

Exploring Social Media Role in Zakat, Infaq, and Sedekah Administration

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ABSTRACT

This study aims to explore the role of social media in driving zakat, infaq, and sedekah (ZIS) management. This study employs a qualitative method, operated upon the aspects of tasawur (general thought), epistemology, and analytical tools, as well as ushul al-fiqh, consisting of qawa'id (universal law), qiyas (analogical reasoning), dilalah (knowledge of meaning), tarjih (more valid law), and usuliyah al-lughawiyah (linguistic analysis) methods. Steps in this research include preliminary investigation, theoretical integration, empirical testing, documentation and human reflection on the process and outcome. The power of social media greatly influences the development of ZIS management in Indonesia. It can be a strength if used properly, transparently, and responsibly. Conversely, social media can become a boomerang when collecting ZIS irresponsibly, e.g., for personal gain.

Keywords: Power, Social Media, and ZIS.

INTRODUCTION

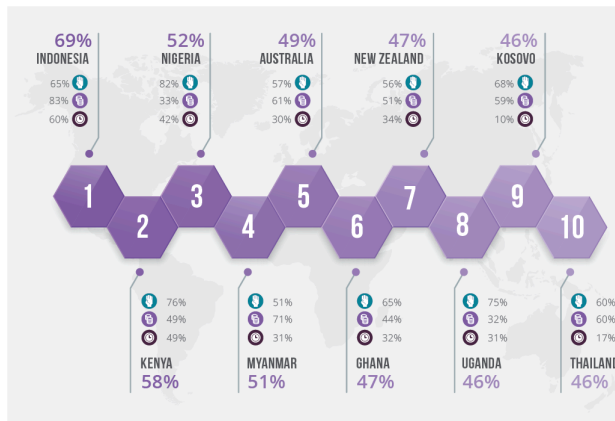
The Charities Aid Foundation (CAF) has listed Indonesia as the most generous country in the world since 2018. Based on the CAF 2022 World Giving Index, Indonesia has a score of 68 out of 100% and is ranked the 1st out of 119 countries. This score is higher than the global philanthropy average of 62%. In fact, in 2020 Indonesia won a score of up to 69% (Charities Aid Foundation, 2021).

The percentage of generosity is measured through three dimensions, i.e., the percentage of giving assistance to foreigners, the level of charity or donations, and the percentage of volunteer activities. In general, Indonesia scores higher in these three dimensions compared to the global average (Charities Aid Foundation, 2021). From the list of the 10 most generous countries in the world, only four countries are included as high-income countries, i.e., the United States, Australia, New Zealand and Canada. Meanwhile, six other countries are middle and low income, i.e.,

Indonesia, Kenya, Myanmar, Sierra Leone, Zambia, and Ukraine (Charities Aid Foundation, 2021).

More than eight in 10 Indonesians donated money in 2020, indicating that Indonesians have a higher level of volunteerism than the average (Charities Aid Foundation, 2021). The generosity of the Indonesian people can be a force to build social justice for all the Indonesian people.

The global community is now connected through the Internet and especially social media. People's sympathy and generosity can be mobilized to help other people. Fundraising activities are carried out on social networks because people all over the world are connected through various social media platforms.



Source: (Charities Aid Foundation, 2021)

Today, Indonesians use the Internet a lot, especially social media for charity purposes, particularly following the spread of Covid-19. Other countries, including Kuwait, have responded by launching fundraising campaigns, developing Internet technology infrastructure, including security, reliability, trust, privacy, and effectiveness, which can encourage donor attitudes and intentions to engage and support charities financially through social networks. platforms (SMPs) (Bin-Nashwan & Al-Daihani, 2020).

The Association of Indonesian Internet Service Providers (APJII) stated that the penetration of Internet services in Indonesia in 2021-2022 will reach 77.02 percent or 210,026,769 people out of a total population of 272,682,600 residents. Based on Internet usage behavior, social networks are the most frequently accessed internet content by Indonesians with 89.15 percent, the next ranking is online conversation or chat applications (73.86 percent), and online shopping alias online shopping (21.26 percent) (cnnindonesia.com, 2022).

