

Modernization of the Strategy for Collecting Zakat, Infaq and Alms Funds: Case Study at the Cariu Halfway House

¹Norma Rosyidah, ²Siti Nuraeni

^{1,2} Sekolah Tinggi Agama Islam An-Najah Indonesia Mandiri Sidoarjo,
Indonesia

¹normarosyidah24@gmail.com, ²nuraenisiti468@gmail.com

Abstract: The presence of private zakat management (LAZ; *Lembaga Amil Zakat*) in charge of collecting and distributing ZIS funds is very helpful in maximizing the potential of ZIS in Indonesia to be well collected. One of the LAZ in Indonesia that operates in the collection and distribution of ZIS is Rumah Singgah. Rumah Singgah is the first LAZ to operate in Cariu, East Bogor. Rumah Singgah uses social media as a promotional medium to collect ZIS funds by creating creative and innovative content. This research aims to determine the extent to which modernization strategies play a role in collecting ZIS in Rumah Singgah. The research method used in this study is a qualitative descriptive method, using data collection techniques through interviews, observations and documentation. This study's results revealed a significant increase in ZIS funds collected, amounting to Rp. 240,724,488 in 2021. Modernization Strategy in the collection of ZIS funds proved to increase the confidence of muzakki to entrust its ZIS funds managed by Rumah Singgah.

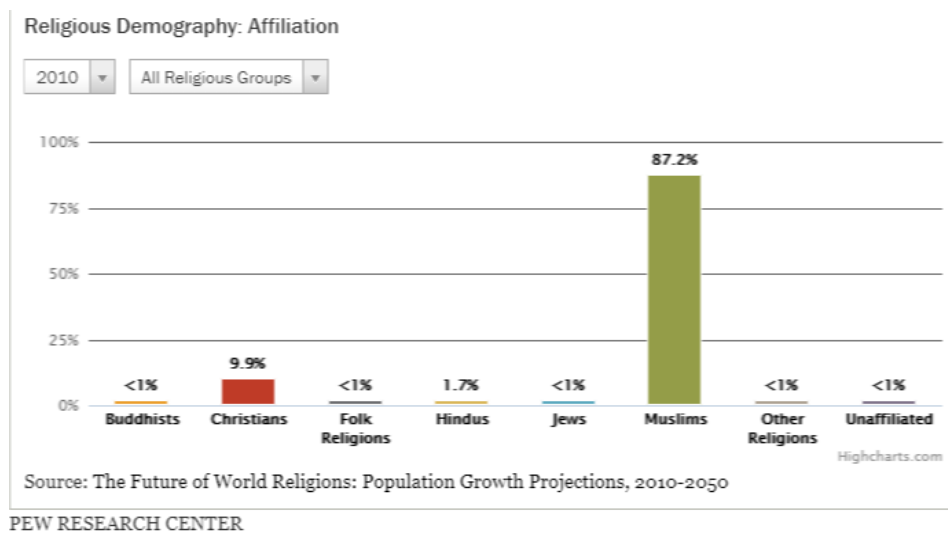
Keywords: Collection, LAZ, Modernization, Quality of Service, ZIS

Abstrak: Kehadiran pengelola zakat swasta (LAZ; *Lembaga Amil Zakat*) yang bertugas menghimpun dan menyalurkan dana ZIS sangat membantu dalam memaksimalkan potensi ZIS di Indonesia agar terhimpun dengan baik. Salah satu LAZ di Indonesia yang bergerak di bidang pengumpulan dan penyaluran ZIS adalah Rumah Singgah. Rumah Singgah merupakan LAZ pertama yang beroperasi di Cariu, Bogor Timur. Rumah Singgah menggunakan media sosial sebagai media promosi untuk menghimpun dana ZIS dengan membuat konten yang kreatif dan inovatif. Penelitian ini bertujuan untuk mengetahui sejauh mana strategi modernisasi berperan dalam penghimpunan ZIS di Rumah Singgah. Metode penelitian yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif, dengan menggunakan teknik pengumpulan data melalui wawancara, observasi dan dokumentasi. Hasil penelitian ini mengungkapkan adanya peningkatan dana ZIS yang terhimpun secara signifikan, yaitu sebesar Rp. 240.724.488 pada tahun 2021. Strategi modernisasi dalam penghimpunan dana ZIS terbukti meningkatkan kepercayaan muzakki untuk menipkan dana ZIS yang dikelola Rumah Singgah.

