

Integrating Social Finance Instruments (Zakat, Waqf, and Qard Hasan) into Islamic Microfinance Models for Inclusive Growth

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Abstract

Study This aim For explore integration instrument finance Islamic social issues, namely zakat, waqf and qard hasan, in Islamic microfinance (IMF) for push growth economy inclusive approach in Indonesia study nature qualitative with method studies case, involving BAZNAS, BWI, and BMT institutions as informant main. Data obtained through interview in- depth analysis documents and observations field, then analyzed in a way thematic. Research results show that integration instrument this Islamic social capable create synergy strategic: productive zakat as initial capital for business micro, waqf productive as asset term supporting length infrastructure and capacity production, as well as qard Hasan as financing without interest for guard smoothness business and stability economy recipient benefits. Analysis through perspective Maqasid al-Shariah affirms that the integrative model This in harmony with sharia objectives, including protection wealth (hifz al-mal), protection soul (hifz al- nafs),and welfare social (maslahah). The research also identified challenges, such as limitations coordination inter-agency, capacity limited management, and restrictive regulations flexibility integration, as well as opportunity strategic in the form of accumulation of social funds, awareness public to Islamic finance, and progress digital technology. With professional, transparent, and inclusion oriented management, an integrative model This capable increase independence economy, expanding inclusion finance, and building economy a productive, just and sustainable people.

Keywords

Islamic Microfinance, Productive Zakat, Waqf Productive, Qard Hasan, Integration Finance Social. Maqasid Al-Shariah, Inclusion Finance.

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Introduction

In two decades lastly, the concept Islamic finance is experiencing rapid development as alternative system finance conventionally assessed not enough fair and unfair side with the group economy weak (Kayani,2023).One of the instrument important in ecosystem Islamic finance is Islamic microfinance (IMF), which functions provide access financing based sharia principles to poor communities and perpetrators business micro (Pathan et al., 2022). IMF does not only play a role as institution finance, but also as means empowerment economy based on values Islamic ethics such as justice, solidarity and welfare social (maslahah)(Keliwaal et al., 2023). However Thus, the effectiveness of the IMF in reach objective socio-economic often limited by capital constraints, scale minor operations, as well as limitations in reach group the most vulnerable communities (Shafiu & Salleh,2021). On the other hand, Islam has instrument finance social sources from sharia teachings, such as zakat, waqf, and qard hasan, who is basically functioning For redistribution wealth, investment social, as well as giving help without interest (Aderemi & Ishak 2023). Third instrument this which is known as *Islamic social finance instruments* have potential big For strengthen IMF ecosystem through integration functional and institutional (Danlami et al., 2023). Zakat can provide funds for consumption basis and financing beginning for poor people; waqf can support investment term length and provision asset productive; temporary qard Hasan functioning as financing without interest for increase liquidity and power stand business micro (Riyadi et al., 2021). Integration of the three in the IMF model can create system more financing equitable, sustainable, and inclusive (Pillah & Djebah, 2024). Global phenomena show that that even though the IMF has developing in various Muslim countries such as Indonesia, Bangladesh, and Malaysia, many institution Still operate in a way partial without strong synergy

with institution social religious (Salleh, 2021). Most of the IMF still rely on limited capital from sharia investors or commercial funds, so that No capable give financing cheap and long-term long to public earning low (Munawwar et al., 2023). On the other hand, zakat and waqf institutions own large accumulation of social funds, but Not yet fully utilized For empowerment economy productive (Kakar et al., 2022). The gap This cause question fundamental about How integrate function Islamic social and financial systems to be mutually beneficial complement and strengthen (Ahmed et al., 2024). In the context of development economy post-pandemic, integration This become the more relevant (Yin et al., 2021). The COVID-19 crisis has widen gap social and improve level poverty, especially in the informal sector which is the main basis recipient IMF benefits (Razavi et al., 2021). Therefore that, integration instrument finance Islamic social in the IMF model can be an effective strategy For speed up recovery economy people (Danlami et al., 2023). Through approach this, social funds such as zakat can play a role as *safety net* that protects poor groups, while waqf and qard Hasan play a role as *growth enablers* that support sustainability business small and micro. Synergy the in line with principle Maqasid al-Shariah, in particular in guard treasure (*hifz al-mal*), guarding soul (*hifz al-nafs*), and nurturing welfare public in a way collective.

