

ZISWAF Literation: Fundamental Strategies in Enhancing Zakah and Waqf Realization

Rizma Novita Sari, Zhafarina Shabhati Wijanarko, & Laila Masruro Pimada

Universitas Brawijaya, Indonesia

ABSTRACT

Zakah is an important instrument in life because it not only sees the side of divine worship but also has a close relationship with social and economic values. Zakah can be an alternative to eradicate poverty by helping each other in need in the form of infaq, shadaqah and waqf. Thus, the large number of Muslims in Indonesia is also a sign that the potential for ZISWAF to be collected in Indonesia is also very large. However, the realization of the collection and distribution of Zakah, Infak, Shadaqah and Wakaf (ZISWAF) funds in Indonesia is still relatively low compared to its potential. One of the factors influencing the low level of public literacy regarding Zakah and Waqf. The purpose of this research is to identify and provide input in the form of strategies that can be implemented to increase Zakah and Waqf literacy in society. This study uses a qualitative approach combined with literature study methods. The results of this study were found in 20 scientific journals consisting of a Strategy for Increasing Content or Promotion and Dissemination of Sustainable Zakah and Waqf, Strategies for Conducting Zakah and Waqf Education for Young Generation in Families and Education, Strategies for Collaborating Zakah and Waqf Institutions with E-commerce and Strategy to Strengthen Zakah and Waqf institutions in Indonesia. With the strategy of increasing Zakah and Waqf literacy, it is hoped that the government can implement this strategy so that Zakah and Waqf literacy in society increases and the acquisition of Zakah and waqf funds also increases. Thus, the collection and management of Zakah and waqf can be more optimal and achieve the expected potential.

Keywords: *Literacy, Literacy Finance, Islamic Philanthropy, Zakah Literacy*

INTRODUCTION

Data and research from the Royal Islamic Strategic Studies Centre found that Indonesia is a country with one of the highest populations of Muslim citizens in the world. The data also showed that, at around the year 2020, the Muslim population of Indonesia will take up to 13% of the world's population or around 229,62 million people. As taught in Islamic teachings, Allah constantly emphasizes and explains the urgency of distributing a part of one's own wealth to those who need it. This is because Muslims are obligated to pay *zakah* as it is one of the Five Islamic Pillars. Moreover, Muslims are also recommended to share and help each other, whether it is *infaq*, *shadaqah*, or *waqf*.

Thus, the large concentration of Muslims in Indonesia also signifies the large potential of *zakah* and *waqf* that is able to be collected.

Asfarina (2019) found that the *zakah* potential in Indonesia is valued around 13,26 trillion IDR to 216,54 trillion IDR, or around 0,10% to 1,75% of the GDP. That large number does not include *infaq*, *shadaqah*, and *waqf*. Fauzi (2022) studied the increasing *zakah* potential that is as big as 26%, which includes *Zakah al-fitr* (15,5%), *Zakah al-mal* of income (3,4%), organizational *zakah* (43,6%), sourced from 5,1 millions of individual *zakah* and 36.000 of organizations. The estimated potential of *waqf* reaches 187 trillion IDR; the number is significant in comparison to the previous years. With said things proving that the

multiplier effect of *zakah* is well realized and enabling the distribution of wealth of the two components of *ZISWAF* which is *zakah* and *waqf* that are promising for the people. This potential and realization also give Indonesia the title of the most generous country in the world in the year 2022 according to the *World Giving Index*.

However, the realization, accumulation, and distribution of *zakah* and *Waqf* funds are still considered low in potential. According to *BAZNAS* data, in the year 2020, The whole *ZISWAF* funds that are accumulated experienced an increase of 18% in comparison to the year 2019 with a total accumulated funds of 12,5 trillion IDR. For the year 2021, the accumulation of gathered *zakah* funds continued to experience an increase compared to the previous years, with 58% or as large as 19,7 trillion IDR in the previous years. This number has increased as much as 7,2 trillion IDR since last year. This is also visible in the monthly data every year that is released by *BAZNAS* in the December of 2021 which the total earnings only reached 517 billion IDR, as opposed to the month of June of 2022 which the total earnings of *ZISWAF* funds reached 407 billion IDR, more than half the earnings of the previous year. Even though the increase of the acquisition of *ZISWAF* funds had an increase, it should be kept in mind that the fund acquisition is still far adrift from the potential and projection of *ZISWAF* funds planned by the government.

There are many factors that affect the suboptimal accumulation of *ZISWAF* funds. The Director of Empowerment of *zakah* and *waqf* of the Ministry of Religion (*Kemenag*) mentioned in an interview with *Kompas* that the people are still lacking in receiving education and literacy regarding *ZISWAF*. This is proven with the survey findings by the Ministry of Religion with *BAZNAS* in the form of the *zakah* and *waqf* Literation Index of 2020 only reaching 66,78% or in the medium/moderate range. On the other hand,

the *Waqf Literacy Index* only received a score of 50,48%, placing them in the low category which proves that in implementation, the accumulation of *ZISWAF* funds in Indonesia is still far from the expected potential. This occurs due to the low level of the people's literacy regarding *ZISWAF*.

The level of monetary literacy is very important because literacy is related to knowledge which is an element that points to the behavior of a person. Mason and Wilson (2000) stated that literacy is the ability for someone to understand and evaluate relevant information for decision-making with the understanding of the consequences. This means that the people's *ZISWAF* literacy is very tightly connected to the behavior of allocating their wealth towards *ZISWAF*. With literacy regarding *ZISWAF*, every individual is expected to know and implement the values contained within the concept of *ZISWAF*.

