

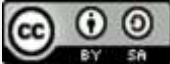


Model for Innovative Use of Ziswaf Funds to Enhance the Competitiveness of Microeconomic Actors in the Digital Economy

Agung Rizkiyan¹, Dhaisya Dea Maretha², Revalina Melati Ayuningtyas^{3*}, Zulfa Dela Octavia⁴

State Islamic University Jurai Siwo, Lampung, Indonesia^{1,2,3,4}

Corresponding email: revalinamelati30@gmail.com

Article History:	Abstract
<p>Submitted: August 3, 2025</p> <p>Revised: November 1, 2025</p> <p>Accepted: November 13, 2025</p> <p>Published: December 22, 2025</p> <p>By: Journal of Islamic Digital Economics and Finance (JIDEF)</p> <p>Copyright: ©2025. Agung Rizkiyan, et al</p>  <p>This article is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License http://creativecommons.org/licenses/by-sa/4.0/</p>	<p>Introduction: Digital transformation over the past decade has opened significant opportunities and challenges for optimizing the utilization of Zakat, Infaq, Sedekah, and Wakaf (ZISWAF) funds as instruments of Islamic social finance. In Indonesia, micro-economy actors still face various obstacles, such as limited access to capital, low financial and digital literacy, and limited market access.</p> <p>Objective: This study aims to develop an innovative model for the digital utilization of ZISWAF funds to enhance the competitiveness of microeconomic actors.</p> <p>Method: A qualitative approach with a descriptive-analytical design is used, based on a literature review and analysis of secondary data from various institutional reports and previous studies.</p> <p>Results: The study findings indicate that the utilization of ZISWAF is still dominated by a consumptive pattern, even though productive zakat has been shown to increase beneficiaries' income by up to 58% per year. Furthermore, digitalization has been shown to double MSMEs' revenue, yet technology adoption rates remain low. Therefore, this study proposes an integrative model based on a digital platform that encompasses access to financing, online training, digital marketing, and a data-driven monitoring system.</p> <p>Implication: This study confirms that the digital transformation of ZISWAF can serve as an effective strategy to promote inclusive, sustainable microeconomic empowerment that aligns with the principles of maqashid syariah.</p> <p>Keywords: Digital innovation; Islamic social finance; Microeconomic empowerment; ZISWAF.</p>

A. Introduction

Digital transformation over the past decade has been a key driver of changes in the global economic structure, including within the Islamic social finance sector. Digitalization not only enhances efficiency and transparency but also expands financial inclusion through the integration of technology into the management of social funds (Ansori, 2016; Baidhowi & Triwibowo, 2023). In this context, Zakat, Infaq, Sedekah, and Wakaf (ZISWAF) hold strategic potential as instruments for wealth redistribution and the sustainable economic empowerment of the Muslim community

(Alawy & Zaki, 2021; Sukmana, 2019). However, optimizing the role of ZISWAF still faces structural challenges, particularly regarding the effectiveness of distribution and the productivity of its utilization (Jahan, 2021; Rahman, 2022).

Empirically, Indonesia's national zakat potential is estimated at Rp327 trillion per year, but actual collections remain below 10% of that total.(BAZNAS, 2023) . Furthermore, reports indicate that the majority of ZISWAF fund disbursements remain focused on meeting consumptive needs, such as short-term social assistance, rather than productive programs aimed at economic empowerment. (Strategis BAZNAS, 2021) . This situation indicates a gap between ZISWAF's significant potential and the effectiveness of its implementation in promoting beneficiaries' economic self-reliance. (Syaikhu et al., 2021; Universitas et al., 2023) .

On the other hand, the Micro, Small, and Medium Enterprise (MSME) sector, the backbone of the national economy, faces various challenges in enhancing its competitiveness.(Arifin & Purnamasari, 2022; Masruroh & Shahrin, 2022) . Data from the Ministry of Cooperatives and SMEs indicate that more than 64 million MSMEs contribute significantly to the Gross Domestic Product and employment. However, the majority still face limited access to financing, low financial literacy, and minimal use of digital technology (Ministry of Cooperatives and SMEs, 2023). Furthermore, a report by Google, Temasek, and Bain indicates that digitized SMEs can increase revenue by 1.5–2 times compared to conventional SMEs, underscoring the importance of digital transformation in enhancing business competitiveness (Dwi et al., 2021; Kholidah & Salma, 2020).

