnah worship, is not mandatory and does not need planning. They issue sadaqah spontaneously and of their own accord. According to him, fulfilling primary needs takes precedence over issuing sadaqah. With a description of the age of the entrepreneur's profession as 20-29 and farmer. The following assumption is mostly for young people because they still do not think about the afterlife and prefer to pursue a career.

As Islam governs, seeing the law of sadaqah is sunnah or recommended for its implementation because it relates to helping fellow humans in the form of property and non-property. This can be seen in the word of Allah QS. Al-Baqarah verse 195 which reads:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ . وَأَحْسِنُوا . إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ .

"And spend (your property) in the way of Allah, and do not fall (yourselves) into destruction with your own hands, and do good. Truly, God loves those who do good." (QS. Al-Baqarah: 195)

The above verse shows the encouragement to donate his property in the way of Allah in the book Tafsir al mishbah spends wealth for the benefit of war, which is the same as fighting corruption (enemy) for the benefit of religion.

This research is in line with Rachmat, Baga, and Purnaningsih showing that decisions in shadaqah are influenced by performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivation, price value, habit, and perceived security. In this study, the behaviour of the middle class in shadaqah is not planned because the desire to give shadaqah is always there when there is more income and self-will. In addition, they believe that shadaqah can provide blessings through health, abundant sustenance, and long life. The Theory of Planned Behavior shows the existence of attitude and behavioural control. At the same time, subjective norms do not apply because there is no social encouragement to give shadaqah.

d. Waqf

Table 6 shows the percentage of middle-class Muslim community Ngronggot Nganjuk who planned distribution in the form of waqf worth 21.7% or 13

respondents. The remaining 78.3%, or 47 respondents, did not plan waqf. The distribution of waqf is still not an interest in property planning for the community. Because some literacy assumptions related to waqf are still low in the community, the Ngronggot Nganjuk community understands waqf is only about transferring ownership, such as land endowments for mosques, tombs, schools, and other public interests. There is a high level of objection to the endowment of property or property. Waqf is now not only in the form of assets but also in the form of money, shares, and securities. Another reason for not planning to endow is for self-management to meet primary needs such as farmers and entrepreneurs.

The concept of waqf in Islam means giving the benefits of ownership to be managed in a way that is justified in Islam. Allah said in QS Ali Imran 92 which means

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"You will never acquire (perfect) virtue until you have given up some of the things you love. Whatever you do, Allah knows about it." (QS. Ali Imran: 92).

The above verse shows that giving away some of this beloved property is one of the endowments of waqf. This verse in tafsir al-mishbah confirms the command or exhortation to give away some of his preferred property in the way of Allah. Mixing likes and dislikes is tolerable, just not the best way to achieve virtue.

This research aligns with the Theory of Planned Behavior, where the lower middle class conducting waqf because of an attitude of their own accord prefers not to plan waqf. Most people do not do waqf because the property owned is still valuable. These results show that people are still unfamiliar with waqf literacy. Even in this modern era, there are money endowments, such as research conducted by Fatmah where cash endowments have a high potential to improve demographics, economics and society. He says public behaviour in money endowments is based on relative superiority, information disclosure, compatibility, complexity, and considerations.³² This research is supported by Hasyim and Nurohman, who states that a person's behaviour in waqf is based on attitudes, behavioural control, and experience affecting one's intention in conducting cash endowments. At the same time, subjective norms do not affect one's intention in conducting cash endowments.³³ Another study by Dewi, Kamarni, and Andrianus shows that attitude variables, subjective norms and religiosity affect the behaviour of civil servants in conducting money endowments through salary deductions.³⁴

Meanwhile, according to Ismirianti, Indonesian people tend to waqf because of religious teachings, and the services provided by waqf institutions are satisfactory. So, waqf institutions must provide good quality services to attract more and more

³² Fatmah, "The Potential, Preferences and Behavior of Surabaya Muslim Community towards Cash Waqf as an Instrument of Development Financing," *Oeconomus: Journal of Economics* 4, no. 1 (2018): 1–10.

³³ Fuad Hasyim and Yulfan Arif Nurohman, "Adoption of Planning Behavior Theory in Analyzing Cash Waqf Intentions," *Among Makarti* 14, no. 1 (2021): 78–92, <https://doi.org/10.52353/ama.v14i1.201>.

³⁴ Ratna Dewi, Neng Kamarni, and Fery Andrianus, "Analisis Dampak Pemotongan Gaji Untuk Wakaf Terhadap Perilaku Aparatur Sipil Negara," *Jurnal Informatika Ekonomi Bisnis* 4, no. 4 (2022): 209–14, <https://doi.org/10.37034/infec.v4i4.175>.

wakif who want to waqf.³⁵ The low waqf planning in middle-class communities is due to low attitude and behavioural control towards waqf literacy.

e. Hibah

Table 6 shows the percentage of middle-class Muslim community Ngronggot Nganjuk who planned distribution in hibahs worth 18.3% or 11 respondents, while the remaining 81.7%, or 49 respondents, did not plan hibahs. The community's interest in asset management in the interest of hibahs is still very little. Not yet familiar in the eyes of the general public makes people not interested in giving away some of their property or objects. Community filtration in understanding the concept of hibahs informally without an official letter issued.

