

The Strategic Role and Institutional Function of the Zakat and Alms Hall in Islamic Da'wah Propagation: A Case Study of BAZAS West Java

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Suggested Citation:

Suherdiana, Dadan; Zulkarnain, Andra; Kholifah, Eli Melani; Karniati, Neng Nia. (2024). The Strategic Role and Institutional Function of the Zakat and Alms Hall in Islamic Da'wah Propagation: A Case Study of BAZAS West Java. *Definisi: Jurnal Agama dan Sosial Humaniora*, Volume 3, Number 2: 73–90. <https://doi.org/10.1557/djash.v3i2.52693>

Article's History:

Received December 2025; *Revised* March 2026; *Accepted* April 2026.
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Abstract:

This study aims to analyze the role and function of Bale Zakat Sedekah (BAZAS) West Java in spreading da'wah through the management of zakat, infaq, and sedekah as a socio-religious instrument. The research method uses a qualitative approach, with data collected through interviews, observations, and documentation, to obtain a comprehensive picture of the institution's implementation of da'wah and empowerment. The results show that BAZAS has a strategic role in distributing Islamic philanthropic funds in a structured manner, both in economic, social, and da'wah aspects. From an economic perspective, zakat management can improve the welfare of the mustahiq by empowering them through programs that encourage financial independence. On a social level, this institution contributes to strengthening solidarity and welfare equality by distributing aid to groups in need. Meanwhile, in the context of da'wah, zakat distribution activities serve as a medium for da'wah bil-hal, presenting Islamic values through concrete actions rather than just verbal lectures. Thus, BAZAS

functions as a transformative da'wah institution that positions zakat not only as ritual worship, but also a means of empowering the community in the modern era. However, optimizing the role of institutions still requires strengthening governance, transparency, and program evaluation to maximize the measurable impact of da'wah and empowerment. This research is expected to serve as a reference for developing an adaptive, productive, and sustainable zakat institutional model based on da'wah.

Keywords: Bale Zakat; charity; da'wah; empowerment of the Ummah.

INTRODUCTION

Da'wah in the modern era is no longer solely understood as the delivery of Islamic teachings through sermons, religious studies, or religious rituals, but has expanded into various forms of social, economic, and cultural activities aimed at improving the welfare of the community. One increasingly developing form of da'wah is da'wah based on Islamic philanthropy, particularly through the management of zakat, infaq, and sedekah by professional zakat institutions. Within the sociological framework of da'wah, these philanthropic activities are seen as an important element in the spread of Islamic teachings because they instill social values such as justice, concern for others, and community empowerment. These activities not only strengthen individuals' spiritual relationships with God but also improve the quality of life of the community through economic support, education, and social empowerment (Kulsum et al., 2025). Modern philanthropic-based da'wah is an effective strategy for combining religious mission with tangible social impact, striking a balance between religious teaching and contributing to community development. This approach emphasizes that da'wah is oriented not only toward teaching but also toward social transformation that empowers the community in a sustainable manner.

Zakat institutions in Indonesia have a strong normative foundation, both from the perspective of Islamic teachings and state regulations. The Qur'an emphasizes that zakat is not merely a personal act of worship, but also serves as an instrument for the social and economic development of the community, as stated in QS. At-Taubah: 60. This foundation emphasizes that zakat management must be able to provide broad benefits to society, including improving economic welfare and social balance. In terms of regulation, the state regulates zakat management through Law Number 23 of 2011 concerning Zakat Management. This law emphasizes that zakat must be managed systematically, planned, transparently, and accountably to increase the effectiveness of distribution and empowerment of mustahik. With professional management, zakat institutions can play a role not only as fund distributors, but also as development agents that empower the community. This creates a synergy between religious values and socio-economic development goals, making zakat a strategic instrument for reducing social disparities and promoting sustainable community welfare. Therefore, the existence of a strong and well-managed zakat institution is a crucial element in strengthening the people's economy and social development in Indonesia (UUD, 2011). In this context, zakat institutions play a role as part of the missionary institution that brings spiritual values into the realm of social life.