However, the generosity of the Indonesian people is also used badly. There are many cases of poor beggars who turn out to be very rich due to the sympathy and generosity of the Indonesian people. The news is quite shocking because it turns out that there

are beggars whose wealth is up to billions, such as Legiman from Pati, Pengemsi T from Malang, East Java, Muklis from Padang, North Sumatra, Siwari from Semarang, Central Java, Walang bin Kliwon, and Sa'aran bin Satiman (Khoirul Anam, 2022).

The generosity of the Indonesian people can also be a boomerang for anyone who takes advantage of generosity for evil. The last example is the case of Aksi Cepat Tanggap (ACT), which has received many donations from the community. Based on their financial reports, the income of their humanitarian fund in 2017 was Rp. 77,178,777,355 and in 2018 Rp. 84,527,165,177, while for 2017 the ACT zakat receipts were only Rp. 6,008,638,039 and in 2018 Rp. 707,004,019, (Globalgiving.org, 2018).

In fact, the total receipt of ACT's humanitarian funds is greater than the total receipt of Infaq and Alms from Baznas in 2017, which was only 16,032,383,602 and in 2018 Rp. 41,938,822,768, however, the total zakat receipts at Baznas are far greater than ACT, which in 2017 was Rp. 138,096,290,551 and in 2018 Rp. 153,153,229,174 (Baznas, 2022).

Together, ACT is known to be very active on social media in inviting Indonesians to donate funds to humanity. However, ACT officials also fell even before the police handled the case using the power of social media. The news that the online media conducted a press trial against high-ranking ACT officials, in this case Ahyudin, was published before the determination by the police had the force of law, although in the end Ahyudin and three other high-ranking ACT officials were named suspects by the police (Azhar Hutomo et al., 2022).

It is important to develop a social platform based on blockchain technology that can help nonprofit organizations, foundations, volunteers,

and social entrepreneurs in their work and make the donation process transparent and understandable to all parties (donors and charitable funds) (Saleh et al., 2019).

In Indonesia, religious authorities have called on people to use these payments to help people in their communities who are experiencing difficulties due to the economic downturn due to the pandemic. Zakat is a traditional Islamic form of charity widely practised in Indonesia, the proceeds of which are redistributed to those in need. Reports show that Zakat payments worldwide were very high in 2020 in response to the pandemic (Charities Aid Foundation, 2021).

The power of social networks to drive charity programmes can be a strength, but it can also become a problem when the mandate given to charity managers is not carried out properly. The purpose of this study is to discuss how the power of social media as a management innovation drives zakat, infaq, and sedekah (ZIS).

THEORETICAL FRAMEWORK

Zakat, Infaq, and Sedekah (ZIS)

In Al-Qur'an al-Baqarah verse 267 which explains the obligation to pay zakat which means: "O you who believe, spend (in the way of Allah) some of the results of your good efforts and some of what We spend from the earth for you. and do not choose the bad and then spend from it, even though you do not want to take it but by squinting at it. and know that Allah is rich, most praised.

Zakat is property that must be issued by a Muslim or business entity to be given to those who are entitled to receive it according to Islamic law (BAZNAS, 2018). Zakat, on the one hand, is worship such as prayer, fasting, and pilgrimage, zakat is an instrument of social insurance (al-dhaman

al-ijtima'i) (Nurfiana & Sakinah, 2022). Zakat is intended to eliminate or at least reduce poverty and eliminate the causes of poverty and deprivation and to be able to meet needs throughout his life so that the poor no longer need assistance from zakat assets, so the distribution of zakat should not only be consumptive but productive. Nasution & Razali, 2021).

Zakat not only has a dimension of worship (obligation to Allah) but also has a dimension of muamalah (obligation to mustahik), so the obligation to pay zakat has two accounts at once, both to Allah SWT and to mustahik (Nurdin, 2019). Zakat plays an important role in Islamic life as a monetary and economic mechanism to support underprivileged groups or asnaf (Zainal Alim Adiwijaya, 2014).

