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The Role of Badan Amil Zakat Nasional (BAZNAS) In Improving Literacy and Community Participation in Fulfilling Agricultural and Livestock Zakat

Sumi[1*], Muzdalifah Muhammadun[2], Syahriyah Semaun[3]
[1-3] Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare, Indonesia

Article Info	ABSTRACT
	Enrekang Regency is an agrarian region with significant agricultural potential that requires further efforts to improve literacy and community awareness regarding zakat obligations, especially in the context of the agricultural sector. The research method uses qualitative descriptive with data collection techniques through interviews, observations, and documentation. Primary data in this study were obtained from three BAZNAS leaders and 20 farmers and livestock breeders in Enrekang Regency. The obtained data were then analyzed using Nvivo 12 plus software. Secondary data were obtained from the Enrekang Regency Statistics Agency related to the potential agricultural results in Enrekang. The results show that the level of literacy and community participation in fulfilling agricultural and livestock zakat in Enrekang Regency is still low. The community does not yet understand the concept of agricultural and livestock zakat, both in terms of calculation and collection. To improve literacy and community participation in fulfilling agricultural and livestock zakat in Enrekang Regency, BAZNAS has implemented several work programs, including Enrekang Cares, Enrekang Smart, Enrekang Prosperous, Enrekang Healthy, and Enrekang Religious. BAZNAS has also provided assistance to goat breeders, conducted online zakat campaigns, created special videos about agricultural zakat, printed zakat guidebooks in collaboration with educators and communities. However, BAZNAS's efforts to improve literacy and community participation in fulfilling agricultural and livestock zakat in Enrekang Regency have not been effective.

Corresponding Author:

Sumi
Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare, Indonesia
Email: sumicante@gmail.com

INTRODUCTION

Zakat is an important component in Islamic economic instruments, because in this economic system, zakat can be managed in a productive way. This concept is the basis for efforts to develop the Muslim economy. In Indonesia, the government formed the National Zakat Amil Agency (BAZNAS) in each district/city to manage zakat. This is based on Law Number 23 of 2011. However, previously it was contained in Law Number 38 of 1999 concerning zakat management.

Based on Law of the Republic of Indonesia Number 23 of 2011 concerning zakat management, zakat mal includes gold, silver, precious metals, money and securities, commerce, agriculture, plantations, forestry, animal husbandry, fisheries, mining, industry, income and services as well as rikaz . Agricultural zakat is zakat issued with agricultural product objects such as staple food and other agricultural products that can be stored and enjoyed as a result. In agricultural zakat, zakat does not have to be paid after fulfilling the haul. Meanwhile, livestock zakat is zakat issued on livestock assets or production results from livestock businesses. Livestock zakat can be imposed on certain types of livestock, such as cows, goats or sheep.

Agricultural and livestock zakat plays an important role in the welfare of society if managed well. Enrekang Regency is one of the districts with a more dominant Muslim population compared to the non-Muslim population. The income of the people of Enrekang Regency does not only come from employee salaries, but there are also people who work as farmers and traders.

Enrekang Regency, in celebration of the 21st anniversary of BAZNAS, received two awards, namely the regional head award for supporting the revival of zakat and the award for the best Zakat Community Deployment (ZCD) institution in Indonesia. Apart from that, based on recommendations from Puskaz BAZNAS RI, that the governance of zakat institutions, the National Zakat Index, and the competency of amil human resources, BAZNAS Enrekang is considered the best.

Enrekang Regency has great potential for agricultural zakat to create a positive impact in society, especially in Enrekang Regency which is very dependent on agriculture as the main livelihood. The potential of agricultural zakat is not only related to the redistribution of wealth but also to empowerment, welfare and fulfillment of religious obligations.

Table 1. Of Collection of Zakat Funds at BAZNAS Enrekang Regency

Types of Zakat	Year		
	2021	2022	2023
Agricultural Zakat	117,146,000.00	8,850,000.00	199,809,050.00
Profession Zakat	1,446,554,549.00	219,425,864.58	5,951,003,289.80
Gold Zakat	4,775,000.00	-	-
Trade Zakat	2,650,000.00	-	4,607,600.00
Livestock Zakat	1,650,000.00	1,650,000.00	-

Source: BAZNAS Enrekang Regency

The collection of zakat funds by BAZNAS Enrekang Regency based on the data above is still very much lower when compared to the agricultural zakat potential in Enrekang Regency. The amount of agricultural zakat funds collected from year to year has experienced significant changes, while the amount of livestock zakat in 2021 and 2022 is still stagnant and in 2023 there is none.

Devie and Ruliq in their research said that the factors that influence people to pay agricultural zakat are knowledge factors, previous experience factors, economic factors, social factors and information factors. The knowledge factor is one of the five variables that has the most influence on society in paying agricultural zakat. Based on this, the role of BAZNAS is really needed in increasing public awareness of paying zakat on agriculture and livestock.

METHODOLOGY

This type of research is field research . The research method used is descriptive qualitative. Qualitative methods refer to a social research process that aims to collect descriptive data in the form of words and images. The data sources used are primary data sources and secondary data sources. Primary data used in this research was obtained from the leaders of BAZNAS Enrekang Regency and Farmers. The secondary data sources are books, research journals and documentation relevant to the research. The research time used in this research starts from the preparation stage, the research stage to the conclusion drawing stage as the end of the research series. The location of this research was Enrekang Regency. The data collection technique in this research uses the following method:

Interview

The type of interview used was an unstructured interview, namely an interview conducted freely where the researcher did not use an interview guide that had been arranged systematically and completely for data collection. The interview guide used is only an outline of the problems to be asked.

