

## The role of islamic social finance in supporting fair fiscal policies: A study of ZISWAF integration in Indonesia

Khoirudin\* , Nanda Suryadi, Raja Sakti Putra Harahap  
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

\*) Corresponding Author (e-mail: [unchuudin74@gamil.com](mailto:unchuudin74@gamil.com) )

### Abstract

This study aims to analyze the role of Islamic Social Finance (ISF), particularly zakat, infaq, sadaqah, and waqf (ZISWAF), in supporting equitable fiscal policies in Indonesia. Using a descriptive-analytical qualitative approach, this study examines the potential, challenges, and models for integrating Islamic social finance instruments and state fiscal policies. The results show that ZISWAF has great potential as an alternative source of social financing, with the potential value of national zakat reaching IDR 327 trillion per year, but only about 4% has been realized. The integration of ZISWAF into the fiscal system plays a role in strengthening wealth redistribution, expanding the state's fiscal space, and supporting the achievement of Sustainable Development Goals (SDGs) without increasing the tax burden on the community. However, this study also identifies various obstacles, such as weak institutional coordination, overlapping regulations, and low public literacy regarding Islamic social finance. Digital transformation through Islamic fintech has the potential to be a solution by increasing the transparency, efficiency, and accountability of ZISWAF management. This study concludes that the integration of ZISWAF into fiscal policy supported by digital governance and the principles of maqasid al-shariah is a strategic step towards fiscal justice and sustainable social welfare in Indonesia.

Keywords: Islamic Social Finance, ZISWAF, Fiscal Policy, Maqasid Al-Shariah, Digitalization of Islamic Finance.

### Abstract

Penelitian ini bertujuan untuk menganalisis peran Islamic Social Finance (ISF) khususnya zakat, infak, sedekah, dan wakaf (ZISWAF) dalam mendukung kebijakan fiskal berkeadilan di Indonesia. Melalui pendekatan kualitatif deskriptif-analitis, studi ini mengkaji potensi, tantangan, serta model integrasi antara instrumen keuangan sosial Islam dan kebijakan fiskal negara. Hasil penelitian menunjukkan bahwa ZISWAF memiliki potensi besar sebagai sumber pembiayaan sosial alternatif, dengan nilai potensi zakat nasional mencapai Rp327 triliun per tahun, namun baru terealisasi sekitar 4%. Integrasi ZISWAF ke dalam sistem fiskal berperan dalam memperkuat redistribusi kekayaan, memperluas ruang fiskal negara, dan mendukung pencapaian Sustainable Development Goals (SDGs) tanpa meningkatkan beban pajak masyarakat. Namun demikian, penelitian ini juga mengidentifikasi berbagai hambatan, seperti lemahnya koordinasi kelembagaan, tumpang tindih regulasi, serta rendahnya literasi masyarakat terhadap keuangan sosial Islam. Transformasi digital melalui Islamic fintech berpotensi menjadi solusi dengan meningkatkan transparansi, efisiensi, dan akuntabilitas pengelolaan ZISWAF. Penelitian ini menyimpulkan bahwa integrasi ZISWAF dalam kebijakan fiskal yang didukung tata kelola digital dan prinsip maqasid al-shariah merupakan langkah strategis menuju keadilan fiskal dan kesejahteraan sosial berkelanjutan di Indonesia.

Keywords: Islamic Social Finance, ZISWAF, Kebijakan Fiskal, Maqasid Al-Shariah, Digitalisasi Keuangan Syariah.

How to cite: Khoirudin, K., Suryadi, N., & Harahap, R. S. P. (2025). The role of islamic social finance in supporting fair fiscal policies: A study of ZISWAF integration in Indonesia. *Journal of Halal Industry Studies*, 4(2), 145-154. <https://doi.org/10.53088/jhis.v4i2.2405>



## 1. Introduction

The growth of Islamic social finance instruments, especially zakat, infaq/alms, and waqf (abbreviated as ZISWAF), has again received attention as a significant source of social financing in the Muslim-majority economy. The potential of ZISWAF funds in many countries, including Indonesia, is estimated to be very large and able to complement people's social spending if managed in an integrated and professional manner. However, this potential has not been optimally utilized due to institutional fragmentation, weak governance, and limited integration between Sharia philanthropic mechanisms and state fiscal policies. The enormous potential of ZISWAF, as well as governance and fragmentation issues, was noted in a literature review on Islamic social finance integration and waqf performance measurement (Imari et al., 2024).