Infaq is property issued by a person or business entity outside of zakat for the public good (Hasanuddin Bua & Harafah, 2019). Infaq is issuing assets that include zakat (compulsory law) and nonzakat (sunnah law). Infaq is obligatory, including zakat, expiation, vows, and others. Infaq Sunnah, including infaq for poor fellow Muslims, infaq for natural disasters, infaq for humanity, and others (Rosadi, 2019).

Alms are assets or nonequity issued by a person or business entity outside of zakat for the public benefit (Hasanuddin Bua & Harafah, 2019). Alms, that is, giving a Muslim to others voluntarily and sincerely without being limited by time and a certain amount (Rosadi, 2019).

Fundraising

Fundraising is an effort or activity process to raise or raise funds, in the form of infaq, alms, zakat or other sources of funds from individuals, groups, organisations, companies, and the government.

Fundraising is one of the basic needs that cannot be ruled out. The development and innovation of the funding strategy must always be carried out to achieve an effective and efficient strategy. ZIS management institutions that only use conventional methods to collect ZIS in the current era will not be able to maximize it considering that most people today are technology users (Khabib Solihin & Latifah, 2021).

Endless fundraising events are organised using social media to help raise funds and collect items that will be of use to affected Fijians. This is consistent with other research that found social media fundraising campaigns have elicited a large response from public donors (Finau et al., 2018).

Conventional fundraising strategies are usually high-cost with gala dinners and meetings, the purpose of which is for humanity, where fundraising is for hungry people. The current fundraising strategy is to build specific capabilities to collect online donations more efficiently (Nageswarakurukkal et al., 2020). Donations of money can be made not only physically, but also in electronic form (e.g., online donations) (Bin-Nashwan & Al-Daihani, 2020).

Fundraising strategies to attract charities can use social media, including Facebook, Twitter, Instagram and Snapchat, with reference, for example, to using mentions, replies, and short fundraising messages on Twitter; and thanking donors, using visual storytelling through images, and building a community through captions on Instagram, which can also make recommendations on how to track fundraising and reporting (Di Lauro et al., 2019).

Reporting Management

Financial management control not only pays attention to management, but must

pay attention to social society or public opinion. Management control now not only does focus on achieving goals but is also orientated towards innovation, one of the concepts of which is an interactive control system related to the communication process between managers and members of the organisation, including systems for discussion forums of managers with their members, and systems designed for agendas, which is an important agenda of the organisation (Nahar et al., 2021).

The reporting of funds, especially zakat proceeds, must be published as widely as possible so that all levels of society know and understand it. Zakat institutions must always improve aspects of their governance in terms of performance and innovation in the collection and distribution of funds (Saad et al., 2017). With increased transparency and muzakki's trust in Baznas, it is hoped that muzakki will take advantage of the digitisation of zakat payments to distribute zakat (Utami et al., 2020).

One of the zakat reporting innovations is applying the Ahlussunnah Wal-Jama'ah (Aswaja) values in accounting reporting. Accounting practices within the framework of Aswaja values are reflected in adherence to principles, conformity of the budget with programmes and strategic plans, clear accounting procedures, deliberations in the budget process, having an islahiyah mind, having the principle of balance, having markaziyah accounting provisions, and having taqiya and honesty in financial management (Nahar, 2022).

Social Media Platform Innovation

Innovation as an idea, practice or object that is considered new by individuals or other adoption units (Yusuf & Derus, 2013). Many fundraising innovations

are carried out through social media. Using administrative and social media data in fundraising as measured by the number of donors and the value of the donation is positively related to the size of the nonprofit Facebook network (number of likes), activity (number of posts), and netizen engagement, as well as the net effect of organisational factors including budget size, age, and programme service area (Bhati & McDonnell, 2020).

Many disasters have finally been helped to resolve due to social media, including in the case of Covid 19. This was the case in Wuhan, China, where social networks facilitated the self-organization process of volunteers and the development of emergency information media, thus allowing a relatively efficient relief response to the needs of victims of the epidemic. Spontaneous online voluntary projects as a new form of nonprofit organisation and as a new emergency response group can harness the power of social media in disaster response to enable effective coordination, initiate advocacy, and increase transparency of relief efforts (Li et al., 2020).