The West Java Zakat and Charity Center (BAZAS) is an Islamic philanthropic institution that emphasizes the management of zakat, infaq, and alms to support various da'wah programs covering the social, educational, and economic sectors. BAZAS's role is highly

strategic given the community's significant need for economic assistance, increased religious literacy, and strengthened spiritual character. In addition to distributing aid to the underprivileged, BAZAS also designs community empowerment programs aimed at promoting economic independence while strengthening the spread of Islamic da'wah. Various initiatives such as educational assistance, micro-enterprise support, religious guidance, and the construction of worship facilities demonstrate that zakat management can function as an effective, sustainable da'wah instrument, capable of delivering tangible social impact (Sarib et al., 2024). With this approach, BAZAS goes beyond simply distributing funds, but also empowers communities to become more economically and spiritually independent, while simultaneously expanding the reach of Islamic da'wah contextually in West Java. A structured management model and programs that address community needs demonstrate that zakat, infaq, and alms can be strategic tools for integrating religious missions with sustainable socio-economic development.

Although zakat institutions have significant potential to support da'wah (Islamic outreach), their contributions have not been extensively researched, particularly regarding the role of regional institutions such as BAZAS West Java. This research is crucial for exploring how zakat institutions, encompassing educational, social, economic, and spiritual aspects, can strengthen da'wah and deliver tangible benefits to the community. By using BAZAS West Java as a case study, this research is expected to provide a comprehensive understanding of the synergistic relationship between Islamic philanthropy and da'wah activities. The research focuses on how zakat programs not only distribute aid but also empower communities in various aspects of life, thereby encouraging improved economic well-being while strengthening religious values. The research findings are expected to serve as a reference for developing more effective zakat institutional strategies, while also demonstrating the direct impact of zakat management on the sustainability of da'wah at the community level (Syarifuddin & Trimulato, 2024). Thus, this study contributes to a scientific understanding of the integration between philanthropic activities and the contextual spread of Islamic da'wah in local communities.

LITERATURE REVIEW

A theoretical study and empirical findings related to the role and function of zakat institutions in the spread of Islamic da'wah, with a focus on Islamic philanthropic institutions such as Bale Zakat Sedekah (BAZAS) in West Java. The literature shows that zakat, infaq, and sedekah function not only as individual worship, but also as effective instruments of socio-economic transformation in alleviating poverty, strengthening social solidarity, and building the capacity of the community. Previous studies emphasize the importance of professional, transparent, and productive zakat management so that its benefits can be felt sustainably. Furthermore, the literature on contemporary da'wah emphasizes a multidimensional approach, where da'wah is not only ritualistic, but also through real actions that touch the social and economic life of the community. By examining various previous studies, this literature review aims to provide a conceptual framework that supports the understanding of BAZAS's role in empowering the community and spreading Islamic values through modern philanthropic practices.

Zakat, from an Islamic perspective, is not merely an obligatory act of worship but also serves as a strategic instrument for equitable welfare and sustainable poverty alleviation. As

part of the Islamic philanthropic mechanism, zakat, infaq, and sedekah (ZIS) plays a role in distributing wealth from wealthy individuals or groups to those entitled to receive it. Through this mechanism, the primary goal of Islamic da'wah, which is to improve the social and economic quality of life of the community, can be realized. Research shows that zakat management institutions that implement professional, transparent, and accountable governance have the capacity to strengthen social solidarity among community members. Furthermore, targeted distribution helps minimize economic disparities while also providing support for improving the quality of education, health, and other social needs for vulnerable groups (Saputra et al., 2025). Thus, zakat is not only a means of fulfilling spiritual obligations but also a tool for strengthening socio-economic structures, empowering communities, and developing an inclusive society. Consistent and measurable implementation of ZIS can make zakat institutions a crucial pillar in realizing social justice and equitable prosperity in society.

In the context of zakat development in Indonesia, zakat plays a strategic role in wealth redistribution, poverty alleviation, and strengthening the social structure of the community. Zakat is not merely considered short-term consumption assistance, but has broader potential if managed productively. Planned and professional zakat management can encourage the economic empowerment of those entitled to receive it, increase their capacity for independence, and open up productive business opportunities. Comprehensive zakat literature emphasizes that targeted zakat distribution not only meets the basic needs of recipients but also increases their purchasing power, thereby contributing to local economic growth. With a measured and transparent approach, zakat can be an instrument for minimizing socioeconomic disparities while strengthening community solidarity. Productive zakat management enables managing institutions to maximize social and economic impacts, including in the form of support for education, health, and business capital for those entitled to receive it (Utami & Khotimah, 2025). Thus, zakat not only fulfills ritual obligations but also serves as a tool for sustainable socio-economic transformation, strengthening community resilience, and promoting inclusive development. Effective zakat management practices make zakat institutions an important pillar in realizing social justice and economic empowerment in Indonesia.

