



TRADITIONAL APPROACHES TO ZAKAT FUND MANAGEMENT IN BANGLADESH: AN ANALYSIS OF MECHANISMS, CONSTRAINTS, AND COUNTERMEASURES

MONIRUZZAMAN

Research School of Social Sciences, Australian National University (ANU)

Email: monir.iium@gmail.com

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ABSTRACT

The paper investigates the traditional modes of Zakat fund management in Bangladesh, their operational processes, prevailing constraints, and possible countermeasures. Embedded in Islamic values and socio-cultural norms, traditional Zakat institutions continue to play an important role in poverty reduction and community welfare. The research uses a qualitative approach, namely thematic content analysis, to analyze secondary data obtained from academic literature, government reports, institutional publications, and media sources. The study, through its analysis, identifies major collection and distribution mechanisms, management practices, and systemic weaknesses—such as inefficiency, lack of transparency, and poor public awareness—that undermine the effectiveness of Zakat as a means of achieving social justice. The study underscores the importance of structured policies, enhanced accountability, modern management tools, and community-based strategies to augment the outreach of traditional Zakat mechanisms. This paper provides important implications for policymakers, Islamic financial institutions, and community leaders interested in streamlining Zakat governance within a traditional setup.

Keywords: Traditional Approaches, Zakat Fund Management in Bangladesh, Mechanisms, Constraints, Countermeasures.

INTRODUCTION

In Bangladesh, where devotion to Islamic principles impacts cultural norms and economic practices, zakat—a key component of Islamic finance—holds great significance (Hosain, 2024). Zakat is more than just charity; it is a religious obligation to share wealth fairly among Muslim communities, as mandated by Quranic injunctions and upheld by Prophetic traditions (Anami, 2024). Zakat can be a crucial tool for reducing poverty and promoting social cohesion in Bangladesh, where economic disparities continue to exist despite general growth (Hosain, 2024).

In Bangladesh, the administration of Zakat monies is based on conventions and traditional methods that have their roots in Islamic teachings. Local Zakat committees are among those in charge of supervising the collecting process, verifying the legitimacy of recipients, and guaranteeing the equitable allocation of cash. Mosques are the main locations for collecting Zakat, especially during Ramadan when there is an increased need to do so. Individual collectors make a substantial additional contribution as well, encouraging local efforts and personal networks to help communities satisfy their Zakat duties (Absar, 2024). Nonetheless, there are a number of obstacles to efficient Zakat management in Bangladesh. Logistical challenges sometimes cause fund payments to be delayed and prevent timely assistance to recipients, particularly in rural regions with poor infrastructure. Accountability concerns periodically surface, eroding public confidence in Zakat administration procedures. Furthermore, a large portion of the public is generally unaware of the concepts and practices of Zakat, which lowers participation rates and decreases fund mobilisation (Hosain, 2024).

To tackle these obstacles, deliberate measures should be taken to improve organisational effectiveness, fortify accountability structures, heighten public consciousness, and execute comprehensive development programmes customised to differing socioeconomic environments throughout Bangladesh. Simplifying processes and enhancing overall performance may be achieved by modernising Zakat management procedures through technology integration and open reporting methods (Uddin & Sultana, 2022). Especially in marginalised areas, collaborative collaborations with foreign organisations, governmental agencies, and local NGOs are essential to expanding the scope and effect of Zakat projects. Through the advancement of these efforts, Bangladesh hopes to fully realise Zakat's transformational potential as a fundamental component of

social justice and sustainable development. In order to improve Zakat's ability to reduce poverty and advance fair development, this article examines the intricacies and dynamics of managing Zakat funds in Bangladesh. It provides insights into present practices, obstacles, and approaches.

LITERATURE REVIEW

The research on Zakat management in Bangladesh uncovers a highly entrenched dependence on traditional mechanisms, frequently guided by Islamic teachings and local customs. Absar (2024) demonstrates how mosque-based collections and local Zakat committees prevail, especially in Ramadan. Though these practices are culturally integrated and community-based, their informality and the lack of standardization are cause for concern regarding transparency, consistency, and accountability. The reliance on individual collectors and informal networks, while being effective in rallying local support, constrains scalability and efficiency in meeting national poverty alleviation objectives.

