

Management Strategy of Zakat, Infaq and Sadaqah Based on Local Resources at LAZISNU Wonokerto Trangkil Pati

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ABSTRACT

This qualitative research examines the management strategy of zakat, infaq, and sadaqah (ZIS) at LAZISNU Wonokerto Trangkil Pati. The data collection technique used in this research is triangulation. This study's qualitative data analysis method uses the Miles and Huberman model: data reduction, data presentation, conclusion drawing, and verification. This study aims to determine the uniqueness of the ZIS management strategy at LAZISNU Wonokerto. The results of this study indicate that LAZISNU Wonokerto manages ZIS through direct and indirect fundraising and the distribution of ZIS in the form of consumptive, productive, and human resource development. The direct fundraising strategy is carried out by raising funds through NU Coins, collecting zakat maal, collecting sadaqah and infaq in the form of assets and goods, and collecting infaq with special objectives. The indirect fundraising strategy is carried out by conducting studies, education, and outreach to the public either directly or using social media to increase the knowledge and willingness of the community to fulfill ZIS, as well as to build a brand image and public trust in LAZIS through online reports of all activities. The ZIS distribution strategy of LAZISNU Wonokerto not only focuses on the consumptive aspect to meet the basic needs of mustahiq but also pays attention to productive programs to improve the community's economy and programs to improve the quality of human resources of the Wonokerto community. These strategies are carried out based on the available resources in Wonokerto.

Keywords: Management Strategy, ZIS, LAZISNU Wonokerto

INTRODUCTION

Zakat, infaq, and sadaqah are social-based Islamic financial instruments that can be used as capital in community empowerment and poverty alleviation. The economic problem, namely poverty faced by all countries, including Indonesia, certainly needs many solutions to overcome it. In this case, zakat, infaq, and sadaqah are alternative solutions in Islam that can guarantee poverty alleviation.

Zakat, infaq, and sadaqah, as social-based Islamic financial instruments, have many advantages over conventional fiscal instruments. Many thoughts and

theories are put forward and offered by experts to overcome the problem of poverty, but not all theories can be practiced and can solve the problem of poverty. With professional management and productive utilization, zakat, infaq, and sadaqah can contribute to poverty reduction (Abidah, 2016).

Zakat is defined as property issued by a Muslim or business entity to be given to those entitled to receive it in accordance with Islamic law. In contrast, infaq is property issued by a person or business entity outside zakat for public benefit. Sadaqah is a property or non-property issued by a person or business entity

outside zakat for public benefit (Law of the Republic of Indonesia No. 23 of 2011 concerning Zakat Management).

As a social-based Islamic financial instrument that has the potential to alleviate poverty, the potential for *zakat*, *infaq*, and *sadaqah* in Indonesia remains largely untapped. Chairman of the National Amil Zakat Agency (Baznas) Noor Achmad said that according to data collected from the BAZNAS Strategic Study Center, the potential for *zakat* in Indonesia reached IDR 327 trillion per year. As for the total potential that exists, in 2021, the *zakat* that has been collected has only reached IDR 17 trillion. Meanwhile, in 2022, *zakat*, *infaq*, *sadaqah*, and other religious and social funds (DSKL) are targeting the *zakat* collection to reach IDR 26 trillion. It needs encouragement from various parties to achieve this potential figure (Khoirul, 2022).

To encourage the achievement of ZIS potential in Indonesia, all circles of society must participate in managing *zakat*, *infaq*, and *sadaqah*. The people of Wonokerto Trangkil Pati have taken this initiative by establishing LAZISNU Wonokerto, an Amil Zakat Institution established in 2020 with the duties and authority of a professional *Amil Zakat* in Wonokerto. LAZISNU Wonokerto plays an important role in achieving effective and efficient management by increasing the collection and distribution of ZIS funds to the maximum, especially in the Wonokerto Trangkil Pati area.

In the success of zakat management, LAZISNU Wonokerto has an interesting strategy related to fundraising activities; LAZISNU Wonokerto carries out direct and indirect fundraising strategies. The direct fundraising strategy is carried out by raising funds directly from the community, including using the NU Coin system, raising *zakat maal*, opening *infaq* programs with special purposes, and receiving *sadaqah* in the form of goods and money. Meanwhile, indirect fundraising is carried

out through socialization and education to the public about *zakat*, *infaq*, and *sadaqah* materials which are carried out in direct studies or through social media such as Facebook and YouTube. In addition to education and socialization of social media owned by LAZISNU Wonokerto is also used to strengthen branding and publication of LAZIS performance to the community; this strategy is carried out to increase public trust in LAZISNU Wonokerto related to professionalism in zakat management.