Kata Kunci: Pengumpulan, LAZ, Modernisasi, Kualitas Pelayanan, ZIS

Introduction

Indonesia has the third largest population in the world, with 271,349,889 million people. With such a large number, Indonesia has become a heterogeneous country in terms of race, religion, ethnicity and culture. In terms of religion, Indonesia recognizes six religions, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Islam is the religion most widely adhered to by Indonesian people and makes Indonesia the country with the largest Muslim population in the world. Based on Globalreligiousfutures projection data, Indonesia's Muslim population is 229.62 million. This figure is 87% of Indonesia's total population and 10.51% of the world's Muslim population. From 87% of Muslims in Indonesia, the number of individual muzaki is 119,332 people and muzaki at zakat institutions is recorded as 787,568 people.



Resource : *Globalreligiousfutures*, 2021

Indonesia's large Muslim population illustrates the potential for zakat, infaq and alms (ZIS) funds that can be collected. Based on the Puskas BAZNAS study results related to indicators for mapping the potential for zakat in 2019, the total potential for zakat in Indonesia reaches IDR 233.8 trillion a year. In addition to the large potential for zakat, the potential for collecting infaq and alms could be better. This is based on a survey conducted by the Charity Aid Foundation World Giving in 2018, which named Indonesia the most generous country. This

statement is supported by the condition of the Indonesian people, who have a very strong typical culture of sharing and tend to prefer donating directly to close relatives, or people in need who are near them. In addition, according to Dr. Moh Hasbi Zaenal as the Director of PUSKAS BAZNAS Organization, based on his research results, the potential for infaq and alms in Indonesia is IDR 30,755,287,757,022. Based on the region, the three regions with the largest amount of ZIS collection potential are the Java region (55.95%), the Sumatra region (22.76%) and the Kalimantan region (9.54%).

The potential for collecting ZIS is so great that it has not been able to be collected optimally. This can be seen from a fairly large gap between the amount of ZIS funds successfully collected and the projected potential of ZIS. This phenomenon is a challenge as well as a question, considering a large number of Zakat Management Organizations, both Zakat Amil Agencies (BAZ) and Amil Zakat Institutions (LAZ) spread throughout Indonesia, which in fact, have not been able to maximize ZIS fundraising. So that innovations in the process of raising ZIS funds are very important. One effort that can be done is to take advantage of the modernization of existing technological developments. One form of strategy modernization that can be carried out in the ZIS fundraising process is by changing the method of collection that was previously carried out conventionally or moving door to door; now, it can be maximized by using all forms of technological sophistication. One of these innovations has also been carried out by LAZ in Cariu, East Bogor, namely the Halfway House. The Halfway House is the first LAZ present in Cariu, East Bogor, which collects, distributes, and utilizes the ZIS funds collected for mustahik in Cariu and its surroundings. In fundraising or fundraising activities, Rumah Singgah utilizes social media as a missionary message and a marketing strategy to attract muzak to channel their ZIS funds through the Rumah Shelter. This study aims to determine whether the modernization strategy carried out by Halfway House affects the amount of ZIS funds collected. This research is expected to benefit the Halfway House and serve as input or evaluation material in managing zakat,

infaq, and alms using modernization strategies. In addition, this research is also expected to become reference material for other LAZs regarding implementing modernization strategies in collecting zakat, infaq and alms funds.

