

Analysis of Zakat Collection Based on Sharia Compliance Principles Before and After the Pandemic

Singgih Mahardhika¹, Dr. Arief Safari, MBA²

¹ Sharia Economics Department, ITB Ahmad Dahlan

² Master Lecturer of Sharia Economics Department, ITB Ahmad Dahlan

*Email correspondence: singgih.mahardhika99@gmail.com

Abstract

In this research, the authors analyzed sharia compliance and its application in the field of collecting BAZNAS Berau Regency before and during the pandemic. The research aimed to determine whether BAZNAS Berau Regency has carried out the fundraising management function following the provisions set by BAZNAS RI contained in IKSOPZ. This research used a quantitative method with a case study approach, Index of Sharia Compliance in Zakat Management Organization (IKSOPZ) analysis, and Analytical Hierarchy Process (AHP) to analyze the improvement strategy of sharia performance at BAZNAS Berau Regency. The results showed that BAZNAS Berau Regency has not fully complied with sharia, especially in managing escrow of zakat, infaq, and alms funds. The result of AHP analysis on improvement initiatives of the sharia performance at BAZNAS Berau Regency showed that it has to do a book-transfer mechanism from a conventional bank account to a sharia bank account. The research is expected to obtain results from the implementation of sharia compliance in BAZNAS Berau Regency that can be used as a benchmark for zakat regulators to improve zakat management rules following sharia principles.

Keywords: Sharia Compliance, BAZNAS, Zakat Management, case study, Analytical Hierarchy Process

Saran sitasi: Mahardhika, S., & Safari, A. (2023). Analysis of Zakat Collection Based on Sharia Compliance Principles Before and After the Pandemic. *Jurnal Ilmiah Ekonomi Islam*, 9(02), 2052-2058. doi: <http://dx.doi.org/10.29040/jiei.v9i2.8442>

DOI: <http://dx.doi.org/10.29040/jiei.v9i2.8442>

1. INTRODUCTION

Islamic economic development provides progress that must be considered, one of which is the management of zakat. Performing zakat is by collecting some assets given to the beneficiaries already regulated under Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 52/2014 concerning Conditions and Procedures for Calculating Zakat Mal and Zakat Fitrah. The responsible party for management is the National Amil Zakat Agency (BAZNAS). In the minimum provisions for managing zakat mentioned in the Zakat Core Principles (ZCP), there are principles of sharia governance (Shariah Compliance) so that zakat is carried out following sharia provisions (Saoqi, 2020). Based on a report from the 2019 National Zakat Statistics, the growth of zakat collection in Indonesia has increased over the past five years, which had an average score of 25.7% (Adinugroho et al., 2020). The

zakat increase might have an impact on sharia compliance. Previous research conducted by Elis Mediawati & Tettet Fitrijanti in 2016 examined the need for internal control of zakat institutions in this case BAZNAS through the supervisory board in order to obtain accountable report results in both financial report and performance audits that do not yet exist in BAZNAS RI as a regulator (Mediawati & Fitrijanti, 2016), this research will examine internal supervision related to sharia compliance. As well as linking the Sharia supervision to IKSOPZ. In addition, research conducted by Euis Amalia in 2017 examines that the Zakat Law No. 23 of 2011 has provided Sharia concepts for managing zakat (Amalia & Hidayatullah, 2017), but this study will discuss the implementation of Sharia concepts that have been determined. Therefore, further study is required regarding the implementation of sharia compliance in zakat institutions. Took the case study on BAZNAS

Berau Regency where the collection of zakat funds was carried out in conventional bank accounts that generate usury even though it is prohibited, therefore causing a big sin if violated (Fahd Salem Bahammam, 2015). Use of conventional bank accounts intersected with sharia compliance indicators if management was not appropriate. Therefore, this research aimed to examine the zakat collection management carried out by BAZNAS Berau before and during the pandemic by examining the level of sharia compliance based on IKSOPZ, then examining the factors that affect BAZNAS Berau Regency's compliance with IKSOPZ and examining improvements that must be made by BAZNAS Berau in increasing score based on sharia principles.