Observation

This observation was carried out in addition to the lack of data that was not collected in the interview. This observation was carried out directly both within BAZNAS and the farmers. Researchers conducted direct observations in the field to observe interactions and activities that occurred between BAZNAS farmers and breeders.

Documentation

Documentation is useful for completing data from observations and interviews. In this research, financial report documents and reports on BAZNAS activities related to agricultural and livestock zakat are

used to complete the analysis and provide visual evidence regarding the role of BAZNAS in Enrekang Regency.

The analysis used is qualitative analysis, namely collecting descriptive data in the form of written, spoken words or other data. The data analysis process begins by reviewing all available data from various sources, namely interviews, observations and documentation in the form of archives of the results of data collection. After researchers obtain the necessary data, the data will be processed and analyzed using the Nvivo 12 Plus application. This application is capable of reducing data with a high level of accuracy. All data obtained can be reduced, summarized, the main things selected and focused on concepts, themes and categories in the form of nodes. So that the data managed is more structured and accurate based on facts.

RESULTS
BAZNAS Enrekang Regency work program related to increasing literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency

The results of data analysis regarding the BAZNAS work program in increasing literacy and community participation in paying zakat can be seen in the following picture:
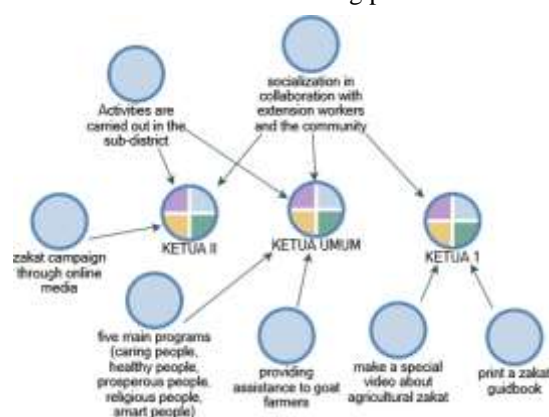

Figure 1. BAZNAS work program

Based on Figure 1, it can be clearly seen that the BAZNAS work program in Enrekang Regency is carrying out outreach in collaboration with extension workers and the community (three respondents), activities are carried out in the sub-district (two respondents) and there are five main programs (enrekang care, enrekang healthy, enrekang prosperous, religious enrekang, intelligent enrekang) (one respondent) carried out a zakat campaign through online media (one respondent), printed a zakat guidebook (one respondent), made a special video about agricultural zakat (one respondent) and provided assistance to goat breeders (one respondent).

The impact of implementing the BAZNAS work program on public awareness of zakat

The results of data analysis regarding the impact of implementing the BAZNAS work program can be seen in the following picture:
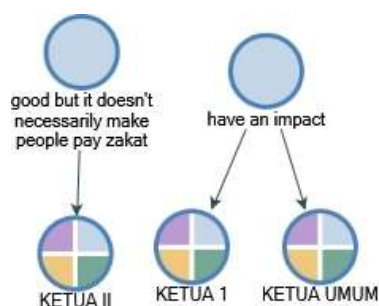

Figure 2. The impact of BAZNAS work programs

Based on Figure 2, it can be clearly seen that the impact of the implementation of the BAZNAS work program on people's awareness of zakat has had a good impact (two respondents) but does not necessarily make people zakat (one respondent).

Obstacles in collecting agricultural and livestock zakat
The results of data analysis regarding obstacles in collecting zakat on agriculture and livestock can be seen in the following picture:
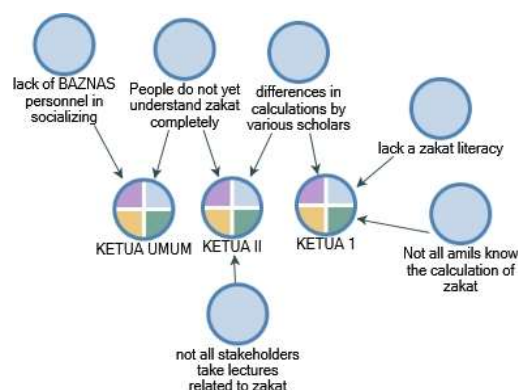

Figure 3. obstacles in collecting zakat

Based on Figure 3, it can be clearly seen that the obstacles in collecting zakat are the lack of BAZNAS personnel in socializing (one respondent), not all amil know the calculation of zakat (one respondent), there are differences in calculations by various ulama (two respondents), not all stakeholders take lectures related to zakat (one respondent) the community does not fully understand zakat (one respondent) and there is a lack of zakat literacy (two respondents).

Determinant factors in collecting agricultural and livestock zakat
The results of data analysis regarding determinant factors in zakat collection can be seen in the following picture:
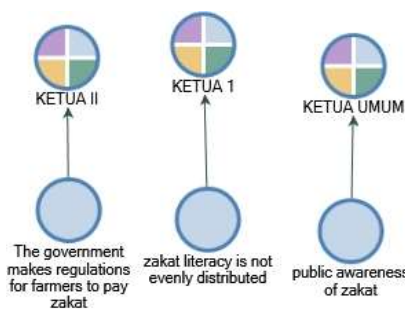

Figure 4. Determinant factors zakat collection

Based on Figure 4, it can be clearly seen that the determinant factors in collecting zakat are public awareness of zakat (one respondent), zakat literacy which is not evenly distributed (one respondent) and the government making regulations for farmers to pay zakat (one respondent).