Recent studies show that zakat and waqf contribute to poverty alleviation and social services when directed to productive and well-coordinated programs. However, some national studies have identified operational constraints: inefficient distribution, lack of accountability, and lack of integrated data for fiscal planning. This condition reduces the effectiveness of ZISWAF as a complementary fiscal instrument in overcoming inequality and achieving sustainable development goals (SDGs). Evidence from previous research on the effectiveness and operational challenges of ZISWAF is documented in the literature, reviewing the role of zakat and waqf, as well as research on the optimization of zakat as a fiscal instrument (Muhammad & Hishammuddin, 2025).

The current policy debate centers on the possibility of integrating ZISWAF into formal fiscal frameworks as a complement to social spending, or fiscal incentives associated with taxation and redistribution). Several studies and policy reviews recommend a clear integration framework: data transparency, inter-agency coordination mechanisms (including Baznas/LAZ), and fiscal policies that provide space for ZISWAF contributions to national priority programs. This integration has the potential to increase the country's fiscal capacity for social intervention without increasing the tax burden. Comparative studies and policy research emphasize the importance of integration mechanisms and fiscal incentives so that zakat/waqf adds value to the country's fiscal policy (Muhammad & Hishammuddin, 2025).

Digital transformation also opens up new opportunities: fintech for the management of zakat and waqf can increase the reach, transparency, and efficiency of the collection/distribution of Sharia social funds. However, technology adoption must be balanced with strengthening regulations, data protection, and accountability so that the integration of ZISWAF into the fiscal realm does not pose a risk of moral hazard or abuse. Therefore, the design of fiscal policy that seeks to accommodate the ZISWAF must include aspects of regulation and technology governance. Research on the use of fintech in Islamic social finance and recommendations for digital governance shows the opportunity and need for adequate regulation (Khaqo, 2023).

Against this background, this study is relevant because: (1) it provides a descriptive and analytical examination of the potential of ZISWAF in supporting fiscal social space based on secondary data, literature reviews, and policy documents; (2) explore institutional integration models that are in line with national regulations; and (3) assess

the implications of governance and the use of technology to ensure effectiveness in supporting equitable fiscal policies. The results of this study are expected to provide practical policy input for policy makers, ZISWAF managers, and researchers. The justification for the relevance of this research is supported by a study on the integration of sharia social finance, the national waqf index, and the optimization of zakat for development purposes (Bahri & Noviani, 2025).

The study offers a distinct contribution by providing a qualitative and policy-oriented analysis of the integration between islamic social finance (ZISWAF) and fiscal policy within the framework of maqasid al-sharia. Unlike previous research that has mostly examined ZISWAF from a philanthropic or macroeconomic perspective, this study synthesizes literature, institutional reports, and policy documents to propose a more integrative framework linking social finance, fiscal capacity, and digital governance. Furthermore, this study highlights the role of islamic fintech in increasing transparency and accountability, thereby addressing the gaps that exist in the operationalization of ZISWAF in the national fiscal system, especially in the Indonesian context.

## **2. Literature review**

### **Basic concepts of islamic social finance (ISF)**

Islamic social finance (ISF) refers to islamic financial instruments that aim to promote economic redistribution and social welfare through the management of social funds such as zakat, infaq, alms, and waqf (ZISWAF). In islamic economics, ISF is not only a philanthropic tool but also a mechanism to address structural inequality through the principles of justice ('adl) and community welfare (maslahah). Conceptually, the ISF serves as a socio-economic stabilizer by redistributing wealth from the wealthy to those in need. This is in line with the purpose of maqasid al-shariah, especially in preserving wealth (hifz al-mal) and maintaining human welfare (hifz al-nafs) (Hadyantari et al., 2025; Muhammad & Hishammuddin, 2025).

