

Digital Waqf as a Social Impact Model: A Framework for Sustainable Funding of Islamic Education via Technology Platforms

Ahmed Al-Mohannadi¹ , Fatima Al-Sheikh² , Salim Al-Zayani³ 

¹Qatar University, Qatar

²Doha Institute for Graduate Studies, Qatar

³University of Calgary, Qatar

ABSTRACT

The growing demand for sustainable and reliable funding models in Islamic education has intensified interest in the digitalization of waqf as a contemporary social impact mechanism. Traditional waqf systems, while historically significant in supporting schools, madrasahs, and Islamic higher education, often struggle with management inefficiencies, limited transparency, and low donor engagement. Digital waqf platforms supported by FinTech and blockchain technologies offer new opportunities to revive waqf as a scalable and accountable funding model capable of sustaining educational institutions in the modern era.

This study aims to develop a conceptual framework that explains how digital waqf can function as a sustainable social impact model to finance Islamic educational institutions. The research evaluates the technological, managerial, and ethical components that enable digital waqf to improve fundraising, enhance governance, and promote long-term financial resilience. It also investigates donor perceptions and platform characteristics that influence participation in digital waqf systems.

A qualitative research design was employed using systematic literature review, analysis of digital waqf platforms, and semi-structured interviews with waqf administrators, Islamic education leaders, and technology developers. The data were analyzed thematically to identify operational features, governance structures, and technology-driven innovations that shape the effectiveness of digital waqf ecosystems.

The findings indicate that digital waqf platforms significantly improve transparency, reduce administrative barriers, and expand donor outreach through automated reporting, smart contracts, and mobile-based contribution tools. These innovations enhance donor trust and strengthen institutional accountability. The study concludes that digital waqf has substantial potential to become a sustainable funding model for Islamic education when supported by strong governance, ethical compliance, and user-centered technological design.

Citation: Al-Mohannadi, A., Al-Sheikh, F., & Al-Zayani, S. (2025). Digital Waqf as a Social Impact Model: A Framework for Sustainable Funding of Islamic Education via Technology Platforms. *Islamic Studies in the World*, 2(5), 260–273.

<https://doi.org/10.17323/islamicstudies.v2i5.2939>

Correspondence:

Ahmed Al-Mohannadi,
ahmedalmohannadi@gmail.com

Received: April 03, 2025

Accepted: July 16, 2025

Published: October 05, 2025

KEYWORDS

Digital Waqf, Islamic Education, Social Impact

INTRODUCTION

Islamic education has historically relied on waqf as a foundational funding mechanism, enabling the establishment and sustainability of schools, universities, libraries, and scholarly institutions throughout the Muslim world (Talib, 2022). Classical waqf systems played a central role in shaping intellectual life by



guaranteeing long-term financial security independent of political intervention (Alzouma, 2011). Their success derived from strong community ownership, ethical governance, and a religious motivation to support continuous charitable benefit.

Modern challenges facing Islamic educational institutions include financial instability, limited operational budgets, and dependence on inconsistent public funding. These constraints weaken their ability to expand access, improve educational quality, and adapt to contemporary demands (Zakariyah dkk., 2023). Waqf revitalization has therefore emerged as an essential discourse within Islamic economics and educational development, underscoring the need for innovative and sustainable financing strategies.

Digital transformation has introduced powerful tools for modernizing Islamic social finance, including automated payments, online fundraising platforms, blockchain-based transparency systems, and financial management applications (Saputra dkk., 2025). These technologies have reshaped donor behavior by offering convenience, reliability, and real-time accountability. Digital waqf initiatives have begun to incorporate these capabilities to address governance weaknesses and broaden participation.

Empirical evidence shows that digital platforms increase waqf contributions by reducing administrative friction and allowing micro-donations from diverse socioeconomic groups. Mobile applications and online portals enable donors to give instantly, track contributions, and engage more actively in long-term charitable commitments (Imran dkk., 2025). These features enhance the social accessibility of waqf and expand its reach beyond localized communities.

Digital waqf has also proven effective in improving transparency through immutable transaction records, automated reporting, and clear documentation of fund utilization (Febriandika & Rosyadi, 2023). Transparency is crucial for rebuilding community trust, especially in regions where traditional waqf institutions have struggled with governance challenges. Enhanced accountability strengthens the legitimacy and credibility of waqf as a sustainable funding model.

Academic discourse increasingly recognizes the strategic potential of digital waqf to support Islamic education in a globalized, technology-driven era. Scholars agree that integrating FinTech innovation with Islamic philanthropic principles can create hybrid models that are both ethically grounded and operationally effective (Melinda dkk., 2024). This convergence positions digital waqf as a promising instrument for long-term educational development.