The basic theory used in this research was Compliance Theory to examine the factors that influenced BAZNAS Berau's compliance with IKSOPZ. The Compliance Theory is an approach to organizational systems that unify ideas from the classical model and management participation (Lunenborg, 2012). Retrieved from H.C. Kelman (1958), compliance is doing something based on expectations for benefits and activities that avoid sanctions or punishment if not carried out (Kelman, 1958). In compliance, some factors influence an institution to obey the rules relating to individuals who are part of the institution, are (Notoatmodjo, 2003):

- a. Knowledge. This result occurs after an individual senses a specified object which becomes the basis for an individual's understanding of an experienced event. With the breadth and amount of knowledge possessed, individuals should be able to innovate and evaluate in the context of implementing an activity.
- b. Attitude. A closed individual reaction to a rule. In planned behavior theory, the concept of attitude control (perceived behavioral control) means a person's or group's response related to the difficulty or ease of taking an attitude or performing a behavior (Ajzen, 1991) Control of perceived behavior is obtained based on a combination of a person or group's beliefs about the supporting and or inhibiting factors for taking an attitude (control beliefs), which uses a person or group's feelings on each of the things that cause these supports or obstacles (perceived power control).
- c. Action. The result of knowledge and attitudes transforms into real action. In addition, action can

also be individual reactions to objects in a real and open form. In action has four levels, namely: perception, guided response, mechanism, and adaptation.

2. RESEARCH METHOD

This research was qualitative research with a case study approach. Qualitative research is aimed at understanding an event about something experienced or done by research subjects such as attitudes, actions, motivations, and others (Moeloeng, 2009) In addition, researchers focused on a case study approach which was an exploration of a bounded system (Creswell, 2008). The approach detailed the specificity and complexity of a case and sought to understand the case both in theme, situation, and time (Patton, 2014).

This research examined the implementation of IKSOPZ with a case study in BAZNAS Berau on the variables of the Escrow of Zakat, Infaq, and Alms (ZIS) Funds and Other Religious Social Funds (DSKL). Data collection techniques were used, through interviews and questionnaires. Data analysis used several tools, namely the Miles and Huberman analysis technique by reducing and presenting the data obtained from qualitative data analysis application where NVivo 12 Plus was used to find out the sharia compliance implementation of zakat collection at BAZNAS Berau. The measuring instrument of IKSOPZ was used to determine the score of sharia compliance and the Analytical Hierarchy Process (AHP) was used to assess the improvement of the sharia compliance score of BAZNAS Berau. The results of data processing were analyzed so that they could answer the aims and objectives of the study.

3. RESULTS AND DISCUSSION

3.1. Research Results

The results of NVivo 12 Plus data processing were presented in visualizations in the project map. The data displayed was the theme of the coding data processing resulting in follow-up in detail on the interviewed results and retrieved the data connections in the visualization. Interviews were conducted with respondents who are practitioners from BAZNAS Berau. The data equation in this study was divided into two project maps obtained from two different questions.

