



ZAKAT AND WAQF: DEVELOPMENTAL ROLE OF MODERN APPROACHES TO ISLAMIC PHILANTHROPY AND ENDOWMENTS



 Abdulazeez Olamide Abdulquadri ^{(a)1}  Yusuf Olamilekan Quadri ^(b)

^(a) Department of Research and Innovation, Abazol Digital, Lagos, Nigeria; E-mail: olamide.abdulazeez@yahoo.com

^(b) Department of Accounting and Finance, Faculty of Management and Social Sciences, Kwara State University, Malete, Nigeria; E-mail: quadriyusuf@gmail.com

ARTICLE INFO

Article History:

Received: 27th July 2024
Reviewed & Revised: 27th July to 11th December 2024
Accepted: 12th December 2024
Published: 4th January 2024

Keywords:

Zakat, Waqf, Islamic Philanthropy, Endowments, Digital Innovation, Sustainable Finance

JEL Classification Codes:

G00, G20

Peer-Review Model:

External peer review was done through double-blind method.

ABSTRACT

The growing complexity of contemporary social issues, including poverty alleviation, environmental sustainability, and educational development, highlights the need for a modernized approach to traditional Islamic philanthropic practices such as Zakat and Waqf. The advent of digital technologies, coupled with evolving financial systems, presents an opportunity to enhance these practices' effectiveness and reach. This study explores modern approaches to Zakat and Waqf, two cornerstone practices of Islamic philanthropy, in the context of contemporary societal needs. This research investigates recent innovations in these practices, including digital platforms, strategic fund allocation, and integration into modern financial systems. A systematic literature review of 11 verifiable studies published between 2015 and 2024 revealed that advancements such as the use of blockchain technology for Zakat transactions, online cash Waqf platforms, and corporate Waqf models. The impact of these innovations on community development and social responsibility is analyzed, revealing their potential to address modern challenges effectively. Adapting traditional Islamic philanthropic practices through modern approaches can enhance their effectiveness in addressing contemporary social issues. Policy recommendations are provided to guide the development and implementation of these innovations, ensuring that Zakat and Waqf continue to contribute significantly to community welfare and social responsibility.

© 2025 by the authors. Licensee Sukuk and Waqf Society, USA. This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

INTRODUCTION

Islamic concepts of Zakat and Waqf have always played the most significant role in the socioeconomic framework of Muslim societies (Yusroni & Chadhiq, 2021). Zakat, literally translated from the Arabic root word 'zakah' meaning 'purification' and 'growing,' is one of the five fundamental principles of Muslim practice (Lubanska, 2015). It requires the Muslims to donate a portion of their wealth every year, ideally 2.5%, for purification and for giving it to needy people (Quran 2: Al Baqarah 177). Traditionally, this Islamic doctrine has been a vital means of banking, solving hunger problems, and ensuring social order among Islamic people (Sandıkçı, 2011). Zakat has its backing in spiritual scriptures and was practiced throughout early Islamic states as a state-managed program of wealth distribution, as evidenced by the early Caliphates (Widyatama et al., 2020).

Waqf, on the other hand, means the dedication of property or assets for a specific purpose, and its benefits are to be utilized for religious, educational, and charitable instincts. However, the property cannot be sold (Fatima, 2019). Waqf is an Islamic term from the Arabic root word "waqf," which means to stop or hold still, and it was practiced in the early years of Islam. Historical examples include the bequeathing of estates and properties for building mosques, schools, hospitals, and other facilities across the Islamic region. The structure established during the Abbasid and Ottoman eras, known as the Waqf system, became fundamental to the Islamic civilization and helped in the infrastructural development, education dissemination, and welfare establishments (Ahmed, 2007).

In the modern world, the discourse on Zakat and Waqf has regained relevance, primarily as a result of modern problems such as poverty, inequality, and sustainable development. Two of the most important *Baitul-mal* institutions in the past are Zakat and Waqf, which were traditional but have proved very useful as they are either being redesigned or

¹Corresponding author: ORCID ID: 0000-0003-2209-5701

© 2025 by the authors. Hosting by Sukuk and Waqf Society. Peer review under the responsibility of Sukuk and Waqf Society, USA. <https://doi.org/10.46281/ijswr.v6i1.2268>

improved to meet the modern world challenges of the 21st century (Shirazi, 2014). The applicability of Zakat and Waqf today can hardly be overemphasized. These Islamic philanthropic practices are important for the continued discussion of social justice causes since global poverty and inequality endure. By finding new approaches, such as using technology such as online platforms for collecting Zakat and creating cash Waqf, this research aims to reveal new possibilities for developing the potential of the mentioned practices. For instance, the transformation of android Zakat collection processes has not only enhanced disclosure but also enlarged the scope of such charitable donations so that Muslims in various parts of the globe can easily meet their religious obligations (Islamic Development Bank, 2021).

Furthermore, while initially confining to real estate properties such as land and buildings, the concept of Waqf has expanded to cash Waqf, corporate Waqf, and other forms of financial investment for enhanced effectiveness of charitable activities. These modern adaptations are essential for bringing solutions related to modern issues like funding education, health care, and environmental protection (Nor & Sari, 2022). This research will discuss modern strategies, uncovering how they may be utilized in a manner that strengthens community improvement and addresses corporate social responsibilities in the contemporary world. Therefore, contributes to the extant literature by analyzing these modern approaches in utilizing Islamic philanthropy to address the requirements of contemporary societies. Three central questions guide this study:

- What are the modern approaches to Zakat and Waqf in Islamic philanthropy?
- How do these innovative practices impact community development and social responsibility?
- What challenges and opportunities arise from modernizing Zakat and Waqf practices?

This research provides valuable insights into the future of Islamic philanthropy, offering guidance for policymakers, scholars, and practitioners on how to best utilize Zakat and Waqf in addressing contemporary global challenges.

LITERATURE REVIEW

The Concept of Zakat

The principle of Zakat, which is one of the five pillars of the Islamic economy and social system, has a history of providing for people experiencing poverty and people in need and thus has a strategic role in the implementation of social justice. Conventionally, the payments that are made to charity in the form of Zakat have been given and received through channels that are actually derived from the religion and the past practices of the Islamic world (Taha et al., 2017). The fundamental concept of Zakat is to rid one's property of impurities by giving a portion of it, generally to others. Alms should be given to needy people, such as people experiencing poverty, orphans, and widows, and it should be about 5% of one's savings and assets (Hassan et al., 2024). The wisdom behind the distribution of Zakat is to help people in need and bring down poverty, as well as the distribution of wealth as per Islamic teachings to make society more balanced (Ali, 2016).