There has been much research regarding *ZISWAF* literacy, but the existing research is still limited to being about *ZISWAF* literacy and its effects on the people's behavior. Sardiana (2018) analyzed the effect of *sharia* monetary literacy on the allocation of *ZISWAF*, yet the fundamental issues regarding the low level of *ZISWAF* literacy of the people is not discussed. More specifically regarding *ZISWAF* literacy levels, Pertiwi (2020) conducted a study on the effects of *zakah* literacy on the people's interest in paying *zakah*, but it did not cover strategies on increasing the people's *ZISWAF* literacy. Khasanah (2021) studied the interpretation of the people of Jepara on the obligation to pay *zakah*, however they did not cover the causes of the lack of the people's understanding of the implementation of *zakah*. Wulandari (2020) studied the effects of *zakah* literacy on the people's interest in paying *zakah*, yet did not cover what strategies should be used to increase the people's literacy on *ZISWAF*.

Even further, Lubis and Latifah (2019) studied the potential and realization of ZISWAF in Indonesia, however they did not cover ZISWAF literacy specifically.

Thus, the objective of this research is to identify and give an idea for a strategy that can be implemented to increase ZISWAF literacy, specifically on the *zakah* and *waqf* in society. Through literary studies, the researcher attempts to identify the causes of the low *zakah* and *waqf* literacy levels so that the basic issues causing the low literacy levels are able to be known. From the existing issues, the researcher will recommend ZISWAF literacy increasing strategies and policies for the government in accordance with the background of the issues so that the recommended strategies and policies are able to give a positive impact to society. By knowing the correct ZISWAF literacy increasing strategy, it is hoped that the government is able to implement the people's ZISWAF literacy increasing strategy so that the acquisition of ZISWAF funds can increase. Thus, the accumulation and management of ZISWAF funds can be more optimal and reach the expected potency.

LITERATURE REVIEW

In Islamic teachings, specifically in what is written in the Quran and Hadith, there is lots of discussion regarding the prosperity of the ummah or people. Therefore, Islam pays a lot of attention to poverty. In the Quran and Hadith, there are lots regarding the recommendation as well as the order to pay and fulfill *zakah*, *Infaq*, *Shadaqah*, and *Waqf*.

ZISWAF, short for *zakah*, *Infaq*, *Shadaqah*, and *Waqf*, is one of the instruments in the Sharia economy that has many benefits for the people, such as alleviating poverty and evenly distributing income, if the operation and management is appropriate. In each of the ZISWAF instrument components, there is a meaning that connects between God and mankind

which is called *Habluminallah* and *Hablum Minannas*. In its connection to God or Allah, the act of fulfilling *zakah*, *Infaq*, *Shadaqah*, and *Waqf* is believed to be able to increase the quality of one's Iman and belief towards Allah and as a media to cleanse one's own wealth. On the other hand, the connection between ZISWAF and mankind in its implementation also has many benefits and advantages for the people, which is being able to circulate money as well as lower the level of the Gini Index by leveling the people's income. (Hafidhuddin, 2002)

The Concept of Zakah and Waqf

In the fourth pillar of Islam, muslims are obligated to fulfill *zakah* if the wealth that they own has reached the *nisab* amount (Azharsyah, 2011). Allah often commands His ummah to fulfill one of these obligations. This can be found in the Quran's Surah Al-Baqarah verse 43 which is about the command to establish prayers and fulfill *zakah*. Interpretations of this verse convey Allah's command to the entirety of His worshippers to establish prayers and always pay *zakah* because those two commands are directly proportional.

Zakah contributes greatly to the development of the civilization of Islam from the past era to the modern era, and that is able to be felt clearly and becomes the foundation of the national economy (Supriyadi, 2020). By reviewing that explanation, we can conclude. As of now, management of *zakah* in Indonesia is already well done with the set Act No. 23 Year 2011 chapter 1 which states, "*zakah* is wealth that is obligated to be taken out by a Muslim or a business entity to be given to those who deserve to receive them according to the Islamic *sharia* law."

In its practice, *zakah* is commonly divided into two types: *zakah al-fitr* and *zakah al-mal*. The requirements for someone who is obligated to fulfill *zakah al-fitr* is an individual that is a muslim, healthy, sane, and has excess things for basic needs for a

month within *Ramadan* and *Eid Al-Fitr*. *Zakah al-fitr* also has requirements that need to be noted. To be able to fulfill *zakah al-fitr*, a muslim is able to pay with rice or any other form of basic food as much as 2,5 Kg or 3,5 Kg. Payment of *zakah al-fitr* is done at least one day before the day of *Eid Al-Fitr*. This is because on the day of *Eid Al-Fitr*, the related committee or stakeholder will distribute them to eight groups of receivers, also known as the *Eight Asnaf*. The *Eight Asnaf* of *zakah* consists of *fakir*, *amil*, *muallaf*, *gharimin*, *riqab*, *fisabilillah*, and *ibnu sabil*. However, if one is unable to pay *zakah* in the form of basic food, one is given religious relief in the form of *fidyah*. According to a decree by *Badan Amil Zakat Nasional (BAZNAS* or National Amil *Zakah* Agency in English) No. 10 year 2022 relating to the payment of *zakah al-fitr* in the form of money and *fidyah*, it valued in money at 45.000 IDR per day.