However Thus, integration between zakat, waqf, qard Hasan, and the IMF is not easy. Challenge appear from aspect institutions, regulations, governance, to coordination inter-agency. In many case, zakat and waqf institutions managed in a way separated from the IMF with different goals and mechanisms. Regulations in various countries are still separate the social and commercial domains, so that hinder synergy operational. In addition, there are governance issues like transparency, accountability, and capacity management that influences effectiveness integration. Therefore that, research This important For answer How third instrument finance Islamic social can integrated optimally to in the IMF model in order to achieve growth economy inclusive. In academic, research This make an effort give contribution to development theory and practice Islamic finance with offers an integrative model based on social finance. During this, some big study about Islamic microfinance more emphasize on aspects financing and profitability institutions, while dimensions social and redistributive not enough get attention. Research This emphasize that the IMF should No only functioning as institution finance micro sharia- based, but also as receptacle implementation *social finance ecosystem* that reflects values justice distributive in Islam. With combine source Power social such as zakat, waqf, and qard Hasan, the IMF can expand impact social at a time increase independence economy poor people. In general practical, research this is also expected can give recommendation policy for government, regulators, and institutions Islamic finance in formulate an effective integration strategy. Several countries such as Indonesia and Malaysia have start initiative integration through productive zakat and waqf programs micro, but the model Still nature partial and not yet measurable the impact to inclusion economy national research This will dig various practice good (*best practices*), identifying obstacles, as well as formulate framework conceptual that can implemented in context institutional modern Islamic finance. Within the framework growth inclusive growth, integration finance Islamic social and IMF have significance strategic. Growth inclusive No only about improvement GDP figures, but also about equality opportunity, alleviation poverty and empowerment community at the root grass. The IMF model strengthened by Islamic social funds can expand access finance, encourage productivity sector micro, and create independence sustainable economy. With Thus, the system Islamic finance does not only become moral alternative to system conventional, but also instruments real For reach justice social and welfare together.

Based on background behind said, research This directed For answer a number of question key: how the role of zakat, waqf, and qard Hasan in strengthening Islamic microfinance; what is the ideal integrative model for push growth inclusive; and factor What only that becomes inhibitors and supporters in its implementation. Through approach qualitative with studies case institutions Islamic finance in Indonesia and other countries, research This expected capable produce an integrative model finance Islamic socialism that is not only conceptual, but also applicable and relevant with need economy people in the modern era.

Methods

Approaches and Types

Study This use approach qualitative with type study studies case exploratory (exploratory case study) approach qualitative chosen Because objective main study This is For understand in a way in-depth process, meaning, and integration model between instrument finance Islamic social issues (zakat, waqf, and qard hasan) with Islamic microfinance (IMF). Focus study No For test connection intervariable in a way statistics, but rather For dig patterns, practices, and perceptions from the perpetrators as well as formulate a conceptual model that can implemented in context Contemporary Islamic economics. Study methods case used Because allows researchers browse phenomenon integration the in context life real institution Islamic finance. The case study also provides flexibility For dig various dimensions social, institutional, and policy factors that influence the integration process. Research This nature exploratory, because topic integration of social finance and the IMF is still relatively new and not yet Lots reviewed in a way empirical, especially in framework *inclusive growth*.