Traditionally, issues of contribution and collection of Zakat used to be a communal affair, where it is administered by the religious leaders or any esteemed elder in the community (Abubakar, 2018). During the establishment of the early Islamic state, the collection of Zakat was formalized with the appointment of supervisors called "*Amils*," who were responsible for evaluating, collecting, and distributing Zakat monies. These officials collected Zakat from those who met the requirements and spent it compliant with Islamic jurisprudence (*Fiqh*) to rightful recipients (Owoyemi, 2020). Through this approach, wealth was retained within the community, and people in need were provided for (Dembele, 2019). Most of the conventional methods of collecting Zakat funds were done through word of mouth and people interactions on the ground. The wealth was usually rated through reputable observation combined with the knowledge of the community and usually contributed based on money, crops, cattle, and other assets in cash, crops, and cattle, among others (Al-Qardawi, 2000). The distribution process was also localized, and most of the recipients were from the same area, making the work of Zakat to be seen and felt.

In many Muslim-majority countries, the management of Zakat was later formalized through the establishment of government-run Zakat institutions or boards (Supiyanto, 2023). These entities were responsible for overseeing the collection, management, and distribution of Zakat funds on a larger scale. For example, in countries like Saudi Arabia, Malaysia, and Pakistan, Zakat collection became part of the state's fiscal policy, with contributions deducted directly from bank accounts or through mandatory declarations by citizens (Rusdianto, 2022). These institutions played a crucial role in standardizing Zakat practices and expanding the reach of Zakat distribution to include education, healthcare, and social welfare programs.

The Concept of Waqf

Waqf, an Islamic concept of endowment, has been an influential part of the development of Muslim societies for many years when it comes to socioeconomic development (Sanusi & Shafiai, 2015). Traditionally, Waqf (plural: *Awqaf*) concerns the provision of funds, funds, or properties whose revenues are utilized for religious, educational, healthcare, or infrastructural use (Mohsin et al., 2016). These were endowed with the belief that they would continue to offer benefits for the communities in the future once the donor is no longer alive (Gary, 2010). In the past, it has played a pivotal role in setting up and funding schools, colleges, and universities in all the Islamic countries of the globe (Hefner, 2007). These institutions were usually established on land or properties known as Waqf, and the revenues from these properties were used to support the institutions, the teachers' salaries, and scholarships for the students. One such historical institution that employed the concept of Waqf is the al-Azhar University in Cairo, which was founded about 1000 years ago (Usman & Ab Rahman, 2021). Likewise, many Madrasahs (Islamic Schools) all over the Ottoman Empire were supported by the means of Waqf, which aimed at providing education to the downtrodden people of the society.

In the health sector, the two main areas that have particularly benefited from the funding of the construction and maintenance of health facilities through Waqf include hospitals and clinics (Pamungkas & Zaki, 2020). The Ottoman Empire, for example, had crisscrossing chains of hospitals under the Waqf system and offered their services to the public

without charge. These hospitals were the best hospitals not only for treatment but also for medical colleges and medical research. These profits from the Waqf properties, including farmlands, stores, and inns, were employed on the running expenses of these hospitals, hence enhancing the health of the society (Pertwi et al., 2020). Waqf also included supporting the deprived and needy and feeding and clothing them, especially during famine or natural calamities.

Infrastructural development is another area that has been greatly influenced by the traditional methods of organizing and operating the institution of Waqf (Nafar, 2019). In the course of Islamic civilization, the concept of Waqf was employed in the establishment of social infrastructure such as roads, bridges, wells, and markets (Aliyu, 2019). These were mainly funded by wealthy people or rulers who would expect a reward in the spiritual realm for funding such projects to help society (Reich, 2020). At the same time, many of the facilities that the Waqf funded also produced income for other charitable purposes. For instance, caravanserais, or the road-side inns that were built on trading routes, offered protection to travelers, and the monies accruing from the running of these establishments were used to finance other constructions that benefited the public or other petty charity (Conateh, 2022).

The traditional Waqf models have been a cornerstone of Islamic philanthropy, contributing significantly to the development of education, healthcare, infrastructure, and social welfare across Muslim societies. These models have left a lasting legacy, with many Waqf-supported institutions still in operation today. However, the challenges faced by these traditional models underscore the need for ongoing reform and innovation to ensure that Waqf can continue to play a vital role in addressing contemporary societal needs.

Theoretical Review

To establish the framework for this study, two contemporary theories were reviewed: the Resource-Based View (RBV) and the Social Exchange Theory (SET).

Resource-Based View (RBV)

The Resource-Based View (RBV), developed by Barney (1991) and further refined by Wright et al. (1994), is a theory that emphasizes the importance of an organization's internal resources and capabilities in achieving a competitive advantage. In the context of Zakat and Waqf, RBV can provide insights into how these traditional practices can leverage modern resources, such as technological innovations and strategic partnerships, to enhance their effectiveness. According to RBV, the value of resources is determined by their rarity, inimitability, and non-substitutability (Barney, 1991). For Zakat and Waqf, integrating modern technologies like blockchain for transparency or digital platforms for ease of access represents valuable resources that can improve operational efficiency and donor engagement. Studies have shown that leveraging technological resources can enhance organizational capabilities and lead to better performance in philanthropic activities (Wright et al., 1994). This theory supports the investigation into how modern innovations can serve as strategic resources for optimizing Zakat and Waqf practices.

Social Exchange Theory (SET)

Social Exchange Theory (SET), developed by Blau (1964) and further advanced by Homans (1961), focuses on the reciprocal nature of social interactions and how individuals make decisions based on perceived benefits and costs. In the context of Zakat and Waqf, SET can explain how modern approaches influence donor behavior and engagement. SET posits that individuals engage in exchanges when they perceive that the benefits outweigh the costs and when they expect to receive returns from their interactions (Blau, 1964). Modern innovations in Zakat and Waqf, such as online donation platforms and corporate Waqf models, can enhance the perceived benefits for donors by offering convenience, transparency, and tangible impacts. Research has demonstrated that enhancing the perceived value and reducing transaction costs can significantly increase donor participation and satisfaction (Homans, 1961). This theory supports the study by providing a lens through which to examine how modernizing Zakat and Waqf practices can improve donor engagement and community impact.

MATERIALS AND METHODS

This study uses a systematic literature review to investigate modern approaches to Zakat and Waqf, focusing on innovations such as blockchain technology and online platforms. This study evaluates 11 peer-reviewed studies published between 2015 and 2024. The review process involved selecting relevant studies based on their contributions to understanding recent advancements, ensuring methodological rigor and unbiased analysis. The strengths of this approach include a broad overview of trends and innovations. In contrast, the limitations include potential publication bias and the exclusion of relevant studies that do not meet the selection criteria. The study's findings highlight the significant potential of modernizing Zakat and Waqf practices, although further empirical research is needed to assess their long-term impact on social welfare.