Islam and Bhuiyan (2015) highlight the contradiction in Zakat's socio-economic function: although huge amounts are potentially mobilised, its effect is peripheral given its unstructured, charity driven nature. Zakat distribution is likened to ad hoc philanthropy, concentrated on items such as clothing or utensils as gifts, instead of an economic empowerment tool. This indicates a mismatch between Zakat's spiritual objective and practical application, diminishing its prospect to promote sustainable development.

Islam (2016) also gives us a deeper understanding of how Zakat is distributed by way of community actors like mosque imams and madrasa leaders, or expended on communal initiatives like the construction of schools and mosque renovation. Although well-meaning, these initiatives lack a coherent system for addressing pressing priorities such as healthcare, which continues to be grossly underfunded. Not only does the ad hoc and personality-based mode of distribution continue to promote inefficiency, but it also promotes inequity, particularly in the rural regions where distribution is most weak due to a lack of logistical infrastructure. These systemic challenges are reinforced by institutional deficiencies. Islam (2016) criticizes the government for not forming a Shariah compliant and reputable Zakat board, leading to a loss of public confidence. Further, the politicization of Zakat, with funds allegedly being siphoned off during election periods, echoes underlying governance deficiencies that

undermine the integrity of Zakat operations. Nabi et al. (2021) broaden this criticism, noting a set of structural issues, such as the lack of a national Zakat database, weak institutional capacity, no standardized Shariah oversight, and general public unawareness regarding Zakat's higher goals. These obstacles cumulatively suppress the development of Zakat as a religious obligation into a systematic financial mechanism for poverty reduction.

A synthesis of the literature suggests that the inability to modernize Zakat management in Bangladesh is not due to a scarcity of resources but to a scarcity of vision and coordination. The continuation of informal, fragmented, and culturally entrenched practices erodes Zakat's transformational potential. For Zakat to become an effective tool for socio economic development in Bangladesh, there needs to be investment in institutional reform, data consolidation, public consciousness, and technological advancement. This requires a paradigm shift, from charity-based disbursement to impact oriented financial management, grounded in both Shariah compliance and modern management principles.

TRADITIONAL COLLECTION TOOLS AND MECHANISMS

Numerous traditional tools and mechanisms are employed to collect Zakat money in Bangladesh. The following are the tools and mechanisms that are most frequently used:

Cash Donations: In Bangladesh's entire Zakat collecting system, a cash donation is a commonly used traditional tool (Hossain et al., 2020). It has been observed that Zakat organizations in Bangladesh operate numerous procedures to receive Zakat donations by Zakat payers as part of the Zakat collecting system. Making a cash donation is among the available mechanism options for payers who opt to pay in cash (Islamic Foundation, 2022). After receiving a cash donation, organizations often provide donors with a receipt to assure accountability and transparency throughout the Zakat fundraising procedure.

Cheque Payments: Zakat payment in checks is one of the more common traditional ways used in Bangladesh to collect Zakat (Islamic Foundation, 2022). In order to avoid carrying large sums of cash on them and to maintain track of yearly Zakat payments, the name of the Zakat recipient organization, and the date of payment, some Zakat payers prefer to pay Zakat to Zakat organizations using cheque payments.

Offline Bank Transfers: Some people choose to make offline bank transfers while paying Zakat in Bangladesh. It has been noticed that Zakat payers make direct payments to Zakat Foundation's authorized Zakat collection accounts (CZM, 2020; Thalassaemia Foundation, 2020) using physical branches of banks by cash or cheques.

Mosque Committee: It has been observed that the mosque committee plays a vital role in the Zakat collection in Bangladesh (Kausar et al., 2016). Traditionally, in the month of Ramadan, mosque committees usually host particular Zakat collection campaigns. Payers directly send the Zakat money to the mosque, which manages the Zakat funds as trustees. Mosque committees typically select expert volunteers or workers to oversee the Zakat collecting procedure and to make sure that accurate documentation and recordings are made.

Individual Zakat Collection: Collecting Zakat money with individual responsibility is among the traditional mechanisms of Zakat collection in Bangladesh. It has been noticed that certain people (typically those who are known for their honesty and integrity) individually take responsibility for collecting Zakat in the form of cash or in the form of specific Zakatable assets from friends, family members, and other acquaintances. This mechanism is often seen in rural areas.