In the context of macroeconomics, the ISF supports fiscal policy through its role in economic distribution and stabilization. Several countries, including Malaysia and Indonesia, have initiated the ZISWAF-fiscal integration model to expand sources of non-tax revenue and strengthen social welfare programs. In addition, islamic financial institutions such as sharia cooperatives contribute to strengthening the ISF ecosystem by promoting a financial system that is free from riba, gharar, and maysir, thereby fostering a more ethical and equitable economic framework (Machasin et al., 2025).

### **ZISWAF and state fiscal policy**

The integration of ZISWAF into fiscal policy plays a strategic role in strengthening the islamic economic system. Zakat, infaq, and waqf can function as complementary fiscal instruments in public sector financing, especially in social services, education, and economic empowerment. Within the framework of the dual fiscal system, islamic fiscal instruments can operate in conjunction with conventional fiscal mechanisms to strike a balance between efficiency and social justice. Zakat acts as a redistributive tool, while waqf functions as a sustainable source of funding for long-term development. However, existing studies show that the contribution of ZISWAF to national fiscal

capacity remains limited due to weak institutional coordination, regulatory fragmentation, and lack of integrated data systems. The report from baznas further revealed that actual zakat collection remains well below its national potential, indicating the need for institutional strengthening and policy reform (Batubara et al., 2025; Habibi & Wulandari, 2025; Karim et al., 2025; Ulfia, 2025).

### **The relevance of islamic social finance to fiscal justice**

Fiscal justice in an islamic perspective includes not only the equitable distribution of taxes but also the equitable allocation of economic benefits throughout society. This principle is in line with maqasid al-sharia, which emphasizes the balance between individual rights and social responsibility. Islamic social finance (Hananiyah et al., 2025) (ISF) plays an important role in promoting fiscal justice through wealth redistribution and financing of productive social programs. Previous studies have highlighted that productive waqf can serve as a sustainable long-term financing instrument without increasing the government's fiscal burden (Lestari et al., 2025).

In indonesia, the application of sharia fiscal justice principles is reflected in policies such as zakat as a tax deduction and the development of waqf-related sukuk. This initiative is expected to increase the effectiveness of fiscal policies in addressing poverty and inequality (Aminuddin, 2025).

### **The role of technology in ZISWAF and fiscal integration**

Digital transformation has led to the emergence of sharia fintech as a new platform for managing ISFs. The digital platform facilitates the collection and distribution of zakat and waqf funds that is faster, transparent, and efficient. In addition, digitalization allows for better integration between ZISWAF management agencies and the national fiscal system, thereby improving data accuracy for policy planning. Technologies such as blockchain and real-time reporting systems increase public accountability and trust in islamic social financial institutions (). However, the adoption of digital technologies also requires a robust regulatory framework, especially in terms of data security, transaction monitoring, and governance. Without proper regulation, digital integration can pose risks such as moral hazard and misuse of funds (Sain & Bahri, 2024, Faujiah 2025, Arwani, 2024; Amaliyah, 2025 ).

### **Theoretical synthesis and research gaps**

Previous studies have shown that the integration of islamic social finance and fiscal policy has significant potential to create an inclusive and equitable economic system. However, some research gaps remain. Key challenges include institutional coordination, regulatory harmonization, and digital data integration in optimizing ZISWAF. In addition, limited research has explored the macroeconomic impact and integration model of ISF technology (Tasriani et al., 2024).

The study offers a decisive novelty by providing an integrative and policy-oriented analysis that simultaneously connects ZISWAF, fiscal policy, and maqasid al-sharia in a single analytical framework. Unlike previous studies that have tended to examine these aspects separately, this study synthesizes academic literature, institutional reports, and policy documents to develop a comprehensive understanding of how islamic social finance can be operationalized within the national fiscal system.