Based on data from as many as 11 respondents who filled out hibahs, the majority came from entrepreneurs with expenditures of more than 7,500,000 per month, meaning that the community is fulfilled in primary, secondary, and even tertiary needs. Then there are also respondents aged 50-60 planning an inheritance for their family through hibahs. At the same time, 49 other respondents did not allocate because the main fulfilment was for primary needs. According to him, the need for hibahs is still not planned with certainty.

In Islam, the concept of hibah is defined as voluntary giving. Allah in the word of QS. Al Maidah verse 2 which reads

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

"... and please help you in virtue and taqwa..." (QS: Al Maidah: 2)

The above verse tells people to help each other in goodness and always to support actions that increase devotion to Allah. The concept of hibahs is stated with voluntary provisions such as social funds, funds for the benefit of the people, educational interests, and others.

This research supports the Theory of Planned Behavior that the middle-class community of Ngronggot Village is still low in hibahs. This is because community literacy related to hibahs is still low, and ngronggot village communities still have few hibahs. Hibahs were applied to the majority middle-class community as inheritance for families. Planning for hibahs to their families occurs in old age, and currently, the community still does not plan for such needs. From this, it can be said that middle-class people consider aspects of attitudes when making hibahs. In addition, behavioural control through literacy or understanding of hibahs is still low in the community. Meanwhile, the social encouragement factor does not influence each community for hibahs. So, the community's attitude towards low interest in hibahs is encouraged by low literacy.

f. Qurban

Table 6 shows the percentage of middle-class Muslim community Ngronggot Nganjuk who plan distribution through qurban savings worth 90% or 54 respondents. The remaining 10%, or six respondents, do not do qurban planning.

³⁵ Desy Nur Ismirianti, "Determinants of Wakif Behavior in Entrusting Property through Waqf Institutions" (2019).

Public interest in the management of property for qurban is very high. As many as 90% of respondents plan a budget for the benefit of qurban, with all expenditure groups ranging from below 1 million to above 7.5 million. Meanwhile, as many as six respondents did not plan qurban. They still did not think about qurban because they focused on careers at a young age and considered qurban worship like Hajj to be allowed once in a lifetime. Another reason is that they feel they sacrificed in the previous year, so respondents do not plan to manage assets for qurban.

Islam defines sacrificial worship as a means of drawing closer to Allah through offering livestock. Imam Shafi'i argues that sacrificing the law of Sunnah Muakad is enough once in a lifetime. For the Shafi'i madhab, a person is considered to have the spaciousness of wealth and has fulfilled the needs of his life. It is recommended to sacrifice immediately in the word of Allah QS. Al-Kautsar verse 2:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

"Pray for your Lord's sake and sacrifice" (QS. Al-Kautsar: 2)

The above verse shows that Allah commands us always to pray and commands to sacrifice. The book of Tafsir al-mishbah affirms that if it has been given, then do prayers full of sincerity and slaughter qurban as a form of gratitude for the abundance of gifts and goodness Allah gives.

The theory of planned behavior in the middle class supports this research. The enthusiasm of the community in qurban is very high. In theory, it mentions the existence of attitudes, subjective norms, and behavioural control. The community's attitude is supported by the subjective norms of the urban savings program followed by the middle class at the Al-hasan Ngronggot mosque. Good literacy and knowledge of qurban worship support the middle class in planning qurban. This good literacy encourages people's belief in behavioural control for qurban. In addition, subjective norms through environmental encouragement in the qurban savings program are intermediaries for the community to qurban. So, three aspects of the theory of planned behaviour influence community behaviour in qurban planning.

g. Hajj and Umrah

Based on Table 6, the percentage of middle-class Muslim community Ngronggot Nganjuk who carried out property planning for the benefit of Hajj was 71.7% or 43 respondents. The remaining 28.3%, or 17 respondents, did not plan Hajj. People's interest in going to Hajj is very high. As many as 71.7% of respondents are planning Hajj among all ages ranging from 20-49 years on average planning Hajj. The fundamental reason is that the waiting time is relatively long, so Hajj planning starts from a young age. However, 28.3% of respondents, the majority aged 50-60, do not carry out Hajj planning due to health and age constraints. Those aged 50-60 years who have not yet gone to Hajj prefer Umrah and the majority work as civil servants with an expenditure of 2-3 million.

Table 6 shows the percentage of middle-class Muslim community Ngronggot Nganjuk who do property planning for the benefit of Umrah worth 41.7% or 25 respondents, while the remaining 58.3%, or 35 respondents, do not do Umrah planning. Public interest in Umrah is not as big as in Hajj. This result is assumed

because people who plan Umrah must have planned Hajj first. While people who have gone to Hajj do not necessarily plan Umrah, this can be seen from the reason 58.3% of respondents do not plan Umrah because they prioritize going to Hajj. On the other hand, as many as 41.7% of respondents chose Umrah because some had gone to Hajj and then wanted to plan Umrah, and some were constrained by age and health, so they preferred Umrah as an alternative approach to Allah.