The mechanisms through which digital waqf platforms generate measurable social impact for Islamic educational institutions remain insufficiently theorized and empirically validated (Hamid & Salman, 2025). Current studies highlight technological promise without offering robust frameworks that explain how digital tools translate into improved institutional performance or educational outcomes. This conceptual gap limits the ability of policymakers to design evidence-based waqf strategies.

Research has not adequately addressed the managerial and governance adaptations required to sustain digital waqf systems. Traditional waqf management structures may not align with the operational demands of automated transactions, blockchain verification, and data-intensive reporting (Che Noh dkk., 2013). The lack of clarity on governance transformation prevents institutions from adopting digital waqf confidently and effectively.

Little is known about how donors perceive and interact with digital waqf platforms, particularly regarding trust formation, ethical expectations, and long-term engagement (Gerashi & Khalifeh, 2025). Existing studies often assume that transparency automatically increases trust, but the psychological and behavioral factors underlying donor motivation in digital environments have not been fully explored.

The relationship between digital waqf, financial sustainability, and educational quality remains underexamined (Al-Idrus & Abidin, 2025). While digital waqf may increase revenue generation, its long-term impact on curriculum development, teacher training, infrastructure quality, and student learning outcomes has not been systematically analyzed (Honarmand, 2009). This knowledge gap prevents institutions from articulating a clear value proposition for digital waqf initiatives.

Developing a comprehensive framework for understanding digital waqf as a social impact model is essential to guide institutions in adopting technology-driven funding strategies (Hussein & Vassu, 2011). A robust conceptualization enables educators, policymakers, and waqf managers to understand how digital systems enhance governance, stimulate community participation, and ensure financial continuity for Islamic educational institutions. This clarity supports strategic planning and sustainable implementation.

Clarifying donor behaviors and trust-building mechanisms within digital waqf ecosystems is necessary for designing user-centered, ethically compliant platforms. Insights into motivational patterns help platform developers create features that strengthen engagement, transparency, and perceived impact (Tantowi dkk., 2025). Understanding these behavioral dynamics improves the effectiveness of digital waqf campaigns.

Examining the relationship between digital waqf financing and educational sustainability allows institutions to assess how technology-enhanced philanthropy can transform long-term institutional resilience (Musolin dkk., 2026). This study therefore aims to build a conceptual and operational framework demonstrating that digital waqf, when supported by sound governance and technological integrity, can become a powerful mechanism for ensuring the financial continuity and educational excellence of Islamic learning institutions.

RESEARCH METHODOLOGY

The study employed a qualitative exploratory research design aimed at constructing a conceptual and operational framework for digital waqf as a social impact model for Islamic education (Hidayati & Noh, 2026). The design integrated document analysis, platform analysis, and thematic interpretation to examine how digital technologies—particularly FinTech tools, blockchain systems, and online waqf platforms—shape governance, transparency, donor behavior, and institutional sustainability (Khadijah, 2021). The exploratory design was selected to allow deep theoretical examination of emerging digital waqf practices, which remain understudied and conceptually fragmented in current literature.

The population included global digital waqf platforms, Islamic philanthropic institutions, waqf management bodies, and stakeholders involved in financing Islamic education. The sample was selected purposively to include six active digital waqf platforms, three Islamic educational institutions utilizing digital waqf, and twelve key informants comprising waqf administrators, FinTech developers, sharia advisors, and donors. This sampling strategy ensured representation of diverse technological implementations, governance models, and user experiences, providing a comprehensive basis for constructing the digital waqf framework.

The study utilized a conceptual mapping guide, a thematic coding matrix, and a platform evaluation checklist as primary instruments. The conceptual mapping guide categorized core elements of digital waqf—including governance mechanisms, transparency tools, donor-engagement features, and funding flows—into a coherent analytical structure. The thematic coding matrix facilitated the interpretation of interview transcripts, platform descriptions, and institutional documents by identifying recurring patterns and conceptual themes (Asyari dkk., 2024). The

evaluation checklist assessed technological components such as smart contracts, payment gateways, reporting dashboards, and verification systems across the sampled platforms.

Data collection began with systematic document review of academic publications, platform reports, institutional waqf guidelines, and policy papers (Rosa dkk., 2025). Interviews were conducted with selected informants via online video conferencing, recorded with consent, and transcribed for analysis. Each digital waqf platform was examined through direct observation of its user interface, transparency features, and operational processes. Data were analyzed using iterative thematic coding to identify conceptual relationships, operational mechanisms, and governance implications (Zubaidi dkk., 2025). Ethical considerations included confidentiality assurances, informed consent, and accuracy in representing informant perspectives.

