Al-Mizan: Jurnal Hukum dan Ekonomi Islam
https://ejurnal.iiq.ac.id/index.php/almizan

Sharia Crowdfunding as an Innovative Model for Islamic Philanthropy Development

Muhammad Azvi Ash Shiddiqi[1], Hafizh Najwal[1], Hadi Ahmad Salim[1], Muhammad Walid Afthan[1], Evi Sopiah[1]
[1]Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
1249220030@student.uinsgd.ac.id*

Article Information:
Received July 25, 2026
Revised August 20, 2026
Accepted September 28, 2026

Keywords: *Sharia crowdfunding, Islamic philanthropy, cash waqf, digital accountability*

Abstract

Rapid growth in Islamic financial technology has accelerated the digital transformation of Islamic philanthropy, particularly in the management of zakat, almsgiving, charity, and waqf funds. However, conventional philanthropic models continue to face challenges, including short-term charitable approaches, unequal benefit distribution, and limited transparency that undermine public trust. This article aims to analyze the operational mechanisms and Sharia contractual schemes of Islamic philanthropic crowdfunding, identify innovative philanthropic product typologies, and evaluate the implementation of Sharia compliance, transparency, and digital accountability on Islamic crowdfunding platforms in Indonesia. The study employs a qualitative approach using content analysis. Data were obtained from documents, reports, and digital information available on Kitabisa.com, Jadiberkah.id, and Dompet Dhuafa, supported by relevant academic literature. Analysis findings reveal that Sharia crowdfunding has evolved into a digital philanthropy model that integrates social welfare objectives with economic empowerment under the supervision of a Sharia Supervisory Board. Three major product typologies were identified: digital charitable philanthropy, sustainable social investment based on Cash Waqf Linked Crowdfunding, and a hybrid layering capital model. The findings imply that Sharia crowdfunding can strengthen the effectiveness, accountability, and sustainability of the Islamic philanthropy ecosystem in the digital era.

INTRODUCTION

Digital transformation in the Islamic social finance sector has significantly reshaped the collection and management of zakat, almsgiving (*infaq*), charity (*sadaqah*), and waqf funds. The rapid development of Islamic financial technology has facilitated more efficient, accessible, and transparent mechanisms for mobilizing philanthropic resources. In this context, Sharia crowdfunding has emerged as an innovative instrument that integrates digital technology with Islamic philanthropic principles to strengthen social financial inclusion and enhance public participation in charitable and developmental activities (Ibrahim et al., 2025; Sahid et al., 2025). The emergence of digital platforms such as Kitabisa.com, Jadiberkah.id, and Dompet Dhuafa demonstrates how technological innovation has introduced new approaches

How to cite: Shiddiqi, M. A. A., Najwal, H., Salim, H. A., Afthan, M. W., Sopiah, E. (2026). Sharia Crowdfunding as an Innovative Model for Islamic Philanthropy Development. *Al-Mizan: Jurnal Hukum dan Ekonomi Islam*, *10*(2), 248-259.

E-ISSN: 2656-7164
Published by: Department of Sharia Economic Law Faculty of Sharia and Islamic Economics Institut Ilmu Al-Quran (IIQ) Jakarta

to managing Islamic philanthropy, enabling wider outreach and greater accessibility for donors and beneficiaries alike (Maftuha et al., 2025; Novitarani & Setyowati, 2018).

Despite these developments, conventional Islamic philanthropy continues to encounter several structural challenges. The management of Islamic social funds remains largely dominated by short-term charitable approaches, which often prioritize immediate consumption needs rather than sustainable economic empowerment. Furthermore, unequal distribution of assistance, limited public access to information regarding fund utilization, and inadequate transparency and accountability have contributed to a persistent *public trust gap* within philanthropic institutions (Makhrus, 2026; Syamsudin et al., 2024). These challenges underscore the necessity of developing a philanthropic model that not only mobilizes funds efficiently but also enhances accountability, sustainability, and measurable socio-economic impact.