The uniqueness of zakat management at LAZISNU Wonokerto is in terms of fundraising and the distribution of funds. LAZISNU Wonokerto in distributing *zakat* funds is not only limited to direct consumptive assistance provided to the community in various programs, but LAZISNU Wonokerto also carries out a program of distributing productive funds based on local resources, namely in the form of assistance for Javanese goat livestock for community economic development. In addition, LAZISNU Wonokerto also has a strategic program to improve the quality of human resources and community empowerment through language and other skill course facilities aimed at young people and students in Wonokerto. How the strategy of managing *zakat*, *infaq*, and *sadaqah* funds, along with their uniqueness in LAZISNU Wonokerto Trangkil Pati, is the main problem and rationale for the research that has been carried out.

RESEARCH METHODS

This research is a type of qualitative research with the object of research LAZISNU Wonokerto Trangkil Pati Central Java. This study examines the overall social situation that occurs in LAZISNU Wonokerto. The overall social situation includes the place, namely LAZISNU Wonokerto, then the perpetrators, namely the management of LAZISNU Wonokerto and the community,

and activities, namely the management of ZIS in LAZISNU Wonokerto (Sugiyono, 2013). The management of ZIS referred to in this study is a strategy for raising and distributing ZIS funds at LAZISNU Wonokerto.

The data collection technique carried out in this study is triangulation. Namely with participatory methods, in-depth interviews, and documentation carried out simultaneously (Sugiyono, 2013). The participatory method is carried out by the researcher being directly involved in the research object to observe the entire ZIS management activity, and in-depth interviews are carried out by conducting interviews directly with managers and the community, in this case with Jamal Ma'mur Asmani, Arif Chasanuddin, and Isrohatin. For documentation, researchers observed various documents related to implementing the ZIS fund management program at LAZISNU Wonokerto.

This study's qualitative data analysis method uses the *Miles and Huberman model* (Sugiyono, 2013), namely data reduction, summarizing, sorting out the main things, focusing data, looking for patterns, and sorting out unnecessary data. After data reduction, it is continued in the process of presenting data, namely a brief description of the data obtained in the field to be understood, followed by the process of drawing conclusions and verification. (Sugiyono, 2013).

RESULTS AND DISCUSSION

Terminology Strategy of Zakat, Infaq, and Sadaqah Management

Strategy from the Islamic perspective is a series of Islamic management activity processes consisting of stages of formulation, implementation, and evaluation of decisions in the organization that allow to achieve common goals.

A *strategy* is a step or plan to achieve a goal (Syahputra & Mahrus, 2020). Meanwhile, *zakat management* is an activity of planning, implementing, and coordinating in the collection, distribution, and utilization of ZIS (Law of the Republic of Indonesia No. 23 of 2011 concerning Zakat Management).

Based on these two definitions, the zakat management strategy can be interpreted as a series of processes for formulating, implementing and evaluating decisions related to planning, implementing, and coordinating activities in the collection, distribution, and utilization of zakat to achieve common goals in zakat management.

Artis (2017) explained that the strategy of managing *zakat*, *infaq*, and *sadaqah* is important to do with three main objectives, namely:

- Improving services for the community in fulfilling zakat in accordance with religious demands,
- Improving the function and role of religion in efforts to realize community welfare and social justice, and
- Increase the usefulness and usability of zakat.

Complementing these three objectives in the Law of the Republic of Indonesia No. 23 of 2013 concerning the management of *zakat*, *infaq*, and *sadaqah* also explains that the objectives of ZIS management are:

- Improving the effectiveness and efficiency of services in *zakat* management, and
- Increase the benefits of *zakat* to realize community welfare and poverty reduction.

The important point in objectives of the ZIS management strategy that has been mentioned is: (1) Improving services for the community related to their effectiveness

and efficiency and (2) The increase in the benefits of zakat and the utilization of zakat to realize welfare and overcome poverty in the community.