RESULTS

Innovative Zakat Practices

While traditional methods of Zakat collection and distribution have been effective in certain contexts, they also faced challenges. The manual and localized nature of these practices often led to inefficiencies, lack of transparency, and difficulties in ensuring that funds reached the intended beneficiaries. (Kroessin, 2008). This informed the need for modern approaches. Additionally, as the global Muslim population grew and communities became more dispersed, the traditional Zakat system struggled to keep pace with the changing socioeconomic landscape of the collection and distribution of Zakat. Over the decades, the institutions of collection and distribution of Zakat have also changed with time; this change has, however, been facilitated by technological changes and the development of more efficient ways of conducting the acts

(Rasidb et al., 2021; Salleh & Chowdhury, 2020). Among areas that have recently undergone significant changes, it is possible to distinguish the use of information technologies, particularly mobile applications developed for the collection of Zakat. They have greatly enhanced some of the vital activities in the collection of Zakat by enhancing their ease, efficiency, and even effectiveness for both the givers and the Receivers.

Consequently, video and limp applications have enabled Muslims in all parts of the world to give their Zakat regardless of the place they are. Such features include a calculator where one can find the correct amount to donate for Zakat and a secured platform where one can make a contribution immediately and track the manner in which the money is being utilized (Niswah, 2020). For instance, LaunchGood and GoFundMe have incorporated the Zakat features to allow donors to donate to Zakat-compliant projects, programs, or initiatives (Usman & Ab Rahman, 2021). They not only enhanced the amount of Zakat that is being collected, but they also extended the scope of Zakat to Muslims living in countries that are not dominated by Muslim populations and where it may not be easy for them to find a trustworthy Zakat organization to deal with.

Another trend in the modernization of the Zakat collection is the application of the blockchain. Blockchain brings a decentralized and transparent system of record keeping that can help increase the efficiency of Zakat collection along with the accountability and traceability of the collected funds. By creating blocks with every transaction, transparency is created, and the donors can be sure that the money is being utilized correctly and in compliance with Islamic shariah. This technology also minimizes the chances of fraud and mismanagement, which had been perceived in the manual form of Zakat systems (Asyari et al., 2024). Modern institutions such as the International Institute of Islamic Thought (IIIT) and the United Nations Development Programme (UNDP) have started to look into solving the challenges of Zakat through blockchain technology with pilots in Indonesia and Malaysia.

Besides, there has also been a move to apply interactive digital media, the use of blockchain technology, and the incorporation of Zakat with other modern financial products. Zakat is, therefore, emerging in Islamic financial institutions like banks and insurance companies, whereby it is packaged as a product. This integration makes it possible to automatically and efficiently deduce Zakat on saving accounts, investment portfolios, and insurance policies (Almomani et al., 2024). For example, banks in Saudi Arabia and the United Arab Emirates have added an option for automated calculation and deduction for the payment of Zakat.

Due to a more efficient and transparent mechanism of collection of Zakat, there has been a move to more effective and efficient disbursement of the Zakat fund. Regarding the nature of spending, Zakat was historically spent on immediate consumables, including food, clothing, and shelter for the needy beneficiaries (Kuran, 2020). Though it is still seen as a part of the quantity aspect of Zakat, there is now an understanding of how Zakat money should be spent to build up more sustainable types of development. A common practice among the contemporary methods of disbursement of Zakat relief funding is education and capacity enhancement. This is especially focusing on the execution of zakat funds for scholarships, vocational training programs, and other educational programs aimed at giving the beneficiaries a chance to uplift themselves in society. For instance, in Pakistan, Zakat funds have been directed towards education needful students at the university level to enable them to obtain employable skills and knowledge for sustainable income earning that would enable them to give back to their societies (Al Kubaisi, 2024). This way, it not only solves the problems of the receivers' financial needs but also gives them the necessary means for becoming financially independent in the future. One of the notable approaches to Zakat distribution is the provision of financing to income-generating ventures for the public good. This ranges from financing small traders, farmers, and cooperative stores to generating employment for poor individuals in other poor regions of the society. For example, in Indonesia, Zakat institutions have formed strategic cooperation with microfinancing agencies to provide start-up funds and business development training to those from needy backgrounds (Durohman & Qesya, 2024). These projects are intended to be self-sustaining following the initial Zakat investment to generate continuing economic returns to alleviate poverty and promote community development.

Moreover, Zakat funds are being strategically directed toward healthcare and social welfare programs. This includes supporting the construction of clinics and hospitals, providing medical care to people in need, and funding programs that address pressing social issues such as homelessness and substance abuse (Conateh, 2022). By investing in healthcare infrastructure and services, Zakat institutions are helping to improve the overall well-being of communities and reduce the long-term social and economic costs associated with poor health.

Innovative Waqf Practices

The integration of Waqf into modern financial systems marks a significant evolution in how Islamic endowments are managed and utilized. Traditional Waqf models, which primarily focused on physical assets such as land and buildings, are being adapted to fit the contemporary financial landscape, enhancing their relevance and efficiency in addressing current societal needs. One of the most notable developments in this regard is the emergence of Waqf banks. These specialized financial institutions are designed to manage and invest Waqf assets, ensuring that they generate sustainable income for charitable purposes. Unlike traditional banks, Waqf banks operate on the principles of Islamic finance, adhering to Shariah-compliant investment practices. This approach not only preserves the religious integrity of Waqf but also aligns with modern financial strategies, allowing for a more diversified and strategic allocation of resources. For example, Waqf banks may invest in real estate, equities, or Sukuk (Islamic bonds), generating returns that are reinvested into the Waqf fund to support ongoing charitable activities (Bachri & Rosyadi, 2024).

Corporate Waqf is another innovative practice that integrates Waqf into the modern corporate sector. In this model, corporations set aside a portion of their assets or profits as Waqf, which is then managed for the benefit of the community (Qurrata et al., 2021). This approach not only enhances corporate social responsibility (CSR) but also provides a sustainable

source of funding for social and environmental projects. Corporate Waqf allows businesses to contribute to societal welfare while aligning their philanthropic efforts with their strategic objectives (Ibrahim et al., 2018). Companies that engage in Corporate Waqf are able to leverage their resources, networks, and expertise to maximize the impact of their contributions, thereby creating a symbiotic relationship between business success and community development (Kamaruddin et al., 2024). The integration of Waqf into modern financial systems also includes the digitization of Waqf management. Digital platforms and mobile applications have been developed to facilitate the collection, management, and distribution of Waqf funds. These technologies enable greater transparency, efficiency, and accessibility in Waqf administration. For instance, donors can easily contribute to Waqf funds through online portals, track the impact of their donations, and receive updates on how their contributions are being utilized. This digital transformation of Waqf not only enhances donor confidence but also broadens the reach of Waqf initiatives, making it easier to attract contributions from a global audience (Asyari et al., 2024).

In addition to integrating Waqf into modern financial systems, there has been a growing emphasis on utilizing Waqf funds for sustainable and socially responsible investments. This approach aligns with the ethical principles of Islamic finance, which emphasize the importance of social justice, environmental stewardship, and economic equity. Sustainable investments through Waqf involve directing funds towards projects that have long-term positive impacts on society and the environment. For example, Waqf funds can be invested in renewable energy projects, such as solar or wind power, which contribute to reducing carbon emissions and promoting environmental sustainability. By investing in green technologies and infrastructure, Waqf institutions can play a crucial role in addressing global challenges such as climate change while also generating income to support their charitable activities (Rion, 2024).