Several previous studies have examined the role of ZISWAF in the economic empowerment of the Muslim community.(Amirudin & Sabiq, 2021; Ascarya & Rahmawati, 2021; Khanifa, 2018; Manurung & Harahap, 2022) found that integrating zakat with Islamic microfinance can significantly enhance microenterprises' capacity. (Ardianto et al., 2024; Hasan & Hudaefi, 2019) demonstrate that digitizing zakat collection through crowdfunding platforms such as Kitabisa.com can increase public participation and improve the efficiency of fund collection. Meanwhile,(Hadi & Tanjung, 2022) emphasizes that the distribution of productive zakat based on business programs can sustainably increase the income of *mustahik*. In fact, the report (BAZNAS, 2021) shows that recipients of productive zakat experienced an income increase of up to 58% in one year (Dirie et al., 2024).

However, these studies still have limitations. First, most studies focus only on specific aspects of zakat collection or distribution, without integrating the entire ZISWAF ecosystem. Second, studies on digitalization tend to be limited to fundraising, without comprehensively addressing digital-based economic empowerment. Third, there are not yet many studies that have developed conceptual models integrating ZISWAF, microeconomic empowerment, and digital innovation within a single sustainable systemic framework.

On the other hand, the potential of productive waqf within ZISWAF has not yet been fully realized. A report (Indonesian Waqf Agency, 2023) indicates that the contribution of productive waqf, particularly cash waqf and digital assets, remains below 5% of the total national waqf potential. In fact, waqf is a long-term funding

source that can support economic infrastructure, including the development of a digital ecosystem for MSMEs (Ardianto et al., 2024; Huda & Sabri, 2021).

Based on the above discussion, a significant research gap can be identified: the absence of an innovative model that integrates the use of ZISWAF funds with strengthening digital capacity among microeconomic actors to enhance competitiveness in the digital economy era. Therefore, this study aims to develop a digital-based ZISWAF utilization model that is not only oriented toward fund distribution but also encompasses empowerment aspects through training, access to digital markets, and technology-based monitoring systems.

Thus, this study is expected to make a theoretical contribution to the development of the literature on digital-based Islamic social finance, as well as a practical contribution to ZISWAF management institutions and policymakers in designing more effective, inclusive, and sustainable microeconomic empowerment strategies in accordance with the principles of *maqashid syariah*.

B. Research Methodology

This study employs a qualitative, descriptive-analytical approach to formulate an innovative model for the digital utilization of ZISWAF funds to enhance the competitiveness of microeconomic actors. This approach was chosen because it enables a comprehensive exploration of the phenomena of ZISWAF management, the economic empowerment of *mustahik*, and the dynamics of digital transformation within the Islamic economic ecosystem. Additionally, this study adopts a conceptual approach to integrate relevant theories, including economic empowerment theory, capacity building, business competitiveness, and *maqashid syariah*, to develop a systematic and practical model.

The data used in this study consists of secondary data obtained through library research, including official reports from institutions such as BAZNAS, the Indonesian Waqf Board, and the Ministry of Cooperatives and SMEs, as well as scientific publications from reputable national and international journals. The data collection process involved identifying, selecting, and extracting relevant literature, focusing on empirical findings, conceptual models, and variables that influence the effectiveness of ZISWAF utilization. Data analysis was conducted using content analysis and integrative analysis techniques, including the stages of data reduction, categorization, and comparison with previous research findings and current empirical conditions.

Next, the analysis results were synthesized to develop a digital-based ZISWAF utilization model that includes input, process, output, and outcome components. Data validity was ensured through source and theory triangulation, resulting in credible and scientifically accountable conclusions. Nevertheless, this study has limitations due to its conceptual nature and reliance on secondary data; therefore, further empirical research is needed to test the effectiveness of the proposed model in field implementation.