Methods

The type of research used in this research is qualitative research. The qualitative method is a research procedure that produces descriptive data. The purpose of qualitative descriptive research is to make a description, a systematic, factual and accurate description of the facts, characteristics and relationships between the phenomena studied. The data collection techniques use observation, interviews, and documentation. Observations are made by observing the behavior, events, and activities carried out by the managers of the Halfway House. Interviews were conducted with the managers of shelters related to program implementation, collection activities and distribution of ZIS funds. In addition, the documentation obtained is in the form of activity reports and documentation of each program implemented in photos and videos.

Results And Discussion

Zakat, Infaq and Alms (ZIS)

Every Muslim must carry out the pillars of Islam, including the obligation to issue zakat for those who meet the requirements. In the Qur'an, the obligation to pay zakat is mentioned 32 times. This indicates that issuing zakat is a very important urgency to be carried out by Muslims who have met the requirements. In addition to giving alms, Allah commands His servants to give charity and spend. Paying zakat, infaq, and alms (ZIS) is a form of a servant's obedience to his Lord. Some of Allah's words in the Qur'an which instruct Muslims to pay zakat, infaq and alms include:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ

عَلَيْهِمْ - ١٠٣

It means:

"Take zakat from their wealth, to cleanse and purify them, and pray for them. Truly your prayer (grow) peace of mind for them. Allah is All-Hearing, All-Knowing." (QS. At-Tauba: 103).

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۗ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ ۗ وَلَا تُظْلَمُونَ فَتِيلًا ۗ

It means:

"Didn't you pay attention to those who were told to them, "Hold your hands (from fighting), carry out the prayers and pay zakat!" When they were obligated to fight, suddenly, some of them (the hypocrites) were afraid of humans (enemies), as they feared Allah even more afraid (than that). They said, "O our Lord, why have you made it obligatory for us to fight? Why don't you postpone (the obligation to fight) for us some more time?" Say, "The pleasures in this world are few, and the hereafter is better for those who are pious (getting the reward of participating in the war), and you will not be wronged in the slightest." (QS. Annisa: 77)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

It means:

"O you who believe, spend (in the way of Allah) a portion of the results of your good efforts and what We remove from the earth for you. Furthermore, please do not choose the bad and spend from it, even though you do not want to take it except by squinting at it. Moreover, know that Allah is Rich, Most Praised." (Al-Baqarah: 267)

In addition, the obligation to pay zakat, infaq and alms (ZIS) is mentioned in a hadith:

From Abu 'Abdurrahman 'Abdullah bin 'Umar bin Al-Khattab radhiyallahu 'anhuma, he said that he heard the Prophet sallallaahu 'alaihi wa sallam say:

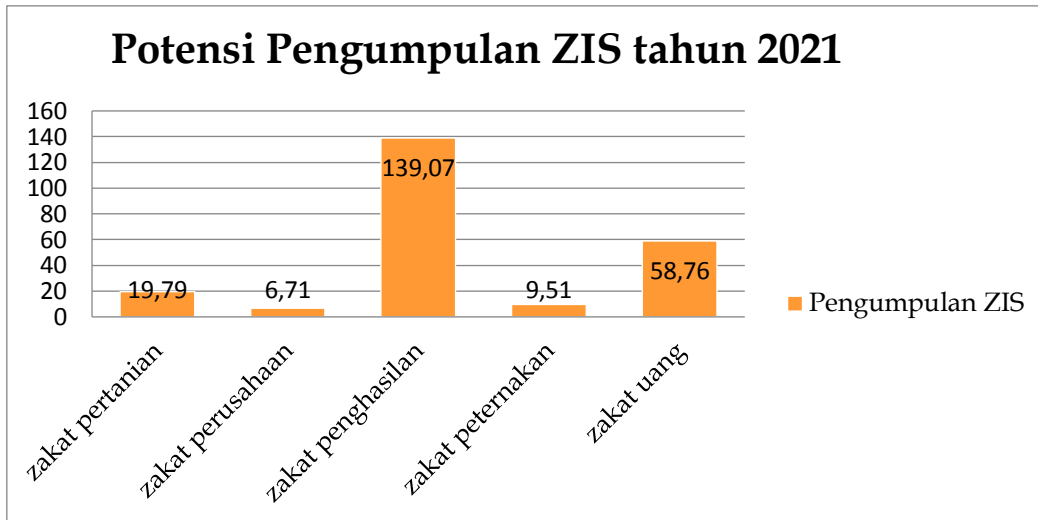
“Islam is built on five things: bearing witness that none has the right to be worshiped but Allah and Muhammad is the messenger of Allah; performing prayers; paying zakat; performing the pilgrimage (to Baitullah); and fasting Ramadan.” (HR. Bukhari and Muslim) [HR. Bukhari, no. 8; Muslims, no. 16]

وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ

"Whoever is an expert in giving alms, he will surely be called (enter heaven) from the door of alms." (Narrated by Bukhari)

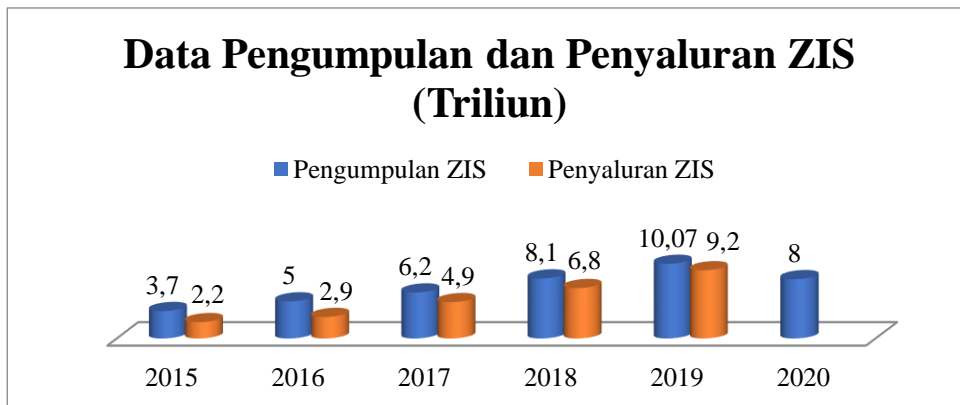
From some of God's words explained in the Koran, it can be seen that paying zakat, infaq and Alms (ZIS) is a practice that is highly recommended for those who can afford it, even for zakat is an obligation. This suggestion is not without reason because the benefits are felt when spending assets for ZIS for oneself and others. For yourself, giving out wealth for ZIS is a way to cleanse yourself from sins, purify yourself from bad morals, and clean your possessions. The benefits for other people can help get them out of trouble, especially financial difficulties

With a Muslim-majority population, Indonesia has a large potential for collecting ZIS. This is to the ZIS potential data published by the Center for Strategic Studies BAZNAS 2020.



Sumber: Data diolah, Outlook Pusat Kajian Strategis BAZNAS 2020

Based on the graphic data above, it is known that ZIS collection in Indonesia has great potential and will have a very good impact if distributed to mustahik. However, the number of potential ZIS fundraising still needs to be closer to the actual amount of ZIS fundraising. This can be seen from the graph below:



Sumber: Data Diolah, Outlook Pusat Kajian Strategis BAZNAS, 2020

The gap between the funds collected and the funds distributed indicates that the marketing and fundraising activities carried out by BAZNAS/LAZ could be more optimal. Some still believe more in giving ZIS funds directly to mustahik than through the Amil Zakat Institution.