Islam views Hajj and Umrah as a means of approaching Allah by visiting the Kaaba. Imam Shafi'i and Hambali agree that the law of performing Hajj is mandatory for those who can perform it. As in the word of Allah QS. Al-Baqarah: verse 196 which reads:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

"And complete the pilgrimage and Umrah for Allah's sake..." (QS. Al-Baqarah: 196)

The above verse confirms that Allah made his religion perfect by performing Hajj and Umrah. The book of Tafsir al-mishbah affirms that they perform Hajj and Umrah perfectly with the expectation of Allah's pleasure. Furthermore, do not mix for the sake of the world (pride) in it.

The theory of planned behaviour supports this research. Most middle-class people plan their finances for Hajj while Umrah is still low. The middle class's decision for Hajj is based on attitude, subjective norm, and behavioural control. This attitude is based on subjective norms through social pressure due to titles. In addition, this attitude is also based on the level of religious understanding of the Hajj, which controls the behaviour of people's beliefs. While the middle class in planning Umrah only applies to aspects of attitude and behavioural control, subjective norms do not influence the community to go for Umrah. From this, it can be seen that the majority of Hajj society is due to the encouragement of the social environment and the level of religiosity. This is similar to research conducted by Aprilia and Fauzi, the motivation of people now to go to Hajj has shifted, not as a completion of religion but the meaning of Hajj has shifted to get the title of Hajj which is a symbol to raise social status and gain prestige. Changes in the meaning of Hajj are influenced by several factors, namely social status, prestige, and appreciation.³⁶

According to Affandy, Umrah worship has two dimensions: the worldly dimension for lifestyle and the afterlife dimension for worship. The consumption pattern of the Muslim community in spending their wealth for Umrah is in line with the fulfilment of the needs of dharuriyyat, hajjiyyat, and tahsiniyyat. Although in the worship category, Umrah is still attached to business and lifestyle, it is impossible to separate the two.³⁷ Meanwhile, according to Yarmunida, Stiawan, and Makmur shows that cultural, social, psychological, and individual factors motivate the community to carry out Hajj and Umrah. However, age and education indicators cannot be

³⁶ Fransisca Aprilia and Agus Machfud Fauzi, "Shifting Hajj Motivation in the Community in Lontar Village Surabaya," *Momentum: Social and Religious Journal* 10, no. 2 (2021): 119–37, <https://doi.org/10.29062/mmt.v10i2.141>.

³⁷ Fachruddin Fiqri Affandy, "Muslim Consumer Behavior in Indonesia Towards Umrah: Between 'Ubudiyah and Lifestyle," *Oikonomika: Journal of Islamic Economic and Financial Studies* 1, no. 2 (2020): 78–87, <http://www.nber.org/papers/w16019>.

significant factors influencing Hajj and Umrah's performance.³⁸ This is reflected in the lives of the middle class, namely the young age group, which has become a trend to carry out Umrah and considering the long waiting time for Hajj, many young age groups have registered to carry out Hajj.

Conclusion

Islamic property management has been applied thoroughly to the joints of life. People's attention to the expenditure and distribution of wealth for the benefit of God's cause is increasing. Not only those that are punished are compulsory, but all circles of society also apply those that are sunnah. This can be seen from the results of Religiosity Financial Planning research on the Ngronggot Nganjuk community. The results show public awareness of managing assets for distribution in the Zakat, Infaq, Shadaqoh, Qurban, and Hajj sectors. This sector becomes the community's subscription in distributing its funds through Allah.

Meanwhile, the Waqf, Hibah, and Umrah sectors are below 40%. Because other needs are prioritized first, some people have not considered and moved to manage waqf, hibahs, and Umrah assets. The lack of literacy on the true concept of endowments and hibahs has become foreign to the public. At the same time, the majority of the Umrah sector is the second priority after the Hajj. This research shows that people are increasingly concerned about planning wealth for spiritual needs. Much of the least income is always set aside for religious purposes. The behaviour of middle-class people is influenced by several aspects, namely attitudes, subjective norms, and behavioural control in the Theory of Planned Behavior.

This study only discusses aspects of financial planning religiosity. There is only one aspect in the theory of Islamic wealth management, where the five Islamic aspects are investment management, risk management, personal financial planning, family financial planning, and religiosity financial planning. This research also focuses on the object of middle-class Muslim society, which does not include the upper and lower classes—the opportunity for other researchers to fill the gaps in this study. Future studies can explore financial planning topics in investment management, risk management, personal financial planning, and family financial planning. Researchers can then use objects like the upper middle class and low-income people.

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³⁸ Miti Yarmunida, Evan Stiawan, and Makmur, "Analysis of Motivational Factors of Muslim Self-Performing Hajj And Umrah," *Baahu Al-Ilmi: Shari'ah Economics And Banking* 4, No. 1 (2019): 144–57, <https://doi.org/10.29300/ba.v4i1.1700>.

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