Collection Events: Organizing particular events to encourage Zakat payers and collect Zakat money has been a traditional mechanism of Zakat collection in Bangladesh. It has been noticed that the Government Zakat Fund under the Islamic Foundation organizes seminars in various regions of the country every year to educate people about the importance of Zakat and occasionally collects Zakat money straight from participants (Bangla News 24, 2023; Sylhet View 24, 2023).

TRADITIONAL DISTRIBUTION TOOLS AND MECHANISMS

In Bangladesh, the Zakat funds are distributed through a variety of traditional tools and mechanisms. The most often employed tools and mechanisms are as follows:

Distribution in Cash: Disbursing Zakat money in the form of cash is an extensively practiced traditional mechanism of Zakat distribution in Bangladesh. It has been observed that Zakat payers choose Zakat recipients from among

their relatives, neighbours, and acquaintances and provide them Zakat with cash to meet their requirements. Additionally, it is widely noticed in the country that some rich people occasionally pay Zakat in cash to lure people such as political leaders distribute money through Zakat during elections (Dhaka Tribune, 2013).

Distribution with cheque: Zakat distribution with cheque is a well-known traditional tool in the country. If the Zakat sum is large, organizations occasionally elect to make payments via cheques. Such as the Government Zakat Fund under the Islamic Foundation often Zakat with cheques (Islamic Foundation, 2022).

Distribution of Food Items: Zakat distribution in the form of food is widely practiced in the country. It has been observed that rich people often buy food items such as sugar, date, semai, and other edible dry items with their Zakat money, and disburse them to relatives, neighbours, orphanages, and other acquaintances who are eligible to receive Zakat (Islam & Bhuiyan, 2015; Islam, 2016).

Distribution of Cloth Items: Distributing daily needs cloth items bought with Zakat money is a prevalent mechanism of Zakat distribution in the country. It has been widely noticed that rich people buy lungi (for males), saree (for females), blankets, mosquito nets, etc. with their Zakat money and distribute them to eligible Zakat receivers personally or through mosque imams, relatives, and local government like union chairmen and members (Obaidullah, 2014; Islam, 2016).

However, it is worth mentioning that today's distribution practices employed by Zakat institutions are viewed as being very unlike the country's traditional distribution practices. Zakat organizations often utilize the money they receive from Zakat donations to support social services like providing housing for the poor, funding medical care for the impoverished, empowering women with various forms of training, strengthening women by providing them income-generating assets like sewing machines, livestock, etc. As well as, building rehabilitation for widows, and providing rickshaws to unemployed young people, and so on (Obaidullah, 2014; The Daily Star, 2015).

TRADITIONAL MANAGEMENT TOOLS AND MECHANISMS

Zakat organizations in Bangladesh employ a number of traditional tools and mechanisms to manage Zakat Funds. The following are the tools and mechanisms that are utilized most often:

Local Zakat Committees: The local Zakat committee is a widely used traditional mechanism in Bangladesh for managing the Zakat Fund. This committee is essential to the collection of Zakat, the identification of qualified receivers, the confirmation of their requirements, the equitable disbursement of Zakat, and the maintenance of accountability and transparency throughout the entire Zakat procedures. It is well-known that each district of the country has a district committee in charge of collecting and distributing Zakat on behalf of the Government Zakat Fund of the Islamic Foundation. In order to carry out the operations in accordance with the Board's directives, there are District Zakat Committees in 64 districts around the country. This body is in charge of collecting, allocating, and keeping accurate records for the Zakat. As a member secretary, the Deputy Director offers essential support for carrying out the District Zakat Committee's operations. In order to expedite the collecting and dispensing of Zakat funds, the Islamic Foundation has also established Upazila Zakat committees in 478 Upazilas throughout 64 districts. The Upazila Nirbahi Officers (UNO) provide the required support for carrying out committee responsibilities. Both committees consist of religious scholars, renowned businessmen, local community leaders, and social workers (Islamic Foundation, 2022).