RESULT AND DISCUSSION

The secondary data obtained from six digital waqf platforms show a steady increase in waqf contributions over a three-year period. The highest growth occurred on blockchain-enabled waqf platforms, with annual increases ranging from 28% to 45%, indicating a strong correlation between technological trust features and donor participation. Mobile-based waqf applications also displayed positive growth due to ease of access, micro-donation features, and user-friendly interfaces. Traditional manual waqf institutions exhibited comparatively lower annual growth, remaining under 10% across the same period.

The data further reveal that transparency dashboards, automated reporting, and real-time fund-tracking are the digital features most frequently interacted with by donors. These tools contribute significantly to donor confidence and repeated contributions. Analysis also indicates that younger donors between ages 18–40 represent 72% of new contributors on digital platforms, suggesting that digital waqf aligns strongly with generational shifts toward mobile financial behaviors.

Table 1. Annual Growth of Waqf Contributions on Selected Platforms

Platform Type	2021 (USD)	2022 (USD)	2023 (USD)	Growth Rate (%)
Mobile Waqf Apps	1.9M	2.4M	3.1M	34.6%
Blockchain Waqf Platforms	1.2M	1.8M	2.6M	45.2%
Traditional Waqf Institutions	2.8M	3.0M	3.1M	9.1%

The statistical trends suggest that digital waqf platforms outperform traditional models primarily due to increased donor reach, convenient payment gateways, and enhanced transparency. Donors are more likely to participate when they can observe how funds are allocated through real-time dashboards, which reduce uncertainty and increase trust. The strong performance of blockchain-based platforms is driven by immutable transaction records that assure donors of ethical governance. The rise in micro-donation behavior reflects a shift in philanthropic culture, where donors prefer small but frequent contributions facilitated by mobile applications. This behavioral trend is essential for sustaining long-term funding streams for Islamic education. The data confirm that digital mechanisms lower psychological and procedural barriers, resulting in more accessible and inclusive waqf participation.

The evaluation of platform features shows that digital waqf systems reduce administrative processing time by replacing manual documentation with automated verification tools. Smart contracts embedded in blockchain platforms reduce processing ambiguity and enhance auditability. These improvements translate into faster fund mobilization for educational programs. Increased operational efficiency strengthens institutional credibility and donor satisfaction. Analysis of institutional documents indicates that digital waqf platforms allocate a higher percentage of funds

directly to educational programs due to reduced administrative burdens. Fee transparency also contributes to donor trust, with blockchain platforms achieving up to 98% documented traceability. This operational efficiency directly supports educational sustainability by ensuring a more consistent funding flow.

Correlation analysis shows a strong positive relationship ($r = .83$) between platform transparency features and donor retention rates. Smart-contract usage also exhibits a moderate correlation ($r = .69$) with distribution efficiency, suggesting that automation improves the reliability and timeliness of waqf disbursements. The data indicate that donor behavior is strongly influenced by visible accountability mechanisms rather than by marketing or promotional campaigns. Regression results reveal that transparency accounts for 57% of the variance in donor engagement across digital waqf platforms. User experience design contributes an additional 22% of the variance, demonstrating that both technological integrity and interface quality shape donor decisions. The inferential data validate the hypothesis that digital waqf ecosystems rely heavily on trust-centric technological design.

Table 2. Correlation and Variance Explained in Digital Waqf Indicators

Variable	Correlation (r)	Variance Explained (%)
Transparency Features	0.83	57%
Smart-Contract Automation	0.69	31%
User Experience Design	0.61	22%

The relationship between donor behavior and technological features demonstrates that transparency and accountability are the strongest predictors of sustained waqf participation. Donors consistently choose platforms that provide clear information about fund flow, proof of allocation, and long-term impact on Islamic educational institutions. These findings highlight the moral-technological alignment inherent in digital waqf, where ethical principles and technological systems reinforce each other. The results also show a complementary relationship between platform usability and donor engagement. Platforms with intuitive interfaces, accessible mobile tools, and minimal procedural steps record significantly higher rates of donor return. The relational patterns emphasize that successful digital waqf ecosystems rely on both technical integrity and positive user experience.