Different from *zakah al-fitr*, *zakah al-mal* itself means property *zakah*. Property *zakah* is as much as 2,5% of the total value of the owned property. The requirements that must be fulfilled by the ummah that will pay *zakah al-mal* are that the wealth that they own must be halal and is gathered through *halal* means, the wealth must be entirely be owned by themselves, acknowledge that said wealth is wealth that can grow, the wealth's value has already reached the determined *nisab*, the wealth's storage time must already be past its Haul period, and finally, the owner of the wealth must pay attention when paying *zakah al-mal* and is recommended to not have short-term debts that must be paid as soon as possible.

The final component in the *ZISWAF* instrument is *Waqf*. Different from the *zakah* component of *ZISWAF*, *Waqf* means to stop the circulation or transfer of wealth that has value and longevity with the intention to achieve Allah's *rida*. If the other three components of *ZISWAF* focus on material and non-material gifts, *Waqf* has its own focus which is in the form of wealth that is

loved for the benefit of the ummah. This is commanded clearly by Allah in the Quran's Surah Al-Imran verse 92. The verse is interpreted as a command to provide their loved wealth which is going to be managed into something positive and productive to achieve His merit as well as *rida*.

There are six requirements that must be met before fulfilling *waqf*, these things consist of the existence of *waqeef*, *nadzir*, *ikrar* or an agreement, property, as well as objective and the usage period of that property. *Waqeef* is a person that has and is willing to submit their belongings for *waqf*. *Nadzir* is a term that refers to the stakeholder or party that is appointed to be responsible for the objects that was given for *waqf* by a *waqeef*. The owned property must also be reviewed by a *waqeef*, there are various things that can be submitted for *waqf*, such as *waqf* of non-moving objects like buildings, *wakf khairi* which focuses on wealth for the welfare of the people and is continuous like a hospital or a masjid, money *waqf*, and *waqf* of moving objects. The *ikrar* of the *waqf* is also important because it marks the seriousness of the *waqeef*. The *waqeef's* *ikrar* must be witnessed by two people, as well as the *waqf* deed official. The use of the submitted object should be focused for the welfare of the people and anything else that may bring merit and benefit for both the *waqeef* and the receiver of the *waqf*. The time period should not be limited. However, if it must be limited, the *waqeef* should first coordinate with the relevant stakeholder to determine an agreement from it.

ZISWAF Monetary Literacy and Zakah and Waqf Literacy Index Concept

Literacy has been studied a number of times, and what literacy is must first be understood. Literacy encompasses the understanding of education regarding finance, awareness, and information. According to Lusardi and Mitchell (2014), financial literacy is the ability, knowledge, or information to

enhance a person's financial abilities. Moreover, financial literacy is the ability to manage money to achieve financial well-being through increasing, understanding, and doing monetary acts that are needed (Xiao et al., 2014). Monetary literacy is a person's main concept in measuring how far they understand finance and have the ability or confidence to manage their personal finance through correct decisions in the short-term or long-term while paying attention to economic life experiences (Remund et al., 2010). Even though the definition of financial literacy is very varied, it is up to the researcher to define the basics and always cover a person's basic ability in making decisions based on the knowledge that they own to manage their finances appropriately.

A number of researches regarding financial literacy have been done and some definitions regarding financial literacy have been discussed thoroughly many times, but there is still few that connects it with the coverage of Islamic financial literacy. Its measurement is also strictly based of Islamic principles. According to Huston (2010), studying previous research mostly discusses literacy (1) the borrowing concept, (2) basic money concept, (3) savings or investing concept, and (4) protection concept. Regarding literature that elaborates about *waqf* and *zakah*, an absolute definition is still yet to be found. Books or research and studies regarding *ZISWAF* literacy is still very minimal. According to Sardiana and Zulfison (2018), Sharia financial literacy is only able to explain 37% of the *ZISWAF* fund allocation, that *sharia* financial literacy is formed from knowledge, ability, and attitude that affect an individual in allocating *ZISWAF* funds.

The *Zakah Literacy Index* also known as *ILZ* is a unit of index that is made by the central study team of the *Badan Amil Zakah Nasional* (*BAZNAS* or National Amil *Zakah* Agency) and *Badan Wakaf Indonesia* (*BWI* or Indonesian *Waqf* Agency in English) to

become a reference and measurement of efficiency, and as evaluation of actions done by the government through the level of *ZISWAF* literacy to the people. Mentioned in *ILZ* and *ILW*, there are some things to be attentive to achieve a significant index score, that is to classify them into two grading categories. The first one is related to the basic understanding of *zakah* that is few that often interprets about the *fiqh* context and general knowledge related to *ZISWAF*, whereas the second one is the advanced knowledge regarding *zakah* that interprets *zakah* knowledge in the economic and legal context that exists and occurs in Indonesia.

From those two categories, it is then developed into a number of constituent variables. In the category of the basic knowledge regarding *zakah*, there are five constituent variables, which are the general *zakah* knowledge, knowledge of the obligation to pay *zakah*, knowledge of the Eight *Asnaf*, knowledge of counting *zakah*, and knowledge of the objects of *zakah*. For the second category which explains about the advanced knowledge, it also has five constituent variables which encompasses knowledge of *zakah* institutions, *zakah* regulation, knowledge of the impacts of *zakah* on the surrounding society, knowledge of *zakah* programs by the government that are still going or have been done, and knowledge of methods of *zakah* payment that is able to be done through digital payment. As explained in the *Zakah Literacy Index* guide book officially published by *BAZNAS* in 2019, there are several classifications of indicators on the 10 constituent variables that make up said category. The indicator that is contained within the constituent variable can represent the knowledge and understanding of the people on *zakah* and *waqf*, from the basic level to the advanced level (*Puskas BAZNAS*, 2020).