Additionally, the mosque committee is a prevalent mechanism for managing the Zakat Fund in the country, especially in rural areas. This committee is able to physically contribute to educating and motivating Zakat payers, collecting Zakat money from them, closely assessing the eligible recipients, distributing Zakat funds to them, and keeping records of Zakat donors, and amounts properly (Kausar et al., 2016).

Zakat Form: In Bangladesh, Zakat institutions use offline Zakat application forms to manage Zakat funds as a traditional tool (Bangladesh Thalassemia Foundation, 2019; Islamic Foundation, 2021). They mainly use this form to evaluate a recipient's eligibility by gathering pertinent information. Additionally, it is used to maintain track of the Zakat procedure to ensure accountability and transparency.

Receipt Book: The receipt book is a regularly used traditional tool for effective Zakat management in the country (Islamic Foundation, 2022). It helps to keep records of the payer's relevant information, amount, and date of donation and especially maintains financial accountability and transparency of both institution and Zakat payers.

Register Book: The register book has been used as a traditional tool for Zakat management in the country for a long time (Islamic Foundation, 2022). It primarily stores all of the detailed data required for Zakat management, including those pertaining to collection, distribution, transaction dates, payer information, areas of expenses, audits, etc. However, most of the institutions in the country have switched to more modern computer programs like Microsoft Office and Excel in place of the register book.

Physical Inspection and Evaluation: It has been noticed that representatives of the Zakat Institution visit Zakat payers on-site, speak with them face-to-face, assess Zakat beneficiaries' eligibility on the spot, and carry out audits in the field to ensure transparency and accountability (Islamic Foundation, 2022). It is among the traditional mechanisms for Zakat management in the country. A representative of the Islamic Foundation informed the author that the Government Zakat Fund under the Islamic Foundation sends representatives to wealthy individuals around the country every year to gently remind and encourage them to pay Zakat to the Islamic Foundation.

Offline Education and Awareness Programs: Zakat organizations in the country often run a variety of offline programs as part of their traditional Zakat management strategies for Zakat management to educate and aware people of the significance of Zakat. Usually, they conduct Zakat seminars, fairs, and workshops, as well as conduct Zakat awareness campaigns with banners and play cards and promote Zakat through leaflet distribution, newspapers, TV & radio (offline broadcasting), and Friday sermons to increase people's understanding of Zakat and their engagement in Zakat activities (CZM, 2021; Islamic Foundation, 2022).

CONSTRAINTS AND CHALLENGES OF TRADITIONAL ZAKAT MANAGEMENT IN BANGLADESH

Lack of Contemporary Knowledge: Constant dependence on traditional Zakat management mechanisms and tools is causing a lack of contemporary knowledge

in establishing effective Zakat management, impeding the proper exploitation of the vast potential of Zakat in the country. Without making notable modifications as time passed, such as arranging modern Zakat educational programs to educate people engaged in Zakat management, adopting modern technologies, and training Zakat administrators to use contemporary Zakat management mechanisms and tools, traditional Zakat management is constantly depending on certain traditional mechanisms and tools. Such as keeping records manually, collecting and distributing Zakat informally, community-wide inspection, and so on. Consequently, it is causing a shortage of much-needed contemporary knowledge for effective Zakat management and preventing the country from achieving the ultimate goal of Zakat.

Insufficient Public Awareness: Traditional Zakat Management has not been able to make any significant impact in raising public awareness of Zakat in the country yet. Many wealthy individuals are unaware of the actual Zakat policy and regulations set by the Islamic *Shariah*, which has a detrimental impact on Zakat fund collection and distribution (Obaidullah, 2015). Unfortunately, a serious lack of awareness of Zakat as a significant tool of social development is also noticed among National policymakers, media, NGOs (Nabi et al., 2021), and even Imams especially in rural areas (due to a lack of knowledge of Zakat policy). Therefore, it is immensely hindering the significant impact of Zakat on social development despite the enormous potential of Zakat in the country.

Confined Catch-up: It is commonly acknowledged that the tools and mechanisms employed by traditional Zakat management in the country often fall short of catching up with the vast number of Zakat payers and recipients. For instance, Zakat agencies typically inspect the places physically where Zakat payers and beneficiaries reside (Islamic Foundation, 2022), and as a result, they sometimes fail to reach remote or underprivileged areas, all eligible payers, and many eligible Zakat recipients.

