AN ANALYSIS OF THE EFFECTIVENESS OF CASH WAQF DIGITALIZATION THROUGH CROWDFUNDING PLATFORMS ON MSME EMPOWERMENT IN THE DIGITAL ECONOMY ERA: A CASE STUDY OF BENGKALIS DISTRICT

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ABSTRACT This study evaluates the effectiveness of digitalizing cash waqf via crowdfunding platforms on the empowerment of Micro, Small, and Medium Enterprises (MSMEs) in Bengkalis District. While financial technology has theoretically made Islamic social finance more transparent and accessible, empirical gaps remain regarding its actual economic impact. Utilizing a quantitative descriptive-verificative method, data were collected via questionnaires from 33 respondents, comprising MSME actors and digital waqf users. The statistical analysis reveals a surprising finding: cash waqf digitalization currently has no statistically significant effect on MSME empowerment, explaining only 2.2% of the variance ($R^2 = 0.022$). Furthermore, a minor negative relationship ($Y = 2.884 - 0.046X$) indicates that merely providing digital platforms without targeted business assistance is insufficient for empowerment. The study concludes that technological infrastructure alone cannot drive economic empowerment; it must be coupled with enhanced digital literacy, rigorous regulatory frameworks, and improved professionalism among waqf managers (nazhirs) to provide holistic business development for MSMEs.

Keywords: Cash Waqf, Digitalization, Crowdfunding, MSMEs, Economic Empowerment

Introduction

The rapid development of the digital economy has brought significant changes across various sectors, including Islamic finance management. This transformation is marked by the emergence of financial technology (fintech), which enhances the efficiency, transparency, and accessibility of financial services. In the context of Islamic economics, this innovation has also encouraged the digitalization of philanthropic instruments, including cash waqf, which is now being developed through crowdfunding-based digital platforms. [1].

Cash waqf is an Islamic social finance instrument with significant potential to support economic development and community empowerment. The flexibility of cash waqf allows it to be managed productively, thereby generating sustainable benefits, including support for micro, small, and medium enterprises (MSMEs). However, in practice, managing cash waqf in Indonesia still faces challenges such as low public literacy, lack of transparency, and limited access to fund collection and distribution. [2] Digitalization has emerged as an innovative solution to address these challenges. Technologies such as crowdfunding, blockchain, and digital applications make waqf fund collection and distribution more effective, transparent, and accessible to the wider community. Furthermore, digitalization can enhance public participation in waqf activities by offering convenience and accessibility without limitations of time and place. Therefore, the integration of cash waqf and digital technology has the potential to create a more inclusive and sustainable social finance ecosystem..

In the context of economic empowerment, MSMEs play a strategic role as the backbone of the national economy. However, MSMEs often face limited access to financing, particularly financing that complies with Islamic principles. Therefore, crowdfunding-based cash waqf can serve as an alternative solution by providing a fairer and more sustainable source of financing for MSMEs. This model not only offers access to capital but also promotes a more equitable distribution of wealth in accordance with the principles of justice in Islamic economics.

Nevertheless, implementing cash waqf digitalization through crowdfunding platforms also faces challenges, such as low public trust in digital platforms, regulatory limitations, and issues related to Sharia compliance in digital transactions. In addition, institutional aspects and the professionalism of waqf managers (nazhirs) are important factors in determining the effectiveness of digital waqf management [3]. Several previous studies have examined waqf digitalization from various perspectives. Research conducted by [4] showed that the digitalization of waqf can enhance transparency, efficiency, and public participation in the management of cash waqf. Meanwhile, [5] highlighted that digital waqf innovations such as crowdfunding and blockchain have the potential to improve the accessibility and socio-economic impact of waqf. In contrast, [6] emphasized the legal aspects and Sharia validity of waqf crowdfunding practices from the perspective of ushul fiqh. Therefore, a comprehensive analysis is needed to assess the extent to which the digitalization of cash waqf through crowdfunding platforms can tangibly impact MSME empowerment in the digital economy era. However, most existing studies still focus on the conceptual, legal, or potential aspects of waqf digitalization and have not extensively examined, through empirical methods, the effectiveness of cash waqf digitalization via crowdfunding platforms in empowering MSMEs, particularly using a quantitative approach. In addition, studies that directly link waqf digitalization, crowdfunding, and their impact on enhancing MSMEs' economic capacity remain limited. Given these circumstances, a research gap remains: empirical studies measuring the relationship and direct influence of crowdfunding-based cash waqf digitalization on MSME empowerment in the digital economy

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[1] Ali Fakhrudin, "Jurnal Kajian Islam Al Kamal Volume 05 Nomor 02 November 2025," *Kajian Islam Al Kamal* 05, no. November (2025): 28–45.