METHODOLOGY

In this research, the researcher uses the qualitative approach method that is guided with the literary study method. The literature study method used by the researcher is considered relevant and appropriate to solve the issue that is brought up in the topic of the discussion of this research by reading, compiling, noting, and processing data sourced from references of books, scientific journals, relevant literature, articles, and even data and articles found within the *BAZNAS* website. The aim of this reference is not only to gather similar research information, but also to gather and deepen the theoretical study or even sharpen the methodology and also to gather relevant research data. The method of application uses an analysis of literature study, because in this research, the researcher gathers data and identifies through reference. Thus, the appropriate method used is with data in the form of theories and its preparation in accordance with the other researches with the literature study approach method (Melfianora, 2019).

In identifying scientific journals that are going to be used and gathering data needed through filtering literature journals (Sukmana, 2020), and then through eliminating predatory journals (Pimada, 2021). The research uses a qualitative approach with a literature study method with data gathered from books, journals related to the topic of the research, which is then specified relating to *ZISWAF* literacy as a fundamental strategy. The process and steps that will be done in this research is as follows:

- a The database is found through journal reference websites such as SINTA, Google Scholar, Garuda, Neliti, ProQuest, JSTOR, and Emerald for the literature review. The research also uses websites that are appropriate and relevant with the research in gathering data, such as the *BAZNAS* website, Ministry of Religion, and electronic media that is appropriate to the research topic.

- b Deciding keywords based on “*Literacy*”, “*Literacy Finance*”, “*Islamic Philanthropy*”, “*fundamental*” and “*Zakah Literacy*”. In finding literature, articles that are chosen are published from 2015 up to 2022 as to be relevant with the current conditions.
- c Doing predatory journal selections by adapting from Pimada (2021) using the website <https://beallslist.net/>;
- d Articles that are picked are nationally SINTA indexed because this research is done according to general discussion in scientific journals which are discussions of *ZISWAF* literacy mostly.

RESULT

After going through several stages of selection, starting from gathering to analyzing the contents of several journals that have been found, the researcher found 25 journal articles that are relevant to the topic at hand. In the process of gathering said journal articles, the researcher enables keywords such as “*Literacy*”, “*Literacy Finance*”, “*Islamic Philanthropy*”, “*fundamental*”, and “*Zakah Literacy*” with hopes to ease the search for journals relevant to the topic at hand. Further details regarding 30 found journals used as reference are in the following table:

Table 1. Used Journal Data

Publication Year	Amount	Type	Index
2015	2	National Journal	SINTA
2016	2	National Journal	SINTA
2017	4	National and International Journal	SINTA, Garuda, and Scopus
2018	1	National Journal	SINTA
2019	5	National and International Journal	SINTA and Scopus
2020	4	National Journal	SINTA
2021	4	National and International Journal	SINTA and Scopus
2022	4	National Journal	SINTA

As relevant and accurate reference

material, the researcher also filters the journal search and it can be confirmed that the journals used are national, international, and also SINTA indexed. The division of the 26 journals is that two journals are published in the year 2015, two journals are published in the year 2016, four journals are published in the year 2017, one journal published in the year 2018, five journals are published in the year 2019, four journals published in the year 2020, four journals published in the year 2021, and four journals are published in the year 2022. Aside from using journal references, the researcher also uses articles from trusted websites as data which correlates with the literacy of *Zakah*, *Infaq Shadaqah*, and *Waqf* that exists in Indonesia through the websites of *Badan Pusat Statistik* (BPS or Central Bureau of Statistics), *Badan Amil Zakat Nasional* (BAZNAS), as well as the website of *Kementrian Agama* (Kemenag or the Ministry of Religion).

The Existing Condition of Literacy Regarding Zakah in Indonesia

As adults, the people of Indonesia are sufficiently conscious to pay *zakah*, *infaq*, *shadaqah*, and *waqf*. It can be explicitly seen in the accumulation of collection of *zakah* funds every year which increased in the percentage of *zakah* literacy as much as 66,78%, followed by the percentage of *zakah* knowledge as much as 78,88%, and the average advanced knowledge of *zakah* as much as 72,33%. This is supported by the annual BAZNAS report of 2020. However, the increase of the accumulation of *zakah* funds is still far from the potential expected by the government. An attempt by the government to increase the realization of *zakah* potential is through giving "awareness" in the form of *zakah* literacy studies. However, It is still a shame that conceptual and empirical studies regarding *zakah* literacy are still rare.

The level of literacy related to *zakah* and *waqf* is sufficiently noticed with the creation of the *Zakah* Literacy Index (ILZ) and

Waqf Literacy Index by the BAZNAS and BWI central study team. The Literacy Index is a measuring scale used to find out the level of understanding and the people's literacy at the national level. With this Index, it can also be a media of evaluation to oversee as well as control how far the *zakah* education programs by institutions are successfully done. Aside from that, the results of ILZ and ILW are used as insight for the relevant stakeholders, especially the government and *zakah* authorities, in order to make more appropriate regulations that support the *zakah* accumulation programs so that the *zakah* is accumulated optimally.