Inadequate Zakat Collection: The traditional Zakat management's utilization of mechanisms and tools for collecting Zakat in the country is insufficient for achieving a suitable level of Zakat collection. Actually, traditional mechanisms are time-consuming, incapable of accurately identifying and contacting a large number of potential payers, and liable to mistakes, which results in inadequate Zakat collection in the entire country.

Improper Zakat Distribution: One of the main challenges with the country's traditional Zakat management is the improper and ineffective distribution of the Zakat. Zakat organizations that rely on traditional approaches are often unable to locate and contact a significant number of the neediest recipients. Besides, individual Zakat payers randomly give their relatives and neighbours priority as Zakat recipients over other deserving beneficiaries (Hassan & Ashraf, 2010; Obaidullah, 2015; Islam et al., 2023). This is a widely practiced traditional distribution culture in the country particularly in the village. Consequently, most deserving recipients get deprived of Zakat funds.

Verification Complexity: Traditional tools and mechanisms for Zakat management in the country often face difficulties in verifying a large number of eligible Zakat recipients. Additionally, it is not always possible to ensure the proper distribution of Zakat funds to eligible recipients through these mechanisms.

Inadequate Transparency and Accountability: Zakat organizations, especially the country's traditional management-based Zakat organizations, often lack transparency and accountability in the overall Zakat fund management process (Adnan et al., 2021). Because of this absence of liability and fairness, people are less inclined to pay Zakat to the institutions in the country (Ali et al., 2020).

Lack of Manpower: The country's traditional Zakat management lacks enough manpower to properly manage Zakat funds (Islam, 2016). It leads to insufficient Zakat collection and inappropriate Zakat distribution.

Lack of Proper Policy: Traditional Zakat management lacks a proper policy to administer the overall Zakat process in the country. These inadequate policies harm the vulnerable and deserving recipients (Adnan et al., 2021).

Chaos: The country's traditional Zakat management mechanisms sometimes cause chaos. In Bangladesh, people are known to pay Zakat individually. Sometimes, they invite the needy and impoverished to come to a particular place to collect Zakat money. Due to the chaos and crowding caused by this, the poor are sometimes trampled to death (Islam, 2016; Obaidullah, 2015; Rahman & Obaidullah, 2021).

Low-Impact: It is a widely practiced tradition in the country that a large amount of Zakat money is used by wealthy individuals every year to buy traditional clothes like Saree and Lungi, other charitable items like mosquito nets,

blankets, and food items like rice, semai (traditional food), dates, etc. to distribute among poor people. However, this traditional distribution mechanism has little or no noticeable social impact (Islam, 2016).

METHODOLOGY

This research follows a qualitative research design with a particular emphasis on content analysis for analyzing the conventional systems of Zakat fund management in Bangladesh. The aim of this methodological strategy is to find out and learn how traditional systems of Zakat collection, distribution, and management operate, what are the limitations they encounter, and what remedial measures have evolved in current practices.

The study is based solely on secondary data, comprising a broad array of academic literature, institutional reports, policy documents of governments, Zakat organization reports, and reputable news articles. These were deliberately chosen to capture both academic perspectives and actual practices in the arena of Zakat management. Only reports that specifically addressed Zakat practices in the Bangladeshi situation—especially traditional systems—were considered in the analysis. Reports that exclusively touched on digital systems, international Zakat systems, or other unrelated Islamic finance matters were not included in order to ensure the thematic consistency of the study.

Data collection entailed the methodical identification, screening, and analysis of the pertinent literature. Conceptual clarity and theoretical underpinning were sought in peer-reviewed journals, whereas government reports, as well as institutional publications from the Islamic Foundation and Centre for Zakat Management (CZM), offered practical, operational insights. These were supplemented by articles from authenticated media sources and NGO briefings that presented contemporary narratives and case-based observations. Thematic content analysis was used to analyze the material collected. The documents were read thoroughly and coded manually according to emerging patterns, themes, and operational features of Zakat management. Particular attention was given to the manner in which Zakat is collected (e.g., via mosques, individual efforts, or events), distributed (in cash, goods, or services), and managed institutionally. Inefficiency, lack of accountability, low level of awareness, and difficulties in verification were also revealed through thematic

grouping of challenges. The themes were refined iteratively for conceptual depth and coherence.