Level of community participation in fulfilling agricultural and livestock zakat obligations
The results of data analysis regarding community participation in paying zakat can be seen in the following picture:
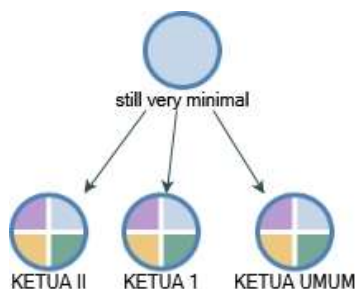

Figure 5. Level of participation in paying zakat

Based on Figure 5, it can be clearly seen that the level of community participation in fulfilling agricultural and livestock zakat obligations is still very low (three respondents).

Community activeness in activities carried out by BAZNAS

The results of data analysis regarding community activity towards activities carried out by BAZNAS can be seen in the following picture:
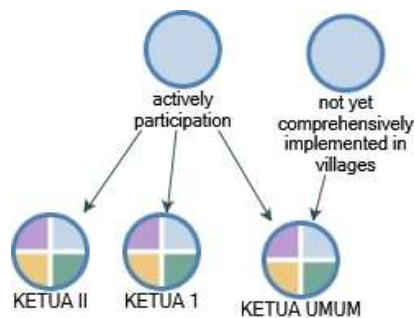

Figure 6. Community activeness in BAZNAS activities

Based on Figure 6, it can be clearly seen that the community is active in the activities carried out by BAZNAS, namely actively participating (three respondents) but not yet carried out thoroughly in the villages (one respondent).

Public understanding regarding agricultural zakat

The results of data analysis regarding people's understanding regarding agricultural zakat can be seen in the following picture:
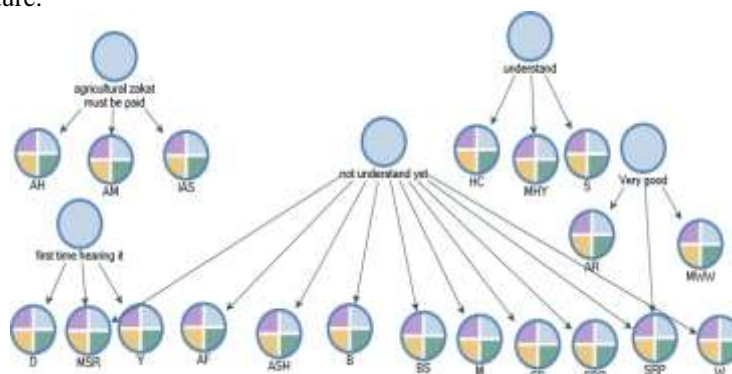

Figure 7. Public understanding of agricultural zakat

Based on Figure 7, it can be seen that the public's understanding regarding agricultural zakat is understanding (three respondents), not yet understanding (ten respondents), very good (three respondents), agricultural zakat must be issued (three respondents) and some are even hearing this for the first time (three respondents).

Ownership status of land managed by farmers

The results of data analysis regarding the ownership status of managed land can be seen in the following image:
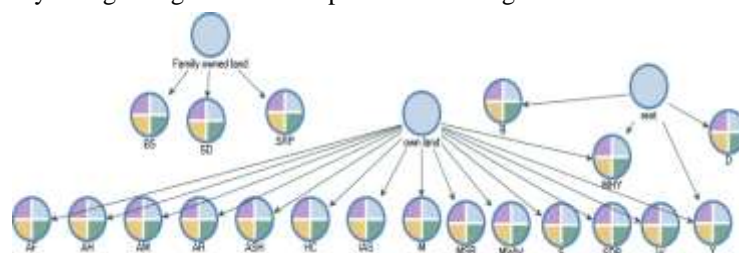

Figure 8. land ownership status

Based on Figure 8, it can be clearly seen that the ownership status of the managed land is owned (15 respondents), family owned (three respondents) and rented (four respondents).

The irrigation system used by farmers
The results of data analysis regarding the irrigation systems used by farmers can be seen in the following picture:
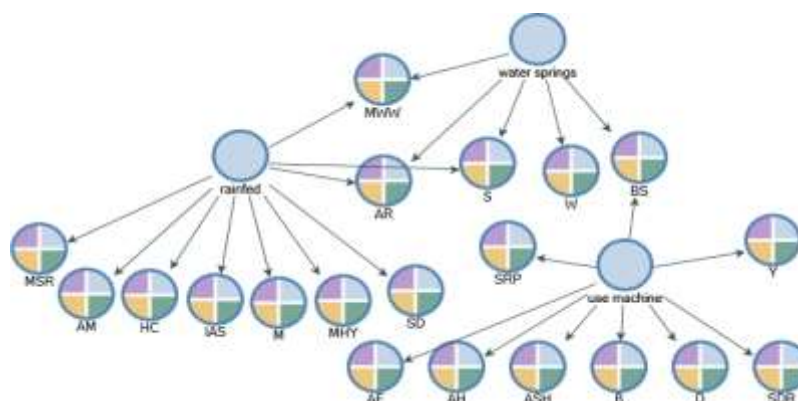

Figure 9. Irrigation system used

Based on Figure 9, it can be clearly seen that the irrigation system used by farmers is machine (nine respondents), rain fed (ten respondents), spring water (five respondents).