In a *Zakah* Literacy Index compilation publication of 2020 published by BAZNAS, there are five regions categorized by the aforementioned published references, these are the regions of Sumatra, Kalimantan, Java, Bali and West Nusa Tenggara, Sulawesi, and East Indonesia. This regional division is done so that BAZNAS researchers can analyze each of the 32 provinces of Indonesia deeper. In the analysis, BAZNAS researchers have set three different groups of categories of grades for the *Zakah* Literacy Index. The three groups are the low literacy level with a score range from 0.00 - 60.00, moderate or medium literacy level with a score range from >60.00 - 80.00, and high literacy level with a score range from >80.00 - 100. National level ILZ data of 2020 categorizes the people's literacy level in Indonesia related to *zakah* in the level of moderate with a score of 66,78, with 72,21 in the basic knowledge of *zakah* category and 56,68 in the advanced knowledge of *zakah* category. It can be concluded that the people's knowledge regarding the basic aspects of *zakah* can be called sufficient on the side of *zakah* management, however it is still quite low on the institutional level. The following are *Zakah* Literacy Index grades of each province.

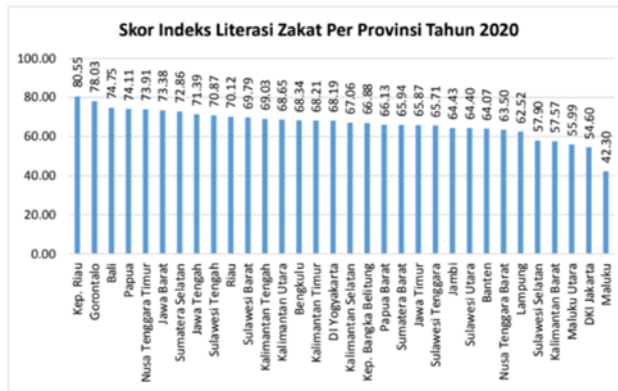


Figure 1. Skor Indeks Literasi Zakat per Provinsi Tahun 2020

In said data, we can also conclude the highest index grades of each region. The five provinces with the highest total of *Zakah* Literacy Index grades are, firstly, the Sumatra region of the Riau Islands province with a total index of 80,55 which is a high *ILZ* grading category. This is then followed by the Sulawesi region of Gorontalo province with an index of 78,03 in the moderate or medium category. The third region is Java, Bali, and Nusa Tenggara in the Bali province with a score of 75,75, placing it in the moderate level. The fourth province is Papua province in the East Indonesia region with an index score of 74,11. The fifth province following is the East Nusa Tenggara province of the Java, Bali, and Nusa Tenggara region with an *ILZ* score of 73,91. In a survey done by the *BAZNAS* central study team regarding *Zakah* Literacy Index, it also considers the people's preference of the place to pay *zakah* and the *zakah* information sources that are widely received by the people. In the survey, it is mentioned that the *zakah* payment location selection factors are dominated by *muzakki* accessibility towards the *zakah* management institution factors, being as big as 50%. It is then followed by the second biggest factor which is credibility with 32%. And the remaining factors are the recommendation, service, and institutional image factors, each with 7%, 6%, and 5% respectively. In the statistical survey category, *zakah* information sources describe a media that often

'influences' people to fulfill *zakah*. The media that most often influences people to pay *zakah* is through lectures by ustads with almost half of the whole categories with a percentage as big as 46% The second, third, and fourth media are not too far different, with percentages of 17%, 16%, and 13%, each belonging to office or campus media, social media, and through information from family members. The small percentages in this survey are by electronic media and printed media, with 5% and 3% for each grade respectively.

Different from the *Zakah* Literacy Index which is categorized into the moderate or medium category, *Waqf* Literacy Index levels are still in the low category with a total of the *Waqf* Literacy Index being 50,48, of which is 57,67 belonging to basic literacy regarding *waqf* and advanced *waqf* literacy with 37,97. Regional division on the valuation of *ILW* is the same as *ILZ*. The highest level of *Waqf* Literacy Index in Indonesia is in the Gorontalo province of the Sulawesi region with an index score of 73,74, but this is still unable to be classified as a high index literacy level, only as a medium or moderate level. Next is Papua province with a score of 64,04, Bali province with a score of 62,49, and finally of the Central Sulawesi province with a score of 62,28 which places them in the moderate category. The following is the *Waqf* Literacy Index on the national scale.

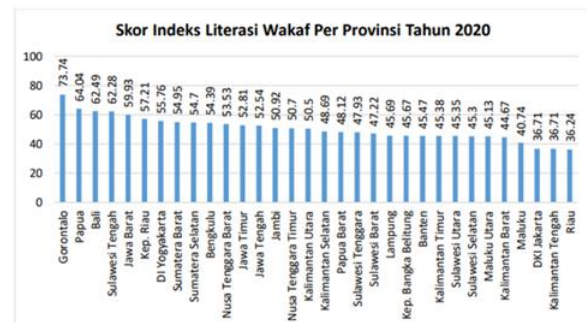


Figure 2. Skor Literasi Wakaf per Provinsi Tahun 2020

The *Waqf* Literacy Index is still slanted in comparison to the *Zakah* Literacy Index of the people. Thus, the related stakeholder can use strategies that adapt from *ILZ* or use new strategies in order to be able to increase public interest in fulfilling *waqf*. In areas with sufficiently high literacy indexes, the government is hoped to be able to apply *waqf* asset mobilization strategies passive-aggressively. And for the areas with low *ILW*, the causes as to why it is low can be identified first, which then the strategies will be adjusted according to the problem at hand.