Approach Theoretical

Framework theoretical study This rests on two foundations main mutual complement, namely framework *Maqasid al-Shariah* and the Islamic Social Finance and Inclusive Growth framework. First, *Maqasid al-Shariah Framework* functioning as guide normative in evaluate the extent of integration of zakat, waqf and qard Hasan capable reach sharia objectives, in particular in dimensions economic and social principles *maqasid* emphasize importance guard treasure (*hifz al-mal*), guarding soul (*hifz al-nafs*), as well as create benefit (*maslahah*) for public wide. With Thus, every form integration instrument finance Islamic social with Islamic microfinance (IMF) must directed at achievement comprehensive well- being, no only in material aspects but also spiritual and moral. Second, the *Islamic Social Finance and Inclusive Growth Framework* look at finance Islamic social as instrument strategic in push redistribution wealth, equality opportunities and empowerment economy public income low. Through zakat mechanism which is redistributive, investment - oriented waqf social term long, and qard hasan who is help interest- free system Islamic finance has potential big For strengthen inclusion economy and reduce gap social. Second framework This used in a way synergistic For analyze How integration various instrument Islamic social can strengthen the role of the IMF as instrument development that is not only profit- oriented, but also justice- oriented social, independence economy and sustainability growth (*sustainable inclusive growth*) in accordance with Islamic values.

Location and Object Study

Study This done on several institutions that represent practice integration between finance Islamic social and Islamic microfinance in Indonesia. Institutions the including the National Alms Agency (BAZNAS), which plays a role as zakat managers and have develop various productive zakat programs; Indonesian Waqf Board (BWI) or institution nazhir waqf productive, which manages asset waqf For support activity economy people; as well as Baitul Maal wat Tamwil (BMT) and other institutions finance other micro sharia, which became perpetrator main Islamic microfinance in distribute financing productive Sharia- based. Election institutions the done by purposive sampling, with consideration that each institution has apply or currently developing an integration model of zakat, waqf and qard Hasan in frame empowerment economy public through financing micro.

Data Types and Sources

Study This using primary data and secondary data as source information primary data. Primary data was obtained through interview in-depth (in-depth interview) with informant key, which includes leadership or manager zakat, waqf and Islamic microfinance institutions (IMF); regulators and makers policies, such as representatives of KNEKS, OJK, or the Ministry of Religion; and academics and practitioners Islamic economics which has understanding deep about draft finance social. Interview done in a semi- structured manner, so that researchers can explore the views, experiences and practices of informants in a way comprehensive However still focus on the theme research. Meanwhile that is secondary data obtained from document official, report annual institutions, statistical data national, literature academic, policy government

and publications related scientific with Islamic social finance and the IMF. Secondary data This used For enrich understanding from primary data and at the same time help do triangulation information to improve validity findings study.

Data collection technique

In research this, data collection was carried out through three technique main. First, the interview in-depth interviews were used For get understanding direct regarding integration strategies, constraints and opportunities synergy between zakat, waqf, qard Hasan, and Islamic microfinance (IMF). Question interview arranged based on framework *Maqasid al-Shariah* and *inclusive finance framework*, including aspect sources of funds, management, distribution, governance, and impact socio-economic. Second, analysis document analysis is carried out to various documents, such as report annual, guidelines policies, reports finance, and results research institution, which becomes source important For understand practice integration that has been walk as well as evaluate its effectiveness. Third, observation field observation was carried out For see direct activity empowerment an economy financed by zakat, waqf, and qard Hasan through the IMF. Observation This help strengthen findings from interview and provide context more social real to the data obtained, so analysis study can more comprehensive and accurate.

Data Analysis Techniques

Data analysis in study This done in a way thematic analysis, which includes the coding and identification process theme main from results interview and document. Stages analysis started with data reduction, namely sorting, simplifying, and grouping data based on themes main, such as the role of each instrument Islamic social, mechanism integration, constraints regulations, as well as impact to inclusion economy. Next, data is displayed, where the results analysis served in form tables, charts, or narrative that describes connection inter-theme, so that make it easier understanding and interpretation. Stage end is withdrawal conclusion and verification, where interpretation built based on patterns and meanings that emerge from the data, then verified through triangulation between data sources, namely with compare information from interviews, documents, and observations, to ensure validity, accuracy, and reliability findings study.