Several literature studies place zakat institutions as an integral part of the Islamic third sector, serving to meet the social needs of the community beyond the reach of government intervention or market mechanisms. These institutions have a strategic role that includes the collection, management, and distribution of zakat, infaq, and alms (ZIS) funds with the primary goal of socio-economic empowerment (Daulay, 2018). Thus, zakat institutions are no longer solely focused on distributing consumptive assistance, but have evolved into active agents of socio-economic development, capable of fostering the growth of the mustahik and community capacity in a more sustainable manner. The literature shows that professional and transparent zakat management enables these institutions to strengthen social solidarity, increase the economic independence of recipients, and minimize social inequality. The role of zakat institutions as third sector actors is also relevant in the modern Muslim context, where social needs are increasingly complex and require innovative and measurable solutions. By adopting effective management practices, zakat institutions can become instruments of socio-economic transformation that not only distribute aid but also build community capacity, empower local economies, and strengthen social justice in society.

Several studies emphasize that contemporary da'wah should be implemented with a multidimensional approach encompassing economic, social, and spiritual aspects so that the Islamic message can be effectively received by society. Within this framework, zakat

institutions that manage the distribution and empowerment of funds productively can be a concrete manifestation of da'wah bil hal, namely the delivery of Islamic teachings through concrete actions that directly impact the lives of the community. This approach broadens the scope of da'wah, extending beyond mere worship rituals to include improving social welfare, alleviating poverty, and upholding economic justice. The literature shows that productive implementation of zakat can strengthen social solidarity, empower those entitled to become independent, and create sustainable economic opportunities (Zulhendra & Aripudin, 2021). Thus, zakat institutions play a dual role as instruments of worship and agents of socio-economic development, linking the spiritual dimension to the worldly well-being of the community. This approach emphasizes that modern da'wah is not solely based on theory or sermons, but also through concrete actions that address social challenges, strengthen community ties, and support the creation of an inclusive and just society.

Literature on the effectiveness of zakat institutions emphasizes that the success of zakat management organizations is largely determined by the quality of their fund management systems, level of accountability, ability to collect data on beneficiaries, and the involvement of various stakeholders, including the government and the community. Empirical research shows that transparency, openness, and professionalism in zakat management are key factors in maximizing the resulting socio-economic impact. A good management system enables zakat institutions to distribute funds appropriately, improve the welfare of recipients, and reduce socio-economic disparities. Furthermore, active stakeholder involvement strengthens the institution's legitimacy and accountability, thereby increasing public trust in zakat management. The literature also highlights the importance of systematic evaluation and reporting mechanisms to ensure the effective distribution and use of funds. With a combination of professional management, accurate mustahik data, and cross-stakeholder collaboration, zakat institutions can function as agents of sustainable socio-economic empowerment. This confirms that the effectiveness of zakat institutions depends not only on fundraising, but also on governance, transparency, and the organization's capacity to empower communities holistically (Mubaraq, 2019).

Research shows that zakat institutions need to establish strategic partnerships with various parties, including the government, the business sector, educational institutions, and community organizations, to strengthen da'wah synergy, expand service reach, and promote integrated empowerment. This cross-sector collaboration enables zakat institutions to optimize available resources, design programs that are more relevant to the needs of those entitled to receive alms, and increase the effectiveness of socio-economic interventions. The literature also emphasizes that such partnerships strengthen organizational capacity to plan, implement, and evaluate empowerment programs in a professional and measurable manner. Furthermore, the involvement of various parties supports the exchange of knowledge, technology, and best practices, enabling zakat institutions to adapt their programs to the dynamics of modern society. Effective collaboration also expands social networks and builds public trust, which in turn enhances the legitimacy of zakat institutions as agents of socio-economic development (Umar et al., 2025). Thus, strategic partnerships not only increase operational capacity but also strengthen the role of zakat institutions in creating sustainable empowerment, improving the welfare of those entitled to receive alms, and advancing social justice in society.