Content Increasing Strategies or Continuous Zakah and Waqf Promotion and Socialization

ZISWAF literacy increasing strategies can be done by increasing contents or promoting and socializing continuously. This is also in line with the research by the Ministry of Finance (2019), with the solution being by increasing zakah and waqf literacy and continuous zakah and waqf promotion. Based on the research, the government needs to intensify the campaigns or widely socialize education about zakah and waqf so that the people are able to know zakah and waqf better.

Promotion can be done through various methods such as through social networks that are commonly used by the people. According to research by social media management platform HootSuite and social marketing agency We Are Social titled "Global Digital Reports 2020", 64% of Indonesian citizens are connected to the internet networks. Many people do their interactions with their colleagues using social media. Users of the social media Instagram and Whatsapp continuously experience an increase which shoot up to 40% (Burhan, 2021). Usage of Whatsapp on average is around 25,9 hours per month in the year 2020, and it increased to 30,8 hours since last year (Databoks, 2021). Because of that, the effective strategy to promote using Instagram as media is by routinely posting things related to zakah and waqf products on a schedule, and

also by adding creative content so that the people are interested to fulfill zakah and waqf.

Next, is through Whatsapp by following up and introducing zakah and waqf products or new programs to the people, possibly through broadcasting or Whatsapp stories. It can also be done through offline methods such as webinar, studies, and khutbah. Referring to the statement, this has many potentials for ability enhancing strategies for the institutional managers themselves. Because this promotion can be beneficial not only for the people but also for the managers of ZISWAF itself, it is hoped that the ZISWAF institution is continued indefinitely so that ZISWAF can be known wider by the people.

Zakah and Waqf Education Strategies for The Young Generation in Families and in Education

ZISWAF education in families can assist in increasing ZISWAF literacy in the younger generation. Besides that, in areas with many *zakah* and *waqf* managers that are able to socialize and help give education regarding *zakah* and *waqf* to the people, especially every family, soon-to-be families in the area will continue the education and socialization to their children. Early education is very important to be done in families, especially regarding *zakah* and *waqf* so that the young generation understands *zakah* and *waqf* in detail so that they are able to apply them well later on.

In a study by Setiyowati (2020), the importance of *zakah* literacy education starting from the age of two from the family is to form a foundation for the child to be able to understand *zakah* better later on. This can also be early education starting from the age of 2 from the family to the child regarding Islamic social finance such as *zakah* and *waqf*. Not only that, education starting from the child's enrollment in elementary school. By implementing material regarding doing *zakah* and *waqf* and their practice, students are able

to learn and understand about doing *zakah* and *waqf*. The lecturer can also enhance the teaching process by adding in *zakah* and *waqf* somatic, auditory, visual, and intellectual education so that the students can quickly increase their understanding regarding *zakah*. The results of the research on the studying model with somatic, auditory, visual, and intellectual methods show that student understanding can be increased as much as 69% (Gunansyah, 2013). By enhancing class studying methods regarding *zakah* and *waqf*, it can later be the young generation's behavior to easily participate in rituals related to Islamic social finance of *zakah* and *Waqf*. Thus, if it is continued, it can assist in continuously spreading *zakah* and *waqf* information by the generations within families and lecturers.

Zakah and Waqf Institution Cooperation Strategies by E-Commerce

Cooperation between *zakah* and *waqf* institutions in Indonesia through E-commerce became an appropriate strategy in increasing *zakah* and *waqf* literacy of the people. This is in line with KNEKS (2020). E-commerce platforms experienced a positive increase and became supportive in expanding the potential and socialization of *zakah* and *waqf* that exists in Indonesia, especially the millennial generation. In which, e-commerce became popular among people for when they do online transactions. E-commerce transactions in Indonesia in the year 2021 reached 403 trillion IDR, grew as much as 51,6% as opposed to last year's 266 trillion IDR in the year 2020, and experiencing an increase of 31,4% with 530 trillion IDR in the year 2022 (Databooks, 2022). From that number, a possibly good strategy by *zakah* and *waqf* institutions with e-commerce is to boost the promotion of *zakah* and *waqf* in Indonesia.

The development of e-commerce eases the public in transactions. As e-commerce grows, it is also followed by online *zakah* payment systems. This is very effective in

accumulating *zakah* (Kinanti, 2021). There have been many *zakah* institutions that have operated by adopting e-commerce. If every *zakah* and *waqf* products are done through payments that are able to be done through e-commerce, then *zakah* and *waqf* can introduce its products to the people which will then assist in optimizing accumulation and distribution of *zakah*.

Zakah and Waqf Institutions Strengthening Strategies in Indonesia

One of the public literacies increasing strategies is to strengthen *zakah* and *waqf* institutions in Indonesia, this strengthening of *zakah* and *waqf* distribution institutions towards BAZNAS can be done in stages, which are:

- a. Strengthening human resource competence of *zakah* and *waqf* by paying attention to the internal performance of the *zakah* managers in order to optimize *zakah* and *waqf* literacy and produce quality human resources. By increasing the knowledge and facilities of education to become specialists in the world of *zakah* and *waqf* in the future.
- b. Strengthening the *zakah* distribution and acquisition management systems. If *zakah* has well-managed distribution and acquisition systems, whether it is the accumulation or distribution that applies modern management functions, it will increase the people's welfare. Thus, trustworthy and honest professional *zakah* distribution and acquisition management is needed.
- c. This strengthening of report management systems is to maintain public trust. With an accountable and transparent system, starting from the accumulation to the distribution of *zakah*.
- d. Accelerating the process of digital transformation to increase the

effectiveness and efficiency of the management and acquisition of *zakah* and *waqf* in the future. Not only that, there is also the need for renewals of features and digital services in order to always experience innovative development. With this acceleration, it eases the people to access it, being able to increase the *zakah* and *waqf* funds

- e. Strengthening the coordination with central *BAZNAS* in order to be able to monitor the achievements of provincial and district/city *BAZNAS*. Aside from that, *BAZNAS* of provinces and cities can be strengthened and planned. Thus, there needs to be synchronization and coordination between the central and the provincial and city/district *BAZNAS* for it to receive attention and strengthen from time to time.