In its implementation, the *zakat* management strategy consists of two main processes: the fundraising strategy and the *zakat* distribution strategy. *Fundraising* is the entire activity of collecting or raising *zakat*, *infaq*, and *sadaqah* funds and other community resources (individuals, groups of organizations, and companies) that will be distributed and utilized for *mustahiq* (Nurhidayat, 2020). Fundraising activities have at least five main objectives: raising funds, collecting donors, gathering sympathizers or supporters, building an institutional image (brand image), and providing satisfaction to donors (Istiqomah & Fauzi, 2021).

There are several forms of *zakat*, *infaq*, and *sadaqah* fundraising carried out by *zakat* institutions: First, collecting *zakat* funds, *infaq*, and *sadaqah* directly from the community (Susilawati, 2018). All activities that lead to the activities of collecting *zakat*, *infaq*, and *sadaqah* funds directly from the community are included in the category of *direct fundraising*; both are carried out in manual and online processes. Second, the collection of *zakat* funds, *infaq*, and *sadaqah* indirectly or known as *indirect fundraising*, which has the aim of increasing public awareness of the importance of ZIS, providing education to educate the public about ZIS, building a *brand image* in society, increasing the trust of the community and others. To become a professional *zakat* management institution, LAZIS must carry out the two fundraising models mentioned.

The second strategy in managing *zakat*, *infaq*, and *sadaqah* is the distribution of *zakat*. According to the Law of the Republic of Indonesia No. 23 of 2011 concerning *Zakat* Management, the provisions, and strategies for the

distribution of *zakat*, *infaq*, and *sadaqah* are as follows:

- The distribution of *zakat*, *infaq*, and *sadaqah* must be carried out in accordance with Islamic *sharia* principles;
- The distribution of *zakat* must be based on a priority scale, taking into account the principles of equality, justice, and territoriality;
- Productive efforts for handling poverty and improving the quality of people can also be funded by *zakat*;
- Productive distribution of *zakat* can only be carried out after the basic needs of the *mustahiq* have been met; and
- The management of *infaq* and *sadaqah* should be recorded and reported separately.

The above explanation of the terminology of *zakat*, *infaq*, and *sadaqah* management strategies serves as the basis for analysis in this study.

LAZISNU Wonokerto Direct Fundraising Strategy

In carrying out its function as a *zakat*, *infaq*, and *sadaqah* professional management organization, LAZISNU Wonokerto carries out fundraising activities or raises funds directly from the Wonokerto Trangkil Pati community. The results of this study show that the *direct fundraising strategies* carried out by LAZISNU Wonokerto are as follows:

1. Doing fundraising using NU Coins.

The practice of this strategy is the same as the use of NU-Coins in other LAZISNU. In each house, the community/residents are given a small can-shaped container, facilitating the community to voluntarily *infaq*. The funds are then collected by LAZISNU every month with collaboration between communities

ranging from mosque teenagers, IPNU-IPPNU, and Fatayat Muslimat. This strategy maximizes the existing community resources in the community with collaboration and team performance commanded by the LAZISNU Wonokerto management.

2. Raising *sadaqah* in the form of property and goods.

The results of this study show that in addition to raising *sadaqah* in the form of treasure, LAZISNU Wonokerto also raises and receives *sadaqah* in kind. The planting of banana tree seedlings was once carried out by LAZISNU Wonokerto, where the seeds were obtained from the community. This fundraising considers using natural resources in Wonokerto in the form of fertile agricultural land and abundant produce from agriculture.

3. LAZISNU Wonokerto also took advantage of collecting *zakat maal* from the farmers and the residents who had fulfilled the *nisab* to carry out the *zakat maal*.

This program is usually carried out in conjunction with *zakat fitrah* during Ramadan. This strategy considers the abundant natural resources and agricultural products in Wonokerto. The opportunity for these resources was captured and taken seriously by LAZISNU Wonokerto in the *zakat maal* collection program to facilitate people who have achieved *nisab* fulfilling their obligations.

4. Infaq fundraising with a special purpose.

LAZISNU Wonokerto carries out this strategy to meet the special needs of the people. From the results of the research conducted, one of the things that have been done is raising infaq for purchasing people's service cars.