Social solidarity that involves the Indonesian people helping each other in the form of social participation based on information and communication technology innovations connected through social networks and interactivity in cyberspace is getting better, more organic, and tends to leave mechanical solidarity (Sidiq et al., 2021).

Charities can use social media to document their activities and to raise funds and have transformed the almsgiving discourse by showcasing the efficiency, transparency, and material rewards that almsgiving practices bring to donors, demanding the rapid and unbureaucratic conversion of donations into favors tangible and immediate material and spiritual returns on their

afterlife investment (Kailani & Slama, 2020).

METHODOLOGY

This study uses a qualitative development research method. Qualitative data analysis methods in Islamic studies will be considered from the aspects of tasawur, epistemology, and analytical tools, then ushul al-fiqh, which consists of several suitable methods, namely qawa'id interpretation methods, qiyas, dilalah, tarjih, and usuliyah al-lughawiyah (Kamaruddin & Hanapi, 2021).

Steps in development research include: 1) preliminary investigation (preliminary investigation) systematic and intensive preliminary examination of the problem includes; 2) theoretical embedding; 3) Empirical testing, and 4) process and results of documentation, analysis, and reflection (documentation, analysis, and reflection on process and outcome) (Ibrahim et al., 2018).

DISCUSSION

Social Media for Fundraising

The community's motivation for giving zakat infaq and ZIS alms is very different. There is a group of people who want ZIS secretly, so that it seems "the right hand gives and the left hand does not know". Although obligatory zakat, such as zakat fitrah, zakat mal, should be known by other people, so that as a form of accountability it motivates other people to pay zakat as well and so that they do not become the subject of gossip and are called stingy. As Gusdur stated on social media, "*it is useless to compete to increase wealth, why collect a lot of wealth until you forget everything, there are lots of buses, lots of shops, more and more stingy, it is useless if there is a lot and donated to the struggle, that is good*".

Steps to convey an invitation to

tithe, infaq, and alms can be done on social media. In addition to socialisation, steps are also needed to make it easier for the community to carry out ZIS. Donations can be made by transfer or now using the Qris barcode code, as was done by UPZ UNISNU Jepara in collaboration with Bank Syariah Indonesia (BSI).



This innovation can encourage millennial enthusiasm to pay ZIS easily, conveniently, and quickly. It is hoped that afterlife investment funds can be immediately given to those in need. Most of these innovative ZIS contributors are given by young people and a small number of parents. Very few donations were made on social networks from rich people, but mostly from young people who had just started working, graduates, and young entrepreneurs.

Social Media for the ZIS Report

People now care to pay attention to the details of the lives of other people, organisations, companies, and even countries, and also social institutions. The era of openness is not only for the country, but all data can be accessed and commented on, especially on social media. Including how to report on the activities of social fund management institutions.

Social media is not only effective in digging zakat funds, but it has the power to change the image of donation institutions. If the reporting is not transparent or is used for the personal benefit of zakat collectors, netizens will respond very quickly and make it viral on social media.

Baznas' steps in making reports through the website, supported by the "like zakat" application, collaboration with on-line store marketplaces such as Tokopedia, Shopee, and supported by various social media such as Twitter, YouTube, Instagram, Facebook, and Tiktok, deserve thumbs up. Baznas innovations can be replicated by BAZNAS in regions, donation agencies, and UPZ.

Transparent reporting must be prioritized so that the ACT case does not occur again, where the police have handled the case. People can now get information super fast through social networks to do something. Reporting activities must be supported by documentation and audited financial reports, and information can even be provided through short videos via YouTube, Tiktok, and Instagram reel channels.

Innovation Social Media for ZIS

Innovations that can be carried out through social media for ZIS can be carried out in the following steps:

1. Create a website to support the data.

Social media must be supported by adequate sources of sources of sources of sources of information to provide comprehensive information. Websites can be the right step to provide information, service contacts, documentation, and activity news to audited financial reports. The website can also provide official information on what social media platforms are used to interact with benefactors and mustahik.