Furthermore, the study introduces a new emphasis on digital governance by highlighting the role of islamic fintech in improving transparency, accountability, and data integration in the management of ZISWAF, which has yet to be explored in the existing literature. By focusing on the indonesian context, this study also provides contextual policy insights to bridge the gap between high potential and low ZISWAF realization. Therefore, this research contributes not only to theoretical development but also to the formulation of practical policies in achieving fiscal justice.

### 3. Research methods

This study uses a descriptive-analytical qualitative approach, which aims to gain an in-depth understanding of how the integration of sharia social finance instruments (ZISWAF) can support equitable fiscal policies in indonesia. This approach is used because the issues under review are conceptual, normative, and policy-related, rather than purely quantitative or numerical measurements (Ariyanto, 2022). The qualitative method allows researchers to explore the meaning, context, and islamic values underlying fiscal policy integration and relate them to the principles of maqasid al-sharia in the islamic economic system.

This study uses secondary data obtained from various credible sources, such as:

- a. Official reports from the national zakat agency (baznas), the indonesian waqf agency (bwi), and the ministry of finance of the republic of indonesia (kemenkeu);
- b. Academic publications from reputable journals (sinta and scopus) related to islamic social finance, fiscal policy, and economic justice;
- c. Books and literature on islamic economic theory;
- d. Government strategic documents, such as the indonesian sharia economic master plan (meksi) and reports from the world bank or idb (islamic development bank).

This secondary data was selected to provide a comprehensive analytical and normative perspective. Potential, obstacles, and policy directions to integrate ZISWAF with state fiscal policies. The use of secondary data is important in islamic public policy

The data collection technique is carried out in three stages:

- a. Library research: seek academic sources such as journal articles, books, and policy reports related to islamic social finance and fiscal policy.
- b. Documentation: collect data from the annual reports of institutions such as baznas, bwi, and the ministry of finance to see the development and actual figures of the realization of the national ZISWAF.
- c. Secondary policy analysis: examines policy documents, including government regulations and fiscal regulations relevant to the integration of islamic social financial instruments.

Documentation and literature review techniques are commonly used in policy-based islamic economic research and social theory.

The study uses content analysis and thematic analysis to systematically interpret the selected documents and derive analytical findings. Content analysis is done to

identify key concepts, patterns, and relationships in the document. The process involved:

- a. Extracting relevant textual data related to ZISWAF, fiscal policy, governance, and digitalization
- b. Classify information based on predefined analytical categories such as redistribution, institutional coordination, and policy integration
- c. Compare findings across different types of sources (academic, institutional, and policy documents)

This step provides a structured understanding of the content and ensures that relevant information is captured systematically.

Thematic analysis is carried out through a rigorous five-step process:

Step 1: introduction. All documents are read repeatedly to gain an in-depth understanding of the data and identify recurring ideas.

Step 2: initial coding. Relevant text segments are manually encoded using open coding. The code includes key terms such as:

- a. Redistribution
- b. Fiscal integration
- c. Governance
- d. Institutional challenges
- e. Digitization

Step 3: theme formation. The code is grouped into broader themes based on conceptual similarities. This process results in five main themes:

- a. The role of ZISWAF in wealth redistribution
- b. Institutional and regulatory challenges
- c. An integration model between ZISWAF and fiscal policy
- d. Islamic digital transformation and fintech
- e. Policy implications for fiscal justice

Step 4: theme review and validation. Themes are reviewed to ensure internal coherence and consistency with the research objectives. Redundant or overlapping code is merged or refined.

Step 5: interpretation and synthesis. Each theme is interpreted using maqasid al-sharia and fiscal justice theory to produce meaningful analytical findings and policy implications.