How many times do farmers do it in a year?
The results of data analysis regarding harvest within a year can be seen in the following image:
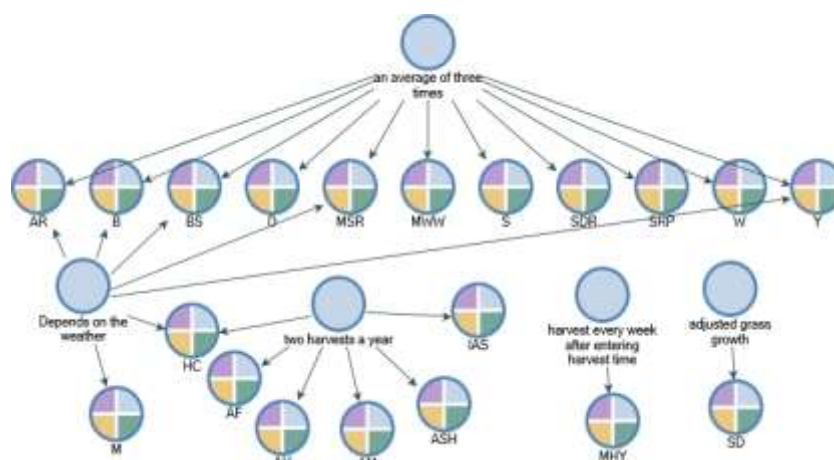

Figure 10. Harvest within a year

Based on Figure 10, it can be clearly seen that within a year, farmers harvest twice (six respondents) on average three times (eleven respondents) harvest depending on the weather (seven respondents) harvest every week after entering harvest time (one respondent) adjusted to grass growth (one respondent).

Agricultural products obtained from each harvest
The results of data analysis regarding agricultural products obtained from each harvest can be seen in the following image:
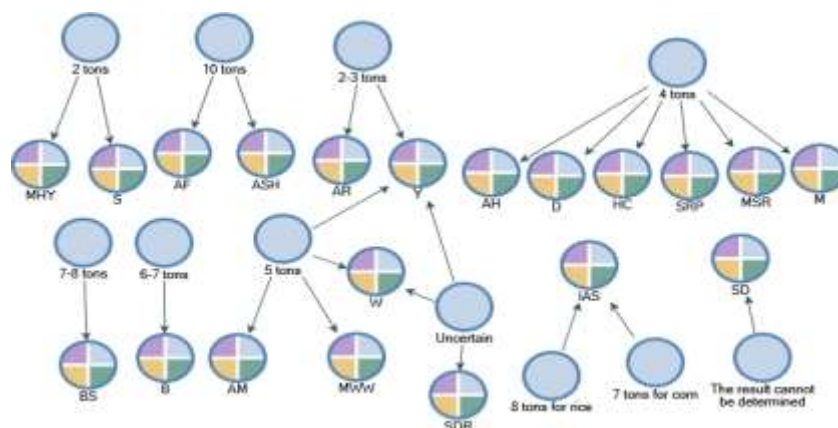
Figure 11. Agricultural products obtained

Based on Figure 11, it can be clearly seen that the agricultural products obtained from each harvest are five tonnes (four respondents) four tonnes (six respondents) two to three tonnes (two respondents) two tonnes (two respondents) seven tonnes of corn (one respondent) eight tonnes rice (one respondent) ten tonnes (two respondents) six to seven tonnes (one respondent) seven to eight tonnes (one respondent) uncertain (three respondents) and some results could not be determined because grass was planted (one respondent) .

Do you pay agricultural zakat every harvest?

The results of data analysis regarding paying agricultural zakat for each harvest can be seen in the following picture:
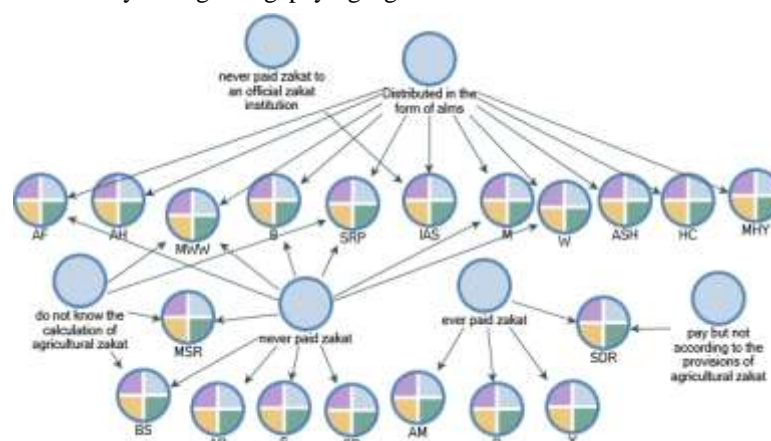

Figure 12. Paying zakat every harvest

Based on Figure 12, it can be seen clearly whether people pay zakat for every harvest, where people often give alms (eleven respondents) have ever paid zakat (four respondents) have never paid zakat (eleven respondents) paid but not in accordance with agricultural zakat provisions (one respondent) don't know yet agricultural zakat calculations (four respondents) have never paid to an official zakat institution (one respondent).