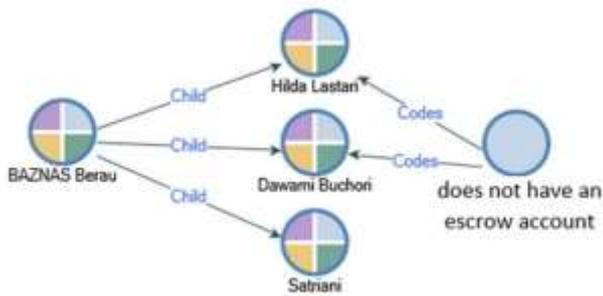


Figure 1 Project Map of Escrow Account

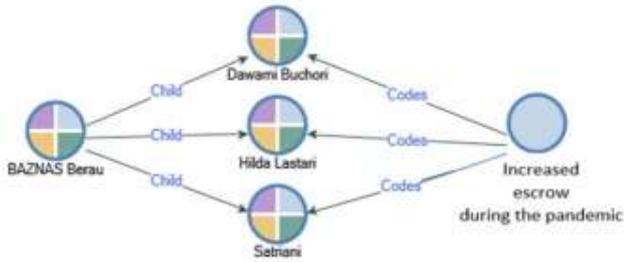


Figure 2 Project Map of BAZNAS Berau during the pandemic

The first project map visualization was about the escrow account information owned by BAZNAS Berau before the pandemic (Figure 1). The two respondents whose arrows come from the same coding stated that BAZNAS Berau did not have an escrow account. However, the arrow did not lead to the third respondent. Upon further review, the third respondent stated that BAZNAS Berau had an escrow account. However, the management of the escrow account was not following the indicators in IKSOPZ. The second visualization discussed sharia compliance in managing escrow funds during the Covid 19 pandemic. From the arrows, it can be viewed that the three respondents stated the same code, namely an increase in the number of escrows. The increase in the number of escrows refers to the increase in escrow receipts at conventional banks during the pandemic. The result in the receipt of non-halal funds from bank interest also increased, thus affecting the score of sharia compliance. The two project maps showed that sharia compliance during the pandemic decreased compared to before the pandemic due to the increased amount of escrow funds at conventional banks. Therefore, further elaboration is needed to know whether these phenomena were captured in the IKSOPZ.

The project map visualizations above became the source of data research in calculating the IKSOPZ score of BAZNAS Berau in managing ZIS funds. There were four dimensions in IKSOPZ which are

Management and Governance, Zakat Collection, Zakat Distribution, and Zakat Regulation. The IKSOPZ dimension studied in this research was only a zakat collection. Therefore, to measure the score of BAZNAS's zakat collection sharia compliance, the steps needed to be considered were the variables of Socialization of Zakat Collection, Zakat Object and the Escrow of Zakat, Infaq, and Alms (ZIS) Funds and Other Religious Social Funds (DSKL). The result of the measurement was presented in the following tables:

Table 1 The Score of IKSOPZ Zakat Collection Variables of BAZNAS Berau

No	Variable	Year			
		2018	2019	2020	2021
1	Socialization of Zakat Collection	0.45	0.45	0.45	0.45
2	Zakat Object	0.36	0.36	0.36	0.36
3	Escrow of ZIS and DSKL Funds	0.09	0.09	0.09	0.09
Results of zakat collection dimension		0.90	0.90	0.90	0.90

Table 2 The IKSOPZ Index Scores of Zakat Collection BAZNAS Berau

Dimension	Year			
	2018	2019	2020	2021
Zakat Collection	0.60	0.60	0.60	0.60
Results	Good enough	Good enough	Good enough	Good enough

The final measurement results on the escrow of ZIS and DSKL fund variables before and during the pandemic show that BAZNAS Berau obtained a low score of 0.09 even though the zakat collection dimension had a score of 0.9 before and during the pandemic. The scores are shown from 2018 to 2021. From these scores, the calculated index score of the zakat collection dimension obtained remains the same at 0.60, which means that BAZNAS Berau has the same IKSOPZ index score in managing zakat collection before and during the pandemic.

Further analysis showed that practitioners at BAZNAS Berau had an undergraduate education background. The party responsible for financial management graduated from the economics department. The existence of IKSOPZ indicators has been distributed to every zakat institution since that regulation was formed. However, the practitioners at BAZNAS Berau have not been trained or socialized with the IKSOPZ due to the pandemic. The training

has just been carried out in 2022. The IKSOPZ indicators already existed before it was formed. These indicators are formed from regulations that already exist in the previous standard operating procedures. However, the measurement method only existed after IKSOPZ was formed. That means that BAZNAS Berau did not implement standard operating procedures following the rules for collecting ZIS and DSKL funds.