C. Results and Discussion

The data indicate that the use of ZISWAF funds in Indonesia still faces several structural challenges, resulting in low effectiveness in enhancing the competitiveness of microeconomic actors. First, regarding collection, the national zakat potential, which amounts to approximately Rp327 trillion per year, has not yet been fully optimized, with a realization rate still below 10% (BAZNAS, 2024). This indicates a significant gap between potential and realization, influenced by low zakat literacy, public trust, and the suboptimal use of digital technology in the fundraising process.

Second, in terms of distribution, the use of ZISWAF funds is still dominated by a consumptive approach rather than a productive one (BAZNAS, 2022). Nevertheless, empirical data show that productive zakat programs have a significant impact on improving the welfare of *mustahik*. A report by the BAZNAS Institute notes that recipients of productive zakat saw income increase by up to 58% in one year. This finding indicates that shifting the distribution approach from consumptive to productive is key to improving ZISWAF's effectiveness.

Third, from the perspective of micro-business owners, low digital literacy and limited access to technology are major obstacles to improving competitiveness. Data from the Ministry of Cooperatives and SMEs (2023) indicates that the majority of SMEs in Indonesia have not yet been fully digitized. However, a 2023 report by Google, Temasek, and Bain confirms that SMEs that have adopted digital technology can increase their revenue by 1.5 to 2 times compared to conventional SMEs. This demonstrates that digitization is a key factor in enhancing the competitiveness of the microeconomy in the modern era.

Fourth, the use of productive waqf within ZISWAF remains very limited. A report (Indonesian Waqf Agency, 2023) indicates that the contribution of productive waqf, including cash waqf and digital assets, remains below 5% of the total national waqf potential. In fact, waqf holds significant potential as a long-term funding source to support economic infrastructure, including the development of the digital ecosystem for MSMEs.

The findings of this study indicate that the primary issues regarding the utilization of ZISWAF lie not only in fundraising but also in distribution design and empowerment models, which have yet to be integrated with the needs of the digital economy. From the perspective of economic empowerment theory (Friedmann), access to resources alone is insufficient without being balanced by access to information and individual capacity. This is reflected in the limited impact of ZISWAF programs, which remain consumptive and have not yet fostered sustainable self-reliance among beneficiaries.

Furthermore, within the framework of capacity building (Chambers), the success of economic empowerment largely depends on the availability of training, mentoring, and capacity-building initiatives. In the context of this study, the integration of ZISWAF funds with digital training programs is a key factor in enhancing micro-entrepreneurs' capabilities. Without interventions to improve digital literacy, capital assistance from ZISWAF may not be fully effective in boosting business

productivity.

From a competitiveness perspective (Porter), MSME operators need a sustainable competitive advantage, which can be achieved through innovation, efficiency, and market access. Digitalization plays a strategic role in creating these advantages, particularly through e-commerce platforms, digital marketing, and technology-based payment systems. Therefore, integrating ZISWAF with the digital ecosystem not only improves the efficiency of fund distribution but also strengthens the competitive position of micro-businesses in the market.

Furthermore, from an Islamic economic perspective, the optimization of ZISWAF must align with the principles of *maqashid al-sharia*, particularly in safeguarding wealth (*hifzh al-mal*) and enhancing well-being (*falah*). The productive, digital-based utilization of ZISWAF not only provides short-term economic benefits but also encourages the transformation of *mustahik* into *muzakki*, an indicator of success in the Islamic social finance system.

This study confirms that the main problem in the utilization of ZISWAF does not lie solely in low fund collection, but rather in the mismatch between the distribution design and the demands of the digital economy. From the classical perspective of Islamic economics, as articulated by Yusuf al-Qaradawi, zakat functions as a redistributive instrument that is not merely charitable but also transformative (Qaradawi, 2005). However, empirical reality shows that the practice of managing ZISWAF in Indonesia remains trapped in a conventional charitable (consumptive-based) approach, thereby failing to create sustainable socioeconomic mobility for *mustahik*. This indicates a gap between normative ideals and institutional practices in Islamic social finance.