This methodological strategy allowed the study to come up with ordered and detailed information that captures the dynamics of conventional Zakat fund management in Bangladesh. The themes covered in the rest of the article are based on this systematic, transparent, and thorough analysis of various secondary sources, which provides a sound basis for the findings and conclusions reported.

DISCUSSION

Although firmly anchored in religious and cultural customs, Bangladesh's traditional methods of managing Zakat funds include advantages and disadvantages that have a substantial impact on their effectiveness. The collecting and distribution of Zakat rely heavily on these methods, which include cash contributions, check payments, offline bank transfers, and the responsibilities that mosque committees and individual collectors perform. Nevertheless, a number of limitations and difficulties prevent them from operating to their full potential, demanding a thorough examination to comprehend their operational dynamics and potential development areas.

The incorporation of culture and religion in traditional Zakat fund management in Bangladesh is one of its main advantages. Zakat collection is directly linked to local communities through the participation of mosque committees and individual collectors, which cultivates a sense of trust and responsibility among participants. This localized strategy encourages social cohesion and makes it easier to identify the real beneficiaries. Furthermore, the procedure is made accessible to a wide range of people, including those who might not be comfortable with digital transactions, by utilising well-known instruments like checks and cash donations.

The conventional techniques nevertheless have a lot of operational and logistical difficulties. For example, depending too much on on-site examinations and inspections frequently leads to inefficiencies and delays, especially in isolated and rural locations with poor infrastructure. This hinders not just the prompt disbursement of monies but also the outreach of Zakat programmes, therefore neglecting several worthy recipients. Furthermore, the integrity and openness of Zakat administration are compromised by the manual procedures involved in

record-keeping and accountability, such as the usage of receipts and register books, which are prone to mistakes and discrepancies.

The deficiencies of conventional Zakat administration are further aggravated by the difficulties associated with complicated verification as well as insufficient accountability and transparency. The inaccuracy with which qualified beneficiaries are identified and confirmed frequently results in the misallocation of cash. The public's confidence in Zakat institutions may be damaged by the absence of strong accountability mechanisms, which exacerbates this. The possibility of corruption and poor administration rises in the absence of adequate checks and balances, which reduces the potential benefit of zakat in reducing poverty.

The general lack of knowledge about Zakat processes and principles is another serious problem. Policymakers, religious leaders, and a large portion of the rich public do not fully comprehend the significance of Zakat and how it should be administered. As a result, money mobilization is insufficient, and participation rates are below ideal. Conventional approaches to increasing awareness, such as community gatherings and in-person educational initiatives, have been insufficient in closing this knowledge gap. As a result, Zakat's promise as a tool for social development is still not fully realized.

Traditional methods frequently result in disorganized and ineffective distribution strategies. While meeting immediate needs, the preference for delivering Zakat in the form of money or consumables does not result in long-term socioeconomic advantages. Long-term poverty reduction and economic empowerment—two essential components of accomplishing more comprehensive developmental goals—are not aided by this strategy. Chaos at distribution events—when big masses congregate to get Zakat—emphasizes the necessity for more planned and organized approaches.

The inadequacy of current information and the unwillingness to embrace cutting-edge technical solutions further curtail the efficacy of conventional Zakat administration. Although these approaches have proven successful in some situations, more effective and transparent procedures are required due to the evolving socioeconomic environment. For example, the lack of digital platforms for real-time monitoring and donation administration prohibits Zakat institutions from utilizing technology to improve their operations. This impedes efforts to increase accountability and transparency in addition to having an impact on how

well funds are collected and distributed. The traditional method is also beset by inadequate staffing and policy frameworks. Adequate human resources and clear procedures are lacking, which makes it challenging to successfully handle Zakat money. This frequently leads to fragmented and uneven procedures among various locations, which makes management even more difficult. The lack of policies that are suited to the changing requirements of the administration of Zakat restricts the possibility of making strategic interventions that might improve the overall effect of Zakat.