To overcome the problem, a correct solution to improve sharia compliance was needed by following the scientific method, namely the Analytical Hierarchy Process (AHP). The completion of AHP was carried out by comparing elements consisting of objectives, actors, factors, criteria, and alternatives determined based on interviews of concepts in the theory of compliance that occurs in BAZNAS Berau with details structure in the following Figure 3:

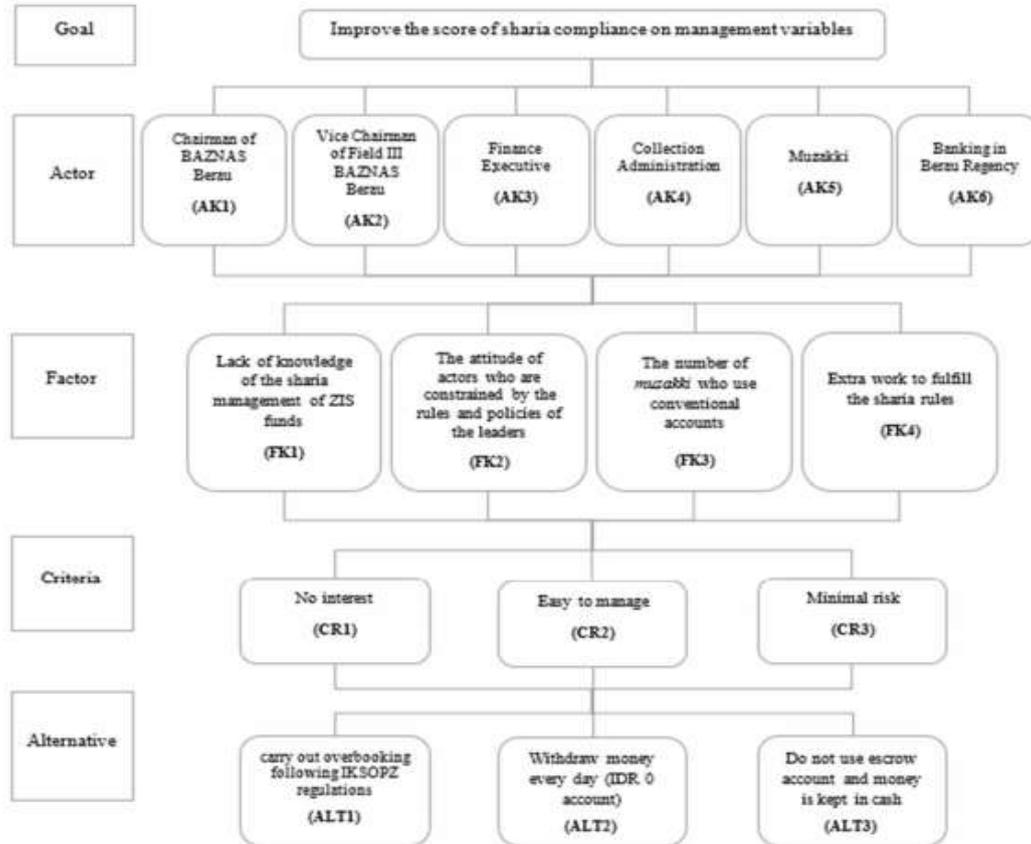


Figure 3 Hierarchical Structure of AHP

Score weighting was done by distributing questionnaires to practitioners at BAZNAS Berau who have policies and implement financial management.

From the results of the element comparison calculation, the following results were found as per Table 4:

Table 4 Preference Ranking of Actors, Factors, Criteria, and Alternatives in AHP

Actor Rating		Factor Rating		Criteria Rating		Alternative Rating	
AK1	0.19913319	FK1	0.144766416	CR1	0.232517319	ALT1	0.695245395
AK2	0.400756164	FK2	0.229235149	CR2	0.540084568	ALT2	0.218309438
AK3	0.171408107	FK3	0.50743127	CR3	0.227398113	ALT3	0.086445168
AK4	0.119626525	FK4	0.118567165				
AK5	0.071024575						
AK6	0.038051439						
Total $\sum_i a(i, j) = 1$							

Before determining the ranking above, the process of calculating the comparison of each element found a consistency ratio score of 0.1 or 10%, which means that it met the requirements for consistency in the comparison ratio. In addition, from the calculation

of priorities, the matrix normalization has been tested so that the number 1 was obtained. The score showed that there are no errors in the calculation process. Based on the table above, the highest rank for the actor element is AK2, namely the Vice Chairman of Field

III of BAZNAS Berau. In factor of elements, the highest rating is FK3, namely the number of *muzakki* who use conventional accounts. Then in criteria elements, the highest rank is CR2, which was easy to manage. The last element is the alternative element, which ranks highest in the first alternative, namely carrying out overbooking accounts following IKSOPZ regulations.