When analyzed through Friedmann's empowerment framework, the success of economic empowerment depends on access to three key aspects: resources, information, and participation. Previous studies, such as (Ascarya & Rahmawati, 2021), have shown that integrating zakat with microfinance can enhance business capacity. However, these studies have primarily focused on resource access (capital) without integrating the dimension of digital information access, which has now become a key determinant in the platform-based economy. In other words, an empowerment approach that relies solely on financial inclusion without accompanying digital inclusion risks yielding limited and unsustainable outcomes.

Furthermore, from a capacity-building perspective (Mahardhika, 2020), economic empowerment requires more than just financial interventions; it must be accompanied by capacity building through training and mentoring. Several studies, such as (Hadi & Tanjung, 2022; Mulvi Aulia, 2020; Triwibowo et al., 2020) They have emphasized the importance of productive zakat in increasing the income of zakat recipients. However, these studies have not examined how digital capacity mediates the relationship between capital assistance and improved business performance. In the context of the digital economy, the ability to adapt to technology is a key factor in determining the success of microenterprises. Thus, this study critiques the tendency in previous literature to underestimate the role of technology as an intervening

variable in ZISWAF empowerment models.

From the perspective of the theory of competitive advantage (Porter, 1998) A business's competitive advantage is determined by its ability to create added value through innovation and efficiency. Reports from Google, Temasek, and Bain indicate that digitalization can double SMEs' revenue. However, studies related to ZISWAF, such as (Hasan & Hudaefi, 2019; Shneor et al., 2022; Tanjung, 2022) have primarily focused on fundraising (digital fundraising) rather than on value creation at the beneficiary level as business operators. This is the main point of criticism in this study: that digitalization in Islamic social finance has so far remained front-end-oriented (fundraising) and has not yet addressed back-end empowerment (strengthening beneficiaries' businesses).

Furthermore, the productive waqf dimension, intended to serve as a source of long-term financing, has not yet been fully integrated into the microeconomic empowerment model (Auna Nida Ulhusna et al., 2024) .(Huda & Sabri, 2021) emphasizes that waqf has great potential in supporting asset-based economic development. However, the reality is that waqf utilization remains stagnant and has not been directed toward supporting SME digital infrastructure. This indicates fragmentation in the management of ZISWAF, where each instrument operates in isolation without systemic integration.

Based on a critique of the existing literature, this study highlights its primary novelty in three aspects. First, this study proposes integrating financial inclusion and digital inclusion into the ZISWAF utilization model, which previous studies have tended to treat as separate concepts. Second, this study shifts the focus of digitalization from merely a fundraising tool to a strategic instrument for economic empowerment. Third, this study develops a model that integrates all ZISWAF components (zakat, infaq, sedekah, and wakaf) into a single digital ecosystem, thereby addressing the fragmentation that has persisted to date.

Conceptually, the model proposed in this study also expands the interpretation of the *maqashid al-sharia*, particularly regarding *hifzh al-mal* (preservation of wealth) and (development of wealth), shifting the focus from distribution to technology-driven productive transformation. Thus, this study not only provides practical contributions in the form of an implementable model but also theoretical contributions in reconstructing the Islamic social finance paradigm to make it more adaptive to the dynamics of the digital economy.

D. Conclusion

This study concludes that the utilization of ZISWAF funds in Indonesia has yet to be optimized to enhance the competitiveness of microeconomic actors, primarily due to the dominance of consumption-oriented distribution patterns and a lack of integration with the needs of the digital economy. Despite having immense potential both in terms of fundraising and socio-economic impact the management of ZISWAF still faces various challenges, such as low digital literacy, limited capacity among beneficiaries, and the suboptimal use of technology in management and empowerment

systems.

Research findings indicate that the productive zakat approach has proven effective in increasing the income of zakat recipients; however, its impact will be even more significant if integrated with digital capacity building and access to technology-based economic ecosystems. Digitalization serves not only as a tool to improve the efficiency of the collection and distribution of funds but also as a strategic instrument to enhance the competitiveness of microenterprises through market access, business model innovation, and operational efficiency.