## **4. Results and discussion**

### **4.1. Results**

#### **The gap between the potential and realization of ZISWAF**

The results of the study show that there is a significant gap between the potential and realization of ZISWAF in Indonesia. Various studies show that the potential of zakat is very large, but its realization is still relatively low due to inefficiencies in the collection and distribution mechanism and low community participation (Ulfia, 2025; Maharati, 2025). This condition reflects weaknesses in institutional capacity and the lack of integration of data systems nationally. Previous research has also shown that the integration of ZISWAF in fiscal policy can improve wealth redistribution and the effectiveness of social financing (Muhammad & Hishammuddin, 2025).

### **Institutional and regulatory barriers**

This study identifies various institutional and regulatory barriers that hinder the integration of ZISWAF in fiscal policy. One of the main problems is the lack of harmonization between the zakat management system and national fiscal policy, thereby reducing the effectiveness of coordination (Aminuddin, 2025). In addition, fragmentation between institutions such as baznas and laz causes fund management to be less than optimal (Tasriani et al., 2024). The low public literacy related to islamic social finance also contributes to the low collection of ZISWAF funds (Sain & Bahri, 2024). On the other hand, the distribution of funds is still dominated by consumptive patterns, so that the economic impact in the long term has not been maximized (Ulfiya, 2025).

### **ZISWAF fiscal integration model**

The results of the study show that the integration of ZISWAF in fiscal policy can increase the fiscal capacity of the state without increasing the tax burden of the community. In this case, ZISWAF acts as a complementary fiscal instrument that supports social sector financing such as poverty alleviation, education, and economic empowerment (Habibi & Wulandari, 2025; Batubara et al., 2025). This integration allows for more effective redistribution of wealth and supports the achievement of sustainable development goals. Thus, islamic social finance can strengthen fiscal resilience if optimally integrated into national policies (Karimet al., 2025).

### **The role of digitalization in ZISWAF governance**

Digital transformation has an important role in increasing the effectiveness of ZISWAF management. The use of sharia fintech can increase transparency, accountability, and efficiency in the collection and distribution of social funds (Sain & Bahri, 2024; Faujiah, 2025). Technologies such as blockchain and real-time reporting systems also support data integration and increase public trust in ZISWAF management institutions (Arwani, 2024). However, the implementation of digitalization still faces challenges in terms of regulatory readiness, data security, and human resource capacity (Amaliyah, 2025; Khaqo, 2023). Without adequate governance, digitalization has the potential to pose risks such as moral hazard and misuse of funds.

### **Implications for maqasid al-sharia-based fiscal justice**

The integration of ZISWAF in fiscal policy has important implications for the creation of fiscal justice in the perspective of maqasid al-sharia. ZISWAF functions as a redistributive instrument that encourages equitable distribution of wealth and social welfare. By expanding fiscal space without increasing the tax burden, ZISWAF contributes to economic justice and sustainable development (Lestari et al., 2025; Hananiyah et al., 2025). The principles of maqasid al-shariah, especially protecting property (hifz al-mal) and maintaining welfare (hifz al-nafs), are reflected in the role of ZISWAF as a mechanism to reduce inequality and improve community welfare (Bahri & Noviani, 2025).

#### **4.2. Discussion**

The integration of ZISWAF with fiscal policy has strategic value in strengthening a just islamic economic system. The gap between the potential and realization of ZISWAF shows the need for policy reform, improved governance, and strengthened coordination between institutions. If the potential of ZISWAF can be optimized, the state can strengthen social financing without adding fiscal pressure through taxes.

Digitalization plays an important role in improving the transparency and efficiency of ZISWAF management. The application of technologies such as sharia fintech, blockchain, and real-time reporting systems not only modernizes the management of zakat and waqf, but also increases public trust in islamic social financial institutions. However, the main challenge still lies in regulatory harmonization and institutional coordination. The insynchronization between the tax system and zakat causes incentives for muzaki to not be optimal. In addition, low islamic financial literacy and limited institutional reporting also slow down the fiscal integration process.

From the perspective of maqasid al-shariah, the integration of ZISWAF in public finance is in line with the goals of safeguarding property (hifz al-mal) and social welfare (hifz al-nafs). By strengthening digital governance, integrated regulations, and collaboration between institutions, ZISWAF can become an effective redistribution instrument. Ultimately, this integration can support the achievement of the sustainable development goals (sdgs) and realize national socio-economic justice.