3.2. Discussion

Results of data processing and IKSOPZ calculations proved that BAZNAS Berau did not carry out the function of managing ZIS and DSKL fund collection based on sharia compliance. To examine the causes, the researcher elaborated the compliance theory with what happened at the BAZNAS Berau.

Based on the institutional factors that influence an institution to comply with the rules described by Notoatmodjo (2003), there were several reasons why BAZNAS Berau did not comply with the principles of compliance, among others:

- a. Knowledge. In terms of knowledge, human resources who intersect in managing the escrow fund did not seek to find out more details about the management of the escrow fund. The implementers under the leadership element had become accustomed to the usual collection account management because it was considered easier in terms of bureaucracy even though it was not following sharia compliance.
- b. Attitude. In the attitude factor, BAZNAS Berau understands that the sharia compliance rules in IKSOPZ existed. It was proved by the excellent scores on the other variables under the zakat collection dimensions. However, on the escrow fund management variable, BAZNAS Berau had a very low score and did not comply with the variable because it was accustomed to the management that had been implemented so far. If associated with planned behavior theory regarding perceived behavioral control, one of the reasons could be seen from the majority of Berau people who choose to save in conventional banks. It was related to the wage payment system of employees and staff made in conventional accounts. In addition, the desire of the community to have a sharia account was still limited, which makes some Berau people only save in conventional banks. Therefore, BAZNAS of Berau opened access to make it easier for people to pay zakat

with conventional accounts. In addition, BAZNAS Berau's cooperation policy strategy with other parties was also an obstacle for BAZNAS Berau to comply. One of them is that there were no empty funds in bank accounts as proof of the cooperation commitment. This was done so that BAZNAS of Berau Regency could get priority services and the distribution of aid funds from banks program had a better impact because it provided more benefits than having to maintain channeled through the BAZNAS Berau the score of the sharia rules.

- c. Action. It was the output of knowledge and attitude that had four levels. The first level is perception because BAZNAS Berau had the assumption that if the indicator was carried, it would extend the internal bureaucratic affairs that must follow the overbooking procedure. This continued at the guide response level where leaders took steps to make it easier for implementing staff to carry out their performance. At the level of mechanism, this makes employees do deviant matters. Therefore, at the level of adaptation, deviation or disobedience to sharia rules made it a habit and continued if no changes were made.

Generally, shariah compliance has established aspects for Islamic institutions to carry out their performance. Be it banking, insurance, financing, and all institutions implementing sharia. The goal is that the institution in its operations is following Islamic economics. One aspect is the prohibition of interest. The prohibition of interest has been included in IKSOPZ by providing steps through its indicators so that zakat institutions avoid interest. However, this was contrary to the management of fund collection conducted by BAZNAS Berau Regency. Therefore, there should be an improvement effort by BAZNAS Berau to manage collection funds following sharia rules. The improvements offered had gone through scientific calculations through the AHP which goes through sequential calculations from the level of actors, factors, criteria, and then alternatives.

From the highest score, the second actor (bolded score in the table) was the first rank. This means that actor two, the Deputy Chairman of Section III of BAZNAS Berau Regency, was the main party that makes decisions in terms of managing ZIS and DSKL funds at BAZNAS Berau. Therefore, if actor two

could implement the rules in IKSOPZ at BAZNAS Berau, it could improve the score of sharia compliance following the indicators in IKSOPZ. Regarding the rank factors, the highest score was in the third factor. This means that the most influential factor was the factor of the magnitude of the *muzakki* factor using conventional accounts. Therefore, to adjust to this, BAZNAS Berau followed the pattern by also opening conventional accounts so that it could be easy access for the community to pay zakat online. The pattern was related to perceived behavioral control, which explains why a person or group was either a supporting or inhibiting factor in the act of taking an attitude for BAZNAS Berau, thus affecting the score of sharia compliance. In the criteria element, it was known that the highest score was in the criteria for ease of management to manage collection funds. The ease was rooted in the usual operational habits in managing finances, which on the other hand intersects with the score of IKSOPZ. Next was the ranking of alternative preferences. It was known that the highest score was in the first alternative, namely transferring according to IKSOPZ rules.