Therefore, this study proposes an innovative, integrated model for the digital utilization of ZISWAF, encompassing productive financing, digital training and mentoring, and a technology-based monitoring system. This model emphasizes the importance of synergy among ZISWAF management institutions, the government, and the technology sector in creating a sustainable economic empowerment ecosystem. Theoretically, this study contributes to the reconstruction of the paradigm of Islamic social finance from a redistributive approach to a digitally based, transformative approach. In practical terms, these findings provide policy guidance for strengthening ZISWAF's role as a strategic instrument in promoting beneficiaries' economic self-reliance and enhancing the community's sustainable well-being in accordance with the principles of *maqashid syariah*.

E. Bibliography

- Amirudin, C., & Sabiq, A. F. (2021). Peran Ziswaf dalam Memulihkan Ekonomi Umat Akibat Masa Pandemi Covid-19. *Jurnal BAABU AL-ILMI: Ekonomi Dan Perbankan Syariah*, 6(1), 38. <https://doi.org/10.29300/ba.v6i1.4074>
- Ardianto, R., Ramdhani, R. F., Apriliana Dewi, L. O., Prabowo, A., Saputri, Y. W., Lestari, A. S., & Hadi, N. (2024). Transformasi Digital dan Antisipasi Perubahan Ekonomi Global dalam Dunia Perbankan. *MARAS: Jurnal Penelitian Multidisiplin*, 2(1), 80–88. <https://doi.org/10.60126/maras.v2i1.114>
- Arifin, Z., & Purnamasari, N. (2022). Company Zakat Distribution Model in Metro Lampung. *International Journal of Islamic Economics*, 4(02), 149. <https://doi.org/10.32332/ijie.v4i02.5853>
- Ascarya, & Rahmawati, M. (2021). Empowering micro enterprises through integrated zakat and microfinance: A case study. *Journal of Islamic Monetary Economics and Finance*, 7(2), 253–278. <https://doi.org/10.21098/jimf.v7i2.1247>
- Auna Nida Ulhusna, N. S., Azizah, N., Putri Dinanti, S., & Adriansyah, Z. (2024). Peran Wakaf Digital dalam Mencapai Tujuan Pembangunan Berkelanjutan (SDG's). *Oikonomika*, 5(1), 52–63. <https://doi.org/10.53491/OIKONOMIKA.V5I1.1128>
- BAZNAS. (2021). *Laporan Keuangan BAZNAS Sultra*.
- BAZNAS, P. (2023). *Outlook Zakat Indonesia 2023*. Badan Amil Zakat Nasional.
- Dirie, K. A., Alam, M. M., & Maamor, S. (2024). Islamic social finance for achieving sustainable development goals: a systematic literature review and future research agenda. *International Journal of Ethics and Systems*, 40(4), 676–698.