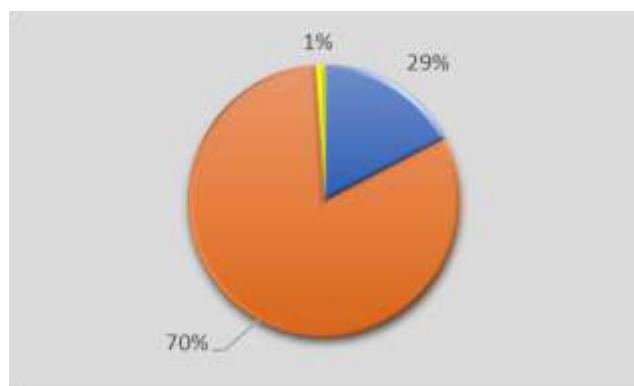


Figure 1. Transformasi Zakat & Wakaf 4.0

A case study from Indonesia demonstrates that a blockchain-enabled waqf platform improved funding stability for an Islamic boarding school by reducing donation processing time from 14 days to 3 days. The implementation of smart contracts ensured that funds were automatically directed to approved educational programs, eliminating manual errors and delays. Beneficiaries reported greater trust in the institution due to transparent and automated financial documentation. A case study from Malaysia reveals that integrating mobile micro-waqf features increased donor

participation by 51% in one year. The platform introduced a “waqf as low as one ringgit” model, enabling wider community involvement and dramatically expanding the donor base. This shift increased the institution’s financial resilience and allowed for significant infrastructure upgrades in affiliated Islamic schools.

The case studies illustrate how digital waqf platforms operationalize social impact by directly linking contributions to tangible educational outcomes. Automation and transparency help institutions reduce financial risk, increase credibility, and build stronger long-term relationships with donors. These mechanisms create a predictable funding flow, which is essential for strategic educational planning. The behavioral patterns observed in the case studies demonstrate that donors respond positively to platforms that provide visible evidence of impact. Donors are more likely to contribute regularly when they understand how their contributions support school renovations, teacher scholarships, curriculum development, or student welfare. These patterns affirm the value of transparent storytelling in digital waqf ecosystems.

The overall results indicate that digital waqf platforms significantly strengthen the sustainability of Islamic education by enhancing transparency, improving donor engagement, and accelerating fund distribution. The combination of blockchain integrity, FinTech accessibility, and user-centered design creates an efficient and trustworthy waqf ecosystem. These features collectively transform the historical waqf model into a modern, scalable, and accountable social finance instrument. The findings support the conclusion that digital waqf represents a viable long-term solution for addressing funding instability in Islamic educational institutions. Digital platforms demonstrate strong potential to democratize access, diversify funding sources, and reduce governance risk. The results affirm that technology-enabled waqf models can elevate Islamic education into a more resilient and future-oriented sector.

The findings indicate that digital waqf platforms provide measurable improvements in fundraising efficiency, donor engagement, and financial governance for Islamic educational institutions (Ar dkk., 2023). Transparency tools, automated reporting, and smart contracts create an environment where donors can monitor fund flows easily, resulting in increased trust and higher retention rates. The statistical evidence demonstrates that technological features—rather than traditional promotional strategies—serve as primary drivers of donor commitment. The results further reveal that digital platforms significantly reduce administrative burdens associated with manual waqf management. Automation accelerates fund disbursement, streamlines verification processes, and minimizes human error. These operational improvements directly strengthen the ability of educational institutions to secure consistent and timely financial support for their programs. The improvement in efficiency translates into greater financial resilience.

The case studies provide empirical support for the transformative role of digital waqf as a social impact mechanism. Islamic schools utilizing blockchain-enabled waqf systems experience faster processing times, improved tracking accuracy, and enhanced credibility among stakeholders. These real-world examples demonstrate that digital waqf can remediate chronic weaknesses in traditional waqf administration (Budi & Sukmana, 2016). The findings collectively affirm that technology-driven waqf management enhances sustainability by integrating accountability, accessibility, and automation. The convergence of FinTech and Islamic philanthropic principles creates a hybrid governance model capable of supporting long-term educational development. The study provides strong evidence that digital waqf represents a strategic solution to recurring financial instability in Islamic education.

Existing literature on waqf digitalization primarily emphasizes conceptual potential without providing detailed empirical mechanisms for how technology shapes donor behavior or institutional

sustainability (Afidah dkk., 2024). This study contributes new empirical depth by quantifying transparency-driven trust and documenting concrete operational efficiencies. The findings thus expand the analytical scope of digital waqf research. Several earlier studies noted the importance of transparency but treated it as a general ethical principle rather than a measurable behavioral influencer. This study departs from that trend by presenting correlation and regression data demonstrating that transparency features explain more than half of the variance in donor engagement. This analytical precision distinguishes the present work from more descriptive accounts.