Socially responsible investments through Waqf focus on supporting initiatives that promote social welfare, economic empowerment, and community development. This can include investments in education, healthcare, affordable housing, and small and medium-sized enterprises (SMEs). By strategically allocating Waqf funds to these sectors, Waqf institutions can help alleviate poverty, reduce inequality, and create opportunities for economic growth. For instance, Waqf funds can be used to finance microcredit programs, providing low-income individuals and entrepreneurs with access to capital, which in turn fosters economic self-sufficiency and job creation (Niswah, 2020).

Moreover, Waqf institutions are increasingly adopting impact investing strategies, where financial returns are balanced with social and environmental outcomes. This approach allows Waqf institutions to generate sustainable income while simultaneously achieving their philanthropic goals. Impact investing through Waqf is particularly relevant in the context of the Sustainable Development Goals (SDGs), as it aligns with global efforts to address poverty, hunger, health, education, and environmental sustainability. By leveraging Waqf funds for impact investing, Islamic financial institutions can contribute to the achievement of the SDGs, thereby enhancing the global relevance and impact of Waqf (Kazak, 2023). The shift towards sustainable and socially responsible investments through Waqf also reflects a broader trend within the Islamic finance sector, which is increasingly focused on ethical and impact-driven finance. This trend is supported by a growing body of research and practice, which highlights the compatibility of Waqf with modern principles of sustainability and social responsibility. As Waqf institutions continue to innovate and adapt to contemporary challenges, they are likely to play an increasingly important role in shaping the future of Islamic philanthropy and finance (Usman & Ab Rahman, 2021).

Waqf on Community Development

One of the most significant impacts of innovative Waqf practices on community development is their role in economic empowerment and poverty alleviation. Traditionally, Waqf has been a crucial tool for providing social services, such as education, healthcare, and support for people in need. However, modern approaches to Waqf are expanding its impact by directly addressing the root causes of poverty and fostering economic independence within communities. Waqf funds are increasingly being used to support microfinance initiatives that provide small loans to low-income individuals and entrepreneurs. These loans enable recipients to start or expand their businesses, generate income, and improve their standard of living. For example, Waqf-based microfinance programs in various parts of the world have successfully empowered women and marginalized groups who often face barriers to accessing traditional financial services. By facilitating access to capital, these programs contribute to poverty reduction and economic resilience, making a lasting impact on community development (Usman & Ab Rahman, 2021).

Additionally, the strategic allocation of Waqf funds towards income-generating projects, such as agricultural development and small-scale industries, has been instrumental in creating sustainable livelihoods for communities. These projects not only provide employment opportunities but also contribute to the region's overall economic growth. By focusing on long-term, sustainable initiatives, Waqf institutions can create a cycle of prosperity that benefits multiple generations, thereby reducing dependency on external aid and fostering self-reliance within communities (Pertiwi et al., 2020).

Waqf has a long history of supporting education, and this continues to be one of its most impactful contributions to community development. Modern Waqf practices have expanded this support through the establishment of educational institutions, scholarships, and vocational training programs. By investing in education, Waqf institutions help to build human capital, which is essential for the socioeconomic development of communities. For instance, in many Muslim-majority countries, Waqf funds are used to establish and maintain schools, universities, and research centers. These institutions provide quality education to students from low-income families who might otherwise be unable to afford it. Moreover, Waqf scholarships enable talented individuals to pursue higher education, which in turn increases their potential to contribute positively to society. The long-term impact of these educational initiatives is profound, as they help to break the cycle of poverty and empower individuals to achieve their full potential (Usman & Ab Rahman, 2021).

Waqf's role in supporting social welfare extends beyond education. Modern Waqf practices are increasingly

focusing on providing healthcare services, affordable housing, and other essential social services. For example, Waqf-funded hospitals and clinics offer free or subsidized healthcare to underserved populations, ensuring that even the most vulnerable members of society have access to medical care. Similarly, Waqf initiatives that provide affordable housing help to address the issue of homelessness and inadequate living conditions, thereby improving the overall well-being of the community (Olanipekun et al., 2015).

Innovative Waqf practices are also playing a crucial role in promoting sustainable development and environmental stewardship. In line with the principles of Islamic finance, which emphasize ethical and responsible management of resources, Waqf institutions are increasingly investing in projects that have positive environmental impacts. These projects include the development of renewable energy sources, conservation of natural resources, and promotion of sustainable agricultural practices. For example, Waqf funds have been used to support the establishment of solar energy projects in rural areas, providing clean and affordable energy to communities that previously relied on fossil fuels. This not only reduces carbon emissions but also enhances energy security and economic development in these regions. By investing in environmentally friendly technologies and practices, Waqf institutions contribute to the global effort to combat climate change and promote sustainable development (Rion, 2024).

Moreover, Waqf's involvement in sustainable development extends to the promotion of green spaces and urban planning. In some cities, Waqf funds have been used to create parks, community gardens, and other green spaces that improve residents' quality of life. These initiatives not only provide recreational opportunities but also contribute to environmental conservation and the promotion of a healthier, more sustainable urban environment (Kamaruddin et al., 2024).

Another significant impact of modern Waqf practices on community development is the strengthening of social cohesion and inclusivity. Waqf institutions often serve as a focal point for community activities, bringing people together to work towards common goals. By supporting initiatives that benefit the entire community, Waqf fosters a sense of solidarity and mutual support among its members. For example, Waqf-funded community centers and public spaces provide a venue for social interactions, cultural events, and communal prayers, which help to build strong social networks and foster a sense of belonging. These centers often offer programs and services that cater to diverse segments of the population, including older people, youth, and people with disabilities. By promoting inclusivity and ensuring that all members of the community have access to essential services, Waqf plays a vital role in creating harmonious and resilient communities (Conateh, 2022).

Moreover, Waqf's emphasis on social responsibility and ethical values helps to instill a culture of giving and volunteerism within the community. By encouraging individuals to contribute their time, resources, and expertise to charitable causes, Waqf fosters a spirit of generosity and collective responsibility. This, in turn, strengthens the social fabric of the community and enhances its ability to address social challenges and respond to crises (Kazak, 2023).

Innovative Zakat and Waqf Practices Globally

In Malaysia, the development of digital Zakat platforms has marked a significant innovation in the collection and distribution of Zakat. Platforms such as Zakat Online and My Zakat facilitate the payment of Zakat through mobile applications and websites, streamlining the process for both donors and recipients. This innovation addresses the traditional barriers to Zakat collection, such as geographical limitations and administrative inefficiencies, by providing a user-friendly interface that allows Muslims to calculate, pay, and track their Zakat contributions from anywhere in the world. These platforms utilize sophisticated technologies to enhance transparency and accountability. For example, digital Zakat platforms employ block chain technology to ensure that transactions are recorded immutably, reducing the risk of mismanagement and fraud. This approach has significantly increased the reach and effectiveness of Zakat collection, enabling more accurate targeting of beneficiaries and more efficient distribution of funds. Research indicates that the adoption of digital tools has led to an increase in Zakat contributions and improved the overall impact of Zakat on poverty alleviation in Malaysia (Asyari et al., 2024).