5. LAZISNU Wonokerto Indirect Fundraising Strategy

In addition to conducting direct fundraising, LAZISNU Wonokerto also engages in *indirect fundraising*. The *indirect fundraising strategies* implemented at LAZISNU include:

- a) LAZISNU Wonokerto actively promotes ZIS on social media platform, such as Facebook (with the account LAZISNU Wonokerto Maju), Instagram, and Youtube. This strategy aims to increase public awareness and encourage participation in fulfilling ZIS. The promotion is done in the form of flyer advertisements, short videos, and others;
- b) LAZISNU Wonokerto regularly updates its activities on social media platforms such as Facebook, Instagram, and Youtube. This strategy aims to increase public trust in LAZISNU Wonokerto. Social media is used to showcase the organization's regional activities as a form of accountability to the community and to establish LAZISNU Wonokerto as a professional ZIS management organization; and
- c) LAZISNU Wonokerto conducts regular studies on social media platforms that can be accessed by the entire community, not only in Wonokerto Village, but also in a wider area. These studies aim to educate the public about ZIS, both from a legal and benefit perspective, and importance of fulfilling ZIS for society.

The direct and indirect fundraising strategies implemented by LAZISNU Wonokerto generally utilize the resources within the Wonokerto community, such as the geographical location and the livelihoods of farmers, to raise ZIS funds in the form of agricultural products LAZISNU Wonokerto also leverages the large number of *mubaligh* resources and the community's proficiency in using social media platforms

to educate and engage the public about the importance of ZIS.

Distribution Strategy ZIS LAZISNU Wonokerto

The results of this study found that there was a unified program for the distribution of ZIS at LAZISNU Wonokerto. ZIS distribution at LAZISNU Wonokerto does not only revolve around consumptive programs, but some distributions aim to empower the community's economy and improve the quality of human resources in the Wonokerto community. Specifically, the distribution strategy of ZIS at LAZISNU Wonokerto, which is based on existing resources, can be explained as follows:

1. Distribution of cash assistance and essential material parcels to asnaf zakat, which includes orphans, poor people, and others. In addition to being directed towards these groups, ZIS is distributed to assist communities affected by disasters and emergencies, including deaths and others;
2. LAZISNU Wonokerto also distributed ZIS in the form of assistance for banana tree seedlings and goat livestock for the community (reports on distribution activities can be accessed on LAZISNU Wonokerto Maju's Facebook). This distribution aims at productive programs to improve the welfare of the community. The program in the form of banana tree seedlings and Javanese goat cultivation is carried out considering the natural resources in the form of agricultural land and abundant goat fodder staples in Wonokerto. This program has a very positive impact on the economic development of the Wonokerto people; and
3. In addition to being distributed in the two main programs, LAZISNU

Wonokerto also distributes ZIS in activities intended to improve the quality of human resources of the Wonokerto community. In the form of providing facilities for religious studies, *qiro'atil* Qur'an training, *zakat fiqh* studies, broadcasting training, and English and Arabic training for young people and the Wonokerto community.

From the three models of zakat distribution strategies carried out by LAZISNU Wonokerto, it is clear that the distribution of ZIS at LAZISNU Wonokerto not only focuses on consumptive aspects to meet the basic needs of *mustahiq* but also pays attention to productive programs to improve the community's economy and programs to improve the quality of human resources in the Wonokerto community. These strategies are carried out based on the resources available in Wonokerto. The management of ZIS by LAZISNU Wonokerto has led to the success of ZIS management towards a professional LAZISNU Wonokerto. Improvements continue to be made, particularly in developing information systems and enhancing management quality.

CONCLUSION

LAZISNU Wonokerto, located in Wonokerto Trangkil Pati, manages ZIS through direct and indirect fundraising and ZIS distribution in the form of consumptive, productive, and human resource development. The fundraising strategy is directly carried out by raising funds through NU Coins, collecting *zakat maals*, collecting *sadaqah* and *infaq* in the form of property and goods, and collecting *infaq* for special purposes. The fundraising strategy is indirectly carried out by conducting studies, providing education, and socializing with the community both directly and through social media to increase public knowledge and willingness

to fulfill ZIS and build a brand image and public trust in LAZIS through online reports of all activities. The strategy of the ZIS LAZISNU Wonokerto distribution not only focuses on consumptive aspects to meet the basic needs of *mustahiq* but also pays attention to effective programs to improve the community's economy and programs to improve the quality of human resources in the Wonokerto community. These strategies are carried out based on the resources available in Wonokerto. The ZIS management strategy carried out by LAZISNU Wonokerto has led to the success of ZIS management towards a professional LAZISNU Wonokerto. Improvements continue to be made, especially in developing information systems and improving the organization's quality.

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