The calculation method used in issuing agricultural zakat

The results of data analysis regarding the calculation method used in issuing agricultural zakat can be seen in the following picture:
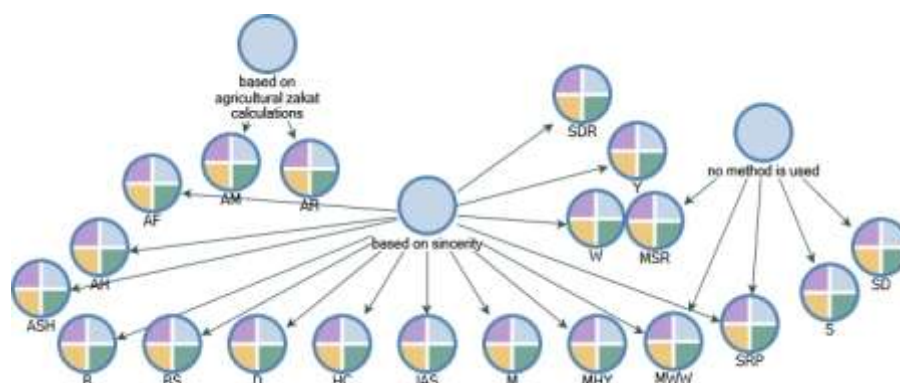
Figure 13. Calculation method used in issuing zakat

Based on Figure 13, it can be clearly seen that the calculation method used in issuing agricultural zakat is that it is issued based on calculating agricultural zakat (two respondents) based on sincerity (15 respondents). There is no method used (five respondents).

To whom is agricultural zakat distributed?

The results of data analysis regarding the distribution of agricultural zakat can be seen in the following picture:
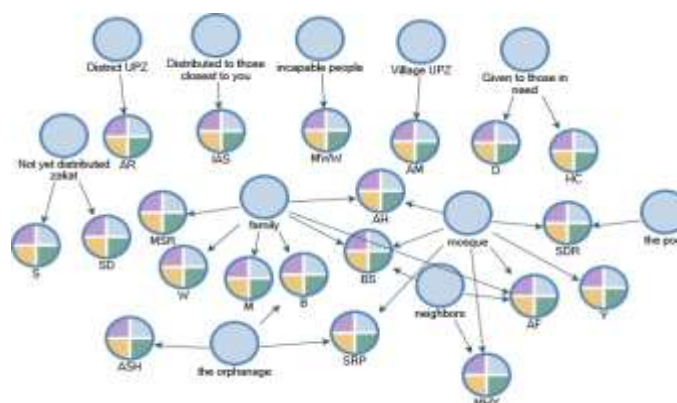

Figure 14. Agricultural zakat distribution

Based on Figure 14, it can be clearly seen that agricultural zakat is distributed to people closest to them (one respondent), poor people (one respondent), poor people (one respondent), mosques (seven respondents), given to those in need (one respondent), orphanages (three respondents) family (seven respondents) neighbors (three respondents) village UPZ (one respondent) District UPZ (one respondent) have not distributed zakat (two respondents).

Has BAZNAS ever carried out activities related to agricultural zakat?
The results of data analysis regarding BAZNAS activities related to agricultural zakat can be seen in the following picture:
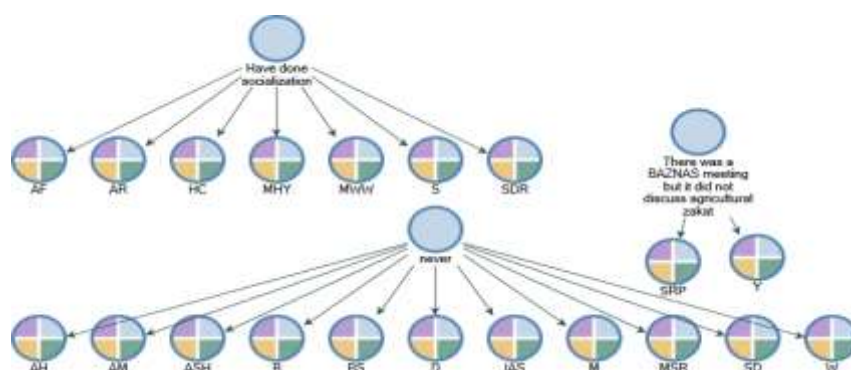
Figure 15. Activities carried out by BAZNAS related to agricultural **zakat**

Based on Figure 15, it can be seen clearly whether BAZNAS has ever carried out activities related to agricultural zakat, namely, it has carried out outreach (seven respondents) but not specifically on agricultural zakat (two respondents) never (eleven respondents).

Public understanding regarding livestock zakat

The results of data analysis regarding public understanding regarding livestock zakat can be seen in the following picture:
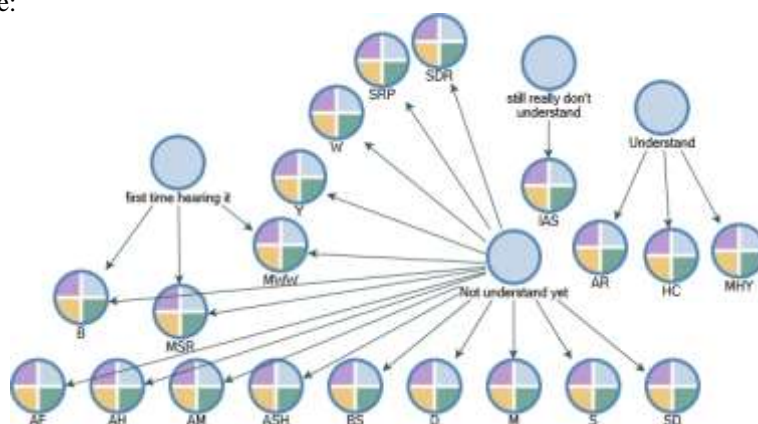
Figure 16. Understanding of livestock zakat

Based on Figure 16, it can be clearly seen that the public's understanding regarding livestock zakat is clear (three respondents), they don't understand (16 respondents), they still really don't understand (one respondent) and some are hearing about it for the first time (three respondents).