Data Validity (Trustworthiness)

For ensure validity and reliability study qualitative, four criteria validity of the data used, namely: a) Credibility: Achieved through triangulation sources and methods, as well as *member checking* to informant For ensure data accuracy; b) Transferability: Supported with description detailed about context research so that the results can implemented in context similar in other countries; c) Dependability: Maintained with documentation systematic the entire data collection and analysis process; d) Confirmability: Obtained through transparency interpretation researchers and record-keepers audit trail for avoiding subjective bias.

Conceptual Model Development Process

After the data is analyzed, the next step is next is formulate an integrative model through model building approach. The process begins with identify elements key from practice integration finance social and Islamic microfinance (IMF) found in the field. Furthermore, the relationship inter-element the analyzed based on principle *Maqasid al-Shariah* and theory finance Islamic social, for ensure that the model developed in harmony with sharia objectives and principles inclusion economy. Based on analysis this, designed framework conceptual explanation mechanism synergy between zakat, waqf, qard Hasan, and the IMF in create growth inclusive economy. This model Then validated through opinion expert judgment and discussion group focused *group* discussion with practitioners, so that can ensure relevance and applicability. Final results from this process in the form of a conceptual model integration of Islamic social finance in the IMF, which can made into reference for institution finance, regulators, and makers policy in designing empowerment strategies economy sustainable people.

Results and Discussion

Findings on the Practice of Integration of Zakat, Waqf and Qard Hasan in the IMF

Research result show that integration between zakat, waqf and qard Hasan with Islamic microfinance (IMF) not just nature financial, but also includes dimensions more empowerment extensive. At BAZNAS, for example, the productive zakat program designed For provide initial capital at a time mentoring sustainable. Mentoring This covering training management business, record keeping finance simple, and marketing strategy digital for perpetrator business micro. With Thus, zakat is not only functioning as help consumptive term short, but also as instrument investment human beings who improve capacity recipient benefits. This is in line with literature that emphasizes the importance of productive zakat as means empowerment economy sustainable, not just redistribution wealth (Ahmad et al., 2020). Additionally, approach This help grow culture entrepreneurship and responsibility answer financial among recipient benefits, which become foundation important for independence economy They. In addition to zakat, waqf productive managed by BWI adds dimensions investment term long in an integrative model this. Waqf assets utilized For build facility production together, business unit social, and facilities supporters business micro others. This is allows perpetrator business get previous infrastructure difficult reachable, at the same time open opportunity collaboration inter -MSME. Qard Hasan, on the other hand, provides financing without flexible interest, allowing business micro For managing working capital without burdened with commercial interest. The third integration instrument This create synergy strategic, where zakat becomes the initial capital, waqf support sustainability business, and qard Hasan guard smoothness operational as well as stability business micro. Synergy This No only increase effectiveness distribution of social funds, but also strengthens impact economic and social in a way sustainable, which becomes characteristics typical approach empowerment based on Islamic social finance.

Analysis Based on Maqasid al-Shariah

Analysis findings through perspective Maqasid al-Shariah pointed out that integration of zakat, waqf and qard Hasan with the IMF not only fulfil objective financial only, but also includes dimensions protection wealth, life and welfare social in a way holistic. In hifz al-mal (protection assets), management of Islamic social funds is carried out in a way professional, planned and directed For increase productivity economy recipient benefits. For example, productive zakat used as initial capital business micro, waqf productive utilized For build facility production or asset business term long, and qard Hasan provide financing flexible interest - free approach This ensure that social funds No only distributed as help consumptive temporary, but also produces impact economy sustainable and minimize risk loss of capital. Findings This in line with literature Maqasid al-Shariah, who emphasized importance utilization treasure For reach welfare public in a way sustainable (Kahf, 2017; Obaidullah, 2014). Dimensions hifz al- nafs (protection) soul is reflected from effort institution ensure sustainability business micro so that recipient benefit own source stable and capable livelihood increase quality his life. While principle maslahah (welfare) social) visible from impact wide, including improvement income family, access education children, and empowerment Woman in activity economy micro. A informant from BAZNAS stated:

"Integration program This No only provide capital or financing, but also providing recipient with ability manage efforts so that they Can independent and provide for family in a way sustainable. This is what we think is most important, isn't it? just help " temporary." (Informant 6, Productive Zakat Program Manager, BAZNAS, 2025)

With Thus, integration instrument Islamic social with the IMF not only give benefit financially, but also strengthens welfare social and moral aspects of society. Application of an integrative model This capable bridge objective Maqasid al-Shariah and inclusion economy, so that create mechanism fair redistribution, increasing capacity economy community, and support growth economy inclusive.

Integration Challenges

Although practice integration of zakat, waqf and qard Hasan with the IMF showing impact positive to empowerment economics, research This find that limitations coordination inter-agency become challenge

significant. Every institution own procedure operational, program targets, and systems different reporting, so that synergy in distribute social funds sometimes hampered. Condition This cause program duplication, inequality distribution of funds, and difficulties in measure impact in a way comprehensive. A informant from BMT said:

"We often experience difficulty when want to combining zakat, waqf and qard programs Hasan in One scheme financing, because procedures and regulations each institution different. This is create an integration process become long and sometimes No efficient." (Informant 7, Operational Manager, BMT ABC, 2025)

In addition, the capacity limited management become other obstacles in social fund management in a way productive, especially for large-scale programs large and long term long. Some institution Still face limitations in matter planning strategic, supervision finance, and monitoring sustainability business recipient benefits. This is in line with findings Kahf (2017) who stated that obstacle institutional often become factor inhibitor optimization instrument finance Islamic social. In addition, the policy restrictive regulations flexibility between social and commercial domains sometimes reduce effectiveness integration, because institution difficult For combining social funds with financing productive in a way flexible. Therefore that, for optimize implementation of the integrative model, a more comprehensive governance strategy is required adaptive, improvement capacity management, as well as harmonization supporting regulations collaboration inter-agency.

Integration Opportunities

On the other hand, research This show that there is a number of opportunity strategic that can utilized For strengthen integration of zakat, waqf and qard Hasan with Islamic microfinance (IMF). One of them opportunity main is sufficient accumulation of zakat and waqf funds large in Indonesia, which provides significant capital For activity productive. This fund No only can used as initial capital for business micro through productive zakat, but also for build infrastructure term long through waqf productive. Coordinated utilization of funds This allows institution Islamic finance for increase scale of empowerment program economy, expanding range recipient benefits, as well as create impact more socio -economic wide. A informant from BAZNAS stated:

" Availability of sufficient zakat funds big open opportunity for us to developing productive programs in a way more wide. We can reach more Lots perpetrator business micro and building supporting facilities sustainability business they." (Informant 8, Head of Productive Zakat Program, BAZNAS, 2025)

In addition, the increasing awareness community and actors business to Islamic finance and progress digital technology becomes factor supporters integration. Awareness public to principle Islamic finance encourages more Lots perpetrator business For utilize zakat, waqf and qard funds Hasan as business capital. Digital technology makes it easier management, monitoring, and integration of social funds with financing micro, for example through a digital platform for productive zakat, application management waqf productive, as well as system monitoring return qard Hasan. This is allows institution For manage funds effectively more transparent, efficient and accountable, so that increase trust society. With utilise opportunities this, integration instrument Islamic social in the IMF can expanded, improved inclusion finance, strengthening independence economy society, as well as support growth economy inclusive in a way sustainable.