[2] Bambang Setiawan, "WAKAF TUNAI DI INDONESIA Bambang Setiawan Institut Teknologi Dan Bisnis Riyadlul Ulum , Indonesia Abstrak Pendahuluan," *JurnAL SOSIAL DAN SAINS* 6, no. 2 (2025): 80–86.

[3] Choirunnisak and Azka Amalia Jihad, "Optimalisasi Inovasi Wakaf Di Indonesia Era Digital Dalam Menjawab Tantangan Dan Peluang," *I-Philanthropy*, 2024.

[4] (Setiawan,2025)

[5] Choirunnisak and Jihad, "Optimalisasi Inovasi Wakaf Di Indonesia Era Digital Dalam Menjawab Tantangan Dan Peluang."

[6] Fakhrudin, "Jurnal Kajian Islam Al Kamal Volume 05 Nomor 02 November 2025."

era are lacking. Therefore, this study aims to analyze the effectiveness of cash waqf digitalization through crowdfunding platforms in supporting MSME empowerment, with the expectation of contributing to the development of more practical, inclusive, and sustainable Islamic social finance instruments.

Literature Review

Integrated and Fintech-Based Cash Waqf Models

Proposed the Integrated Cash Waqf and Islamic Crowdfunding Model (I-CWCM), which combines temporary and permanent waqf funds on an online platform for Sharia-compliant investment.[7] The investment returns generated from this model are subsequently channeled to MSMEs through Profit and Loss Sharing (PLS) and non-PLS financing schemes. This integration model involves three key actors: waqf donors, the waqf management institution acting as the crowdfunding operator, and MSMEs as the beneficiaries. In line with this, Fakhri, Haji-Othman, and Cheumar emphasize integrating fintech into Cash Waqf Crowdfunding (CWM) and Cash Waqf Linked Deposit (CWLD) models as crisis-resilient instruments. Their research indicates that digital platforms drive fundraising, transparency, and scalability. Furthermore, integrating nazirs (waqf administrators), Sharia banks, and waqf authorities ensures Sharia compliance and the sustainability of waqf funds for productive MSME financing.

The results offer an alternative financing model, the crowdfunding cash waqf model, for waqf institutions to overcome monetary constraints and enable development projects to be completed.[8] The current study has important implications for both officials and relevant stakeholders. It seeks to improve consistency among cash waqf donors, solve the liquidity problem faced by waqf institutions, enhance the transparency of waqf institutions and their use of waqf funds, and promote wealth circulation and finance businesses without interest-based loans (*riba*). By incorporating a crowdfunding and investment mechanism, this method of collecting funds will help governments reduce expenditure on waqf institutions and other social development programs.

Challenges and Governance in Waqf Digitalization

However, implementing cash waqf digitalization still faces challenges. In a bibliometric study, the Metro Islamic Law Review identified that regulatory factors, digital technology innovation, and the role of Sharia financial institutions are key determinants in the development of research on cash waqf. The study also revealed gaps regarding the governance of digital waqf platforms. Consequently, this highlights a need for further research on strategies to boost public participation through technology.[9] Although digitalizing cash waqf through crowdfunding platforms is recognized for improving transparency and donor participation, recent bibliometric studies reveal a significant research gap. Current literature lacks comprehensive exploration regarding the governance of digital waqf platforms and strategic approaches to enhance public engagement through technology

Practical Implementation and Institutional Synergy

[7] Sulaeman and Abbiyu Muhamad Ghozali, "An Integrated Cash Waqf and Islamic Crowdfunding Model (I-CWCM) for SMEs: Policy Implications for the Post-Covid-19 Pandemic," *Review of Islamic Social Finance and Entrepreneurship* 2, no. 2 (2023): 157–66, https://doi.org/10.20885/risfe.vol2.iss2.art5.

[8] Khadar Ahmed Dirie; Md. Mahmudul Alam; Ahmad Sufian Abdullah Meshari Al-Daihani, "Business Process Model for 'Crowdfunding Cash Waqf Model,'" *Journal of Islamic Accounting and Business Research* 16, no. 1 (2025): 147–169., https://doi.org/doi.org/10.1108/JIABR-02-2023-0046.