Types of livestock kept by the community

The results of data analysis regarding the types of livestock kept can be seen in the following image:
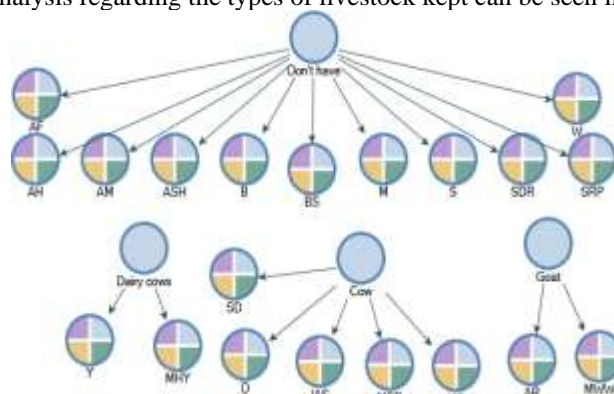
Figure 27. Types of livestock kept

Based on Figure 17, it can be clearly seen that the types of livestock kept are dairy cattle (two respondents), goats (two respondents), cows (five respondents), none (eleven respondents).

Livestock ownership status

The results of data analysis regarding livestock ownership status can be seen in the following image:
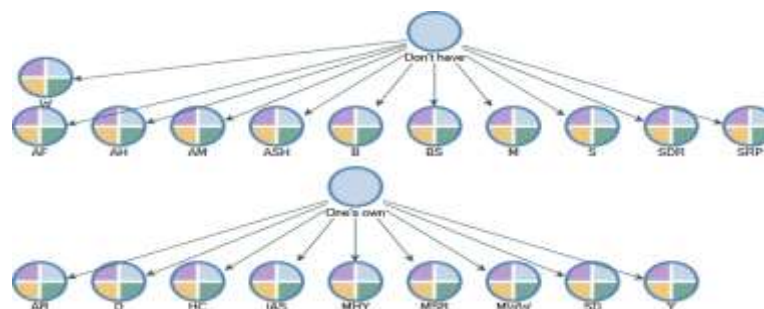
Figure 38. Livestock ownership status

Based on Figure 18, it can be clearly seen regarding the ownership status of livestock, namely their own (nine respondents) none (eleven respondents).

Number of livestock kept

The results of data analysis regarding the number of livestock kept can be seen in the following picture:
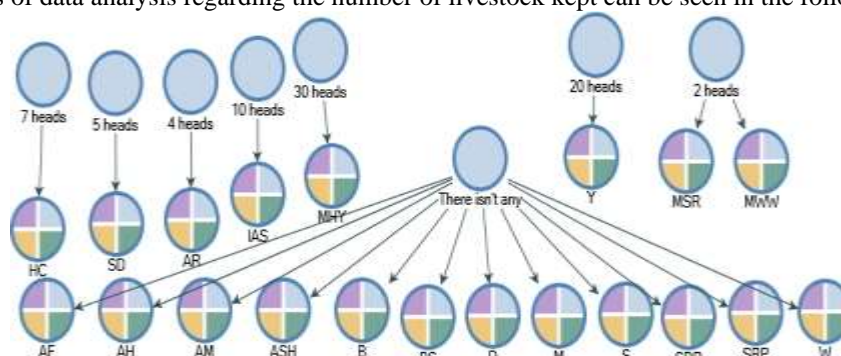
**Figure 194.** Number of livestock raised

Based on Figure 19, it can be clearly seen that the number of livestock kept is two (two respondents) seven (one respondent) 30 (one respondent) 20 (one respondent) ten (one respondent) five (one respondent) four animals (one respondent) were missing (12 respondents).

Have people ever paid zakat on livestock?

The results of data analysis regarding whether people have ever paid zakat on livestock can be seen in the picture:

Figure 20. Paying zakat on livestock

Based on figure 20, it can be seen clearly whether people have ever paid zakat on livestock, namely never (one respondent), never (19 respondents) and not enough nishab (two respondents).

The calculation method used in issuing livestock zakat

The results of data analysis regarding the calculation method used in issuing livestock zakat can be seen in the following picture:
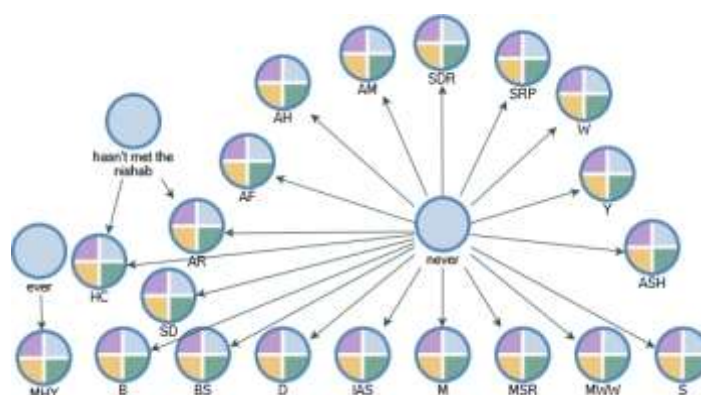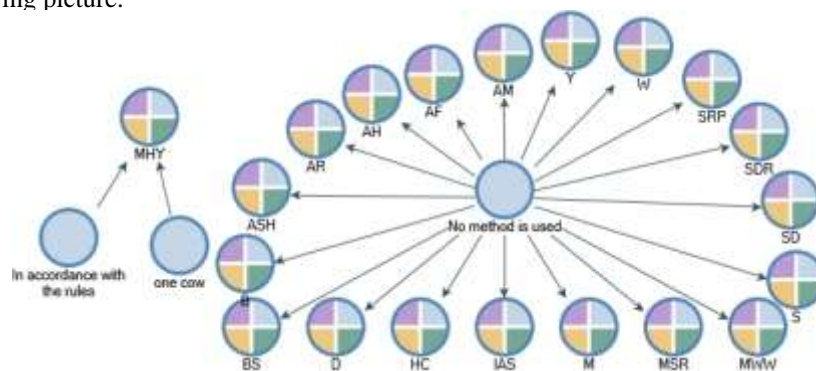

Figure 215. Calculation method in issuing livestock zakat

Based on Figure 21, it can be clearly seen that the calculation method used in issuing livestock zakat is issued according to the rules (one respondent) one cow (one respondent) no method is used (19 respondents).