2. Create an official social media account

Today, many people in Indonesia are already using the internet, especially social media. There are 187,238,864 people in Indonesia who use social networks or 89.15 percent of total internet users. Social networks are a great force to move people who care about each other to fulfil ZIS.

3. Increase volunteers to disseminate information

Followers or netizens are a major force in building social media. The power of netizens can even change the state of a problem can be resolved in a short time. There have been many viral incidents due to the concern of netizens, and this must be taken advantage of by the official ZIS institution. Because many individual or institutional donors are not accountable. For this reason, volunteers must be directed so that ZIS donations in Indonesia must be affiliated with BAZNAS.

4. Create a hashtag or hashtag (#) to make the news viral.

The kindness steps must be spread and viral. For this reason, an easy step through social networks is to create a hashtag (#) to provide information so that it is widely spread.



5. Report finances in a transparent and accountable manner

Online reporting is very important for society. This is so that everyone believes that the ZIS management agency provides reports in a transparent, accountable, and easily accessible way for everyone. Accountability is needed in an era of complete openness, where everyone should be able to access financial reports, activities, and management in a transparent manner. This is very important, where ZIS is a religious teaching that all must be reported and will be held accountable not only in this world but also in the hereafter. The ASWAJA value in accounting, as Aida wrote in (Nahar, 2022), can be applied to reporting, which of course will be in accordance with Islamic religious principles.

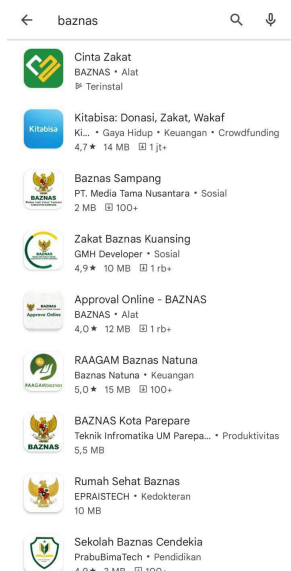
6. Cooperation with other companies or platforms

Collaboration with banks will greatly facilitate the optimal work of ZIS collection managers. Now transactions are very easy by scanning barcodes through Qris. In addition to banking, cooperation with marketplaces is also very interesting. BAZNAS' steps in collaborating with Bukalapak, Tokopedia, Shopee, Lazada, Elevation, JDID, and Blibli should be appreciated.



7. Create a blockchain-based application

The ZIS application, which can be easily accessed by the public via PlayStore, will really help the community, especially millennials, to make ZIS payments quickly, safely, and comfortably. Like Baznas with the Cinta Zakat application, several regional Baznas have also made applications, making it very easy for people to complete ZIS.



RECOMMENDATIONS

Zakat managers in the regions, including UPZ, can carry out OIDA:

1. **Observe**
Observe how Baznas carries out fundraising, distribution and reporting of ZIS. ZIS managers in regions and ZIS collection units can learn through the online governance, management, and innovation that has been carried out by BAZNAS and other regions or administrators.
2. **Imitation**
Imitation is not bad behavior for good and does not break the rules. Mimicking or imitating can be done by studying at other institutions as well as being able to study directly in place.
3. **Design**
Create designs and concepts that are in accordance with the conditions of the existing area or unit. This step requires not only skills, but also teamwork. Later, managers and volunteers can be divided into several social media management groups to maximise social media for good, namely, increasing ZIS.
4. **Apply**
The main step is to apply or work in the institution or unit you manage. This application does not have to be a blockchain-based application, which is, of course, expensive, but can also be applied via social media, which are free. Social media has great power to move people's hearts to sympathise with donating their ZIS to mustahik.

CONCLUSION

The power of social media greatly influences the development of ZIS management in Indonesia. Social media can be a strength if used properly, transparent and accountable in ZIS management. However, social media can become a boomerang when

collecting ZIS for personal gain. Apart from the consequences of criminal law in this world, there will also be laws in the afterlife that are certain to be true. ZIS administrators have been benefited from social media.

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