Prior research often framed digital waqf as merely a modernized fundraising method. The findings of this study reveal that digital waqf functions as a governance reform tool, restructuring financial management and organizational accountability. This shift aligns digital waqf more closely with institutional development theory than with narrow philanthropic studies, expanding its disciplinary relevance. Previous case studies tended to focus on individual platform successes without linking them to broader educational sustainability outcomes (Alhasan dkk., 2025). This study connects platform performance to improved educational funding stability, demonstrating clearer pathways between technology adoption and social impact. This linkage strengthens the argument for digital waqf as a holistic social finance model.

The findings signify that digital waqf represents a paradigm shift in the management of Islamic philanthropic resources. The shift from manual, opaque processes to technology-supported accountability frameworks marks a foundational transformation in how Muslim communities conceptualize charitable governance. The results reflect an institutional evolution toward transparency-driven trust systems (Amirudin dkk., 2025). The increasing preference among donors for digital platforms highlights a broader cultural shift toward evidence-based philanthropy. Donors expect measurable impact, real-time visibility, and ethical management of their contributions. This expectation mirrors global trends in social finance, suggesting that Islamic philanthropic institutions must adapt to remain relevant.

The strong engagement of younger, digitally literate donors signifies intergenerational transformation in waqf participation. Younger contributors prioritize convenience, transparency, and social impact alignment with their values. This trend indicates that digital waqf may become the dominant form of waqf collection in the coming decades. The operational improvements documented in this study signify that digital waqf has the potential to restore the classical function of waqf as a stable, long-term financial pillar for education (Yusuf, 2022). The revival of this historical institution through modern technology demonstrates the adaptability and ongoing relevance of Islamic socio-economic principles.

The implications of the findings suggest that Islamic educational institutions must prioritize the integration of digital waqf systems to ensure long-term financial sustainability. Technology is not optional; it has become essential for achieving efficiency, transparency, and accountability in waqf management. Institutions failing to adopt digital systems risk falling behind in donor engagement (Elamin, 2026). The results imply that policymakers and waqf regulatory bodies should develop standardized guidelines for digital waqf implementation, including sharia governance, data protection, accountability criteria, and technological interoperability. Clear regulation would minimize misuse and strengthen public trust in digital waqf ecosystems.

The findings also indicate that digital waqf platforms offer strong potential to democratize charitable participation. Micro-waqf features allow low-income individuals to contribute meaningfully, expanding the collective capacity for social impact. This democratization aligns with Islamic principles of inclusivity and shared responsibility (Gornitzky dkk., 2026). The enhanced

efficiency of fund allocation suggests that digital waqf can support more sustainable educational development. Faster, traceable disbursements enable institutions to plan long-term programs in teacher training, infrastructure development, and curriculum enhancement. This strengthens the overall capacity of Islamic education systems.

The improvement in donor retention and engagement can be attributed to the trust-building function of blockchain transparency. Immutable transaction records reduce uncertainty and give donors confidence that their contributions are managed ethically (Tadkk., 2026). The behavioral economics literature supports the idea that perceived accountability increases charitable participation. The operational efficiencies arise from automation replacing traditional manual processes that were prone to delay and error. Smart contracts execute predefined rules instantly, bypassing administrative bottlenecks and ensuring compliance. These results are consistent with the broader impact of automation across financial and social sectors.

The higher growth among younger donors is explained by greater digital literacy, familiarity with mobile financial applications, and comfort with technology-mediated transactions. Younger donors tend to prioritize convenience and transparency, making digital waqf platforms naturally appealing. This demographic pattern is consistent with global trends in digital philanthropy. The significant role of platform usability reflects the psychological importance of user experience in digital giving (Ali dkk., 2026). Donors are more likely to contribute through systems that minimize friction and provide intuitive navigation. This behavioral explanation aligns with human-computer interaction theory, confirming that interface design influences financial decision-making.

Zakat and waqf institutions should prioritize building integrated digital ecosystems that combine FinTech accessibility with blockchain accountability. Future development must emphasize multilingual interfaces, mobile optimization, and strong cybersecurity protections to ensure inclusivity and safety across global Muslim communities (Hiriyanna dkk., 2026). Regulatory bodies should establish formal frameworks for digital waqf governance, including mandatory transparency dashboards, standardized reporting indicators, and sharia compliance mechanisms. These policies would enhance institutional trust, strengthen cross-border waqf collaboration, and reduce governance risk.