Conceptual Model of Integration

Based on findings field and analysis theoretical, conceptual model The integration of Islamic social finance in the IMF emphasizes importance synergy strategic between productive zakat, waqf productive, and qard hasan. Productive zakat play a role as initial capital for perpetrator business micro which is still prone to in a way financial, enabling they start business without burdened with interest or obligation burdensome commercial. Waqf productive functioning as asset term long, providing facility production, infrastructure, and resources other supporting power capacity business. Meanwhile that, qard Hasan play a role as financing flexible without interest, keep smoothness operational and stability business micro. Synergy third instrument

This create mechanism holistic empowerment, where every component each other complete For produce impact sustainable economic and social development. A informant from BMT confirmed:

"The third integration instrument This make us able provide initial capital, facilities and financing interest - free simultaneously. This is make business micro more stable and sustainable compared to If only use One instrument" (Informant 9, Financing Manager, BMT XYZ, 2025)

In addition, this model emphasize mechanism management integrated, professional, transparent, and inclusion - oriented economy. Social fund management institution must capable planning, monitoring and evaluating use of funds systematically so that every instrument can operate in a way synergistic. This integration allows effectiveness distribution of social funds increased risk financing minimized, and capacity recipient benefit reinforced. Approach this also ensures that impact social and economic can measured in a way clear, so that the empowerment program No only succeed in term short but also sustainable. With Thus, the conceptual model This become guide strategic for institutions and manufacturers policy For optimize the role of Islamic social finance in push growth economy inclusive.

Discussion and Implications

Research result confirm that integration finance Islamic social with Islamic microfinance (IMF) not just pooling of funds, but is an empowerment strategy holistic economics. Integrative model This combine initial capital through productive zakat, support asset term long through waqf productive, and financing flexible interest- free through qard hasan, so that create ecosystem mutual financing complement. Approach This notice sustainability business, capacity recipient benefits, as well as redistribution welfare in a way fair. Effectiveness its implementation is highly dependent on capacity institutional institution management, transparent governance, and systems accountable monitoring. A informant from BAZNAS emphasizes:

" This integration allows us not to only channel funds, but also ensure recipient benefit can develop in a way independent, so that the program becomes sustainable and provide impact term long." (Informant 10, Head of Empowerment Division, BAZNAS, 2025)

In addition, integration this also supports achievement objective Maqasid al-Shariah, including protection wealth (hifz al-mal), protection soul (hifz al- nafs), and welfare social (maslahah).Synergy between third instrument Islamic social allows social funds No only become a source of capital, but also an instrument empowerment that produces impact sustainable economic, social, and moral. Utilization digital technology, improvement capacity management, as well as coordination cross institution the more strengthen the effectiveness of this model. With Thus, the integration of zakat, waqf and qard Hasan in the IMF not only increase inclusion finance, but also building economy a productive, just and sustainable people, at the same time become reference strategic for maker policies and institutions Islamic finance in optimize role finance social For growth economy inclusive.

Discussion

Research result show that integration zakat, waqf, and qard Hasan in Islamic microfinance (IMF) create mechanism empowerment better economy effective compared to use instrument single. Synergy This allows Islamic social funds not to only used as help consumptive, but also as sustainable productive capital. Productive zakat functioning as initial capital for perpetrator business vulnerable micro in a way financial, giving access beginning For start business without interest expense or obligation burdensome commercial. Waqf productive play a role as asset term long, supportive development infrastructure business, facilities production together, and capacity operational, so that business micro can grow in a way sustainable. Meanwhile that, qard Hasan provide financing without flexible flowers, guarding smoothness operational effort and minimize risk fail pay. Synergy third instrument This create ecosystem mutual empowerment complete, where the initial capital, facilities term length, and financing flexible Work together For build capacity, independence, and sustainability economy recipient benefits. Findings This in line with Islamic social finance literature that emphasizes importance combination instrument For maximize impact social and

economic (Obaidullah, 2014; Ahmad et al., 2020), as well as confirm that success empowerment economy people relies on a holistic, multi-instrument approach, doesn't it just distribution of funds only.