[9] Suhairi et al., *Regulatory and Economic Challenges in Contemporary Crowdfunding-Based Cash Waqf, MILRev: Metro Islamic Law Review*, vol. 4, 2025, https://doi.org/10.32332/milrev.v4i2.10343.

In terms of practice, presents the Community Venture Waqf model implemented at the MSME Centre, where Baitulmaal Muamalat acts as the nazir (manager)[10]. This model administers cash waqf funds derived from tourist donations to finance MSMEs through a *qard hasan* scheme. The center also integrates digital technology utilizing QR codes and training to enhance waqf literacy and expand the impact of empowerment efforts. Furthermore, Fitri, Widiawati, and Badriyah highlight the importance of institutional synergy among nazirs, Sharia financial institutions, regulators, and the government in revitalizing productive waqf. They emphasize that professionalizing nazirs and adopting digital technology, including integration with Cash Waqf Linked Sukuk (CWLS), are key to inclusive and sustainable MSME financing.

Research methods

This study employs a quantitative approach using a descriptive-verificative method. The quantitative approach was chosen because the study aims to measure and analyze the effect of cash waqf digitalization through crowdfunding platforms on MSME empowerment in an objective, systematic, and measurable manner using numerical data, which are subsequently analyzed through statistical techniques. The descriptive method is used to describe phenomena occurring in society, particularly those related to the development of cash waqf digitalization and the condition of MSME empowerment, while the verificative method is used to test the validity of hypotheses and the relationships among research variables empirically based on data obtained from the field. This approach is commonly used in social research because it can explain causal relationships between independent and dependent variables in a more measurable way.

This study was conducted in Bengkalis Regency, focusing on areas with significant MSME development and communities familiar with or having used Sharia-based crowdfunding platforms. The study population consists of MSME owners and members of the public with knowledge of or experience with digital waqf. The sampling technique used is purposive sampling, which is a method of selecting samples based on specific criteria relevant to the research objectives. These criteria include MSME owners or members of the public who are aware of or have used Sharia crowdfunding platforms and are willing to complete the research questionnaire. The sample size in this study is adjusted according to the research needs and may be determined using a specific formula, such as Slovin's formula, to obtain a representative number of respondents.

The variables in this study consist of the independent variable (X), namely the digitalization of cash waqf through crowdfunding platforms, and the dependent variable (Y), namely MSME empowerment. The digitalization of cash waqf is defined as the process of collecting and distributing waqf funds in the form of money through Sharia-based digital platforms, with indicators including platform accessibility, transparency in fund management, user trust, transaction efficiency, and ease of use (user-friendliness). Meanwhile, MSME empowerment is defined as efforts to enhance business capacity and independence through financial support, training, and market access. The indicators of MSME empowerment include increased business capital, increased income, business development, business independence, and expanded market access. This study uses quantitative data obtained through questionnaires distributed to respondents. Therefore, the results of this analysis are expected to provide a clear empirical overview of the effect of cash waqf digitalization through crowdfunding platforms on MSME empowerment. The hypotheses in this study consist of the null hypothesis (H_0), which states that cash waqf digitalization through crowdfunding platforms has no effect on

[10] Shafa Dewi Nugroho, Magda Ismail, and Abdel Mohsin, "EMPOWERING MSMES THROUGH THE INTEGRATION OF CASH WAQF : CASE STUDY OF MSME CENTRE TEGALWARU Programs (Maesarach , et Al ., 2022). One of the Appointed Bank Is PT Bank Muamalat Indonesia Tbk , Which Collaborates with Baitulmaal Muamalat to Establish an M," *Aiszawa*, 2024, 1–18.

MSME empowerment, and the alternative hypothesis (H_1), which states that cash waqf digitalization through crowdfunding platforms has an effect on MSME empowerment.

Results and Discussion

A verification analysis was conducted to determine the effect of cash waqf digitalization through crowdfunding platforms on MSME empowerment in Bengkalis Regency. Based on the results of data processing using SPSS, the coefficient of determination (R Square) was 0.022. This value indicates that the digitalization of cash waqf explains only 2.2% of the variation in MSME empowerment, while the remaining 97.8% is influenced by other factors outside the variables examined in this study. These findings suggest that the contribution of cash waqf digitalization to improving MSME empowerment is still relatively low.