Indonesia has seen the emergence of "green Waqf" initiatives aimed at integrating environmental sustainability into Waqf practices. One notable example is the Waqf for Green Environment program, which allocates Waqf funds to support reforestation projects, renewable energy installations, and sustainable agricultural practices. This innovative approach aligns with Islamic principles of environmental stewardship and addresses contemporary challenges related to climate change and resource depletion. The program has demonstrated a positive impact by fostering community engagement in environmental conservation and creating sustainable income streams through eco-friendly investments. For instance, the Waqf-funded reforestation projects not only contribute to environmental preservation but also provide economic opportunities for local communities through eco-tourism and sustainable forestry. These initiatives highlight the potential of Waqf to contribute to global sustainability goals while remaining rooted in Islamic values (Kazak, 2023; Rion, 2024).

Saudi Arabia has pioneered the concept of corporate Waqf, where businesses establish Waqf funds as part of their corporate social responsibility (CSR) strategies. One prominent example is the Al Baraka Banking Group, which has set up a corporate Waqf fund to support various social and developmental projects, including education, healthcare, and poverty alleviation. This model integrates Waqf into the corporate sector, allowing businesses to contribute to social welfare while benefiting from tax incentives and enhancing their corporate reputation. The corporate Waqf model has demonstrated its effectiveness in mobilizing substantial financial resources for charitable purposes. By leveraging corporate assets and expertise, businesses can support large-scale projects that address pressing social issues. This approach not only enhances the impact of Waqf but also promotes the alignment of business interests with social responsibility goals. The success of

corporate Waqf in Saudi Arabia serves as a model for other countries looking to integrate philanthropy into the corporate sector (Kamaruddin et al., 2024; Usman & Ab Rahman, 2021).

In Turkey, the introduction of online cash Waqf platforms represents a significant innovation in the management of Waqf funds. Platforms such as VakifBank and the Turkish Waqf Foundation have developed online systems that enable donors to contribute cash to Waqf via digital channels. This innovation addresses the traditional limitations of physical Waqf management and expands the reach of Waqf contributions to a global audience. The online cash Waqf model has facilitated greater transparency and efficiency in the management of Waqf funds. Donors can track their contributions and see the impact of their donations in real-time, which enhances trust and encourages higher levels of engagement. Additionally, the digital platform allows for the strategic allocation of funds to various projects, ensuring that Waqf assets are used effectively to support education, healthcare, and other community development initiatives (Almomani et al., 2024; Asyari et al., 2024).

The United Arab Emirates (UAE) has introduced the concept of Waqf Sukuk as a financial instrument to support Waqf projects. Waqf Sukuk are Islamic bonds issued to raise funds for Waqf initiatives, such as the construction of hospitals, schools, and affordable housing. This innovative approach combines traditional Waqf with modern financial instruments, providing a sustainable source of funding for large-scale projects. The issuance of Waqf Sukuk has proven effective in mobilizing capital and attracting investment from a diverse pool of investors. By offering Shariah-compliant financial instruments, the UAE has expanded the potential for Waqf funding and demonstrated how traditional Islamic philanthropy can be integrated with contemporary financial markets. The success of Waqf Sukuk in the UAE provides valuable insights into the potential for innovative financial solutions to support philanthropic goals (Kamaruddin et al., 2024; Usman & Ab Rahman, 2021).

Challenges and Opportunities

One of the most significant challenges in modernizing Zakat and Waqf management is the complexity of regulatory and governance frameworks. Traditional practices of Zakat and Waqf have long been guided by Islamic jurisprudence, which varies across different schools of thought. This diversity often leads to inconsistency in the interpretation and application of laws governing Zakat and Waqf, creating obstacles for modern reforms. For instance, the absence of standardized regulations across Muslim-majority countries can lead to discrepancies in how Zakat and Waqf are administered. In some regions, outdated legal frameworks fail to accommodate modern practices, such as digital Zakat payments or the establishment of corporate Waqf. This can hinder the effective management and distribution of funds, leading to inefficiencies and potential misuse.

Moreover, the need for more transparency and accountability in some Waqf institutions has raised concerns about the mismanagement of assets, further complicating efforts to modernize these practices (Kamaruddin et al., 2024). To address these challenges, there is a growing need for robust governance structures that ensure transparency, accountability, and efficient management of Zakat and Waqf funds. This includes the development of standardized reporting practices, the implementation of modern financial management techniques, and the establishment of regulatory bodies that oversee the administration of these funds. Additionally, there is a need for greater collaboration between Islamic scholars, financial experts, and policymakers to harmonize regulations and promote best practices in Zakat and Waqf management across different regions (Usman & Ab Rahman, 2021).

The integration of technology into Zakat and Waqf practices presents both opportunities and challenges. On one hand, digital platforms and mobile applications have revolutionized the way Zakat is collected and distributed, making it more accessible to a broader audience. For example, digital Zakat platforms allow donors to calculate and pay their Zakat online, simplifying the process and ensuring that contributions are directed to eligible recipients in a timely manner. Similarly, the use of blockchain technology in Waqf management has the potential to enhance transparency and traceability, ensuring that Waqf assets are used for their intended purposes (Asyari et al., 2024). However, the adoption of technology also presents challenges, particularly in regions with limited digital infrastructure or low levels of financial literacy. In some communities, the lack of access to digital devices and internet connectivity can prevent individuals from participating in online Zakat and Waqf initiatives. Additionally, the introduction of new technologies raises concerns about data security and privacy, as well as the potential for fraud and cyberattacks. Ensuring that these technological solutions are secure, user-friendly, and accessible to all members of the community is essential for their successful implementation (Almomani et al., 2024).

Moreover, the integration of technology into Zakat and Waqf practices requires a shift in mindset among traditional institutions. Many Waqf and Zakat administrators may be hesitant to adopt digital tools due to a lack of familiarity or concerns about deviating from established practices. To overcome this resistance, there is a need for education and training programs that equip administrators with the necessary skills to leverage technology effectively. Additionally, collaboration between technology providers, Islamic finance experts, and community leaders can help to ensure that these innovations are aligned with the ethical and religious principles of Zakat and Waqf (Rion, 2024).

Globalization has had a profound impact on Zakat and Waqf, particularly in the context of cross-border charitable giving. As the Muslim diaspora grows and communities become increasingly interconnected, there is a rising demand for mechanisms that facilitate cross-border Zakat payments and Waqf contributions. This trend presents both opportunities and challenges for the modernization of Islamic philanthropy. On one hand, globalization allows for greater collaboration and resource-sharing among Muslim communities worldwide. For example, diaspora communities in Western countries often establish Waqf funds to support educational and humanitarian projects in their countries of origin.