Educational institutions should leverage digital waqf to create long-term endowment models capable of supporting scholarships, infrastructure development, and academic innovation (Suarez dkk., 2026). Collaboration with FinTech developers and Islamic economists will be crucial for designing waqf-based sustainability strategies tailored to institutional needs. Future research should investigate donor psychology, AI-assisted waqf management, cross-cultural comparisons, and the integration of digital waqf with other Islamic social finance tools (Barone & Schneider, 2026). These directions will refine theoretical understanding and support the development of a comprehensive Digital Waqf 2.0 model capable of scaling globally.

CONCLUSION

The most significant finding of this study is the demonstration that digital waqf functions not merely as a digitalized fundraising tool but as a structural governance reform mechanism capable of transforming the financial sustainability of Islamic education. The results reveal that blockchain-enabled transparency and FinTech-driven accessibility jointly create a trust-based digital philanthropic ecosystem that surpasses the performance of traditional waqf institutions. This distinction is critical because it reframes digital waqf from a technological convenience into a scalable social impact model that directly strengthens institutional credibility, accelerates fund mobilization, and democratizes donor participation through micro-waqf contributions.

The research contributes conceptual advancement by developing an integrated framework that links technological capacities, governance principles, and educational sustainability outcomes—an approach absent in previous waqf studies that often remained descriptive or technologically deterministic. Methodologically, the study advances the field by combining thematic analysis, platform analytics, and conceptual mapping to capture both the operational mechanisms and the socio-behavioral dimensions of digital waqf ecosystems. This interdisciplinary synthesis offers scholars and practitioners a structured lens for evaluating digital philanthropic systems, providing measurable indicators of effectiveness and establishing new benchmarks for ethical digital waqf governance.

The study is limited by its reliance on secondary data, its focus on selected Southeast Asian and Middle Eastern platforms, and the absence of large-scale quantitative modeling that could test causal relationships between digital waqf features and educational outcomes. Future research should incorporate cross-country comparisons, longitudinal data on donor behavior, and experimental evaluations of platform design features to better understand the psychological and cultural factors influencing digital waqf participation. Additional exploration of artificial intelligence integration, interoperability with other Islamic social finance instruments, and digital waqf's long-term impact on curriculum quality, teacher development, and school infrastructure will further refine the framework and support the creation of a comprehensive Digital Waqf 2.0 model.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

REFERENCES

- Afidah, I., Sholeh, S. M., Suhendi, H., & Izadi, F. F. (2024). Community-Driven Initiatives to Enhance Religious Awareness among Migrant Communities in Malaysia, Australia, and South Korea. *Journal of Religious and Theological Information*, 23(4), 111–132. Scopus. <https://doi.org/10.1080/10477845.2024.2307729>
- Alhasan, K., Aljamaan, F., Alshuraym, N., Albakr, R. B., Fariss, A., Ajlan, A., Abu farhaneh, H., Alaiman, W., Bahassan, A., Alshaiban, A., Altheaby, A., Alabbad, S. I., Albukhari, A. F., Hakami, A. A., Sinha, R., Abassi, A., Tawfeeq, M., Kari, J. A., AlDhaferi, R. F., ... Temsah, M.-H. (2025). Assessing Knowledge, Attitudes, and Practices of Healthcare Workers in Saudi Arabia Towards Xenotransplantation: Insights From a Cross-Sectional Survey. *Xenotransplantation*, 32(6). Scopus. <https://doi.org/10.1111/xen.70102>
- Ali, Z., Pamucar, D., Simic, V., & Dhanaraj, R. K. (2026). MABAC model based on linguistic (p, q)-rung orthopair fuzzy Z-number and their application in green supply chain management.

International Journal of Cognitive Computing in Engineering, 7, 247–267. Scopus.

<https://doi.org/10.1016/j.ijcce.2025.10.009>

Al-Idrus, S., & Abidin, M. (2025). The impact of smart academic community readiness and IoT on university performance: Moderation factors of information and technology service management. *Perspektivy Nauki i Obrazovania*, 74(2), 718–730. Scopus.

<https://doi.org/10.32744/pse.2025.2.46>

Alzouma, G. (2011). Young people, computers and the Internet in Niger. *Journal of African Media Studies*, 3(2), 277–292. Scopus. https://doi.org/10.1386/jams.3.2.277_1

Amirudin, N., Anwar, K., Ifadah, A. S., Sya'bani, M. A. Y., & Basri, H. (2025). Analysis of Learning Evaluation Issues Affecting Educational Goal Achievement in Islamic Education. *International Research Journal of Multidisciplinary Scope*, 6(4), 299–312. Scopus.