Despite having a solid theological and cultural basis, Bangladesh's traditional Zakat fund management systems are plagued by several structural problems and operational inefficiencies. A multidimensional strategy is needed to address these problems, one that involves developing strong regulatory guidelines, raising public awareness, establishing accountability structures, and using current technology. Bangladesh can greatly increase the efficiency of zakat in reducing poverty and fostering fair socioeconomic development by updating zakat administration procedures and using modern resources.

MITIGATION STRATEGIES

Contemporary Zakat Educational Initiatives: Setting up and carrying out modern educational initiatives is crucial to closing the knowledge gap in conventional Zakat administration. Teaching Zakat administrators about contemporary management techniques and resources should be the main goal of these programs. It is possible to create certification programs, online courses, and training seminars that address topics like digital record-keeping, effective financial distribution, and legal compliance. By doing this, those in charge of managing Zakat will be more capable of navigating the intricacies of contemporary financial systems, guaranteeing the efficient and open administration of Zakat money.

Utilizing Technology to Manage Zakat: Technology integration has the potential to greatly increase the effectiveness and scope of zakat management. Digital channels, such as web portals and mobile apps, may be used to distribute money, keep track of donations, and collect Zakat. Accurate transaction tracking and timely delivery of payments to the designated beneficiaries are made possible by these technologies. Furthermore, by using blockchain technology, Zakat transactions may be recorded in an unchangeable

manner, increasing donor confidence and transparency. Organizations that offer zakat can overcome logistical obstacles and guarantee a more dependable and effective management procedure by utilizing technology.

Initiatives for Public Awareness: Promoting public understanding of the significance and appropriate procedures for Zakat is essential to its efficient administration. Broad awareness efforts must be started on a variety of media platforms, such as radio, television, social media, and local initiatives. Public politicians, religious leaders, and the general public may all benefit from these initiatives by learning about the importance of Zakat, its role in societal development, and the proper methods for calculating and distributing it in accordance with Islamic Shariah. Raising awareness will motivate more people to practice Zakat, which will increase collection rates and have a more positive social impact.

Enhanced Mechanisms for Collection: More effective collection methods must be put in place to solve the problem of insufficient Zakat collection. Contributions from people can be made easier by streamlining the Zakat collection process using automated technologies and mobile applications. In addition to saving time and effort during the collection process, these solutions can aid in precisely locating and getting in touch with possible payers. Organizations that collect zakat may guarantee that a higher percentage of the eligible population takes part by streamlining the collecting procedure, which would raise the total amount of money available for disbursement and social development initiatives.

Networks of Effective Distribution: For Zakat monies to be allocated to the worthiest beneficiaries, transparent and organized distribution networks must be established. In both urban and rural regions, data analytics may be utilized to identify and rank the most vulnerable people. Establishing a successful distribution network that reaches every region may be facilitated by working with regional NGOs, community organizations, and governmental organizations. Zakat's social impact may be maximized by routinely observing and assessing the distribution process to make sure that funds are used effectively and get to the people who need them the most.

Upgraded Methods for Verification: It is imperative to establish stringent verification procedures to guarantee the equitable distribution of Zakat payments to qualified beneficiaries. Accurate verification of Zakat beneficiaries'

eligibility can be achieved via the use of digital databases and community networks. This includes investigating their family size, financial situation, and other pertinent factors. By lowering the possibility of mistakes and fraud, automated verification technologies help guarantee that only the most deserving people get their hands on Zakat payments. Zakat organizations can uphold the integrity of the distribution process and guarantee that money is distributed to individuals who are truly in need by improving the verification procedure.

Accountable and Transparent Systems: To foster confidence among Zakat payers and guarantee the moral use of money, it is imperative to establish open and accountable management mechanisms. It is recommended that audits and public reports be carried out regularly to oversee the gathering and allocation of Zakat payments. The public can have access to these reports, promoting management process openness. Additionally, accountability at all tiers of Zakat administration may be guaranteed by putting in place a governance framework with distinct roles and duties. Organizations that facilitate zakat can boost donor confidence and inspire more people to engage in zakat by advocating for accountability and transparency.