Similarly, global Zakat platforms enable Muslims to contribute to causes beyond their local communities, supporting projects that address global challenges such as poverty, education, and disaster relief (Conateh, 2022). However,

cross-border philanthropy also raises complex regulatory and logistical issues. Different countries have varying regulations regarding the transfer of funds, taxation, and the recognition of charitable donations. Navigating these regulations can be challenging for Zakat and Waqf institutions, particularly when operating across multiple jurisdictions. Additionally, there is a risk of funds being diverted or misused when they cross borders, particularly in regions with weak governance or political instability.

Future Directions

The future of Zakat and Waqf in Islamic philanthropy is ripe with opportunities for further innovation, driven by emerging trends and the evolving needs of contemporary Muslim communities. As technology continues to advance, there is significant potential for leveraging new tools and platforms to enhance the effectiveness and reach of Zakat and Waqf practices. For instance, the use of blockchain technology in managing Waqf assets could revolutionize transparency and accountability, ensuring that funds are utilized in accordance with donors' intentions. Blockchain can provide a tamper-proof record of transactions, allowing for real-time monitoring of Waqf funds and reducing the risk of mismanagement or corruption (Kazak, 2023).

Another area of potential innovation is the development of artificial intelligence (AI) and data analytics to optimize the allocation of Zakat funds. AI-driven algorithms could analyze data on poverty, unemployment, and other socioeconomic indicators to identify the most vulnerable communities and ensure that Zakat is distributed where it is needed most. This data-driven approach could significantly enhance the impact of Zakat on poverty alleviation and social welfare, aligning with the principles of social justice in Islamic finance (Almohani et al., 2024). Moreover, the concept of "green Waqf" is gaining traction as a way to address environmental sustainability through Islamic philanthropy. Green Waqf involves the dedication of Waqf assets to support environmental conservation projects, such as reforestation, renewable energy initiatives, and sustainable agriculture. This innovative approach aligns with the ethical principles of Islam, which emphasize the stewardship of the Earth and the protection of natural resources. As the global community increasingly prioritizes environmental sustainability, green Waqf offers a unique opportunity for Islamic finance to contribute to the global sustainability agenda (Asyari et al., 2024).

Islamic banks and financial institutions play a crucial role in the modernization and expansion of Zakat and Waqf practices. As intermediaries, these institutions can bridge the gap between traditional philanthropic practices and modern financial systems, providing the infrastructure and expertise needed to manage Zakat and Waqf funds effectively. For example, Islamic banks can offer specialized accounts for Zakat payments, ensuring that funds are segregated and distributed in accordance with Shariah principles. These banks can also facilitate the investment of Waqf assets in Shariah-compliant ventures, generating sustainable income streams that can be reinvested in community development projects (Usman & Ab Rahman, 2021). Furthermore, Islamic financial institutions are well-positioned to support the scaling of Waqf initiatives through innovative financial instruments. One such instrument is the Sukuk (Islamic bond), which can be structured to fund large-scale Waqf projects, such as the construction of hospitals, schools, or affordable housing. By issuing Waqf Sukuk, Islamic banks can attract investment from a broader pool of investors, including those who may not traditionally participate in Waqf. This approach not only expands the financial resources available for Waqf but also enhances the social impact of these projects by involving the wider Muslim community in charitable giving (Kamaruddin et al., 2024).

Islamic finance institutions also have a pivotal role in educating and raising awareness among Muslim communities about the importance of Zakat and Waqf. By offering financial literacy programs and workshops, these institutions can empower individuals to make informed decisions about their philanthropic contributions and encourage greater participation in Zakat and Waqf. Additionally, by collaborating with government bodies, non-governmental organizations (NGOs), and international development agencies, Islamic financial institutions can promote the integration of Zakat and Waqf into broader development strategies, ensuring that these practices contribute to the achievement of global development goals (Rion, 2024).

CONCLUSIONS

The exploration of modern approaches to Zakat and Waqf reveals significant advancements in how these traditional Islamic philanthropic practices are adapting to contemporary needs. Zakat, a fundamental component of Islamic financial ethics, has seen innovations such as digital platforms and strategic allocation strategies that enhance its effectiveness in poverty alleviation and community development. Digital tools, including mobile applications and blockchain technology, have streamlined Zakat collection and distribution, improving transparency and expanding its reach. These innovations address traditional barriers, such as geographical limitations and administrative inefficiencies, and contribute to a more robust and inclusive system of charitable giving.

Similarly, Waqf, an endowment model with deep historical roots, has evolved to incorporate modern financial systems and sustainability practices. Innovations such as green Waqf initiatives and corporate Waqf models illustrate the integration of Waqf into contemporary financial frameworks and its alignment with global sustainability goals. The introduction of Waqf Sukuk and online cash Waqf platforms has expanded the scope of Waqf management, making it more versatile and impactful. These modern approaches not only preserve the essence of Waqf but also enhance its relevance in addressing modern challenges.

Adapting traditional Islamic philanthropic practices such as Zakat and Waqf to meet modern societal needs is crucial for ensuring their continued effectiveness and relevance. The integration of technology and innovative financial instruments demonstrates the dynamic nature of these practices and their potential to address contemporary issues such as poverty, environmental sustainability, and educational development. By leveraging modern tools and strategies, Zakat and

Waqf can be optimized to serve communities better and uphold the principles of social responsibility and equity inherent in Islamic finance. The ongoing evolution of these practices reflects a commitment to preserving their foundational values while addressing the complexities of a rapidly changing world.

Policymakers should consider the following recommendations in attempting to enhance the effectiveness of Zakat and Waqf in addressing contemporary social issues:

- **Promote Technological Integration:** The integration of digital technologies into Zakat and Waqf management can significantly improve transparency and efficiency. Policymakers should support the development and adoption of digital platforms designed for Zakat and Waqf transactions. Such platforms, similar to Malaysia's Zakat Online and MyZakat, should facilitate secure and user-friendly payment processes, allowing donors to contribute easily and track their donations in real time. Additionally, the application of blockchain technology could further enhance transparency. Blockchain's immutable ledger would ensure the integrity of Zakat transactions and Waqf fund management, reducing the risk of fraud and boosting trust among donors.
- **Encourage Strategic Allocation of Funds:** Effective allocation of Zakat and Waqf funds is crucial for maximizing their impact on community development. Policymakers should encourage the direction of these funds toward projects that align with sustainable development goals. For instance, investing in green initiatives and renewable energy projects can address environmental concerns while providing long-term benefits to communities. Furthermore, fostering partnerships with the corporate sector can enhance the impact of philanthropic efforts. Corporate Waqf models, as exemplified in Saudi Arabia, enable businesses to contribute to social causes as part of their corporate social responsibility programs, thereby mobilizing significant resources for community development.
- **Enhance Regulatory and Governance Framework:** it is essential to strengthen regulatory and governance frameworks. Policymakers should develop comprehensive regulations that mandate transparency and accountability. This includes implementing regular audits and reporting requirements to prevent mismanagement and ensure that funds are used appropriately. Adopting best practices in governance is also crucial. Training for managers on effective fund management and establishing independent oversight bodies to monitor compliance can help ensure that Zakat and Waqf institutions operate with integrity and efficiency.
- **Support Innovative Financial Instruments:** Innovative financial instruments can expand the reach and effectiveness of Zakat and Waqf. Policymakers should promote the issuance of Waqf Sukuk, a financial instrument that can attract diverse investors and provide sustainable funding for large-scale projects. Additionally, supporting the development of online cash Waqf platforms can make it easier for individuals to contribute and track their donations. These platforms should offer features such as real-time impact tracking and options for recurring contributions, enhancing their appeal and utility.
- **Address Globalization and Cross-Border Philanthropy:** Globalization presents both opportunities and challenges for Zakat and Waqf. Policymakers should facilitate cross-border collaboration by creating frameworks that support international Zakat and Waqf initiatives. This can help address global challenges and ensure that resources are effectively allocated to areas in need. Furthermore, developing international guidelines for Zakat and Waqf practices can harmonize approaches and foster global cooperation, overcoming barriers related to different regulatory environments and cultural practices.

Author Contributions: Conceptualization, A.A. and Y.O.Q.; Methodology, A.A.; Software, A.A.; Validation, A.A.; Formal Analysis, A.A.; Investigation, A.A.; Resources, A.A.; Data Curation, A.A.; Writing – Original Draft Preparation, A.A.; Writing – Review & Editing, A.A. and Y.O.Q.; Visualization, A.A.; Supervision, Y.O.Q.; Project Administration, A.A.; Funding Acquisition, Y.O.Q. Authors have read and agreed to the published version of the manuscript.

Institutional Review Board Statement: Ethical review and approval were waived for this study, due to that the research does not deal with vulnerable groups or sensitive issues.

Funding: The authors received no direct funding for this research.

Acknowledgments: Not applicable.

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: The data presented in this study are available on request from the corresponding author. The data are not publicly available due to restrictions.

Conflicts of Interest: The authors declare no conflict of interest.

REFERENCES

- Abubakar, A. (2018). *The Practice of Zakat and Poverty Alleviation in Accra, Ghana* (Doctoral dissertation, University of Ghana).
- Ahmed, H. (2007). Waqf-based microfinance: realizing the social role of Islamic finance. *World Bank*, 6-7.
- Al Kubaisi, A. A. S. H. (2024). The Impact of the Islamic Financial Wills System on Achieving Sustainable Social Development. *Sustainability*, 16(15), 6661. <https://doi.org/10.3390/su16156661>
- Ali, J. A. (2016). Zakat and poverty in Islam. In *Islam and Development* (pp. 15-32). Routledge.
- Aliyu, S. U. (2019). Reflections on the socioeconomic role of Waqf in an Islamic economic system. *IJUS/ International Journal of Umranic Studies*, 2(1), 31-43. <https://doi.org/10.59202/ijus.v2i1.560>
- Almomani, M. A. A., AbuAlhoul, M. A., Alqudah, M. T. S., & Al-Khalidi, I. K. S. (2024). Exploring Digital Waqf Management: Opportunities and Challenges. *International Journal of Religion*, 5(12), 20-30. <https://doi.org/10.61707/ax7vd794>

- Al-Qardawi, Y. (2000). *Fiqh al zakah: A comparative study of zakah, regulations and philosophy in the light of Quran and Sunnah*. King Abdulaziz University.
- Asyari, A., Hoque, M. E., Susanto, P., Begum, H., Awaluddin, A., Marwan, M., & Mamun, A. A. (2024). Online cash waqf behavioral intention: the role of knowledge of cash waqf and trust. *Journal of Islamic Marketing*, 15(11), 2864-2890. <https://doi.org/10.1108/JIMA-07-2023-0224>
- Bachri, S., & Rosyadi, I. (2024). The Potential and Challenges of Waqf in Overcoming Economic Crises and Recessions. *al-Afkar, Journal For Islamic Studies*, 7(1), 56-78. <https://doi.org/10.31943/afkarjournal.v7i1.883>
- Barney, J. (1991). Firm resources and sustained competitive advantage. *Journal of Management*, 17(1), 99-120. <https://doi.org/10.1177/014920639101700108>
- Blau, P. M. (1964). Justice in social exchange. *Sociological Inquiry*, 34(2), 193-206. <https://doi.org/10.1111/j.1475-682X.1964.tb00583.x>
- Conateh, A. (2022). Collection of Zakat in the Gambia: Issues and Challenges. (Doctoral dissertation, Universiti Islam Sultan Sharif Ali).
- Dembele, A. (2019). *The global cash waqf: A tool against poverty in Muslim countries* (Master's thesis, İstanbul Sabahattin Zaim Üniversitesi, Sosyal Bilimler Enstitüsü, İslam Ekonomisi ve Finans Anabilim Dalı).
- Durohman, H., & Qesya, A. Z. (2024). AN APPROACH AND STRATEGY FOR INCREASING THE POTENTIAL OF PRODUCTIVE ZAKAT THROUGH SHARIA CROWDFUNDING SYSTEM AND ZAKAT ALLOCATION TO EMPOWER ROHINGYA REFUGEES IN INDONESIA. *Al Fiddhoh: Journal of Banking, Insurance, and Finance*, 5(1), 15-27. <https://doi.org/10.32939/fdh.v5i1.3513>
- Fatima, N. (2019). Institutional Setup of Market Economy & Property Rights in Islam. *Building an Islamic Case for Open Markets*.
- Gary, S. N. (2010). The problems with donor intent: Interpretation, enforcement, and doing the right thing. *Chi.-Kent L. Rev.*, 85, 977.
- Hassan, M. K., Mohsin, M. I. A., & Muneeza, A. (2024). *Application of Zakat: From Classical and Contemporary Perspective*. World Scientific.
- Hefner, R. W. (2007). Introduction: The culture, politics, and future of Muslim education. *Schooling Islam: The culture and politics of modern Muslim education*, 1-39. <https://doi.org/10.1515/9781400837458.1>
- Homans, G. C. (1961). The humanities and the social sciences. *American Behavioral Scientist*, 4(8), 3-6. <https://doi.org/10.1177/000276426100400802>
- Ibrahim, S. S., Abd Halim Mohd Noor, R. A., & Ismail, S. (2018). Enhancing Strategic Corporate Philanthropy for Sustainability through Moderating Effect of Waqf Orientation: A Solution Through VBI Framework. *IMDeC2018*, 110.
- Islamic Development Bank. (2021). Islamic finance and digital transformation: Opportunities and challenges. Islamic Development Bank Group.
- Kamaruddin, M. I. H., Hanefah, M. M., & Masruki, R. (2024). Challenges and prospects in Waqf reporting practices in Malaysia. *Journal of Financial Reporting and Accounting*, 22(3), 752-765. <https://doi.org/10.1108/JFRA-01-2022-0018>
- Kazak, H. (2023). Is Islamic financial management getting enough attention? A bibliometric analysis. *Journal of Islamic Accounting and Business Research*, 15(7), 1156-1177. <https://doi.org/10.1108/JIABR-02-2023-0068>
- Kroessin, M. R. (2008). Concepts of Development in Islam: a review of contemporary literature and practice. *RAD Working Papers Series*.
- Kuran, T. (2020). Zakat: Islam's missed opportunity to limit predatory taxation. *Public Choice*, 182(3), 395-416.
- Lubanska, M. (2015). *Muslims and Christians in the Bulgarian Rhodopes.: Studies on Religious (Anti) Syncretism*. Walter de Gruyter GmbH & Co KG.
- Mohsin, M. I. A., Dafterdar, H., Cizakca, M., Alhabshi, S. O., Razak, S. H. A., Sadr, S. K., & Obaidullah, M. (2016). Financing the development of old Waqf properties. *New York: Palgrave Macmillan US*. Retrieved March, 27, 2021.
- Nafar, N. (2019). Investment in waqf properties and infrastructure development. *Revitalization of Waqf for Socioeconomic Development, Volume I*, 285-308.
- Niswah, I. D. (2020). A review of zakat studies in ASEAN. *Ekonomi Islam Indonesia*, 2(1). <https://doi.org/10.58968/eii.v2i1.7>
- Nor, N. A. M., & Sari, N. M. (2022). A study of Muslims in Klang Valley on the cash waqf for public health expenditure. *AZKA International Journal of Zakat & Social Finance*, 3(2), 100-123. <https://doi.org/10.51377/azjaf.vol3no2.119>
- Olanipekun, W. D., Brimah, A. N., & Sanusi, H. B. (2015). The role of Zakat as a poverty alleviation strategy and a tool for sustainable development: insights from the perspectives of the holy prophet (PBUH). *Arabian Journal of Business and Management Review (Oman Chapter)*, 5(3), 8-17.
- Owoyemi, M. Y. (2020). Zakat management: The crisis of confidence in Zakat agencies and the legality of giving Zakat directly to people experiencing poverty. *Journal of Islamic Accounting and Business Research*, 11(2), 498-510. <https://doi.org/10.1108/JIABR-07-2017-0097>
- Pamungkas, M. S. N., & Zaki, I. (2020). Concept of Waqf in Supporting Health Facilities and Its Compliance with Regulation in Indonesia. *AFEBI Islamic Finance and Economic Review*, 5(1), 11-23. <https://doi.org/10.47312/aifer.v5i01.378>