To whom is the livestock zakat distributed?

The results of data analysis regarding who livestock zakat is distributed to can be seen clearly in the following picture:
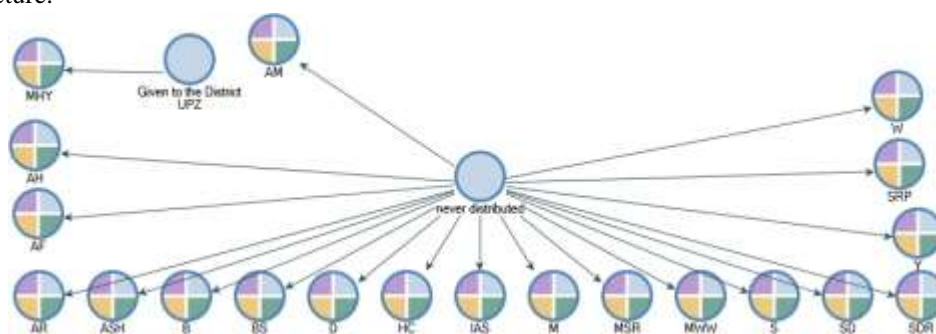

Figure 22. Livestock zakat distribution

Based on Figure 22, it can be clearly seen to whom the livestock zakat is distributed, namely to the District UPZ (one respondent) who has never distributed it (19 respondents)

DISCUSSION
Literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency

Based on the data provided, the level of community literacy related to agricultural zakat is still very low. Agricultural zakat is a form of zakat which has an important role in encouraging economic equality in society. However, not many people fully understand the concept of agricultural zakat as a whole. In general, agricultural zakat is an obligation for farmers who have agricultural products above the nisab (minimum limit) after deducting production costs. Agricultural zakat comes from farmers whose agricultural products reach the agricultural zakat nishab and is then given to managers and then distributed to muzakki. However, there is still confusion among the public regarding the calculation and distribution of agricultural zakat.

The community's lack of understanding of agricultural zakat is also reflected in the lack of active participation in managing the zakat. The public needs to be given a deeper understanding of the benefits of agricultural zakat in supporting shared prosperity. In this way, awareness can be formed to involve all levels of society in the distribution and use of agricultural zakat. Farmers' awareness in paying agricultural zakat is very much needed in efforts to improve community welfare, especially for communities with weak economies.

People are more likely to give zakat to people who are deemed to need economic support, such as the poor, the needy, mosques, families, orphanages, and those closest to them. Based on the word of Allah QS Al-An'am/6:141.

<div dir="rtl">الْمُسْرِفِيْنَ يُحِبُّ لَا اِنَّهٗ تُسْرِفُوْاۙ وَلَا حَصَادِهٖۖ يَوْمَ حَقَّهٗ وَاٰتُوْا اَثْمَرَ اِذَآ ثَمَرِهٖ مِنْ كُلُوْا</div>

Translation:

Eat from the fruit (of which there are various kinds) when it bears fruit, and fulfill your rights on the day you reap the harvest (by giving it to the poor).

This verse emphasizes the importance of giving rights (zakat) from the harvest to the poor when picking the results. This verse teaches the principle of the obligation to give part of agricultural products as a form of zakat to those in need. This principle reflects the concepts of sharing and social justice in Islamic teachings. The distribution of zakat by the community is not in accordance with the provisions of Islamic law, the muzakki distribute it themselves to the people they want. By fulfilling agricultural zakat obligations, people participate in religious practices that support solidarity and justice among others. Zakat knowledge, income, religiosity, and awareness are significant factors in the decision to pay agricultural zakat.

Low levels of literacy and community participation are challenges that need serious attention. Public literacy related to livestock zakat includes understanding the obligation to pay zakat, the correct calculation of zakat, and the benefits of zakat on the sustainable development of the livestock sector. Literacy obstacles can be caused by a lack of education and counseling regarding the concept of animal husbandry zakat in society. There needs to be efforts by the government, religious institutions and related parties to increase public understanding of the urgency of livestock zakat and the correct calculation procedures. The potential for zakat in Indonesia, especially in the livestock sector, has not been maximized because public awareness in fulfilling zakat obligations has not been maximized.

The role of BAZNAS in increasing literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency

In general, the condition of zakat management in Enrekang Regency is quite good, increasing every year. BAZNAS has a strategic role in increasing literacy and community participation in paying zakat on agriculture and livestock. As an institution responsible for managing and distributing zakat at the national level, BAZNAS has various functions that can help encourage public understanding and involvement in agricultural and livestock zakat.