This alternative was one of the standard things that exist in the indicators in IKSOPZ. In this alternative, it had fulfilled all the criteria set, be it avoiding usury, including easy management, and tending to be minimal risk. Easy management means that it was easy for the responsible party at BAZNAS Berau Regency to manage the incoming money, one of which there was no money stored in cash to minimize the risk in the business of keeping cash. This alternative means that BAZNAS Berau Regency should deposit the incoming ZIS and DSKL funds in separate accounts. In addition, for non-sharia deposit accounts, overbooking could be done to the sharia deposit account so that there was no accumulation of funds that cause interest. If the above had been done, then the score of sharia compliance in the variable management of ZIS and DSKL funds could be higher and had an impact on increasing public trust in BAZNAS Berau Regency which has been managed by sharia rules.

The conclusion from all the rankings on all the elements above was that the improvement of the IKSOPZ score could happen if the most influential actor, namely the Vice Chairman of Division III of BAZNAS Berau Regency, could provide policies or decisions in managing funds according to sharia rules. It was related to the most influential factor, namely,

the number of *muzakki* used conventional banks so that BAZNAS Berau must open escrow accounts from conventional banks for the convenience of *muzakki* to pay their zakat and BAZNAS of Berau Regency had high collection funds. This should not change the management system of BAZNAS Berau according to sharia rules. Although this was not in line with the policy of BAZNAS Berau, which was stated in the second criterion, namely ease of management. However, BAZNAS Berau Regency can improve the score of sharia compliance in the management variable by doing the first alternative, namely having to do overbooking according to IKSOPZ rules.

4. CONCLUSION

The results of the study above proved that IKSOPZ did not fully describe the exact score of sharia standards in OPZ. In addition, the indicators in IKSOPZ play more of a role in determining the measurement score. This means that the indicators set by BAZNAS RI could not be a strong foundation for determining the score of sharia compliance implemented by a zakat institution. The actions that had been taken by BAZNAS Berau were not following sharia rules so that bank interest appears. Interest in sharia rules was generally usury, but the rules in the indicator only prevent OPZ from avoiding usury. If there was bank interest in management, OPZ did not get certain actions from the sharia supervisor.

Therefore, there was no specification such as a reduction in the score if interest was incurred. This could be feedback to regulators so that they can review the existing rules on IKSOPZ because generally, usury is a fatal violation of sharia governance.

From the testing and assessment that had been done, the best result that can be done by BAZNAS Berau to increase the score of sharia is to carry out a transfer mechanism from incoming funds in conventional accounts to sharia accounts. This is a challenge that must be accepted by BAZNAS Berau Regency in the face of the large number of *muzakki* who use conventional accounts where it should not violate the rules of sharia which affects the low score of IKSOPZ.

Ideally, the existence of IKSOPZ can minimize the mistakes of sharia rules that occur in the work process of the institution. As a result of the lack of power of IKSOPZ as a regulator of zakat institutions, performance deviation was a common occurrence. This means that IKSOPZ does not function in some of

its indicators such as in Baznas Berau. This research was carried out to provide input to BAZNAS of the Republic of Indonesia regarding sharia rules. Cause the potential of zakat in Indonesia is quite large binding tools are needed which leads to an increase in the score of public trust in zakat institutions. The shortcomings of this research can be an idea for further research, namely being able to analyze other districts or cities or at the provincial level to see whether IKSOPZ has been running as it should be an input for regulators at the BAZNAS RI.

5. ACKNOWLEDGEMENTS

The researcher would like to thank Allah SWT who has given His blessings and grace so that this research has been completed well. May sholawat and salam always be given to our Prophet Muhammad SAW who has taught their people respectively to attain happy and prosperous life in this world and hereafter. Then we would like to thank the editors and reviewers who have reviewed and published in the Journal of Islamic Economics (JIEI) and the supervisors who always take the time to provide direction and support in completing this research. In addition, informants and research respondents have set aside their time to participate and support from family, especially the wife and college classmates.