- Pertiwi, R. S., Herianingrum, S., & Kusuma, A. (2020). Zakat and Youth Empowerment: A Case Study of Al Azhar Zakat Institution, Indonesia. *Zakat and Youth Empowerment. International Journal of Zakat*, 5(2), 51-66.
- Quran. (n.d.). *Quran 2:177* [Sahih International translation]. Retrieved from <https://quran.com/2/177>
- Qurrata, V. A., Yusida, E., Hussain, N. E., Merlinda, S., Purnamasari, V., & Seprillina, L. (2021). Effectiveness of cash waqf management in improving community welfare: Challenges and opportunities. *Review of Integrative Business and Economics Research*, 10, 342-359.
- Rasidb, S. Z. B. A., Basiruddinc, R. B., & Mohamedd, W. A. B. (2021). Technology Perspectives of Zakat Collection and Distribution in Optimising Financial Inclusion. *About i-Keizac 2021*, 11.
- Reich, R. (2020). *Just giving: Why philanthropy is failing democracy and how it can do better*. Princeton University Press.
- Rion, M. (2024). Optimizing Productive Waqf Management to Achieve Sustainable Development Goals (Study of the Indonesian Waqf Board (BWI) Representative of Lampung Province). *KnE Social Sciences*, 9(16), 153-168. <https://doi.org/10.18502/kss.v9i16.16242>
- Rusdianto, R. (2022). The direction of zakat accounting research: an analysis of the issues and implications of zakat institution management practice. *Al-Uqud: Journal of Islamic Economics*, 6(1), 96-111. <https://doi.org/10.26740/aluqud.v6n1.p96-111>
- Salleh, M. C. M., & Chowdhury, M. A. M. (2020). Technological transformation in Malaysian zakat institutions. *International Journal of Zakat*, 5(3), 44-56. <https://doi.org/10.37706/ijaz.v5i3.263>
- Sandıkçı, Ö. (2011). Researching Islamic marketing: past and future perspectives. *Journal of Islamic Marketing*, 2(3), 246-258. <https://doi.org/10.1108/17590831111164778>
- Sanusi, S., & Shafiai, M. H. M. (2015). The Management of Cash Waqf: Toward Socioeconomic Development of Muslims in Malaysia. *Jurnal Pengurusan*, 43, 3-12.
- Shirazi, N. S. (2014). Integrating Zakat and Waqf into the poverty reduction strategy of the IDB member countries. *Islamic Economic Studies*, 130(1155), 1-30. <https://doi.org/10.12816/0004131>
- Supiyan, M. Y. B. M. (2023). *Essays on the Demand for and Supply of Cash Waqfs in the Muslim World*. University of Washington.
- Taha, R., Mohd Nor, M. N., Embong, M. R., & Zulkifli, M. F. (2017). Zakat fund in Malaysia: where does it all go? *Management & Accounting Review (MAR)*, 16(1), 137-166. <https://ir.uitm.edu.my/id/eprint/30260>
- Usman, M., & Ab Rahman, A. (2021). Financing higher education through Waqf in Pakistan: issues and challenges. *Jurnal Pengurusan*, 62, 159-171.
- Widyatama, A., Baso, A. S., & Haq, F. (2020). The other side of Zakat in poverty reduction: a phenomenology study. *Iqtishadia*, 13(1), 77.
- Wright, P. M., McMahan, G. C., & McWilliams, A. (1994). Human resources and sustained competitive advantage: a resource-based perspective. *International journal of human resource management*, 5(2), 301-326. <https://doi.org/10.1080/09585199400000020>
- Yusroni, N., & Chadhiq, U. (2021). Understanding the impact of Zakat and Waqf on the economic development of the community in rural areas. *International Research Journal of Management, IT and Social Sciences*, 8(6), 639-647. <https://doi.org/10.21744/irjmis.v8n6.1966>

Publisher's Note: Sukuk and Waqf Society stays neutral about jurisdictional claims in published maps and institutional affiliations.



© 2025 by the authors. Licensee Sukuk and Waqf Society, USA. This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

International Journal of Sukuk and Waqf Research (P-ISSN 2770-6532 E-ISSN 2770-6540) by Sukuk and Waqf Society is licensed under a Creative Commons Attribution 4.0 International License.