From a theoretical perspective, Sharia crowdfunding refers to a digital fundraising mechanism that operates in accordance with Islamic principles and ethical standards. This model combines *tabarru'* contracts, which are intended for charitable and humanitarian purposes, with *tijari* contracts that support productive economic activities and community empowerment. Darma, (2022); Syauqi & Hikmah, (2023) argue that Sharia crowdfunding possesses distinctive advantages because it integrates social objectives, economic development, and Sharia compliance through the supervision of a Sharia Supervisory Board, ensuring the avoidance of *riba* (usury), *gharar* (uncertainty), and *maysir* (gambling). Consequently, Sharia crowdfunding offers a mechanism that supports both charitable activities and sustainable value creation in line with the objectives of *maqashid al-shariah*.

Within the framework of Islamic philanthropy, *maqashid al-shariah* provides an essential normative foundation for the development of Sharia crowdfunding models. The objectives of preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*) establish guiding principles for managing social funds in ways that promote public welfare and social justice. The integration of digital technology with these principles facilitates the development of a philanthropic ecosystem characterized by enhanced transparency, participation, efficiency, and sustainability, thereby addressing the evolving needs of contemporary society (Musfik et al., 2023; Nelly et al., 2022).

Previous studies have examined the development of Sharia crowdfunding and Islamic philanthropy from various perspectives. Ibrahim et al., (2025) found that Sharia crowdfunding plays a strategic role in expanding access to Islamic financing for communities and micro-enterprises. Sahid et al., (2025) demonstrated that the digitalization of Islamic philanthropy improves the efficiency of collecting religious social funds. Maftuha et al., (2025) reported that Sharia-based crowdfunding platforms broaden donor participation through the utilization of digital technologies. Novitarani & Setyowati, (2018) identified transparency as a key factor influencing public trust in digital philanthropic platforms. Likewise, Wilantini & Fadllan, (2021) showed that technological innovation in digital waqf management enhances the effectiveness of social fund mobilization.

Additional studies have further examined the operational and governance dimensions of Islamic crowdfunding. Darma, (2022) emphasized the importance of implementing Sharia compliance principles in digital fundraising operations. Syauqi & Hikmah, (2023) found that combining *tabarru'* and *tijari* contracts can create more productive and sustainable philanthropic models. Musfik et al., (2023) highlighted digital accountability as a crucial factor in maintaining the legitimacy of technology-based philanthropic institutions. Nelly et al., (2022) argued that the application of *maqashid al-shariah* principles within Islamic fintech contributes to strengthening user

trust. Meanwhile, Makhrus, (2026); Syamsudin et al., (2024) demonstrated that transparent reporting systems and effective governance structures are critical determinants of successful Islamic philanthropy management.

Despite the growing body of literature on Sharia crowdfunding, Islamic philanthropy, and digital transformation, most existing studies focus primarily on commercial financing, peer-to-peer lending mechanisms, or the effectiveness of fundraising activities in general. Research specifically examining Sharia crowdfunding as an innovative model for Islamic philanthropy development remains limited. Furthermore, previous studies have not comprehensively integrated the analysis of operational mechanisms, Sharia contractual structures, philanthropic product typologies, Sharia compliance, transparency, and digital accountability within a single analytical framework.

Accordingly, the research gap of this study lies in the limited scholarly attention given to Sharia crowdfunding as a comprehensive model for developing Islamic philanthropic products. Existing studies tend to examine these dimensions separately, leaving a lack of integrated analysis concerning the interaction between operational, contractual, governance, and innovation aspects within digital Islamic philanthropy.

The novelty of this study lies in the formulation of a typology of Islamic philanthropic products based on Sharia crowdfunding, encompassing digital charitable philanthropy, sustainable social investment through *Cash Waqf Linked Crowdfunding*, and a *hybrid layering capital* model. Furthermore, this study proposes an analytical framework that connects Sharia compliance, digital transparency, and accountability through the lens of *maqashid al-shariah* in the management of digital philanthropic platforms.

Based on these considerations, this article aims to analyze the operational mechanisms and Sharia contractual schemes employed in Islamic philanthropic crowdfunding, formulate typologies of philanthropic products that can be developed through digital platforms, and evaluate the implementation of Sharia compliance, transparency, and digital accountability in Kitabisa.com, Jadiberkah.id, and Dompet Dhuafa. The findings are expected to provide a conceptual contribution to the development of technology-based Islamic philanthropy while offering practical insights for regulators, philanthropic institutions, and Sharia crowdfunding platform operators in building a more effective, transparent, accountable, and sustainable philanthropic ecosystem.

METHODS

This article employs a qualitative approach using content analysis as the primary research design. Qualitative research was selected because it enables an in-depth understanding of concepts, operational mechanisms, Sharia contractual structures, and governance practices associated with Sharia crowdfunding in the development of Islamic philanthropic products. Content analysis facilitates a systematic examination of documents, digital platform content, and academic literature to identify themes, patterns, and conceptual frameworks relevant to the research objectives (Krippendorff, 2022). This approach is appropriate because the study focuses on interpreting and synthesizing textual and documentary data rather than measuring causal relationships through quantitative techniques.

Design and Type

This study adopts a qualitative research design with a content analysis approach. Content analysis is employed to examine the operational mechanisms of Sharia crowdfunding, the implementation of Sharia contracts, and the development of Islamic philanthropic products across digital platforms. According to Elo et al., (2014), content analysis allows researchers to systematically classify and interpret textual data to generate meaningful categories and themes. The research further

incorporates a descriptive-comparative perspective by comparing the characteristics and practices of several Islamic philanthropic crowdfunding platforms. This design is considered suitable because it enables the exploration of similarities and differences among platforms while simultaneously constructing a comprehensive understanding of the phenomenon under investigation.

Data Sources

The study relies on secondary data obtained from both academic and institutional sources. Academic data consist of sixteen journal articles, one scholarly book, and one undergraduate thesis published between 2022 and 2026. Institutional data are derived from official documents, reports, campaign information, and digital content available on the websites of Kitabisa.com, Jadiberkah.id, and Dompet Dhuafa. Secondary sources are particularly valuable in qualitative research because they provide rich information regarding existing practices, concepts, and organizational mechanisms (Creswell, 2018). The selection of these sources is appropriate because they directly represent the operational realities and governance structures of Sharia crowdfunding platforms in Indonesia.

Instrument

The primary instrument of this study is the researcher as a human instrument, responsible for selecting data, determining analytical categories, interpreting findings, and drawing conclusions. To enhance analytical consistency, a coding sheet was developed to record themes, concepts, operational mechanisms, contractual schemes, governance practices, and key findings extracted from each source. Moleong, (2021) emphasizes that researchers in qualitative studies function as the principal instruments for data interpretation and meaning construction. The use of a coding sheet is appropriate because it facilitates systematic data organization while minimizing inconsistencies throughout the analytical process.

Data Collection Technique

Data were collected through a documentation technique involving systematic searches of academic and institutional materials. Academic literature was identified through Google Scholar using keywords such as Sharia crowdfunding, Islamic philanthropy, digital waqf, Islamic social finance, and Islamic crowdfunding. Relevant publications were selected purposively based on thematic relevance, publication recency, and alignment with the research objectives. In addition, official documents, reports, and platform information from Kitabisa.com, Jadiberkah.id, and Dompet Dhuafa were reviewed. Engkizar et al., (2026); Eriyanti et al., (2020); Sari et al., (2025) notes that document analysis is an effective method for obtaining contextual and historical information from written sources. This technique is appropriate because the objectives of this study require comprehensive documentary evidence rather than primary survey or interview data.

Data Analysis Tool

Data analysis was supported by an analytical matrix and coding framework designed to organize findings according to key themes, including Sharia contractual schemes, crowdfunding mechanisms, philanthropic product models, transparency practices, digital accountability, and Sharia compliance. The analytical matrix enabled the systematic comparison of information across literature sources and digital platforms. According to Miles, (2015), structured analytical tools facilitate data reduction, categorization, and interpretation in qualitative research. Accordingly, the use of an analytical matrix enhances the clarity and rigor of the comparative analytical process.

Data Analysis Technique

The analysis was conducted through several stages. First, all collected documents were reviewed and classified according to their relevance to Sharia crowdfunding and Islamic philanthropy. Second, coding and categorization

procedures were undertaken to identify recurring concepts, themes, and patterns. Third, thematic content analysis was employed to examine operational mechanisms, contractual structures, and philanthropic product typologies within Sharia crowdfunding practices. Fourth, a descriptive-comparative analysis was conducted to compare the implementation of Sharia compliance, transparency, and digital accountability among Kitabisa.com, Jadiberkah.id, and Dompet Dhuafa. Finally, findings from both literature and platform analysis were synthesized to develop conceptual conclusions regarding the role of Sharia crowdfunding in Islamic philanthropy development. These procedures follow the qualitative analytical framework proposed by Miles, (2015). Such steps are appropriate because they enable a systematic and comprehensive interpretation of complex documentary data.

Data Validity

Data validity was ensured through source triangulation by comparing information derived from academic literature, institutional reports, platform documentation, and digital content. Cross-checking was conducted to ensure consistency among findings obtained from different sources. In addition, the study employed peer-reviewed academic publications and official organizational documents to enhance the credibility and reliability of the data. Faisal, (2025); Sona et al., (2026) argue that triangulation constitutes a fundamental strategy for establishing trustworthiness in qualitative research. Therefore, source triangulation was considered appropriate because it strengthens the validity of the findings and reduces the risk of interpretive bias in the analysis of Sharia crowdfunding practices.

RESULT AND DISCUSSION

Sharia-compliant crowdfunding in Islamic philanthropy involves four stakeholders: project initiators (Zakat Collection Agencies/*Nazhir*/MSMEs), platform providers (SCFO), funders (digital *muzakki*/*wakif*), and the Sharia Supervisory Board (Fahira et al., 2022; Ibrahim et al., 2025). The transaction process consists of four stages: proposal submission, halal screening by the Sharia Supervisory Board, campaign launch and transactions via e-wallet/QRIS, and finally, the disbursement of funds accompanied by impact reporting (Maftuha et al., 2025; Rizki et al., 2024).

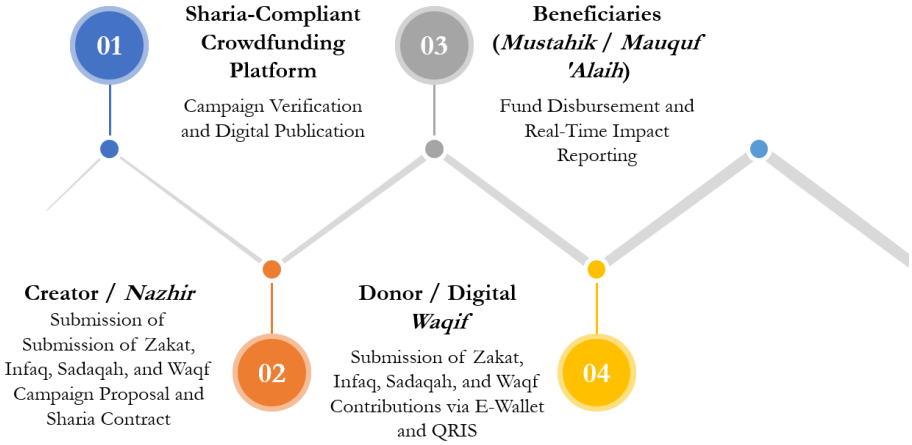


Fig 1. Operational flow of Sharia crowdfunding

A comparative analysis of the three platforms reveals distinct characteristics: Kitabisa.com operates as an independent, donation-based crowdfunding platform under the *tabarru'* and *wakalah bil ujrah* contracts, partnering with the National Zakat Administration Agency and official zakat collection agencies (Candrakirana, 2024); Bank Syariah Indonesia serves as an integrated banking model based on its status as a Sharia Financial Institution Authorized to Receive Monetary Waqf, with more than

20 distribution partners (Novitarani & Setyowati, 2018); and Dompet Dhuafa Mobile adopts an automatic donation feature based on the principles of social computing (Rizki et al., 2024).

Three typologies of innovative philanthropic products were identified: i) digital charitable products (automated alms, micro-donations); ii) sustainable social investments based on Cash Waqf Linked Crowdfunding, including Cash Waqf Linked Deposits and Digital Waqf Sukuk (CWLS) (Makhrus, 2026; Sona et al., 2026); and iii) a hybrid capital-layering model that combines productive zakat as seed funding with Sharia-compliant equity crowdfunding during the expansion phase (Ibrahim et al., 2025).

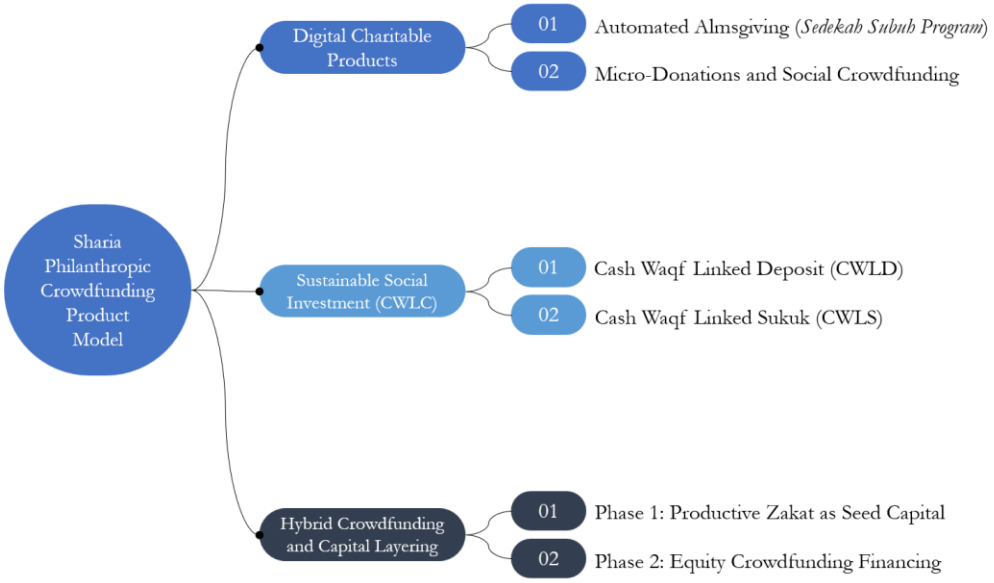


Fig 2. Typology of Philanthropic Products

This practice is based on Financial Services Authority Regulation No. 77/POJK.01/2016 and the Fatwa of the National Sharia Council of the Indonesian Ulema Council No. 117/DSN-MUI/II/2018, with the Sharia Supervisory Board responsible for auditing contracts and ensuring that disbursements comply with *muamalah fiqh* and the *asnaf* criteria (Agustina & Nazla, 2024; Ibrahim et al., 2025).

An "Extended Maqashid-Based Online Accountability" model was identified, consisting of three dimensions: transparency of financial flows (real-time reporting), measurement of public interest impact (Impact Measurement and Management based on *hifẓ al-mal, al-nafs, al-'aql*), and technological integrity (smart contracts, blockchain) (Haq & Rodiah, 2023; Makhrus, 2026; Nelly et al., 2022).

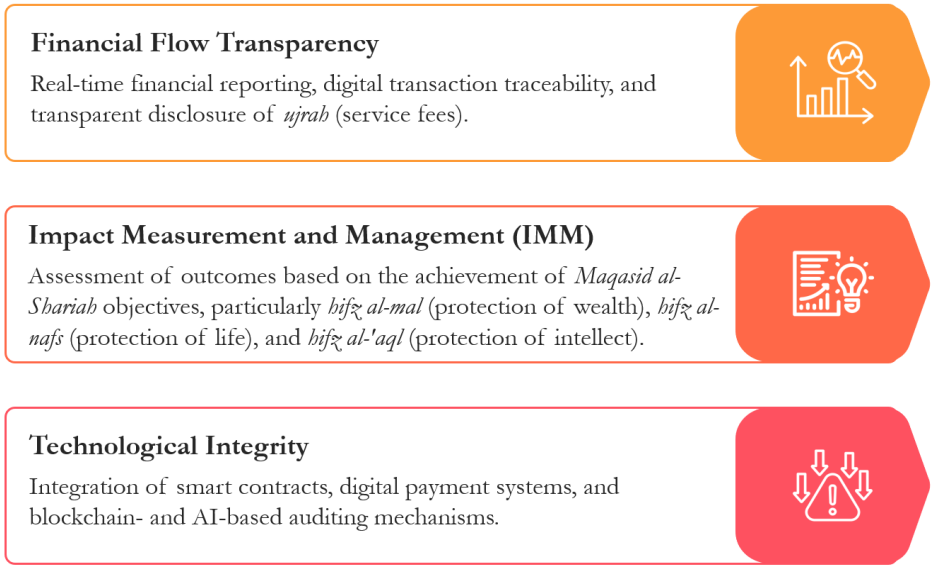


Fig 3. Extended Maqashid-Based Online Accountability Framework

Opportunities include internet penetration among millennials, increased social financial inclusion, and alignment with Sustainable Development Goals 1, 8, and 10. Challenges include low Sharia digital literacy, regulatory fragmentation regarding hybrid contracts, cybersecurity risks, and the potential shift in the value of empathy due to the automation of donations (Ibrahim et al., 2025; Ningsih et al., 2022; Sudarto, 2024).

Table 1. Opportunities and Challenges in Implementing Sharia Crowdfunding for the Development of Islamic Philanthropy Products

No	Opportunities	Challenges
1	Internet penetration and the growing millennial demographic expand the base of digital donors	Low levels of Islamic digital financial literacy among the public
2	Increased social financial inclusion across regions, including remote and underserved areas	Limited and non-uniform regulatory frameworks for hybrid contracts and digital waqf
3	Alignment with the Sustainable Development Goals (SDGs) 2030, particularly Sustainable Development Goals 1, 8, and 10	Cybersecurity risks and concerns regarding users' personal data protection
4	Opportunities for value-based digital feature innovation (e.g., personalized impact reports and spiritual reminders) to preserve the spirit of *ta'awun* (mutual assistance) amid increasing automation	The erosion of spiritual values and empathy as a consequence of donation automation

Findings regarding operational mechanisms indicate that the existence of a Sharia Supervisory Board as the primary distinguishing feature from conventional crowdfunding is not merely a compliance formality but rather a foundation of legitimacy that underpins public trust, consistent with the argument by Ibrahim et al., (2025) that Sharia auditing is a prerequisite, not a supplement, for the social acceptance of Islamic financial products. The three variations of platform models (independent, banking, and Zakat Collection Agencies) indicate that Sharia crowdfunding is not a single model but rather an ecosystem that adapts to the institutional framework of each operator.

The identified product typologies reveal a shift in Islamic philanthropy from a purely charitable function toward sustainable value creation. The Cash Waqf Linked Deposit and Cash Waqf Linked Sukuk models structurally address criticisms of stagnant conventional waqf, as the principal remains preserved (*tahbis al-'ashl*) while the productive returns align with the principle of *hifdh al-mal* within the *Maqashid al-Shariah*. The hybrid capital layering model further offers a concrete pathway for the transformation of *mustahik* into *muzakki*; however, since this study does not provide longitudinal data to empirically verify the success of this transition, this constitutes a significant limitation that must be emphasized it should not be assumed to be successful merely because it makes conceptual sense.

The Extended Maqashid-Based Online Accountability framework represents the main theoretical contribution of this study: a shift in the measure of accountability from administrative financial reports to "public interest reports." However, its implementation in the field depends on the readiness of third-party platform technology infrastructure; the three case studies show uneven levels of digital accountability maturity, with BSI jadiberkah.id being relatively superior in system integration due to its integration with banking infrastructure.

Meanwhile, challenges related to digital literacy and the fragmentation of regulations governing hybrid contracts indicate that supply-side readiness (platforms, Sharia Supervisory Boards, regulators) exceeds demand-side readiness (donors/the public). As a result, the growth of Sharia crowdfunding risks creating a new divide between digitally literate and digitally illiterate segments, rather than expanding financial inclusion as claimed. Strategically, these findings underscore that strengthening an inclusive Sharia financial ecosystem requires synergy among three key actor philanthropic institutions, Sharia banking, and regulators rather than relying solely on product innovation.

Regarding cybersecurity risks, these findings reveal gaps in the existing Sharia compliance framework: audits by the Sharia Supervisory Board are designed to verify the halal status of contracts and project assets, not to evaluate the system's resilience against hacking or data breaches. This means that Sharia compliance and cybersecurity are two distinct domains of governance, and research that focuses solely on Sharia legitimacy including this study risks giving the misleading impression that platforms "audited by the Sharia Supervisory Board" are automatically technically secure. This needs to be emphasized as a limitation, not ignored.

The shift in spiritual values resulting from automated donations (automated alms) should also be viewed as a trade-off, not merely a minor side effect. The transactional efficiency pursued by digital charitable models has the potential to erode the dimension of *ta'awun* which is inherently based on direct relationships between the *muzakki* and the *mustahik* a tension that cannot be resolved simply by adding a "religious narrative" to the app, as suggested in the findings (Makhrus, 2026); this is an area that requires further research based on donor behavior, not assumptions.

Regarding the claim of alignment with Sustainable Development Goals 1, 8, and 10: this claim is conceptual in nature, not a conclusion based on impact data. This study does not empirically measure poverty reduction or economic growth; the potential alignment is valid only to the extent that the blended finance and digital productive waqf models are actually implemented with effective impact measurement and management something that, according to the findings in Section 4.4, still varies in maturity across platforms. Such Sustainable Development Goals (SDGs) claims commonly appear in the Sharia fintech literature as normative justifications and should be presented with that qualification, not as achieved facts.

Conversely, the structural implications of transforming *mustahik* into *muzakki* through the integration of productive zakat and equity crowdfunding have a stronger

theoretical foundation, as they align with the concept of economic empowerment in contemporary zakat jurisprudence (rather than merely consumptive aid). However, it should be noted that this transition depends on the success of beneficiary microenterprises in reaching the break-even point an assumption of business success that is not guaranteed by the financing structure alone. In other words, this model provides a financing pathway, but it does not guarantee the success of empowerment.

Overall, the findings above confirm that strengthening an inclusive Islamic financial ecosystem cannot be driven solely by product innovation and the growth of social third-party funds. Three interdependent prerequisites must be met simultaneously: Sharia compliance (Sharia Supervisory Board), security and technical governance (beyond the scope of the Sharia Supervisory Board), and the public's digital literacy. This study indicates that these three areas have not developed at the same pace.

CONCLUSION

This study demonstrates that Sharia crowdfunding has evolved beyond a digital fundraising mechanism into an innovative model for developing Islamic philanthropic products that integrates social objectives, economic empowerment, and technological governance within a single ecosystem. The analysis reveals that the integration of Sharia contractual schemes, digital platform infrastructure, and institutional oversight has contributed to the emergence of more adaptive philanthropic models that support both charitable assistance and sustainable social investment. These findings indicate a gradual transition from consumption-oriented philanthropy toward value-based philanthropy that emphasizes long-term social impact and community empowerment.

The novelty of this study lies in the formulation of a typology of Islamic philanthropic products comprising digital charitable philanthropy, Cash Waqf Linked Crowdfunding-based social investment, and a hybrid layering capital model. In addition, the study proposes an analytical perspective linking Sharia compliance, digital transparency, and accountability through an Extended Maqashid-Based Online Accountability framework. The implications of these findings suggest that Sharia crowdfunding can serve as a strategic instrument for strengthening the sustainability, accountability, and inclusiveness of the Islamic philanthropy ecosystem while supporting the digital transformation of Islamic social finance in contemporary society.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Muhammad Azvi Ash Shiddiqi: data curation, writing-original draft preparation, **Hafizh Najwal & Hadi Ahmad Salim:** analysis, conceptualization, **Muhammad Walid Afthan & Evi Sopiah:** methodology, visualization, editing.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement
The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest
The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance
The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note
Department of Sharia Economic Law Faculty of Sharia and Islamic Economics Institut Ilmu Al-Quran (IIQ) Jakarta as the publisher and Editor of Al-Mizan: Jurnal Hukum dan Ekonomi Islam state that there is no conflict of interest towards this article publication.

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Al-Mizan: Jurnal Hukum dan Ekonomi Islam

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