CONCLUSION

From the elaboration above, we can conclude that the potential of *zakah* in Indonesia is very high, owing to the fact that Indonesia is a muslim-majority country. The yearly *zakah* fund distribution experiences a significant increase; such is also the case with the accumulation of *zakah* funds. With this research, literacy conditions and strategies in increasing the low levels of *ZISWAF* literacy. One of the governmental efforts to increase the realization of *zakah* potential is through the study of *zakah* literacy with the creation of the *Zakah* Literacy Index (*ILZ*) by the *BAZNAS* central study team.

Strategies in increasing the low levels of *ZISWAF* literacy are divided into five topics which are hoped to be an opportunity for an increase of *ZISWAF* literacy and to grow a sense of trust towards *zakah* institutions that is continuously realized. The said five topics of discussion is found in 20 scientific journals which consists of the

topics: Existing Literacy Conditions Related to *Zakah* in Indonesia, Strategies in Increasing Continuous *ZISWAF* Contents or Promotions and Socializations, Strategies in Educating *ZISWAF* for The Young Generation in Families, Strategies in Cooperation between *ZISWAF* Institutions and E-Commerce, and Strategies in Strengthening *ZISWAF* Institutions in Indonesia. In those five topics, the leveling of the distribution and accumulation of *zakah* through *ZISWAF* literacy is emphasized.

REFERENCES

- Ibn, U., Bogor Pada Angkatan, K., Febiana, N., Tanjung, H., & Hakiem, H. (2022). Pengaruh Literasi *Zakah*, *Infaq*, *Shadaqah* (*ZIS*), Kepercayaan, dan Brand Awareness terhadap Keputusan Menyalurkan *Zakah* dan Donasi Melalui Tokopedia: Studi pada Mahasiswa FAI. *Jurnal Kajian Ekonomi Dan Bisnis Islam*, 5, 291.
- Khasanah, U., Maghfur, M., Nurul Qomar, M., Agama, I., Kudus, I. N., Conge, J., & Kudus, N. B. (2021). Literasi *Zakah*: Interpretasi Masyarakat Terhadap Kewajiban Membayar *Zakah*. *JISFIM: Journal of Islamic Social Finance Management*, 2, 83. <http://jurnal.iain-padangsidempuan.ac.id/index.php/JISFIM>
- Lubis, R. H., & Latifah, F. N. (2019). Analisis Strategi Pengembangan *Zakah*, *Infaq*, *Shadaqoh* dan Wakaf di Indonesia. *Perisai : Islamic Banking and Finance Journal*, 3(1), 45–56. <https://doi.org/10.21070/perisai.v3i1.1999>
- Maisyal, N. (2021). Contemporary *Zakah* Literacy As A *Zakah* Therapy Method. *JOUSIP: Journal of Sufism and Psychotherapy*, 1(2), 113–126. <https://doi.org/10.28918/jousip.v1i2.4352>