In addition to serving as consumer assistance, productive zakat plays a role in supporting business capital development, providing business mentoring, education, and other social

facilities that serve as a foundation for recipients to escape structural poverty. This approach emphasizes that zakat not only meets short-term needs but also contributes to the sustainable development of recipients' economic capacity. The literature emphasizes that zakat distribution directed at productive empowerment can improve the skills, business capabilities, and purchasing power of recipients, enabling them to significantly change their socio-economic conditions. Productive zakat programs also facilitate increased recipient independence, encouraging them to become active economic actors and reducing dependence on short-term assistance. Empirical studies show that zakat management with a focus on empowerment can create a multiplicative effect, where increased economic capacity of recipients positively impacts families and surrounding communities (Yasin, 2022). Thus, productive zakat functions not only as a means of wealth redistribution but also as an instrument of strategic socio-economic transformation, strengthening the independence of recipients and encouraging the creation of a more prosperous and inclusive society. This literature framework is very relevant to discuss BAZAS West Java in research because it can help explain how the institution can become an agent of change that not only distributes zakat funds, but also becomes a means of spreading Islamic values and empowering the community in a modern way.

METHOD

This research employs a qualitative approach using a case study method to gain a deep understanding of the implementation of the role and function of the West Java Zakat and Sodaqoh Center (BAZAS) in spreading da'wah. The qualitative approach was chosen because the research focuses on the processes, meanings, and experiences of both the managers and beneficiaries of zakat institutions. The case study method allows the research to explore phenomena in detail within the concrete context of the institution being studied (Creswell, 2016). This approach aligns with Yin's suggestion, which emphasizes that case studies are effective for intensive and comprehensive research on programs or organizations, thus enabling a richer understanding of the internal dynamics, operational practices, and interactions between the institution and the community (Yin, 2018). With this method, the research not only highlights the results or outputs of the zakat program, but also the processes that shape the institution's effectiveness in spreading da'wah. This approach also helps identify factors that support or hinder the implementation of philanthropic-based da'wah, and provides insight into how zakat institutions can play a strategic role in the sustainable social, economic, and spiritual empowerment of the community.

Data collection in this study was conducted through in-depth interviews with BAZAS West Java administrators, preachers involved in the development program, and community beneficiaries. In addition to interviews, the study also utilized direct observation of the institution's da'wah activities and socio-economic programs, allowing researchers to understand practices contextually. Documentation was also an important part of data collection, including institutional reports, activity archives, and other relevant supporting documents. To ensure data validity, the study employed triangulation techniques, comparing information obtained from various sources and data collection methods. This approach enabled researchers to verify the consistency of information and obtain a more comprehensive understanding. Through a combination of interviews, observation, and documentation, this study uncovered the institution's internal dynamics, the interactions between administrators and beneficiaries,

and the program's effectiveness in improving the social, economic, and spiritual well-being of the communities targeted by Islamic philanthropic activities.

The data obtained in this study were analyzed using thematic analysis techniques. The analysis process begins with data reduction, continues with data presentation, and ends with drawing conclusions (Miles et al., 2014). This approach allows researchers to identify patterns, themes, and relationships among information relevant to the research focus. All stages of the research were conducted in a naturalistic manner, allowing researchers to directly engage in the field to capture the real dynamics within the context of institutional management. This direct involvement allows for a deeper understanding of how BAZAS West Java carries out its role in empowering communities, across social, economic, and spiritual dimensions. Furthermore, thematic analysis helps illustrate how zakat, infaq, and sedekah institutions are used as effective and sustainable instruments of da'wah (Islamic outreach). In this way, the research highlights not only the formal activities of the institutions but also the interactions, practices, and strategies implemented to strengthen da'wah and improve the welfare of beneficiary communities. The results of this thematic analysis serve as a basis for understanding BAZAS's concrete contribution to integrating Islamic philanthropy with da'wah activities in the field.

RESULTS AND DISCUSSION

The Zakat and Alms Center (BAZAS) was established on the initiative of young Islamic boarding school students (*santri*) in West Java who recognized the importance of a trustworthy zakat, infaq, and alms (ZIS) institution that cares about the social and economic issues of underprivileged communities. BAZAS was officially launched on July 5, 2020, in Bandung City, located at Jalan Pungkur 16, Turangga Village, Lengkong District. This institution has a vision to realize social justice and community independence through the management of ZIS funds implemented with the principles of trustworthiness, transparency, and productivity. Based on this vision, BAZAS formulated a mission that includes efforts to bring zakat and alms services closer to the poor (*mustahik*), while also distributing alms and alms from the wealthy (*muzaki*). The programs implemented aim to provide access to education, health services, and economic empowerment opportunities for beneficiaries (Hasan et al., 1970). With this approach, BAZAS not only distributes funds traditionally, but also develops a planned and sustainable empowerment strategy. This institution strives to be a link between social concern and the mission of da'wah, so that ZIS management not only improves the economic welfare of the community, but also strengthens the spiritual quality and social role of the people in the local community (AlJannah et al., 2024).