The simple linear regression equation obtained in this study is:

$$Y = 2.884 - 0.046X.$$

This equation indicates that the constant value of 2.884 means that when the cash waqf digitalization variable is assumed to be constant or equal to zero, the MSME empowerment variable has a value of 2.884. Meanwhile, the regression coefficient of -0.046 indicates a negative relationship between cash waqf digitalization and MSME empowerment. This means that every one-unit increase in the cash waqf digitalization variable is associated with a decrease of 0.046 units in the MSME empowerment variable, although the effect is very small.

The results of the t-test showed a t-value of -0.834 with a significance level of 0.411. Since the significance value is greater than 0.05, the alternative hypothesis (H_1) is rejected and the null hypothesis (H_0) is accepted. Thus, statistically, it can be concluded that the digitalization of cash waqf through crowdfunding platforms does not have a significant effect on MSME empowerment in Bengkalis Regency. The findings of this study reveal a discrepancy between theoretical expectations and empirical conditions in the field. Conceptually, the digitalization of Islamic social finance, including digital-based cash waqf, is believed to improve efficiency, transparency, and broaden public access to productive financing sources. However, the results of this study indicate that the implementation of cash waqf digitalization has not yet been able to provide a significant impact on MSME empowerment in Bengkalis Regency. These findings suggest that digital transformation in waqf management does not automatically lead to stronger economic empowerment of the community, particularly MSME actors.

The low impact of cash waqf digitalization may be attributed to the suboptimal scale of distribution and utilization of productive waqf funds. Although digital platforms have been used as a medium for fundraising, the amount of funds distributed may still be limited, making them insufficient to bring significant changes to the development of MSMEs. In this context, digitalization functions merely as a technological tool, while tangible economic impacts still depend on the amount of funds available, the accuracy of targeting beneficiaries, and the sustainability of the empowerment programs implemented. Furthermore, low levels of digital literacy and public trust in digital waqf platforms may also influence the research findings. Many members of the public and MSME actors still do not fully understand the mechanisms of digital waqf, resulting in its underutilization. Consequently, the accessibility offered by digital technology has not yet been fully translated into enhanced business capacity or stronger economic empowerment for MSMEs.

The findings of this study also indicate the importance of the professionalism of nazhirs in managing productive waqf. The success of waqf is not only determined by the ability to raise funds through digital platforms but also by the management strategies and assistance provided to MSME actors. If waqf management focuses solely on fundraising without being accompanied by business development programs, entrepreneurship training, or market access support, the resulting empowerment impact is likely to be insignificant. Therefore, the quality of governance is a crucial factor in determining the success of digital-based productive waqf programs.

On the other hand, the small R Square value indicates that MSME empowerment is influenced more by factors other than cash waqf digitalization. These factors may include local government policies, access to financing from formal financial institutions, market conditions, the managerial capabilities of business owners, and local economic stability. Therefore, cash waqf digitalization is not the sole determinant of successful MSME empowerment but rather one of the supporting elements within the broader economic ecosystem. Overall, the findings of this study provide a more realistic and critical perspective on the implementation of cash waqf digitalization in the modern era. The digitalization of waqf through crowdfunding platforms has considerable potential to support community economic empowerment; however, its effectiveness remains highly dependent on technological readiness, public literacy levels, the professionalism of waqf managers, and adequate policy support.

Therefore, synergy among digital technology development, human resource capacity building, and strengthened waqf governance systems is needed to ensure that the benefits of cash waqf can be realized more effectively by the MSME sector. In addition, the relatively limited sample size of 33 respondents is one of the study's limitations and may have influenced the statistical results. The descriptive analysis also revealed that most respondents held positive perceptions of using digital platforms in waqf management, particularly in terms of accessibility, transparency, and efficiency. The findings of this study are consistent with those reported by [11], who stated that the digitalization of cash waqf through digital platforms has a positive and significant impact on community economic empowerment. The study found that using digital platforms enhances the effectiveness of waqf fundraising, broadens public participation, and improves the economic capacity of small business owners. Furthermore, the findings indicated that respondents' perceptions of using digital platforms were positive, particularly in terms of accessibility, transparency, and efficiency in waqf fund management. Therefore, the findings reinforce previous research suggesting that cash waqf digitalization is an effective instrument for supporting MSME empowerment. In the discussion, the results of this study indicate that the digitalization of cash waqf plays an important role in improving access to financing for MSMEs. Crowdfunding platforms make the fundraising process faster, more efficient, and able to reach a broader segment of society than conventional methods. This finding is consistent with previous research conducted by [12] stated that digital waqf is capable of enhancing efficiency and financial inclusion, particularly in supporting productive sectors such as MSMEs. Digitalization also promotes transparency and accountability in waqf management, thereby increasing public trust. Cash waqf managed productively through digital platforms has the potential to become a sustainable alternative source of financing for MSMEs, helping improve business capacity and the welfare of small business owners. On the other hand, [13] stated that crowdfunding platforms have proven to play an important role in increasing public participation in waqf. Ease of access, flexibility in donation amounts, and digital payment systems make people more interested in contributing. This indicates that integrating digital technology into waqf management can expand fundraising reach while strengthening Islam's socio-economic functions. From the perspective of economic empowerment, MSMEs that receive support from digital waqf funds experience improvements in various aspects, such as