Halfway House Activity Program

Currently, the activities of collecting and distributing ZIS are carried out by LAZ/BAZNAZ and mostly by Baitul Maal, belonging to a BMT. BMT has 2

obligations, namely running baitut tamwil and baitul maal. Baitut Tamil is a place to make existing assets more numerous or develop through the development of community businesses and investments. At the same time, bait maal is a place to collect and distribute people's assets to those entitled to receive them. One of the baitul maal which has been engaged in collecting and distributing ZIS funds is the baitul maal owned by BMT Berkah Mandiri Sejahtera, namely the Halfway House.

The Halfway House has started to collect and distribute ZIS funds since 2017. Developments in its management are getting better every year. Each activity is recorded transparently and reported to a special group of volunteers and donors. Apart from collecting and distributing ZIS funds, the activities carried out by the Halfway House also have several program activities. These programs are as follows;

Orphan & Dhuafa Home Program

Blessed Friday

Activities to accommodate and distribute free food/drinks are carried out every Friday. Distributed to the Friday prayer congregation, the poor and needy around Cariu and especially to travelers.

RSC Orphan / Orphan Compensation

Done at least once a month, disbursing infaq shadaqah funds from donors to foster orphans/orphans. In the 12 calendar months of 2021, compensation for orphans/orphans has been done 12 times. Included in the activities of 10 Muharram and Blessings of Ramadan. The number of beneficiaries per month is between 25 and 50 children.

a. Ramadan blessings

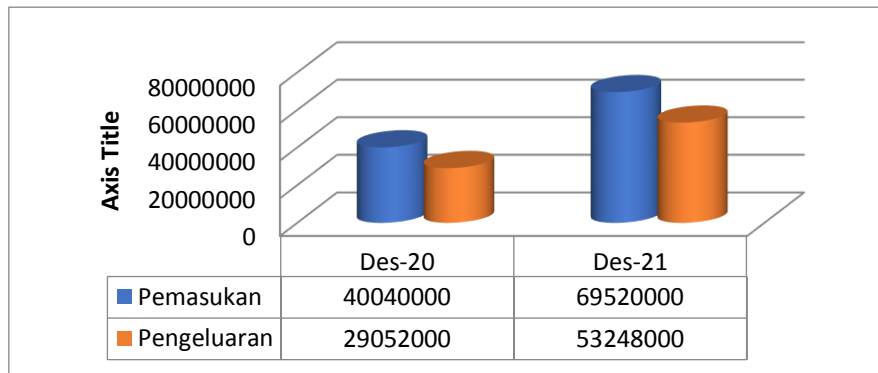
Activities were carried out to share happiness by distributing 300 Eid packages to 100 orphans/orphans packages, 100 packages for the poor and 100 for teachers of the Koran/mosque marbot. Each package contains cash and some basic food items.

Sacrifice House

Accommodating, spending and distributing sacrificial animal deposits during the Eid al-Adha celebration. This year, 1,000 packages of Qurban meat have been distributed from a total of 4 cows that were entrusted by donors to the Halfway House.

Orphan Eid / 10 Muharram

Sharing happiness with 500 orphans/orphans in the Cariu District area and its surroundings. This activity was carried out on August 22, 2021.



Circumcision House

House and PROVASH and the East Bogor Assistance Movement provides free circumcision, especially for children from underprivileged families and the students of the Cariu Shelter House. It was recorded that 25 participants participated in this activity on Sunday, 01 August 2021.

Learning House Program

This House learning program is a program that has only been running since the beginning of December 2021. It contains additional tutoring/lesson activities for students from pre-school/kindergarten to grades 1-3 SD in the area around the Shelter House.

Total currently has 27 students with details.

TK / Pra Sekolah	Kelas 1 SD	Kelas 2 SD	Kelas 3 SD
11 Orang	2 Orang	10 Orang	4 Orang

TPQ program

It is one of the activities of the Halfway House to open an Al-Quran Education Park with the following programs

Quran House Program

Contains children's activities to learn to read and write the Koran correctly, coupled with a program to memorize juz 30 and practice daily worship, which is held every Sunday - Wednesday after maghrib until evening. The target is for children to have the ability to read and write the Koran well by grade 5 in elementary school and have memorized Juz 30 by the time they graduate from junior high school. The number of santri/wati at Rumah Quran is currently approximately 60 children from pre-school to high school.