In practice, BAZAS implements various flagship programs that reflect the institution's commitment to empowering the community and improving the socio-economic conditions of the community. Not only focusing on economic aspects, BAZAS also emphasizes the management of zakat and alms with the principles of transparency and high accountability, so that every aid distributed can be clearly accounted for. With these characteristics, a focused vision, concrete programs tailored to community needs, and serious attention to transparency, BAZAS has emerged as an example of a modern zakat and alms institution capable of combining philanthropic functions with the spirit of da'wah and community empowerment. This institutional profile serves as an important basis for evaluating the extent to which BAZAS's role and function can strengthen da'wah propagation while providing tangible socio-economic benefits to the community (Ahmad Fauzi et al., 2024). In the context of modern

society, this holistic approach demonstrates that the management of zakat, infaq, and alms is not merely a matter of distributing funds, but also a strategic instrument for improving welfare, fostering economic independence, and building community spiritual awareness (Alim et al., 2023). Thus, BAZAS emphasizes the role of zakat institutions as agents of sustainable social change.

Economic Contribution and Empowerment of the Community

Research on the role and function of zakat institutions in community empowerment confirms that zakat is not merely a personal act of worship but also serves as a strategic social and economic instrument. Through effective management, zakat can alleviate the burden of poverty, improve economic welfare, and strengthen social structures within Muslim communities. Zakat institutions act as mediators between those obligated to pay zakat (muzaki) and beneficiaries (mustahik), ensuring targeted distribution of funds with maximum impact. In addition to providing direct assistance, zakat institutions also encourage community empowerment through productive economic programs, education, and spiritual development. Thus, zakat serves a dual function: fulfilling religious obligations while also serving as a tool for sustainable social development, strengthening solidarity, and fostering economic independence among the community. This research emphasizes the importance of an institutional approach in optimizing the function of zakat for the benefit of society (Wahyuni, 2020).

Conceptually, zakat institutions such as the West Java Zakat and Charity Center (BAZAS) act as a liaison between recipients of zakat (muzaki) and recipients of mustahiq (mustahiq) through a structured and organized process of collecting, managing, and distributing zakat, infaq, and alms funds. This institutional function is not limited to merely administrative aspects, but also encompasses the dimension of da'wah (preaching), because through fund management, institutions can instill religious and social values in society. Furthermore, BAZAS plays a role in empowering the community by creating programs that support economic independence, education, and improving the welfare of recipients of mustahiq (mustahiq). With this approach, zakat institutions function dually: as professional fund managers and as agents of da'wah that strengthen the spiritual awareness and social solidarity of the community. This institutional model emphasizes the importance of integrating Islamic philanthropic management with efforts to improve community welfare sustainably (Hidayat, 2019).

Professionally managed zakat institutions have the ability to distribute business capital, provide coaching and mentoring, and create micro-business opportunities for beneficiaries. With this strategy, zakat institutions not only distribute consumer assistance but also encourage sustainable economic empowerment. Structured mentoring programs enable mustahik (recipients of the zakat fund) to acquire the skills, knowledge, and support necessary to manage their businesses independently, thereby increasing their income and economic independence. This distribution of business capital and mentoring is an effective instrument in addressing structural poverty, as it not only provides temporary assistance but also builds long-term economic capacity (Adiwijaya & Amilahaq, 2023). This approach emphasizes that productive zakat can be a tool for social transformation, allowing mustahik to become part of a productive economic cycle and even potentially contribute back as muzaki (recipients of the zakat fund). Thus, professional zakat institutions serve a dual role: as philanthropic institutions providing direct assistance and as agents of empowerment that create real change in the economic structure of society, strengthening welfare, and fostering social solidarity

within the community (Fitria et al., 2022).