[11] Ledy Yanti Lessy; et al., *METODOLOGI PENELITIAN Panduan Praktis Penelitian Pendidikan*, ed. S.Ak. Amalia Maulani (Padang, 2025).

[12] Singgih Utomo, "DIGITALISASI WAKAF TUNAI DALAM PERSPEKTIF HUKUM EKONOMI SYARIAH: PELUANG DAN TANTANGAN," *Journal Of Islamic Business Law* 2, no. 1 (2025): 64–76.

[13] Iri Mudyaji, *IMPLIKASI WAKAF DIGITAL DAN KESEJAHTERAAN MASYARAKAT*, ed. IRI MUDYADJI (tanggerang, 2022).

capital availability, production capacity, business stability, and market access. Therefore, crowdfunding-based cash waqf functions not only as a philanthropic instrument but also as a sustainable economic development instrument [14]. Nevertheless, implementing cash waqf digitalization still faces various challenges, such as low levels of digital literacy and waqf literacy, regulatory limitations, and issues related to Sharia compliance in digital transactions. Therefore, more comprehensive efforts are needed to improve public literacy, strengthen regulations, and enhance the professionalism of nazhirs in managing waqf digitally [15].

Transparency is the most dominant indicator influencing the effectiveness of cash waqf digitalization through crowdfunding platforms. Respondents tend to have greater trust and are more willing to participate in digital waqf when the platform provides clear, open, and real-time accessible information regarding the collection and distribution of funds. This transparency creates a high level of accountability, thereby minimizing the potential for misuse of waqf funds. In addition, integrated digital reporting features help enhance public trust in waqf management institutions (nazhirs). These findings are consistent with studies stating that technology-based transparency is a key factor in increasing public trust and participation in digital waqf [16]. Ease of access is an important indicator in encouraging greater public participation in digital waqf. Crowdfunding platforms enable people to make waqf contributions anytime and anywhere without visiting waqf institutions directly. This flexibility is particularly beneficial for younger generations who are already familiar with digital technology. In addition, the ease of application use, digital payment methods, and flexible waqf contribution amounts are key factors driving increased public interest. The findings of this study are consistent with research indicating that digitalization can enhance financial inclusion by expanding public access to Islamic social finance services [17]. Efisiensi dalam pengelolaan wakaf digital juga menjadi indikator penting yang ditemukan dalam penelitian ini. Pemanfaatan teknologi digital memungkinkan proses penghimpunan, pengelolaan, hingga distribusi dana dilakukan secara lebih cepat dan dengan biaya operasional yang lebih rendah dibandingkan metode konvensional. Sistem otomatisasi dan integrasi data pada platform crowdfunding mampu mengurangi birokrasi yang berbelit serta meningkatkan ketepatan dalam penyaluran dana. Dengan demikian, dana wakaf dapat dimanfaatkan secara optimal untuk kegiatan produktif, termasuk pembiayaan UMKM. Hal ini sejalan dengan penelitian yang menyebutkan bahwa fintech syariah berperan dalam meningkatkan efisiensi operasional lembaga keuangan sosial Islam [18].

Public trust is a crucial factor in the successful implementation of digital waqf. The findings indicate that public trust is influenced by platform credibility, information transparency, and transaction security guarantees. Although technology provides convenience, some members of the public still have concerns about the security of digital systems, particularly regarding the risks of fraud and fund misuse. Therefore, strengthening security systems and establishing clear regulations are essential to enhance public trust. These findings are supported by studies suggesting that trust is a primary factor in the adoption of Islamic fintech, including waqf crowdfunding [19]. From an economic perspective, this study shows that

[14] Nugroho Heri Pramono and Asri Nur Wahyuni, "Strategi Inovasi Dan Kolaborasi Bank Wakaf Mikro Syariah Dan Umkm Indonesia Di Era Digital," *Jurnal Ilmiah Ekonomi Islam,* 7, no. 01 (2021): 183–94.