6. REFERENCES

- Adinugroho, A. S., Kurniawan, R., Zaenal, M. H., Hanum, K., & Nurani, D. (2020). *STATISTIK-ZAKAT-NASIONAL-2019*.
- Ajzen, I. (1991). The Theory of Planned Behavior. In *Organizational Behavior and Human Decision Processes* (Vol. 50, pp. 179–211). University of Massachusetts Amherst. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Amalia, E., & Hidayatullah, S. (2017). The Shariah Governance Framework For Strengthening Zakat Management in Indonesia: a Critical Review of Zakat Regulations. *Advances in Social Science, Education and Humanities Research*, 162, 133–138. <https://doi.org/https://doi.org/10.2991/iclj-17.2018.28>
- Creswell, J. W. (2008). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (3rd ed.). Pearson Merrill Prentice Hall.
- Fahd Salem Bahammam. (2015). *TRANSAKSI KEUANGAN DALAM ISLAM*. Modern Guide.
- Hakim, C. M., Syaqui Beik, I., Eko Pramono, S., & Aziz Yahya Saoqi, A. (2019). *PUSKAS Working Paper Series Designing Shariah Governance Standard for Zakat Management Organization: Indonesia Experience Designing Shariah Governance Standard for Zakat Management Organization: Indonesia Experience*.
- Kadarsah, S., & Ramdani, M. A. (1998). *Sistem Pendukung Keputusan*. PT. Remaja Rosdakarya.
- Kelman, H. C. (1958). Compliance, identification, and internalization three processes of attitude change. *Journal of Conflict Resolution*, 2(1). <https://doi.org/10.1177/002200275800200106>
- Lunenburg, F. C. (2012). Compliance Theory and Organizational Effectiveness. *INTERNATIONAL JOURNAL OF SCHOLARLY ACADEMIC INTELLECTUAL DIVERSITY*, 14(1).
- Mediawati, E., & Fitrijanti, T. (2016). The Effect of Internal Control Implementation and Sharia Supervisory Board Role on the Quality of Financial Reporting in Zakat Management Organization. *Medwell Journals, International Business Management* 10.
- Moeloeng, L. J. (2009). *Metode Penelitian Kualitatif Edisi Revisi* (Revisi, Vol. 26). PT. Remaja Rosdakarya.
- Munthafa, A. E., & Mubarak, H. (2017). *Penerapan Metode Analytical Hierarchy Process dalam Sistem Pendukung Keputusan Penentuan Mahasiswa Berprestasi*. 3(2).
- Notoatmodjo, S. (2003). *Pendidikan dan Perilaku Kesehatan*. Rineka Cipta.
- Patton, M. Q. (2014). *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (4th ed.). Sage Publishing.
- Rohidi, T. R. (1992). *Analisis Data Kualitatif Mathew B. Miles dan A. Michael Huberman: Sebuah Terjemahan* (Terjemahan). UI Press.
- Saoqi, A. A. Y. (2020). *INDEKS KEPATUHAN SYARIAH ORGANISASI PENGELOLA ZAKAT (Teori dan Konsep)* (A. V. Rarasocta, H. Farchatunnisa, Mukti, & Suhartinah, Eds.). Pusat Kajian Strategis - Badan Amil Zakat Nasional. <https://simbi.kemenag.go.id/simzat/files/W5wipnUKyT1RwFuIRV14XLNnEcA06tcrCwwr8T4.pdf>
- Wahyu, A. R. M., & Anwar, W. A. (2020). Dewan Pengawasan Syariah Pada Bank Syariah (Tinjauan Undang-Undang Perbankan Syariah). *Al-Azhar Journal of Islamic Economics*, 2, 82–93. <https://doi.org/10.37416/ajie.v2i2.44>
- Zetira, A., & Fatwa, N. (2021). Optimalisasi Penghimpunan Zakat Digital di Masa Pandemi. *Jurnal Ekonomi Dan Bisnis, E-Qien*, 8, 228–237.