House of Dhikr

It contains joint dhikr activities accompanied by the reading of Yasin / Ratib / Barzanji Letters, carried out every Friday night at maghrib until evening. Ustadz Sandi and other volunteers led the joint dhikr recitation.

Muhadhoroh

It contains activities for art performances, and students' talents carried out every Saturday night on Sunday every evening at Maghrib. In this activity, children usually display abilities such as being an MC, mutual Quran, Syarhil Quran, Lectures, as well as other talents such as telling stories and so on.

MABIT (Malam Bina Iman dan Taqwa)

Activities carried out to foster the morals of faith and piety of the Islamic boarding school students with educative and fun methods. It is carried out for one day and one night, and in one calendar year, this has been carried out three times.

Social Media As Promotional Media for Halfway Houses

The emergence of social media cannot be separated from technological advances that are developing rapidly at this time. Social media is a solution to facilitate interaction without being hindered by distance and time. Research from Data Reports shows that the number of Indonesian social media users reached 191.4 million in January 2022. This figure has increased by 21 million or 12.6 percent from 2021. This figure illustrates that Indonesians are among the most active social media users globally. So that as time goes by, social media is not only used for communication but also used for buying and selling transactions and even used to broadcast da'wah. As LAZ is present in the modern era, the Halfway House wants to use the existing technological advances in its role effectively. The Halfway House takes advantage of the booming social media used by internet users such as Instagram, Facebook, WhatsApp and Tiktok as a promotional medium to attract muzak, so they are interested in channeling their ZIS funds through the Halfway House.

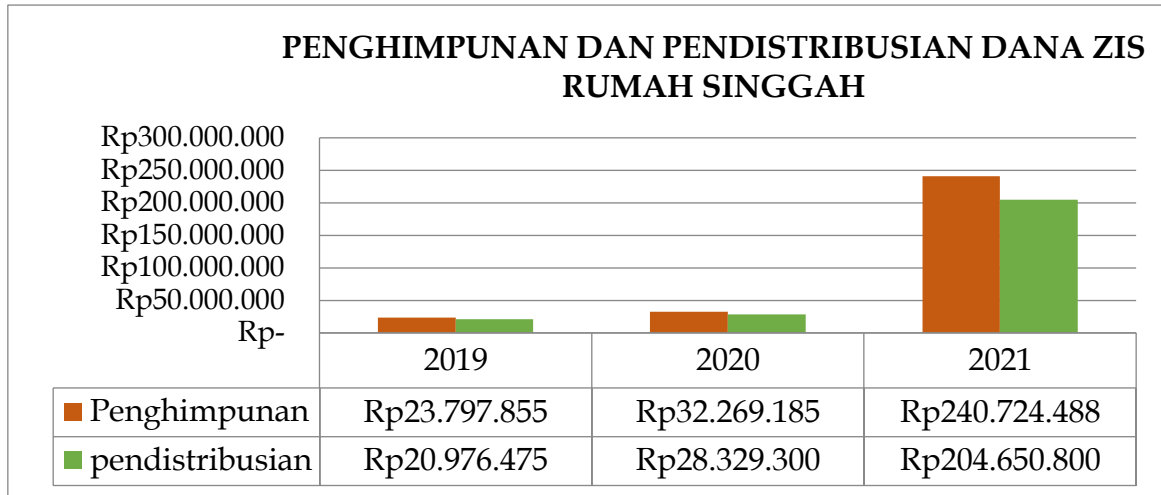
According to the Head of the Halfway House manager, Mr. Maman Sumantri, he said that social media is very influential in attracting Muzak to donate or distribute their ZIS at the Halfway House. Fundraising activities carried out directly and through social media have an effect of 50% each. When the Rumah Singgah carries out an activity program, the volunteers at the Rumah Singgah will create content related to the program to attract and invite muzak to contribute to the event. Content is created as creatively and innovatively as possible. After creating the content, it will be distributed across social media. Not only will it be posted on the official Rumah Shelter account, but each volunteer will also post on their respective social media so that the reach will be more comprehensive. He also explained the positive impact of creating this content. Every donor who has contributed; will invite their family and friends to contribute too. So far, using social media as a promotional medium in inviting or attracting donors has been effective.