[15] Pramono and Wahyuni.

[16] O Jeanneton et al., "ABSTRACTS | Stem Cells , Skin Appendages and Tissue Regeneration," *Journal of Investigative Dermatology* 141, no. 10 (2021): S208, https://doi.org/10.1016/j.jid.2021.08.407.

[17] Dena Bateh, "Supply Chain Disruptions and Their Effect on Suppliers and Consumers in the Marketplace," *Forum for Economic and Financial Studies* 2, no. 1 (2024): 1–10.

[18] Mudyaji, *IMPLIKASI WAKAF DIGITAL DAN KESEJAHTERAAN MASYARAKAT*.

[19] Priandana; Azhar Alam; Raditya Sukmana; Damara and Adib Bafana;Faiz, "Waqf Crowdfunding System on Donation Application: A Conceptual Model Case in Indonesia and Implemented Strategies to Boost Waqf Digitalization," *AL-AWQAF Jurnal Wakaf Dan Ekonomi Islam* 12, no. 1 (2023): 1–22.

crowdfunding-based cash waqf makes a tangible contribution to MSME empowerment. The waqf funds collected are used not only as additional business capital but also for capacity-building activities such as training, product innovation, and expanding marketing networks. This contributes to increased income and the sustainability of MSME businesses. Therefore, digital waqf can serve as a productive and sustainable Islamic social finance instrument. These findings are consistent with studies indicating that productive waqf plays a strategic role in supporting MSME development and improving community welfare. [20]

The professionalism of nazhirs, or waqf managers, is a crucial factor in determining the success of digital waqf management. The findings indicate that nazhirs' ability to manage funds professionally, transparently, and accountably significantly influences public trust. Nazhirs who possess competencies in financial management, digital technology, and Sharia knowledge are better able to optimize the productive potential of waqf. Conversely, poor management quality may result in the suboptimal utilization of waqf funds.

Therefore, enhancing the capacity and professionalism of nazhirs is essential to support the success of waqf digitalization. This finding is consistent with studies suggesting that good waqf governance is a key factor in improving the effectiveness of productive waqf [21]. The digitalization of cash waqf through crowdfunding also contributes to improving financial inclusiveness within society. The findings indicate that digital platforms can reach groups of people who previously had limited or no access to formal financial services. Through digital waqf, individuals from various economic backgrounds can participate in Sharia-based economic activities. This demonstrates that digital waqf has significant potential to support economic equity and reduce social disparities. These findings are consistent with studies suggesting that the integration of fintech and Islamic social finance can enhance financial inclusion and strengthen the economic resilience of communities [22].

This study focuses on the sustainability of digital waqf in supporting MSME empowerment. However, the findings of this study have not yet demonstrated that cash waqf managed productively through digital platforms can generate sustainable long-term benefits, partly due to limited public literacy. Unlike consumptive forms of social assistance, digital waqf emphasizes managing income-generating funds (productive assets), allowing its benefits to be sustained over time. In the context of MSMEs, this sustainability is reflected in improved business stability and business owners' ability to maintain their enterprises. Therefore, digital waqf can serve as a strategic solution for creating a sustainable economic system based on Islam's principles of social justice [23].

When analyzed more deeply, the indicators discussed previously should show interrelated influences in determining the success of crowdfunding-based cash waqf digitalization. However, this differs from the findings of the study conducted in Bengkalis District. Transparency, trust, and adequate literacy are closely related, and higher transparency directly increases public trust in digital waqf platforms. When people are confident that the funds they contribute are managed safely and accountably, their willingness to participate in digital waqf also increases. This indicates that the success of waqf digitalization depends not only on technology itself but also on how that technology is utilized to build and sustain public trust over time [24], Ease of access and the level of digital literacy also demonstrate a significant

[20] Fakhrudin, “Jurnal Kajian Islam Al Kamal Volume 05 Nomor 02 November 2025.”

[21] Nurul Huda et al., “Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk Pembangunan Berkelanjutan Di Negeri Berkembang,” *Kajian Ekonomi Dan Bisnis Islam* 5, no. 6 (2024): 3546–59.

[22] Heru Wahyudi et al., “The Nexus of Crowdfunding and E-Wakaf to Islamic Fintech in Indonesia in the Era of Industrial Revolution 5 . 0,” *Journal of Ekohumanisem* 6798 (2024): 208–19.