- <https://doi.org/10.1108/IJOES-12-2022-0317>
- Dwi, H., Rakhmadi, P., Sunan, U., & Yogyakarta, K. (2021). Gerakan Filantropi Islam Peran Lazismu dalam Pemberdayaan Ekonomi Masyarakat Kecamatan Gamping Kabupaten Sleman. *GEMI*, 1(1), 14–21. <https://doi.org/10.47200/GEMI.V1I1.1007>
- Hadi, S., & Tanjung, H. (2022). Analisis efektivitas distribusi zakat produktif berbasis digital di BAZNAS. *Jurnal Ekonomi Syariah Dan Filantropi Islam*, 6(1), 112–126. <https://doi.org/10.22236/jesfi.v6i1.8765>
- Hasan, R., & Hudaefi, F. A. (2019). Digital zakat campaign in Indonesia: Study of Kitabisa.com platform. *Journal of Islamic Marketing*, 11(3), 665–681. <https://doi.org/10.1108/JIMA-09-2018-0168>
- Huda, N., & Sabri, H. (2021). Wakaf Tunai dan Ekonomi Digital: Model Inovatif untuk Pemberdayaan UMKM. *Journal of Islamic Economics and Finance Studies*, 7(1), 23–40. <https://doi.org/10.47700/jiefs.v7i1.2921>
- Jahan, S. (2021). Zakat versus Taxation as Islamic Fiscal Policy Tool. *International Journal of Islamic Economics*, 3(01), 37–46. <https://doi.org/10.32332/IJIE.V3I1.3129>
- Khanifa, N. K. (2018). Penguatan Peran Ziswaf dalam Menyongsong Era SDGs: Kajian Filantropi BMT Tamzis Wonosobo. *Cakrawala: Jurnal Studi Islam*, 13(2), 149–168. <https://doi.org/10.31603/cakrawala.v13i2.2329>
- Kholidah, N., & Salma, A. N. (2020). Filantropi Kreatif: Pemberdayaan Ekonomi Umat Berbasis Zakat Produktif pada Program 1000 UMKM Lazismu Kabupaten Pekalongan. *Cakrawala: Jurnal Studi Islam*, 14(2), 93–101. <https://doi.org/10.31603/cakrawala.v14i2.3080>
- Manurung, F. E., & Harahap, M. I. (2022). Peran Baznas dalam Mensejahterakan Ekonomi Masyarakat Kota Medan. *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)*, 2(1), 1365–1371.
- Masrurroh, N., & Shahrin, A. A. (2022). Kontestasi Agama, Pasar dan Negara dalam Membangkitkan Daya Saing Ekonomi Umat melalui Sertifikasi Halal. *Proceedings of Annual Conference for Muslim Scholars*, 6(1), 834–853. <https://doi.org/10.36835/ancoms.v6i1.430>
- Mulvi Aulia. (2020). Penghimpunan Dana Zakat Dan Faktor Penghambatnya. *Al-Mizan: Jurnal Hukum Dan Ekonomi Islam*, 4(1), 32–53. <https://doi.org/10.33511/almizan.v4n1.32-53>
- Porter, M. E. (1998). Competitive Advantage: Creating and Sustaining Superior Performance. In *The Free: Vol. Fir Free P* (Issue 1). Free Press. <https://doi.org/10.1016/j.neubiorev.2009.11.015>
- Rahman, F. (2022). Pengembangan Usaha Bisnis Dalam Membangun Kemandirian Pesantren. *Jurnal Ilmiah Al-Tsarwah*, 5(2), 88–103. <https://doi.org/10.30863/AL-TSARWAH.V5I2.3832>
- Shneor, R., Mrzygłód, U., Adamska-Mieruszewska, J., & Fornalska-Skurczyńska, A. (2022). The role of social trust in reward crowdfunding campaigns' design and success. *Electronic Markets*, 32, 1103–1118. <https://doi.org/10.1007/s12525-021-00456-5>
- Strategis BAZNAS, P. K. (2021). *Outlook Zakat Indonesia 2021*.
- Syaikhu, Norwili, Maimunah, & Wahyunita, L. (2021). The Empowerment of Infaq and

Waqf Evaluation in light of Maqasid al-Sharia Perspective in Mosques in Palangka Raya, Indonesia. *Samarah*, 5(2), 1003–1020.

<https://doi.org/10.22373/sjhk.v5i2.8997>

Tanjung, A. F. Y. S. J. N. (2022). Permasalahan Serta Solusi Dalam Penghimpunan Dan Penyaluran Dana Zis Di Lazismu Kota Medan. *Jurnal Inovasi Penelitian*, 2(1), 3591–3598.

Triwibowo, A., Ekonomi, S. T., Bisnis, D., & Lampung, I. (2020). Penerapan Prinsip-Prinsip Good Corporate Governance dalam Pengelolaan Wakaf Tunai pada Badan Wakaf Uang Tunai MUI Yogyakarta. *Tapis : Jurnal Penelitian Ilmiah*, 4(1), 123–146.

<https://doi.org/10.32332/TAPIS.V4I1.1995>

Universitas, H., Negeri, I., Thaha, S., Jambi, S., Putra Hafiz, A., & Maharani, F. (2023). Pendistribusian Dana Zakat Produktif Di Badan Amil Zakat Nasional (Baznas) Kota Jambi. *Jurnal Ilmiah Ekonomi Dan Manajemen*, 1(4), 430–443.

<https://doi.org/10.61722/jiem.v1i4.454>