Successful Modernization of Halfway House Strategy

Success in utilizing technology in this modern era as a strategy in fundraising activities can be proven by the increasing amount of ZIS fundraising for Halfway Houses. Based on data from Halfway House's financial reports, there has been a significant increase in ZIS funds collected in 2020 and 2022. The amount of ZIS funds collected in 2021 is almost four times the amount of ZIS collected in 2020. This increase can be used as a benchmark for the success of Rumah Singah in using a modernization strategy by utilizing social media in the Fundraising activities of the Shelter House. According to the financial division of the Halfway House, Ms. Indah Rahmawati said that donors' trust in the Halfway House would increase in 2021. This is evidenced by the more significant ZIS funds they provide than usual. In addition, the way they donate is even more varied, namely through bank transfers, funds, and even Shopeepay.

As the first LAZ to be present in the Cariu area, East Bogor, the Halfway House has consistently conducted ZIS fundraising and distribution activities. The Halfway House Managers consider that Cariu has a massive potential for ZIS to be collected. To maximize ZIS collection activities, the managers of the Halfway House are currently trying to gain the complete trust of the Cariu community and its surroundings. When the community's trust has been obtained, the potential for maximizing the ZIS funds collected will be even more optimal. According to one of the managers of the Halfway House, Mr. Rahmat Hidayat, he said that prior to the presence of the Halfway House, those in Cariu who could afford it usually channeled their ZIS funds to foundations outside Cariu. This is unfortunate because the ZIS funds provided were not distributed to mustahik in the Cariu area. Even though the number of mustahik in Cariu is quite a lot. So that the presence of this Halfway House is expected to help overcome the economic problems that exist in Cariu by maximizing ZIS funds from muzak in Cariu. Over time, the muzak who used to channel their ZIS funds to foundations outside Cariu are now starting to trust and channel it to the

Halfway House. Data on the amount of ZIS funds collected in the last three years can be seen in the image below:



From the picture above, the consistency of the Halfway House as the first LAZ to be present in Cariu is quite good, as evidenced by the amount of ZIS funds collected from year to year which continues to increase. The modernization strategy used in fundraising activities by maximizing the creation of creative, innovative and creative content that is uploaded on social media is, in fact, quite effective in attracting Muzak to pay their ZIS funds to the Halfway House. The amount of ZIS funds raised in 2021 is very significant compared to previous years. The more ZIS collected, the more mustahik will receive benefits and alleviate their economic problems. So that in the future, the Halfway House has enormous potential to continue to develop into a bigger LAZ and be able to assist mustahik in achieving prosperity.

Conclusion

From the research that has been conducted at the Halfway House regarding the influence of modernization strategies in raising ZIS funds, it can be concluded that: Modernization strategy by maximizing technological advances in fundraising activities dramatically influences the amount of ZIS funds collected. Creative, persuasive, educative and innovative content created by Rumah Shelters and uploaded on social media Facebook, Instagram, TikTok and

WhatsApp have attracted muzak to pay their ZIS funds at the Shelter. In 2021, the amount of ZIS funds that have been collected will be four times the amount of ZIS funds that have been collected the previous year. This shows that there has been a significant accumulation of ZIS by the Halfway House. The significance of the collected ZIS illustrates that the level of trust of the muzzaki in Cariu towards the Halfway House is getting higher

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