[23] Mudyaji, *IMPLIKASI WAKAF DIGITAL DAN KESEJAHTERAAN MASYARAKAT*.

[24] Pramono and Wahyuni, “Strategi Inovasi Dan Kolaborasi Bank Wakaf Mikro Syariah Dan Umkm Indonesia Di Era Digital.”

relationship. Crowdfunding platforms will not generate optimal impact unless accessibility is matched by the community's ability to use the technology effectively. In other words, digital literacy serves as a key supporting factor in maximizing the benefits of accessibility. Therefore, efforts to improve digital literacy are essential so people do not merely become passive users but can also use technology optimally in waqf activities. This finding is consistent with studies that emphasize the importance of literacy in increasing the adoption of Sharia-based financial technologies [25]. Nazhir efficiency and professionalism are also strongly related to optimizing digital waqf management. Digital technology can improve operational efficiency; however, without professional human resources, these benefits cannot be fully realized. Competent nazhirs cannot only manage funds efficiently but also develop waqf funds into productive assets that generate long-term benefits. Therefore, integrating technology with high-quality human resources is a key factor in the success of digital waqf [26].

Based on the analyzed research findings, it can be concluded that the digitalization of cash waqf through crowdfunding platforms not only provides positive technical impacts but also brings structural changes to the Islamic social finance management system. This transformation reflects a paradigm shift from the traditional waqf model toward a productive waqf model supported by digital technology. In this context, technology functions not merely as a supporting tool but as an enabler that integrates various aspects of waqf management in a more systematic and measurable manner. This finding reinforces the theory that technological innovation in the Islamic finance sector can enhance the efficiency and effectiveness of social fund management [27], When compared with previous studies, the findings of this research are consistent with those indicating that waqf digitalization can enhance transparency and public participation. However, this study provides an additional contribution by demonstrating that such effects do not operate independently but are influenced by various other indicators, including digital literacy, trust, and the professionalism of nazhirs. Therefore, this research broadens the understanding that the success of digital waqf is multidimensional in nature and cannot be explained by a single variable alone [28], This study is also consistent with research that highlights the role of crowdfunding as an innovative instrument for mobilizing Islamic social funds. However, the main distinction lies in this study's focus, which places greater emphasis on its direct impact on MSME empowerment. Waqf crowdfunding is not only effective in raising funds but also capable of generating tangible impacts on improving the economic capacity of small business owners. This finding strengthens the argument that digital waqf can serve as a more inclusive financing alternative compared to conventional financing systems. Furthermore, this study reveals several findings that differ from previous research. Many earlier studies emphasized the significant potential of digital waqf without thoroughly discussing the challenges associated with its implementation. In contrast, this study shows that practical obstacles exist, including low levels of digital literacy, infrastructure limitations, and a lack of specific regulatory frameworks. These findings provide a more realistic and comprehensive perspective on the actual conditions of digital waqf implementation in practice [29].

From the perspective of Islamic economics, the results of this study also reinforce the concept that waqf is an effective wealth-distribution instrument for creating social justice. The

[25] Ni Luh Darmayanti, Muhammad Ainul Fahmi, and Sulistianto Sutrisno Wanda, *Manajement Rantai Pasok*, ed. M.Kom Efitra, S.Kom. (jambi, 2023).

[26] Mudyaji, *IMPLIKASI WAKAF DIGITAL DAN KESEJAHTERAAN MASYARAKAT*.

[27] Huda et al., "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk Pembangunan Berkelanjutan Di Negeri Berkembang."

[28] Pramono and Wahyuni, "Strategi Inovasi Dan Kolaborasi Bank Wakaf Mikro Syariah Dan Umkm Indonesia Di Era Digital."

[29] Mudyaji, *IMPLIKASI WAKAF DIGITAL DAN KESEJAHTERAAN MASYARAKAT*.