In the context of institutions like BAZAS West Java, the application of productive zakat management principles has great potential to become a driver of social and economic change. Zakat and alms funds are not simply distributed as consumer assistance but are also utilized as social and economic capital, enabling beneficiaries (mustahik) to transform into zakat payers (muzaki). With this approach, zakat institutions not only distribute aid directly but also encourage community empowerment, enabling communities to increase their economic independence. A literature review shows that community-development zakat programs can sustainably improve the economic conditions of communities while increasing the community's economic resilience to social and financial risks. This strategy confirms that productive zakat can be an instrument for holistic economic development, integrating social, spiritual, and economic objectives. Thus, institutions like BAZAS have a strategic role in strengthening the sustainability of community welfare while expanding the impact of Islamic philanthropic-based *da'wah* at the local level (Syarifah et al., 2022).

Social Role and Social Justice

From a social perspective, zakat institutions play a crucial role as instruments for equitable welfare and reducing social disparities. Zakat funds enable the redistribution of wealth by shifting economic resources from the wealthy to the less fortunate, thereby realizing the principle of social justice. Through this mechanism, zakat institutions not only provide direct financial assistance to those entitled to receive it but also create a broader social impact by strengthening community solidarity and cohesion. Organized and professionally managed zakat distribution helps reduce economic inequality, provides access to education, health care, and empowerment opportunities, and improves the quality of life of beneficiary communities. Thus, zakat is not merely an individual act of worship but also serves as a strategic social development tool, capable of facilitating sustainable economic and social transformation of the community. The role of zakat institutions in this context emphasizes the importance of effective, transparent, and accountable zakat management to ensure its benefits are felt equitably throughout society (Al-Azhar, 2018).

Zakat distribution programs run by zakat institutions, whether in the form of cash assistance, basic food aid, or educational assistance, have a significant impact on improving the quality of life of underprivileged communities. Cash assistance can help meet basic daily needs, while basic food aid ensures adequate nutrition and food security for recipient families. Furthermore, educational assistance opens access for children from mustahik families to obtain a decent education, thereby increasing long-term human resource capacity. The implementation of these programs is not only consumptive but also has an empowering effect, as it helps beneficiaries become more independent and improves their economic and social well-being. Zakat literacy combined with targeted distribution enables zakat institutions to become agents of social change, reducing economic disparities, and strengthening interfaith solidarity. Thus, effective and systematic zakat management can create a sustainable impact, both economically and spiritually, on the communities targeted by the program (Al-Azhar, 2018). If BAZAS consistently implements a needs-based distribution pattern, the humanitarian and social functions contained in zakat worship can be realized more strongly in the context of urban society in West Java.

Zakat, *infaq*, and alms, professionally managed by zakat institutions, serve a strategic function as instruments for wealth redistribution. Through this management, the flow of

economic resources is diverted from the wealthy to the less fortunate, thereby helping to reduce social inequality. Beyond the economic aspect, this distribution mechanism also strengthens interfaith solidarity, fosters a sense of caring, and strengthens social ties within communities. Zakat institutions not only distribute aid directly but also empower beneficiaries through sustainable productive, educational, and health programs. Thus, zakat, infaq, and alms serve a dual purpose: fulfilling religious obligations while simultaneously serving as effective social development tools, supporting social justice, and strengthening community cohesion. A transparent and accountable institutional approach ensures that the benefits of Islamic philanthropy are widely and sustainably felt by the community (Khan, 2025).

By distributing zakat to the recipients in a targeted manner, zakat institutions play a strategic role in meeting the basic needs of the community. The assistance provided covers daily consumption needs, access to education, healthcare, and support for other social needs that contribute to improving the quality of life of those receiving zakat. An organized, transparent, and accountable distribution approach ensures that the benefits of zakat funds are maximized, while upholding the principles of social justice and strengthening solidarity within the community. In addition to easing the economic burden, this targeted distribution also serves as an empowerment instrument, facilitating those receiving zakat to develop socio-economic independence. Through a systematic mechanism, zakat institutions not only fulfill religious obligations but also drive sustainable positive change, improve community welfare, and instill values of caring and social responsibility within the beneficiary community (Musyriyina et al., 2023).

If BAZAS West Java implements a transparent, measurable, and targeted zakat fund distribution and utilization mechanism, as recommended by the literature on the zakat and waqf sectors, this institution has the potential to become a crucial pillar in realizing social justice. With professional and accountable management, zakat funds can be directed to assist vulnerable communities, effectively providing economic, educational, and other social needs. This approach not only ensures that zakat benefits reach those entitled to them but also strengthens social solidarity, fosters a sense of community care, and minimizes social disparities (Khairatunisa et al., 2025). A targeted distribution mechanism also contributes to social stability by reducing tensions caused by economic inequality. BAZAS West Java can serve a dual function: as a philanthropic institution empowering the community and as a da'wah agent integrating religious values with socio-economic development. This model demonstrates that sound zakat management not only impacts individual well-being but also creates balance and harmony in society at large (Bahjatulloh, 2016).