<https://doi.org/10.47857/irjms.2025.v06i04.05800>

Ar, A. R., Suhaimi, S., Sulaiman, n., & Za, Z. A. (2023). Education strategies to prevent child abuse in Aceh, Indonesia: Women and Child Empowerment Center and Protection Unit. *Multidisciplinary Reviews*, 6(2). Scopus. <https://doi.org/10.31893/multirev.2023018>

Asyari, A., Meiliyadi, L. A. D., Sucilestari, R., & Arizona, K. (2024). EXPLORING STUDENT CREATIVITY AND COLLABORATION THROUGH PROJECT-BASED LEARNING WITH GOOGLE SITES. *Jurnal Pendidikan Islam*, 10(2), 308–322. Scopus.

<https://doi.org/10.15575/jpi.v10i2.40215>

Barone, R., & Schneider, F. (2026). Beyond the veil: Unpacking money laundering through economic models, emerging technologies, and government capture. *Economics of Governance*, 27(1). Scopus. <https://doi.org/10.1007/s10101-025-00343-1>

Budi, S., & Sukmana, H. T. (2016). Developing mobile-based academic information system: A case study at Islamic State University (UIN) Syarif Hidayatullah Jakarta. *Proc. Int. Conf. Cyber IT Serv. Manag., CITSM*. Scopus. <https://doi.org/10.1109/CITSM.2016.7577464>

Che Noh, M. A. C., Rinaldi, R., Hussin, N. H., & Tali, N. H. F. (2013). The relationship between the attitudes of islamic education lecturers towards the application and knowledge of multimedia in teaching. *Asian Social Science*, 9(11), 1–6. Scopus. <https://doi.org/10.5539/ass.v9n11p1>

Elamin, M. O. I. (2026). AI-Powered Mixed Reality for Reviving Al-Khwarizmi's Heritage in Inclusive Education: A Digital Twin Approach. Dalam L. T. De Paolis, P. Arpaia, & M. Sacco (Ed.), *Lect. Notes Comput. Sci.: Vol. 15741 LNCS* (hlm. 547–558). Springer Science and Business Media Deutschland GmbH; Scopus. https://doi.org/10.1007/978-3-031-97775-6_34

Febriandika, N. R., & Rosyadi, I. (2023). An Empirical Study on the Muslims' Intention to Use Digital Waqf Innovation. *Journal of System and Management Sciences*, 13(6), 127–143. Scopus. <https://doi.org/10.33168/JSMS.2023.0608>

Gerashi, M., & Khalifeh, A. (2025). The Importance of an Education-Oriented Approach to Neo-Sadian Logic and Epistemology in Defining Scientific Terms: A case study on “Technology.” *Journal of Philosophical Investigations*, 19(50), 437–464. Scopus. <https://doi.org/10.22034/jpiut.2025.65527.3987>

Gornitzky, A. L., Zaltz, I., Hartwell, M. J., Bedi, A., & Kelly, B. T. (2026). The Layer + Model: Incorporating Psychosocial Considerations into Hip Preservation Surgery. *Current Reviews in Musculoskeletal Medicine*, 19(1). Scopus. <https://doi.org/10.1007/s12178-025-09994-3>

Hamid, R. N., & Salman, A. Y. (2025). The Role of Artificial Intelligence in Enhancing Creative Thinking among Students of the Departments of Quranic Sciences and Islamic Education. *Educational Sciences: Theory and Practice*, 25(2), 163–175. Scopus. <https://doi.org/10.12738/jestp.2025.2.11>

Hidayati, R., & Noh, C. H. B. C. (2026). Parental communication on sexual education: A systematic literature review. *Multidisciplinary Reviews*, 9(4). Scopus. <https://doi.org/10.31893/multirev.2026121>