#### **5. Conclusion**

Based on the results of the research, it can be concluded that the integration of islamic social finance, especially the ZISWAF instrument, has a strategic role in supporting equitable fiscal policies in indonesia. The ZISWAF functions as an instrument of wealth redistribution that is able to expand the country's fiscal capacity without increasing the tax burden of the community. The implementation of this integration has the potential to strengthen economic equity and support the achievement of sustainable development goals in accordance with the principles of maqasid al-sharia.

However, its effectiveness still faces various obstacles, such as weak governance, lack of synergy between ZISWAF management institutions and fiscal authorities, and suboptimal regulatory harmonization between the zakat and tax systems. In addition, the dominance of consumptive distribution causes the long-term economic impact to not be maximized. Digital transformation through islamic fintech is an important opportunity to increase transparency, efficiency, and data integration. Therefore, policy reforms, increased public literacy, and strengthening institutional collaboration are needed so that ZISWAF can function optimally as a pillar of fiscal justice and sustainable social welfare.

#### **Acknowledgements**

The author would like to thank the lecturer in charge of the course for his guidance and direction during the process of compiling this work. Thanks, are also given to fellow students who have provided constructive input and discussion so that this article could be compiled properly.

## References

- Amaliyah, R. (2025). Efektivitas Penggunaan Teknologi Artificial Intelligence Terhadap Proteksi Keamanan Sistem Tata Kelola Perusahaan (Sektor Perbankan). *Info Kripto*, 19(1), 49-60. <https://doi.org/10.56706/ik.v19i1.121>
- Aminuddin, F. (2025). Kebijakan Fiskal Dalam Perspektif Islam. *Inspirasi Edukatif: Jurnal Pembelajaran Aktif*, 6(3).
- Ariyanto, S. (2022). *Akuntansi Keuangan Syariah, Dasar Hukum, Standar Akuntansi Dan Study Kasus*. Media Sains Indonesia
- Arwani, A., & Priyadi, U. (2024). Eksplorasi peran teknologi blockchain dalam meningkatkan transparansi dan akuntabilitas dalam keuangan Islam: Tinjauan sistematis. *Jurnal Ekonomi Bisnis Dan Manajemen*, 2(2), 23-37. <https://doi.org/10.59024/jise.v2i2.653>
- Bahri, S., & Noviani, D. (2025). Digital Charity: Transformasi Zakat Dan Sedekah Di Era Teknologi Finansial Syariah. *Jurnal Pendidikan Berkelanjutan*, 6(4).
- Batubara, N. A. S., Nasution, K., Dalimunthe, A., & Zein, A. W. (2025). Peran Zakat dan Wakaf Terhadap Kebijakan Fiskal Dalam Perspektif Ekonomi Makro Islam. *Jurnal Akademik Ekonomi Dan Manajemen*, 2(4), 819-828. <https://doi.org/10.61722/jaem.v2i4.7959>
- Faujiah, A. (2025). Penguatan Manajemen Wakaf melalui Pengembangan SDM Profesional dan Literasi Masyarakat di Era Digital. *Journal of Islamic Economics Studies and Practices*, 4(2), 125-138. <https://doi.org/10.54180/jiesp.2025.4.2.1-14>
- Habibi, M., & Wulandari, A. (2025). Kebijakan Fiskal dan Moneter dalam Perspektif Ekonomi Islam: Kerangka Kebijakan untuk Kestabilan dan Keadilan Ekonomi. *Journal of Economics, Business, Management, Accounting and Social Sciences*, 3(5), 357-364. <https://doi.org/10.63200/jebmass.v3i5.214>
- Hadyantari, F., Aluhri, A., & Wibowo, P. (2025). Tren Kajian Keuangan Sosial Islam: Analisis Bibliometrik dan Rekomendasi Strategis untuk Indonesia. *Perbanas Journal Of Islamic Economics And Business*, 5(1), 41-54. doi:10.56174/pjieb.v5i1.290
- Hananiyah, W. M., Mahyudin, M., & Afrianty, N. (2025). Integrasi Efisiensi, Keadilan Dan Keberkahan Dalam Alokasi Pendapatan Perspektif Maqasid Al-Syari'ah. *Diponegoro Journal of Islamic Economics and Business*, 5(2), 102-113. <https://doi.org/10.14710/djieb.30254>
- Imari, I., Maulana, H., Abadi, K. R., Ridlo, M., Suminto, A., Harahap, S. A. R., & Taufani, M. K. (2024). Peran ZISWAF untuk Penguatan Ekonomi Umat dan Aplikasinya dalam Pendampingan Perencanaan Keuangan Islam Bersama PCIM Malaysia. *Surya Abdimas*, 8(1), 34-47. <https://doi.org/10.37729/abdimas.v8i1.3687>
- Karim, M. S., Kadir, A., & Hidajat, R. (2025). Peran Zakat dan Wakaf dalam Mewujudkan Keadilan Distributif: Optimalisasi Instrumen Ekonomi Islam untuk Kesejahteraan Sosial dan Ekonomi. *Iqtisad: Journal of Islamic Economic and Civilization*, 1(2), 236-256. <https://doi.org/10.61630/ijiec.v1i2.15>
- Khaqo, D. S. (2023). *Efektifitas Digitalisasi Terhadap Penghimpunan Dana Zakat Baznas Kabupaten Cilacap* (Doctoral dissertation, Universitas Islam Indonesia).