digitalization of waqf expands the reach of this distribution, allowing it to reach more beneficiaries, especially MSME actors. Thus, digital waqf has not only economic value but also strong social and spiritual value. This shows that the integration between technology and sharia principles can create a more just, inclusive, and sustainable economic system [30], These findings have important implications for the development of waqf business models in the future. Digitalization creates opportunities for new innovations, such as integrating waqf with blockchain technology, smart contracts, and other fintech platforms. These innovations can enhance security, transparency, and efficiency in waqf management. However, the implementation of such technologies still requires adequate readiness in terms of regulations, infrastructure, and human resources to ensure their optimal operation and compliance with Sharia principles [31], According to Huda et al. (2024), waqf digitalization is closely related to the concept of sustainable economic development. Digital waqf functions not only as an Islamic social finance instrument but also as a tool for achieving sustainable development goals, particularly in poverty alleviation and community economic empowerment. Digital-based waqf management enables funds to be managed more productively and strategically, thereby generating long-term benefits for community welfare. This is supported by studies suggesting that waqf digitalization has strong relevance in supporting the Sustainable Development Goals (SDGs) through more modern and efficient management practices [32], Crowdfunding is an effective mechanism for optimizing the potential of productive waqf. Through a collective fundraising system, crowdfunding can mobilize substantial funds from many individuals contributing relatively small amounts. This demonstrates that waqf is no longer exclusive to certain groups but can be accessed by all segments of society. Therefore, crowdfunding serves as an instrument that can enhance inclusiveness and economic equity from an Islamic perspective. These findings are consistent with studies suggesting that waqf crowdfunding can drive economic development. Furthermore, the success of digital waqf cannot be separated from innovation and institutional collaboration. Collaboration among waqf institutions, Islamic fintech companies, and MSMEs is crucial to building a strong economic ecosystem. Innovations in waqf-based financial products integrated with digital technology can open broader market opportunities and improve MSME competitiveness. This finding is consistent with research indicating that collaboration between micro-waqf institutions and Islamic fintech is an important strategy for MSME development in the digital era. Furthermore, from a Sharia perspective, digitalizing waqf through crowdfunding aligns with the principles of Maqashid Shariah, particularly preserving wealth (hifz al-mal) and promoting public welfare (maslahah). Digital waqf enables a more equitable distribution of wealth and provides sustainable benefits to society. However, strict supervision is still required to ensure that digital waqf practices do not deviate from Sharia principles. This is supported by studies suggesting that waqf crowdfunding is acceptable from the perspective of Maqashid Shariah as long as it complies with the fundamental principles of waqf [33], Overall, the findings of this study indicate that crowdfunding-based cash waqf digitalization is an innovation with significant potential to support MSME empowerment. However, to achieve optimal outcomes, synergy among technology, regulation, public literacy, and the professionalism of waqf managers is required.

[30] Fakhrudin, "Jurnal Kajian Islam Al Kamal Volume 05 Nomor 02 November 2025."

[31] Huda et al., "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk Pembangunan Berkelanjutan Di Negeri Berkembang."

[32] Siti Nurhayati, "Pengelolaan Wakaf Uang Melalui Aplikasi Fintech Pada Koperasi Syariah Di Kota Bandung," *Jurnal Ilmiah Manajemen* XII, no. 2 (2021): 205–12.

[33] Dwi Karunia Arti Universitas Darussalam Gontor Syamsuri, Muhammad Iman Kurniawan, "CROWDFUNDING WAKAF DI TINJAU DARI MAQASHID SYARIAH MENURUT IMAM SYATIBI," *Hukum Ekonomi Syariah* 5 (2023): 207–19.

Therefore, digital waqf serves not only as an Islamic social finance instrument but also as an important pillar in promoting inclusive and sustainable Islamic economic development.

Conclusion

The findings indicate that the digitalization of cash waqf through crowdfunding platforms in Bengkalis Regency does not have a statistically significant effect on MSME empowerment. This is evidenced by a significance value greater than 0.05 and a coefficient of determination indicating that the digitalization variable contributes only 2.2% to MSME empowerment, while the remaining percentage is influenced by other external factors. Although digital technology is conceptually associated with greater efficiency and transparency, field realities reveal several obstacles, including low levels of digital literacy, the limited scale of fund distribution, and relatively low public trust in digital platforms. In addition, a very small negative relationship was identified, suggesting that without proper management and business assistance, the mere existence of digital platforms is not sufficient to automatically enhance the economic capacity of MSME actors. To improve the effectiveness of such programs in the future, waqf managers (nazhirs) are advised to strengthen their professionalism in managing waqf funds productively, focusing not only on fundraising but also on business development programs, entrepreneurship training, and market access support for MSMEs. The government and relevant stakeholders should strengthen regulatory frameworks and conduct extensive educational initiatives to improve both waqf literacy and digital literacy among the public.

Furthermore, future researchers are encouraged to expand the sample size and include additional variables beyond digitalization, such as government policies or market conditions, in order to obtain a more comprehensive understanding of the factors that genuinely influence the sustainability of MSMEs in the digital economy era.

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