BAZNAS can act as an outreach and education agent. They can hold zakat literacy programs, such as seminars, training and workshops to increase public understanding of the concept, benefits and procedures for calculating zakat for agriculture and livestock. This includes providing information regarding the nisab, types of livestock subject to zakat, and the principles of agricultural zakat. BAZNAS seeks to take advantage of technological developments and the digital lifestyle of the millennial generation to increase their participation in zakat.

Based on the data provided, BAZNAS Enrekang Regency, in carrying out its duties and functions, created a work program with five main programs (Enrekang Peduli, Enrekang Smart, Enrekang Sejahtera, Enrekang Sehat and Enrekang Religius), providing assistance to goat breeders, zakat campaigns through online media, creating special videos about agricultural zakat, printing zakat guidebooks, outreach in collaboration with extension workers and communities. Zakat campaign activities and outreach, providing livestock assistance, establishing Zakat Collection Units in sub-districts are BAZNAS' roles in empowering and managing zakat.

The zakat collected by BAZNAS through various methods is distributed to eight asnaf, namely groups entitled to receive zakat. The eight asnaf include poor, poor, amil, convert, riqab, gharim, fisabilillah, and ibnus-sabil. The distribution of zakat to asnafs ensures that aid is distributed fairly and on target. In QS At-Taubah/9: 60 namely:

<div dir="rtl">ۗ السَّبِيْلِ وَابْنِ اللّٰهِ سَبِيْلِ وَفِي وَالْغَارِمِيْنَ الرِّقَابِ وَفِي قُلُوْبُهُمْ وَالْمُؤَلَّفَةِ عَلَيْهَا وَالْعَامِلِيْنَ وَالْمَسَاكِيْنِ لِلْفُقَرَاۤءِ الصَّدَقٰتُ اِنَّمَا ٦٠ ﴿ حَكِيْمٌ عَلِيْمٌ وَاللّٰهُ ۗ اللّٰهِ مِنَ فَرِيْضَةً</div>

Translation:

Indeed, zakat is only for the needy, the poor, zakat administrators, mu'allaf who are persuaded by their hearts, for (freeing) slaves, people who are in debt, for the cause of Allah and for those who is on the way, as a decree required by Allah, and Allah is All-Knowing, All-Wise.

Apart from that, BAZNAS also uses zakat funds to support educational programs, religious activities, and provide assistance to the elderly and sick people. The selection of these areas reflects BAZNAS' commitment to providing a broader positive impact on the use of zakat funds, including human development, strengthening religious values, and support for those who need special attention such as the elderly and the

sick. This aims to ensure that its implementation can produce more optimal and efficient outcomes, especially in supporting increased economic empowerment of the people.

The effectiveness of the BAZNAS program in increasing literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency

Based on the data provided, the program carried out by BAZNAS has not been effective. The effectiveness of the program run by BAZNAS is still a challenge, especially related to the level of community participation in paying zakat on agriculture and livestock which is still very low. Even though the community actively participates in the programs carried out by BAZNAS, however, the level of participation, especially in paying zakat on agriculture and livestock, has still not reached the expected level. This can indicate gaps or obstacles that need to be overcome so that these programs can have a more significant impact.

Community activity in BAZNAS programs has created awareness and involvement in social and religious activities. However, there are limitations in the scope of these activities. The activity programs carried out by BAZNAS tend to be focused on the sub-district scale and are not yet comprehensively carried out at the village level. Unequal distribution of programs can hinder the accessibility of communities at the village level to actively participate in various zakat activities, including agricultural and livestock zakat. A more local and measurable approach is needed, involving local community leaders and exploring the potential and needs of the community at the village level. Strengthening networks with religious institutions, communities and local governments can also be a strategy to reach more levels of society.

One of the main obstacles is the public's low understanding of zakat as a whole. The lack of understanding regarding zakat is an obstacle in encouraging people to actively give zakat. Therefore, efforts need to be made to increase zakat literacy through more focused and in-depth educational programs. Counseling that involves various levels of society can help overcome this lack of understanding. BAZNAS needs to carry out outreach and education to the public so that trust in BAZNAS and public understanding of zakat obligations increases.

CONCLUSION

The level of literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency is still low, the community does not yet understand the concept of zakat on agriculture and livestock, both in terms of calculating and collecting zakat.

To increase literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency, BAZNAS created a work program with five main programs (Enrekang Peduli, Enrekang Smart, Enrekang Sejahtera, Enrekang Sehat and Enrekang Religius), Providing assistance to goat breeders, zakat campaign through online media , making special videos about agricultural zakat, printing zakat socialization guidebooks in collaboration with extension workers and communities.

The BAZNAS program to increase literacy and community participation in paying zakat on agriculture and livestock in Enrekang Regency has not been effective. BAZNAS experiences obstacles, including the community not fully understanding zakat, a lack of BAZNAS personnel in conducting outreach, not all amil know how to calculate zakat, not all stakeholders take lectures related to zakat, differences in calculations by various ulama and the lack of public zakat literacy.

RECOMMENDATION

BAZNAS needs to develop a sustainable education program to increase public literacy regarding agricultural and livestock zakat. This program can include counseling, training and periodic distribution of zakat literacy materials. BAZNAS can collaborate with community organizations, including agricultural and livestock organizations, to create more targeted zakat literacy programs according to local needs. The community takes part in a zakat literacy program organized by the local zakat institution. These programs can provide additional knowledge, clarify the concept of zakat, and provide practical guidance. It is recommended for the public to pay zakat on agriculture and livestock through official zakat institutions, such as BAZNAS or UPZ Districts and Villages. This ensures that zakat is distributed in accordance with Islamic provisions and can reach beneficiaries in need.

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