- Lestari, L. Y., Adlan, M. A., & Aswad, M. (2025). Islamic Sosial Finance Untuk Mencapai Pembangunan Berkelanjutan Melalui Instrumen Ziswaf Ditinjau Dari Pemikiran Abu Ubaid. *Wacana Equilibrium (Jurnal Pemikiran Penelitian Ekonomi)*, 13(01), 55-65.
- Machasin, Rinaldi, A., & Afifah, D. D. (2025). Cooperatives in Indonesia: Roles, Challenges, and Innovations for the People's Economy. *JAWI: Journal of Ahkam Wa Iqtishad*, 3(3), 608-617.
- Maharati, C. (2025). Evolusi Kelembagaan Zakat Di Indonesia: Dari Kewajiban Filantropi Menuju Instrumen Kebijakan Fiskal Negara. *FADZAT: Jurnal Ekonomi Syariah*, 6(1).
- Muhammad, R. A., & Hishammuddin, M. A. H. B. (2025). Optimalisasi Pengelolaan Zakat sebagai Instrumen Fiskal dalam Meningkatkan Kesejahteraan Umat: Perspektif Integrasi Zakat dalam APBN. *ZISWAF ASFA JOURNAL*, 3(2), 100-116. <https://doi.org/10.69948/ziswaf.41>
- Sain, M., & Bahri, S. (2024). Ekonomi Islam sebagai Landasan Fundamental dalam Praktik Bisnis Online Era Digital. *El-Kahfi| Journal of Islamic Economics*, 5(02), 203-218. <https://doi.org/10.58958/elkahfi.v5i02.340>
- Tasriani, T., Afifah, D. D., Arum, H. S., Ritonga, I., & Nurhayati, N. (2024). Distribusi Kekayaan dalam Islam: Tinjauan Al-Qur'an atas Solusi Ketimpangan Ekonomi Global. *El-Qist: Journal of Islamic Economics and Business (JIEB)*, 14(2), 167-184. <https://doi.org/10.15642/elqist.2024.14.2.167-184>
- Ulfia, O. (2025). Analisis Sosiologis Penguatan Struktur Organisasi Badan Amil Zakat Nasional (Baznas) Kota Bandar Lampung Dalam Meningkatkan Efektifitas Pengelolaan Zakat. Fakultas Ilmu Sosial Dan Ilmu Politik, Universitas Lampung