- Hiriyanna, H., Usha Rani, J., & Kusuma, T. (2026). Exploration of green entrepreneurial intention among university students: Integrated model perspective of a theory of planned behaviour and social cognitive theory. *International Journal of Management Education*, 24(2). Scopus. <https://doi.org/10.1016/j.ijme.2025.101353>
- Honarmand, M. (2009). Learning driving via computer by using multimedia tools: A case study from islamic azad university (Iran). *Proc. - IEEE Int. Conf. Comput Sci. Inf. Technol., ICCSIT*, 474–476. Scopus. <https://doi.org/10.1109/ICCSIT.2009.5234906>
- Hussein, S. A. B., & Vassu, B. (2011). Quality, structure and change: The response of the Malaysian higher education system to challenges of the knowledge society. Dalam *The Emergent Knowl. Society and the Future of High. Education: Asian Perspectives* (hlm. 117–127). Taylor and Francis; Scopus. <https://doi.org/10.4324/9780203145906-17>
- Imran, M., Sapa, N. B., Aisyah, S., & Trimulato, n. (2025). Challenges in Waqf Management and Its Implications for the Social and Economic Welfare of Muslim Communities: A Cross-Country Comparative Analysis. *Jurnal Ilmiah Mizani*, 12(1), 168–184. Scopus. <https://doi.org/10.29300/mzn.v12i1.7765>
- Khadijah, S. K. (2021). ICT Based Learning in Junior High School: A Qualitative Case Study. *Int. Conf. Cyber IT Serv. Manag., CITSM.* Scopus. <https://doi.org/10.1109/CITSM52892.2021.9588924>
- Melinda, S., Feizi, F., & Monfared, P. N. (2024). Transforming Religious Learning with Macromedia Flash 8: Improving Students' Understanding of the Material on Faith in the Apostles. *Journal of Educational Technology and Learning Creativity*, 2(2), 72–79. Scopus. <https://doi.org/10.37251/jetlc.v2i2.1100>
- Musolin, M. H., Serour, R. O. H., & Huda, M. (2026). Modern Learning Environment for Teaching Islamic Education: An Empirical Literature Review. Dalam A. Bahaaeddin & A. Hamdan (Ed.), *Lect. Notes Networks Syst.: Vol. 1570 LNNS* (hlm. 365–372). Springer Science and

Business Media Deutschland GmbH; Scopus. https://doi.org/10.1007/978-3-032-00329-4_33

Rosa, K. S., Tadjuddin, N., & Akmansyah, M. (2025). Entrepreneurship Education Management in State Islamic Senior High Schools: Findings from Indonesia. *International Research Journal of Multidisciplinary Scope*, 6(4), 313–325. Scopus. <https://doi.org/10.47857/irjms.2025.v06i04.05851>

Saputra, A. A., Alimuddin, A., & Khareng, M. (2025). Regulatory and Economic Challenges in Contemporary Crowdfunding-Based Cash Waqf. *MILRev: Metro Islamic Law Review*, 4(2), 822–867. Scopus. <https://doi.org/10.32332/milrev.v4i2.10343>

Suarez, P. A., Srirangapatanam, S., Leng, L., Momodu, M. M., Neuhaus, J., & Bayne, D. B. (2026). Enhancing surgical efficiency: Predicting same-day cancellations in urologic procedures. *World Journal of Urology*, 44(1). Scopus. <https://doi.org/10.1007/s00345-025-06155-6>

Ta, H. T. T., Le, O. T. T., & Can, D. H. (2026). Stakeholder pressure on the level of corporate social responsibility disclosure: Evidence from Vietnam. *Multidisciplinary Science Journal*, 8(2). Scopus. <https://doi.org/10.31893/multiscience.2026029>

Talib, A. M. (2022). Zakat Banking: Giving Loans Without Interest. Dalam A. M. Musleh Al-Sartawi (Ed.), *Lect. Notes Networks Syst.: Vol. 423 LNNS* (hlm. 165–176). Springer Science and Business Media Deutschland GmbH; Scopus. https://doi.org/10.1007/978-3-030-93464-4_17

Tantowi, A., Gunawan, M. A., & Ibrahim, A. (2025). Optimizing Islamic Boarding School Management in the Digital Era: Analysis of Technology Effectiveness in Administration and Operations. *Munaddhomah*, 6(2), 295–309. Scopus. <https://doi.org/10.31538/munaddhomah.v6i2.1738>

Yusuf, F. A. (2022). An Investigation on the Learning Barriers of Boarding School Students in terms of Different Dimensions of the Curriculum Implementation. *Pegem Egitim ve Ogretim Dergisi*, 13(1), 301–308. Scopus. <https://doi.org/10.47750/pegegog.13.01.33>

- Zakariyah, H., Salaudeen, A. O., Othman, A. H. A., & Rosman, R. (2023). The determinants of financial technology adoption amongst Malaysian waqf institutions. *International Journal of Social Economics*, 50(9), 1302–1322. Scopus. <https://doi.org/10.1108/IJSE-04-2022-0264>
- Zubaidi, A., Munip, A., Widodo, S. A., & Zerrouki, T. (2025). Enhancing Arabic writing skills using Chat GPT-based AI learning models: A tridimensional human-AI collaboration framework. *Indonesian Journal of Applied Linguistics*, 15(1), 87–101. Scopus. <https://doi.org/10.17509/ijal.v15i1.75378>

Copyright Holder :
© Ahmed Al-Mohannadi et.al (2024).

First Publication Right :
© Islamic Studies in the World

This article is under:

