

The Mechanism of Managing Zakat Funds in Islamic Banking as  
Implementation of Corporate Social Responsibility (CSR):  
Case Study at Bank Syariah Mandiri

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Paper to be presented at the 4<sup>th</sup> International Conference of Zakat (ICONZ)  
7-8 October 2020, Surabaya, Indonesia

**ABSTRACT**

*Bank Syariah Mandiri can strengthen its enrichment to the development of the country's economy, unexpectedly the improvement of people's well-being through the bank's business and also Corporate Social Responsibility (CSR) activities. Bank Syariah Mandiri CSR consists of zakat, infaq and sadaqah funds as well as additional social funds proposed for mustahik who need according to the criteria set by the management of BSM in collaboration with LAZNAS BSM. Bank Syariah Mandiri was placing Corporate Social Responsibility activities (Corporate Social Responsibility / CSR) within the framework of attempting company to obtain sustainability (sustainability) in the long run. The implementation of CSR programs in the form of social development refers to the Mandiri Syariah Cooperation Agreement (PKS) and the National Amil Zakat Institution (LAZNAS) Bangun Sejahtera Mitra (BSM) No. 21/560-PKS / DIR; 18/002 / PKS / YBSMU. The management mechanism of CSR programs in Mandiri Syariah has 2 (two) sources of funds, namely the Sadaqah Infaq zakat Fund (ZIS) and the Virtue / Social Fund. LAZNAS BSM, as an amil zakat company selected and mandated to manage zakat funds from BSM comply with the rules and regulations applicable.*

*Keywords: Bank Syariah Mandiri, Management, Mechanism, CSR,*

**INTRODUCTION**

Indonesia is the world's largest Muslim country. Based on *Global Religius Future* data, Indonesia's Muslim population in 2010 equalled 209.12 million people or throughout 87% of the total population. Next, in 2020 Indonesia's Muslim population is expected to reach 229.62 million people.

Becoming the largest Muslim population in the world, unquestionably has the opportunity to be able to receive an Islamic-based economy, including Islamic finance and banking. We are arguing about sharia economics indeed nevermore sequestered from the role of zakat in optimizing the economy in a country, such as poverty alleviation which is one of the

fundamental obstacles in every country in the world. The system of collecting zakat in several Muslim-majority countries has been integrated with the latest technology and implemented in the field of Islamic finance and banking. Islamic banking plays a significant role as a role model in an economy based on Islamic economics. Various sharia banking innovations have been introduced by almost all sharia banks to be able to compete with conventional banks, and it proves that innovations made by sharia banks can compete with products from conventional banks.

Zakat in the economic field plays a role in restricting the collection of wealth in a handful of people and serve the rich to distribute their wealth to a group of

destitute and poor people. Therefore, zakat also functions as a potential source of funds to alleviate poverty. Zakat can also work as working funds for poor people to be able to open jobs; therefore, they can receive and can engage their regular needs.

One of the requirements of Shariah Law applicable to the Islamic banks is that they are obliged to pay zakat. On the other hand, the Indonesian government supports organizations, including Islamic banks, to participate with Corporate Social Responsibilities (CSR) actively. Consequently, the Islamic banks like another company are more approach to share some of their profit to the CSR program, preferably than paying zakat to the zakat institutions.

In addition to Islamic banks in Indonesia are expected to pay institutional zakat, Islamic bank responsibilities in Indonesia necessity likewise be obliged to issue financial reports in which there are zakat reports following BI.No. 14/14 / PBI / 2012. In this regulation, it is obvious that Islamic Banks in Indonesia must publish zakat funds which determination control and which will distribute to *mustahik* within the Corporate Social Responsibility (CSR) program.

The occurrence of zakat approves the transfer of income between the rich and the poor. During the goals of zakat to be completed, zakat needs to manage professional because it includes the funds of the community whose allocation has ascertained. One example of professional fund management is a bank. Banks, as highly regulated institutions, have improvements in terms of fund management and distribution to those in need. The occurrence of banks as financial institutions can not deny having an impact on improving the economic community. Sources of funds required are funds administered outwardly being asked again by the funder, and the funds can continue to move or are continually accessible.

Zakat has the characteristics of those funding sources.

Several banks in Indonesia have issued several banking innovations to facilitate customers in conducting financial transactions using technology media such as internet banking, mobile banking and SMS banking. The reality of all these online-based services considerably facilitates customers without having to go to the bank. But the problem is that there are a lot of customers, especially in Islamic banking which is still low in the financial inclusion index compared to conventional finance. In addition to the low inclusion index, different factor that makes online transactions in Islamic banking even small is the level of literacy from Islamic bank workers themselves, which is still a who understand the concept of Islamic banking when connected to the online system. The necessity of socialization from Islamic banking is also a factor in collecting zakat funds for Islamic banks, such as lack of awareness of paying zakat through ATMs or internet banking.

One of the well-known sharia banks in Indonesia whose performance well known in Bank Syariah Mandiri, BSM issued many innovations of sharia banking products that make it easier for customers to be able to transact via online. To maximize the potential of endowment funds Bank Mandiri Syariah has launched a digital endowment platform [Jadiberkah.id](http://Jadiberkah.id) that facilitates waqf transactions between waqf and Nazir. Additionally, by having a savings account at Mandiri Syariah, the public can administer banking transactions online, without having to go anywhere through the Mandiri Syariah Mobile (MSM) application. Numerous operations can do at home, anytime and for anything, including online store payments. Mandiri Syariah has co-operated with several merchants to make it more accessible for customers to shop online.

In addition to making it more straightforward for the public to pay zakat through applications, needed reliable management in the management of zakat funds, such as Bank Syariah Mandiri where zakat funds manage every year to reach more than Rp70 billion. The level of public trust in Bank Syariah Mandiri can be said to be quite high, so an excellent Human Resources is required to manage zakat funds through the function of Corporate Social Responsibility (CSR).

## LITERATURE REVIEW

Corporate Social Responsibility (CSR) in the principle of good corporate governance (GCG) is like two sides of a coin. Both are equally important and integral. One of the four principles of GCG is the principle of responsibility. The other three laws are fairness, transparency, and accountability. There is a tolerably fundamental difference between policies of responsibility with three other GCG principles. The first three GCG principles give more importance to the advantages of the company's shareholders, while in the law of duty, significant consideration proffered to the company's stakeholders. In the idea of CSR, companies no long-drawn faced with responsibilities that taught in a single bottom line, namely the value of the company (corporate profit) that matched in its financial condition.

Corporate responsibility necessity to stay on the triple bottom lines, which also pay attention to social and environmental concerns because the economic sphere is not enough to secure the value of the company to increase sustainably. The sustainability of the company will barely assure if the company pays notice to the social and environmental dimensions. One of the social and environmental dimensions catch the engagements of the company's stakeholders. Hereabouts the company is expected to pay attention to the importance

of the company's stakeholders, add value (add value) to the company's products and services, and sustain the sustainability of the combined state it generates.

CSR, from an Islamic perspective, is the intrinsic importance of the education of Islam itself. The goal of Islamic law (*Maqashid al Syariah*) is *maslahah* so that business is an attempt to create *maslahah*, not just for profit. Company in Islam has a very excellent and strategic position because it is not just suitable in Islam but preferably is commanded by God in the Qur'an. In the Islamic viewpoint itself, the responsibility to execute CSR is not it only includes satisfying legal and moral obligations, but also policies so that companies and the community will survive in the long run. If CSR not implemented, there will be more costs to the company. Conversely, if the company carries out CSR well and actively strives hard to match the rights of all stakeholders based on fairness, dignity, and justice, and ensures a fair allocation of wealth, it will benefit the company in the long run.

CSR is the assumption of the teachings of having in Islam; Allah is the owner of mutlaq (*haqiqiyah*). At the same time, humans only restricted short owner (*temporary*) who functions as a trustee. As a caliph who carries the mandate, it means that humans have responsibility. Humans understand the nature of ownership in the world whose principal task is to manage and protect the accomplishment of the earth by not acting as they wish, which follows their respective interests. Since, in this case, CSR also has a close relationship with Islamic ethics. Naqvi explained that the central point of Islamic ethics is to define human freedom to act and be responsible for their position in the omnipotence of God.

Islamic commercial banks in Indonesia, notably these that already have the extensive business range, has completed CSR programs in operational. As an institution that is managed by the

prerequisites of sharia in carrying out its business activities, Islamic commercial banks needed to have a great concern for the encompassing community while apprehending those good relations developed with the community are also one of the decisive factors in business accomplishment. Similar to Bank Syariah Mandiri which has a CSR program, BSM has 2 (two) sources of funds, namely the Sadaqah Infaq Zakat Fund and the Benevolent Fund. Zakat funds obtained from company zakat (BSM), zakat from customers or the public, and zakat of BSM employees. In 2019 total BSM zakat funds reached 70 billion while benevolent funds sourced from fines, non-halal income and other social funds.

Nevertheless, all companies in Indonesia, including Islamic banking, must implement CSR for the benefit of the Ummah. CSR in Indonesia is becoming more potent after being insisted in Law No. 40 of 2007. It stated PT (Limited Liability Companies) that conduct business in the field and touched with natural resources are needed to carry out social and environmental responsibilities (Article 74 paragraph 1). The PT Law does not specify in detail how much the company must incur for CSR and sanctions for infringing. In items 2, 3, and 4 only considered that CSR is estimated and calculated. The comparatively more detailed regulation of CSR is Law No. 19 of 2003 concerning BUMN. This law was additionally embellished by Ministerial Regulation BUMN State No. 4 of 2007, which regulates commencing from the number of funds to the procedures for implementing CSR. As we know, BUMN's CSR is PKBL (Partnership and Community Development Program). Management of social banking funds, obtained from zakat, donations, and alms, as well as social funds originating from operating revenues (*qardh*), is much potential if judiciously managed by Islamic banking. Despite its social

strength, its management must stay professional.

Bank Syariah Mandiri has various CSR programs such as zakat, infaq and sadaqah. Where generally recognised as zakat companies. One crucial aspect of zakat is muzaki (the subject of zakat, people who are affected by the obligation of zakat and compulsory zakat). Based on the International Conference I about zakat in Kuwait, these companies are required to issue a zakat, because the company's appearance as a business substance becomes a legal entity (*reeht person*). Corporate zakat is a new phenomenon. The phenomenon starts with the initiative of modern Muslim clerics, people in business and managers to issue corporate alms. Perhaps, this concept follows the concept of tax, which differentiates between individual tax (*individual tax*) and corporate tax (*corporate tax*).

BSM believes that corporate social responsibility (CSR) is imperative in fostering the growth and development of banks. Accordingly, BSM places certain activities within the framework of the company's endeavours to achieve sustainability in the long term. The meaning of sustainable business (sustainable business) is periodically contributing maximum and optimal performance for the shareholders, but also thoroughly attempts to make maximum contributions in social and environmental aspects. BSM strives to maximize corporate profits in line to provide the maximum benefit for the community and the environment. BSM believes that this comprehensive approach will support the achievement of sustainable development goals, explicitly development activities carried out to meet the needs of the present generation outwardly compromising the interests of future generations.

In implementing CSR implementation, BSM synergizes with Yayasan Bangun Sejahtera Mitra Umat (BSM Umat). The occurrence of BSM

Ummah is strengthened as the National Amil Zakat Institution (Laznas) by the government through the Decree of the Minister of Religion No. 406 of 2002 dated 17 September 2002. BSM established cooperation with Laznas BSM / Partner Institutions in channelling corporate zakat funds and implementing humanitarian programs. Reference work on the implementation of CSR programs through the BSM Cooperation Agreement and BSM Laznas No. 12/410-PKS / DIR; No. 09/001 / LAZBSM / DIR dated 12 November 2010 concerning Distribution of Zakat and Program Funds. In distribution and CSR, Bank Syariah Mandiri channels it through Laznas BSM.

The distribution of CSR funds carried out according to the system which applies by using a budget system. Before the year of the implementation of CSR activities, BSM Laznas had projected what CSR activities would carry out in the coming year. That projection of CSR activities is presented to Bank Syariah Mandiri in a budget meeting to determine its approval. This budget meeting also determines the number of funds that will be distributed by Bank Syariah Mandiri through BSM Laznas.

## METHODOLOGY

This research is qualitative. Research Qualitative is one of the research methods aimed at getting an understanding of reality through the assessment process inductive. Into qualitative research, researchers can recognize the subject, feel what they experience in everyday life.

This type of research is field research, although, in this study, researchers do not directly go into the field to examine CSR activities in Islamic banking instead make annual reports and sustainability reports as objects of research.

Secondary data in this study are annual reports and sustainability reports from Islamic banks, namely, Bank Syariah Mandiri and also obtained from collecting, reading, and understanding books and journals related to this research. Researchers recognise discourse from research data sources describing to studies of CSR to receive then data relevant to research for later processing and analysis.

## RESULTS AND DISCUSSION

BSM has consistently carried out Corporate Social Responsibility (CSR) activities since 2002 as a form of corporate matter as well as appreciation to the community who have rendered trust and support for the sharia banking business process. The sustainability of the bank's business cannot depart from public participation in welcoming multiple sharia banking products and services extended by banks. As a form of corporate commitment to social activities, Bank Syariah Mandiri affords a reasonable and sufficient budget to support CSR programs consistently. The implementation of CSR programs has two sources of funds, namely zakat funds and benevolent funds.

Corporate zakat is a bank zakat liability estimated from the profit before tax collected by the company. Public zakat collected from BSM customers or the general public who want to distribute zakat through BSM. While BSM employee zakat is zakat obtained from 2.5% of BSM employee salaries every month. Other sources of funds are fines, non-halal income, and additional social funds. Fines collected from the accumulation of customer administrative penalties. Non-halal income is obtained from non-sharia-compliant funds such as bank interest and not recognized as corporate income. Other social funds received from funds outside fines and non-halal revenue, which not known as corporate income. Further social funds obtained from funds outside fines

and non-halal income, which not recognized as company income. Policy funds or social funds may not be used for consumptive activities because they come from non-halal income.

#### *Infaq and Sadaqah Zakat Funds (ZIS)*

Legal Basis for LAZNAS Zakat Fund Management as an amil zakat institution selected and mandated to manage zakat funds from BSM in agreement with suitable laws and regulations. The legal basis for managing zakat funds is as follows:

- a. Law Number 38 of 1999 has amended to Act Number 23 of 2011 concerning Management of Zakat.
- b. Decree of the Minister of Religion Number 373 of 2003 concerning the Implementation of Law Number 38 of 1999 concerning Management of Zakat.
- c. Decree of the Director-General of Islamic Community Guidance and Hajj Affairs Number D / 291 of 2000 Regarding Technical Guidelines for Management of Zakat.
- d. Decree of the Bangun Sejahtera Mitra Umat Foundation Board of Trustees No. 001 / DP / YBSMU / VI / 2009 dated June 8, 2009, concerning Management Policy Outlines of the National Amil Zakat Foundation Bangun Sejahtera Mitra Umat (LAZNAS BSM).
- e. Standard Operating Procedure (SOP) in accordance with SK Bangun Sejahtera Mitra Umat Foundation No. 09/001 / LAZNAS BSM.

#### *Zakat Fund Management Concept*

The collection and distribution of zakat by LAZNAS BSM concerning BSM based on the Cooperation Agreement (PKS) dated August 30, 2016: No BSM: 18/586-PKS/DIR and No. LAZNAS BSM: 15/007-PKS/LAZNAS. Furthermore, the

concept of zakat distribution refers to MUI Fatwa No. 15/2011 dated March 17, 2011, concerning the Withdrawal, Maintenance and Distribution of Zakat Funds which are declared as Muqayyadah Zakat (*Muzakki* has determined the designation) while still referring to ashnaf zakat.

In terms of fundraising, BSM periodically distributes Zakat funds (from company profits, customers, employees), Infaq funds (voluntary donations from customers, employees and the public) and Program funds (from Non-Halal BSM income) through BSM LAZNAS. The scope of zakat distribution carried out through the program:

- a. Community Partners, Educators and Sympathies of the Ummah by still referring to 8 ashnaf zakats (*mustahik*), namely: Needy, Poor, Amil, Muallaf, Riqob, Gharimin, Fisabilillah, Ibnu Sabil.
- b. BSM Fellowship Program for orphans/employees of employees or separated employees who die.

**Table 1.** The amount of zakat funds 2012-2019

Year	Total
2012	Rp. 14,582,880,512
2013	Rp. 30,656,399,182
2014	Rp. 15,560,230,000
2015	Rp. 22,850,960,000
2016	Rp. 24,321,140,000
2017	Rp. 26,029,000,000
2018	Rp. 35,324,000,000
2019	Rp. 61,515,000,000

Source: Financial statements BSM

From the table above, we can see that since 2014, zakat funds in BSM have continued to experience a considerable increase, and in 2019, zakat funds collected as much as Rp. 61,515,000,000.

In the implementation of social functions, Mandiri Syariah cooperates with BSM National Laznas/associate institutions in carrying out humanitarian programs. The appearance of the program

consists of Ummah Educators, Community Partners and Community Sympathies.

a) The Ummah Education Program consists of:

- 1) Indonesian Student Friends, a scholarship program for junior high and high school students from low-income families.
- 2) ISDP (*Islamic Sociopreneur Development Program*), a scholarship program for students from disadvantaged families oriented to ecopreneurs.

b) The Mitra Umat program consists of:

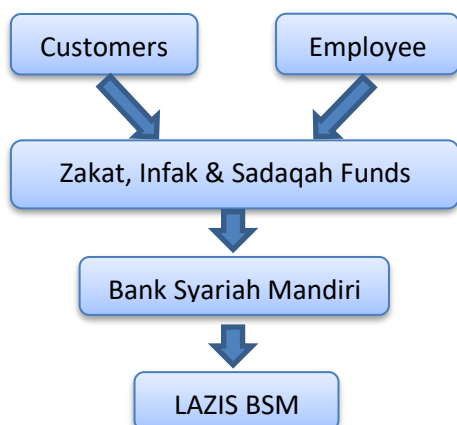
- 1) Economic Empowerment, a community empowerment program to increase the economic scale of the community.
- 2) BSM Gives Blessings, and the program strengthens the function of the mosque as a means of worship.

c) The Simpati Umat program consists of:

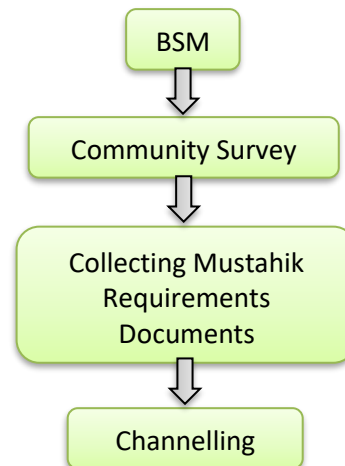
- 1) Humanitarian Aid, humanitarian-related assistance programs include health checks, charity, and other social assistance.
- 2) Disaster Emergency and Recovery Center, the program strengthens the disaster response management function.

The following is the distribution scheme conducted by Bank Syariah Mandiri to the public:

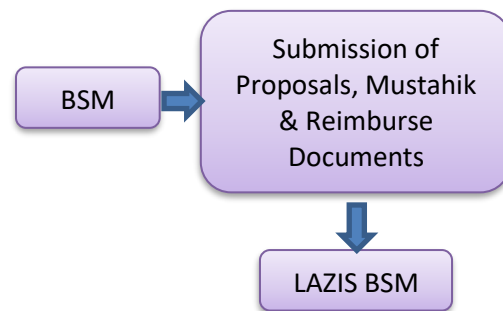
**Figure 1.** Collection scheme chart



**Figure 2.** Disbursement scheme chart



**Figure 3.** Reporting scheme chart



From the chart above, Bank Syariah Mandiri in its collection scheme is zakat, infaq and sadaqah funds collected from customers and permanent employees of Bank Syariah Mandiri. Then the zakat, infaq and sadaqah funds are channelled by Bank Syariah Mandiri to LAZIS BSM to be managed. In contrast, the distribution scheme to the public is Bank Syariah Mandiri conducting surveys to the public, collecting the required documents that must be completed by Mustahik, opening accounts and distributing funds. After Bank Syariah Mandiri contributed funds to Mustahik then submitted proposals, mustahik requirements documents and reimbursements to LAZIS BSM.

Bank Syariah Mandiri in filling its social function, just limited to channelling ZISWAF funds to LAZNAS BSM. As described earlier, the source of ZISWAF's funds comes from company revenue,

deducting BSM employee salaries deducted for zakat by 2.5%, and also from BSM customers who want to distribute zakat. Customers can direct their donations by going directly to Bank Syariah Mandiri then depositing it cash to LAZNAS BSM account or through an ATM Bank Syariah Mandiri.

Distribution or management of ZISWAF funds offered directly by BSM to LAZNAS BSM. Therefore, the delivery or shipping of ZISWAF funds conducted following the work program LAZNAS BSM, viz through the application of community partners, people, and sympathy of the people. Program segment of ZISWAF distribution by LAZNAS BSM are mosques, villages and pesantren or other educational institutions.

LAZNAS BSM has its rules for filing a person as *mustahik*, he has an approach called *had kifayah* (adequacy limit) which set below the Provincial Minimum Wage (UMP) *mustahik* stay. So, a person can be categorized as a *mustahik* if his income does not exceed the *kifayah*, besides that person, has dependents to support.

The mechanism for managing someone is said to be *mustahik* or not through the Utilization Committee consisting of the Utilization Section to the Director. The process is that *mustahik* will get funds from LAZNAS BSM to fill out an interview form or list prepared by LAZNAS BSM, besides that there will also be an assessment carried out by the utilization committee by holding directly into the *mustahik's* living environment. The appropriate program determined for the person, both the application of sympathy for the people, students of the Ummah and Ummah partners, through a limited meeting conducted by the Empowerment Committee. If he is among those who are entitled to receive zakat (*mustahik*), then he is given zakat funds. But if not or doubt, then he is given funds other than zakat. Can be from donation

funds, humanitarian funds or others. Whereas, for managing the *mustahik* of business groups is to look at the criteria for the benefit of the business prepared for the people, the type of business that does not violate the Shari'a, the business potential, the willingness to develop from the approved community, and of course the sincerity fostered by LAZNAS BSM. *Mustahik* can submit himself to be able to receive funding assistance by submitting proposals and later there will be interviews and assessment of utilization and *mustahik* committees sought by LAZNAS BSM itself by looking at the potential of communities throughout Indonesia. Then, the *mustahik* will assist in determining the zakat distribution target area, LAZNAS BSM does not yet have a specific map of the *mustahik* areas. They only find out from the reports of their branches or partners. The number of funds channelled depends on the needs of the *mustahik* itself. If it is a foundation, then there will be a lot of people who will get more funds. If the individual will see from how many dependents must fund.

#### *The platform used by Bank Syariah Mandiri in collecting zakat funds*

Mandiri Syariah mobile banking features exacted to not only help customers with financial transactions but also non-financially. It hoped that the Mandiri Syariah Mobile application could enhance a super app for Muslims today because it provides zakat/waqf payment features, the Quran, tracking the location of the nearest mosque, prayer times and hadith and religious quotes. From the results of feature enrichment, there was an improvement in zakat payments online three times from the previous period. Additionally, this application can also use for customer needs with a variety of features, including digital payment services.

PT Bank Syariah Mandiri is a private bank that has innovations in zakat



and infaq payments. This innovation uses QR Pay through BSM mobile banking. That is also really interesting for millennials even though it does not also deny parents who like technology. Various transactions can do at home, anytime and for anything, including online shop payments. Mandiri Syariah has cooperated with several merchants to make it more straightforward for customers to buy online.



**Figure 4.** Promotion by BSM

Figure 4 displays a form of a promotion currently remaining carried out by BSM to invite customers to pay zakat through the Mandiri Syariah Mobile application. Characteristics of MSM services are services reserved for individual customers, QR Pay and registration can make through a BSM ATM.

In addition to using Mandiri Syariah Mobile in collecting zakat funds, it also uses several methods as shown in Figure 5.

**Figure 5.** There are several ways to pay zakat besides MSM

- BSM Branch
- BSM ATM
- BSM SMS Banking

Within the nearest Bank Syariah Mandiri (BSM) branch. If muzaki doesn't have an account at BSM, so he can pay zakat by using a cash deposit slip to pay zakat. Nevertheless, if muzaki has a savings card at BSM, then muzaki can use the transfer application to transfer zakat. Muzaki just wrote the LAZNAS BSM zakat account number and the amount of zakat to pay.

Through the BSM ATM. If you have a BSM ATM card, you can pay zakat through the zakat payment menu available at the ATM. Muzaki press the payment menu, after that the choice to pay zakat is available.

Through BSM SMS Banking. For muzaki who have registered for SMS Banking, zakat can pay whenever and wherever he is. And can also be through ZIS online through a PC or smartphone, by opening the LAZNAS BSM UMAT website with the website address [www.bsmu.or.id](http://www.bsmu.or.id) then going to the online zakat sub-menu and discovering for yourself the number of donations, fill in personal data, and choosing payment menu.

To facilitate the realization of the objectives of zakat and social funds other for poverty alleviation in LAZNAS BSM carry out the work is not alone. LAZNAS BSM was cooperating with business partners and collaborating with the Zakat Forum (FOZ). Collaborations include: holding a seminar, symposium and cooperation in action on the ground. With this kind of agreement, the costs (costs) incurred more efficiently, and assistance will be distributed more quickly and organized, zakat institutions can trade ideas and explain various things between one institution and another. Therefore, every problem faced can overcome adequately.

## CONCLUSION

From the various kinds of explanations above, it can conclude that some essential things include the collection of zakat at BSM through several ways such as using Mandiri Syariah Mobile, ATM, SMS banking and can also come directly to the BSM office. BSM has established LAZNAS BSM, where this establishment can assist the mechanism of collecting zakat funds both from BSM companies, employees and also customers and the general public. Management of benevolent funds or CSR is submitted to LAZNAS BSM by continuing to synergize with Islamic Banks Mandiri. The main focus of the work of Bank Syariah Mandiri remains as companies engaged in sharia-based finance is not ZISWAF manager or social fund.

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