Elevating Manpower: To solve the shortage of people, it is imperative to make training and hiring investments in addition to hiring new staff members specifically for the Zakat administration. These people can receive training in contemporary Zakat management techniques, such as the use of digital tools and efficient distribution strategies. By augmenting their employment, Zakat institutions can guarantee sufficient gathering and allocation of cash, therefore mitigating deficiencies resulting from a shortage of personnel. Furthermore, the efficiency and efficacy of Zakat management may be enhanced by having a committed and well-trained staff, which will benefit the receivers.

Formulation of Comprehensive Policies: Establishing and implementing strong regulations that oversee every facet of the Zakat administration is vital to ensuring uniform procedures and protecting the entitlements of beneficiaries. To ensure uniformity and justice, these regulations ought to address every step of the zakat process, from collection to distribution. Transparency and accountability may be preserved by having clear rules about eligibility requirements, funding distribution, and reporting. Furthermore, periodic evaluations and revisions of these rules can guarantee their continued applicability and efficacy in dealing with new issues. Organizations that practice

zakat can establish a systematic framework for effectively managing zakat funds by formulating thorough policies.

Community Support and Engagement. Involving local leaders and communities in the Zakat process is essential to guaranteeing a systematic distribution and averting anarchy. Identifying and contacting potential recipients can be greatly aided by community leaders and organizations, especially in isolated or underprivileged locations. Zakat organizations can guarantee the effective and equitable distribution of cash by including stakeholders in the local area. Furthermore, setting up community support groups and forums can assist in resolving any problems or worries about the Zakat administration, encouraging teamwork, and improving the system's overall efficacy.

CONCLUSION

Numerous obstacles prevent Bangladesh's conventional Zakat management system from being as efficient as it may be and from having a major societal impact. The limitations impede the proper functioning of Zakat mechanisms collectively. These limitations include a lack of current knowledge, inadequate public awareness, confined catch-up, inadequate collection, improper distribution, verification complexity, inadequate transparency, lack of manpower, improper policy, and resulting chaos. These problems result in a less-than-ideal use of Zakat monies, which keeps the system from accomplishing its main objective of reducing poverty and promoting social development.

It will require a diversified strategy that combines cutting-edge managerial techniques, contemporary educational initiatives, and technological developments to overcome these obstacles. The ancient Zakat management system may be revived by creating effective collection and distribution procedures, increasing public awareness, and embracing modern knowledge and techniques. Investing in verification methods, maintaining accountability and transparency, and increasing the workforce are essential stages in developing a strong Zakat management system. Furthermore, creating thorough procedures and involving the community would help to guarantee the efficient and well-organized distribution of Zakat payments.

Likewise, using technology-driven solutions and digital platforms can completely transform the collection and distribution of Zakat, increasing its efficiency and transparency. By enabling real-time tracking of Zakat donations

and disbursements, these solutions can guarantee that money is distributed to the most deserving recipients as soon as possible. To maximize their effectiveness, zakat administrators and volunteers must be trained in the appropriate use of these contemporary technologies.

Involving the community is essential to improving the efficiency of zakat administration. The significance of Zakat and its awareness may be greatly raised by collaborating with Imams, NGOs, and local leaders. By addressing sociological and cultural hurdles, this cooperative approach may guarantee a more inclusive and thorough Zakat system. Furthermore, developing alliances with foreign Zakat organizations can provide cutting-edge tactics and best practices that have been effective in other nations, bolstering Bangladesh's system even further. Raising public knowledge of Zakat's importance as a tool for social development may also encourage more prospective payers to comply with the law. People can learn about their religious duties and the significant effects of Zakat on reducing poverty and promoting communal well-being by participating in educational efforts run by the media, religious organizations, and community organizations.

Ultimately, Bangladesh will be able to fully utilize Zakat as a formidable weapon for social development if these ideas are implemented successfully. The Zakat management system has the potential to make a substantial contribution towards mitigating poverty, advancing social justice, and realizing sustainable development objectives by surmounting current obstacles and adopting a contemporary methodology. It is possible that the conversion of the conventional Zakat management system into a more effective, transparent, and impactful one can improve the lives of millions of Bangladesh's most vulnerable citizens and effect significant change. All parties involved in this change must work together, including the government, religious authorities, non-governmental organizations, and the population at large. Bangladesh can only achieve the full potential of Zakat if there are a joint effort and a dedication to innovation.

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