Analysis findings through perspective Maqasid al-Shariah show that integration This in harmony with sharia objectives, in particular in dimensions hifz al-mal (protection) wealth) hifz al- nafs (protection soul), and maslahah (welfare social). Social funds managed in a way professional and planned, so that the capital provided productive and sustainable. Impact to recipient seen from stability economy, improvement income family, access education children, and empowerment Woman in activity business micro. With Thus, the integrative model This No only focus on aspects financially, but also strengthens moral values, ethics, and welfare social in a way comprehensive, appropriate with principle Maqasid al-Shariah (Kahf, 2017; Said & Rahman, 2019). Informant from BWI confirmed that asset managed endowments in a way productive capable produce benefit economy term long at a time create impact sustainable social, showing that implementation principle Maqasid al-Shariah in practice finance social can become tool effective empowerment.

Although integration This give impact positive, research find a number of challenge significant. Limitations coordination inter-agency become obstacle main, because zakat, waqf and IMF institutions have procedures, targets, and regulations different operational conditions. This can cause program duplication, inequality distribution of funds, and difficulties in monitor effectiveness of the program in general comprehensive. In addition, the capacity limited management in some institution influence fund management productive, especially for large-scale programs large and long term long. Regulations that limit flexibility between the social and commercial domains is also sometimes hinder social fund integration to in financing micro. Phenomenon This in line with literature previously highlighted obstacle institutional as factor inhibitor optimization instrument Islamic social (Kahf, 2017; Obaidullah, 2014). Therefore that, governance strategy adaptive, improvement capacity management and harmonization regulations become aspect important For ensure success integration. On the other hand, research This highlight a number of opportunity strategic For strengthen integration. Significant accumulation of zakat and waqf funds provide large capital For financing productive. Increasing awareness public to principle Islamic finance opens opportunity recipient more benefits wide, so that the program can reach more Lots perpetrator business micro. Progress digital technology also makes things easier management, monitoring, and integration of social funds, for example through the productive zakat digital platform, application management waqf, and qard monitoring system Hasan. Utilization technology This allows better fund management transparent, efficient, and accountable, at the same time expand inclusion finance and improve independence economy society. A informant from BAZNAS emphasized that digitalization allows distribution of more funds fast and monitoring sustainability business more effective.

In a way theoretical, findings This strengthen Islamic social finance literature with confirm that multi-instrument integration can increase effectiveness distribution of funds, strengthening capacity recipient, and create growth economy sustainable inclusiveness. In a practical, integrative model This give guide for zakat, waqf and IMF institutions for optimizing empowerment programs economy, improve effectiveness fund management, and generating impact sustainable socio-economic management strategies professional, coordination cross institutions, improvement capacity management, and digital innovation become key success implementation, so that integration instrument Islamic social in the IMF can become solution real For empowering society, reducing poverty, and building economy a productive, just and sustainable people.

Conclusion

Study This show that integration of zakat, waqf and qard Hasan in Islamic microfinance (IMF) effective push growth economy inclusive with increase access financial, capacity business and welfare social recipient benefits. Productive zakat play a role as initial capital, waqf productive support infrastructure and assets term long, whereas qard Hasan provide financing without interest for smoothness business. From the perspective Maqasid al-Shariah, integrative model This in harmony with the objectives of sharia, namely protect wealth (hifz al-mal), soul (hifz al- nafs), and welfare social (maslahah). Although face challenge like limitations

coordination, capacity management, and regulations that limit flexibility, opportunities in the form of accumulation of social funds, awareness public to Islamic finance, and progress digital technology can strengthen effectiveness integration. With management professional and transparent, this model become a real strategy For empowering economy society, reducing poverty, and building economy a productive, just and sustainable people.

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