- Pertiwi, I. (2020). Pengaruh Tingkat Pendapatan, Literasi *Zakah* dan Kepercayaan Terhadap Minat Masyarakat Dalam Membayar *Zakah* Pada BAZNAS Provinsi Lampung. *BAZNAS Provinsi Lampung. Referensi : Jurnal Ilmu Manajemen Dan Akuntansi*, 8(1), 1–9.
- Wulandari, I. (2022). *Pengaruh Tingkat Pendapatan, Literasi Zakah dan Kepercayaan Terhadap Minat Masyarakat Dalam Membayar Zakah : Studi Pada BAZNAS Provinsi Sumatera Selatan*.
- Yusfiarto, R., Setiawan, A., & Setia Nugraha, S. (2020). Literacy and Intention to Pay *Zakah*: A Theory Planned Behavior View Evidence from Indonesian Muzakki. In *International Journal of Zakah* (Vol. 5, Issue 1).
- Amirudin, C., & Sabiq, A. F. (2021). Peran ZISWAF dalam Memulihkan Ekonomi Umat Akibat Masa Pandemi Covid-19. In *Jurnal Baabu Al-ilmu* (Vol. 6, Issue 1). <https://jurnalekonomi.lipi.go.id/JEP/article/>
- Antara, P. M., Musa, R., & Hassan, F. (2016). Bridging Islamic Financial Literacy and Halal Literacy: The Way Forward in Halal Ecosystem. *Procedia Economics and Finance*, 37, 196–202. [https://doi.org/10.1016/s2212-5671\(16\)30113-7](https://doi.org/10.1016/s2212-5671(16)30113-7)
- Bin, A., Pitchay, A., Asmy, M., Mohd, B., Thaker, T., Mohd, H. bin, Khaliq, A. bin, & Mydin, A. A. (2019). *LITERACY ON THE FUNDAMENTAL INFORMATION OF ZAKAH*. 2, 2672–7471.
- Canggih, C., & Indrarini, D. R. (2021). Apakah Literasi Mempengaruhi Penerimaan *Zakah*? *Jurnal Ekonomi Syariah Indonesia*, 11. [https://doi.org/10.21927/jesi.2021.11\(1\).1-11](https://doi.org/10.21927/jesi.2021.11(1).1-11)
- Hafizah, S., Rahim, A., Rashid, R. A., & Hamed, A. B. (2016). International Journal of Economics and Financial Issues Islamic Financial Literacy and its Determinants among University Students: An Exploratory Factor Analysis. *International Journal of Economics and Financial Issues* /, 6(S7), 32–35. <http://www.econjournals.com>
- Hermawan, D., & Waluya, A. H. (2019). Peran *Ziswaf* Dalam Pemberdayaan Masyarakat Miskin Di Provinsi Banten (Studi Kasus Program Hibah Rumah Siap Huni Koperasi Syariah Benteng Mikro Indonesia). In *Jurnal Ekonomi Islam* (Vol. 10, Issue 1).
- Istikhomah, D., & Asrori, □. (2019). Pengaruh Literasi Terhadap Kepercayaan Muzaki Pada Lembaga Pengelola *Zakah* dengan Akuntabilitas dan Transparansi Sebagai Variabel Intervening. *Economic Education Analysis Journal* , 8(1), 95–109. <http://journal.unnes.ac.id/sju/index.php/eeaj>
- Khasanah, U., Maghfur, M., Nurul Qomar, M., Agama, I., Kudus, I. N., Conge, J., & Kudus, N. B. (2021). Literasi *Zakah*: Interpretasi Masyarakat Terhadap Kewajiban Membayar *Zakah*. *JISFIM: Journal of Islamic Social Finance Management*, 2(1), 83–92. <http://jurnal.iain-padangsidempuan.ac.id/index.php/JISFIM>
- Nur, S., Rofiqoh, I., Ala'uddin, M., & Hasanah, N. (2018). Annual Conference on Community Engagement Strategi Fundraising *Zakah*: Literasi *Zakah* Produktif Dan *Zakah* Profesi (Studi Pada BMT MUDA Jatim Mitra Inisiatif *Zakah* Indonesia). *Annual Conference on Community Engagement*, 557–575.
- Sardiana, A., & Zulfison. (2018). Implementasi Literasi Keuangan Syariah Pada Alokasi Dana ZISWAF

- Masyarakat. *Maqdis: Jurnal Kajian Ekonomi Islam*, 3(2), 171–180.
- Syauqi, M., Anshori, M., & Mawardi, I. (2022). Motivation to Paying Zakah: The Role of Religiosity, Zakah Literacy, and Government Regulations. *Al-Uqud: Journal of Islamic Economics*, 6(2), 276–294. <https://doi.org/10.26740/al-uqud.v6n2.p276-294>
- Yun, Q. (2015). Zakah, Infaq, Shadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam. *Islamuna*, 2.
- Yusfiarto, R., Setiawan, A., & Setia Nugraha, S. (2020). Literacy and Intention to Pay Zakah: A Theory Planned Behavior View Evidence from Indonesian Muzakki. *International Journal of Zakah*, 5(1), 15–27.
- Asyad, M., & Handono, W. (2017). Urgensi Literasi Keuangan Syariah Pada Pendidikan Dasar. *Miyah: Jurnal Studi Islam*, 13(1), 126–143.
- Canggih, C., Indrarini, R., & Setiawan Prabowo, P. (2017). Zakah Literacy among University Students and Factors Influenced It. *2nd International Conference on Economic Education and Entrepreneurship*, 146–150.
- Dahlan, R. (2017). Faktor-Faktor yang Mempengaruhi Persepsi Nazhir Terhadap Wakaf Uang. *Jurnal Zakah Dan Wakaf*, 4(1), 1–24.
- Husna, A., & Soemitra, A. (2022). Potential Of Zakah In Poverty Reduction In Indonesia : Literature Study. *Aghniya Jurnal Ekonomi Islam*, 4(1), 20–32.
- Soemitra, A., & Nasution, J. (2021). The Influence of Zakah Literacy, Trust, and Ease of Digital Payments on Generation Z and Y Intention in Paying Zakah to Amil Zakah Organizations. *5th International Conference Of Zakah (ICONZ)*, 323–335.
- Sukmana, R. (2020). Critical assessment of Islamic endowment funds (Waqf) literature: lesson for government and future directions. *Heliyon*, 6(10). <https://doi.org/10.1016/j.heliyon.2020.e05074>
- Syaksena, A., & Ekawaty, M. (2021). Effect of zakah (almmsgiving) literacy level on muzakki's decision to pay zakah in registered zakah institutions. *Journal of Islamic Economics*, 3(1), 15–34. <https://doi.org/10.21580/jiemb.2021.3.1.8841>
- Tasriani, T. (2021). Literacy of Agricultural Zakah in Village Communities. *Jihbiz Jurnal Ekonomi Keuangan Dan Perbankan Syariah*, 5(1), 89–103. <https://doi.org/10.33379/jihbiz.v5i1.869>
- Taufiq, M., & Ikhwan, E. (2019). Determinan Literasi Keuangan Syariah. *Al-Masharif: Jurnal Ilmu Ekonomi Dan Keislaman*, 7(1), 82–96.

Rizma Novita Sari

Universitas Brawijaya, Indonesia

Zhafarina Shabhati Wijanarko

Universitas Brawijaya, Indonesia

zhafarinashabhatx@gmail.com

Laila Masruro Pimada

Universitas Brawijaya, Indonesia