Spreading Islamic Da'wah through Philanthropy and Islamic Education

The contribution of zakat as a means of da'wah is clearly visible in the way zakat institutions internalize Islamic values in the distribution and utilization of aid. In this context, da'wah is no longer limited to conveying teachings through religious study groups or sermons from the pulpit, but is manifested through concrete actions that have a social and economic impact on society. This approach aligns with Syafe'i's view, which emphasizes that contemporary da'wah needs to adopt a multidimensional strategy, encompassing economic, social, and spiritual aspects, so that Islamic values can be more widely accepted and relevant to the needs of modern society. Through planned and empowerment-oriented zakat management, zakat institutions play a role not only as aid distributors but also as agents of social transformation that instill moral values, solidarity, and caring (Sai'dah et al., 2015). Thus,

zakat serves a dual function: as an individual act of worship for those who pay zakat and simultaneously as an effective da'wah medium, spreading the message of Islam through concrete actions that strengthen the welfare and quality of life of the community. This model shows that the integration of Islamic philanthropy with socio-economic da'wah is a relevant and sustainable strategy (Syafe'i, 2019).

The distribution of zakat by institutions such as BAZAS can be seen as a manifestation of da'wah bil-hal, a form of da'wah manifested through real and concrete actions that directly impact the lives of the community. This type of da'wah emphasizes not only the oral delivery of teachings through lectures or religious studies, but also through social actions that provide tangible benefits to the community, especially those entitled to receive alms. Through the planned and targeted management of zakat, infaq, and sadaqah, zakat institutions are able to address the social, economic, and spiritual needs of the community while instilling religious values in daily practice. This da'wah bil-hal approach demonstrates that Islam can be directly present in the lives of the community through empowerment activities, distribution of productive assistance, and sustainable socio-economic programs (Qanita, 2024). Thus, BAZAS plays a role not only as a philanthropic institution but also as an effective da'wah agent, integrating religious values with efforts to improve community welfare. This model emphasizes that preaching carried out through real action has a wider reach and impact in shaping social awareness, solidarity, and independence of the community (Anwar, 2020).

The distribution of zakat and alms not only serves to support the economic and social aspects of society, but also serves as a contextual medium for da'wah (Islamic outreach). Through the management of zakat, Islam emerges as a religion of rahmatan lil-'alamin (blessing for all the universe), emphasizing not only ritual worship but also social welfare and justice. In practice, zakat serves as a means to provide direct benefits to those entitled to receive it while simultaneously instilling religious values in daily life. This aligns with the literature that positions zakat institutions as part of Islam's "third sector," a sector that acts outside the realm of the state and the market to respond to real community needs. Through this approach, zakat institutions not only distribute aid but also disseminate the message of Islam through social actions relevant to the context of modern society. Thus, zakat and alms serve a dual function: as individual acts of worship for those who pay zakat and as effective socio-economic instruments of da'wah, strengthening solidarity, empowering the community, and upholding social justice. This approach demonstrates that Islamic philanthropy can be a holistic and sustainable da'wah strategy (Muhtada, 2014).

Zakat and alms funds also have the potential to be used to support various Islamic education programs, including providing scholarships for those entitled to receive alms and implementing da'wah and religious study activities. The use of these funds not only helps meet the economic needs of recipients but also strengthens religious literacy within the community, enabling them to better understand and practice Islamic teachings. This approach broadens the reach of da'wah institutionally because zakat institutions act as facilitators, connecting resources from recipients of zakat with the educational and spiritual needs of recipients. This structured educational and da'wah program enables zakat institutions to become strategic tools for instilling Islamic values and shaping religious character within the community (Nurhasanah et al., 2023). Thus, the management of zakat and alms funds is not only philanthropic but also serves as a sustainable da'wah instrument, improving the quality of human resources, and strengthening the role of zakat institutions in the social and spiritual development of the community. This strategy demonstrates the effective integration of economic empowerment and

religious education within the modern da'wah mission (Abdillah & Sandie, 2024). The combination of material assistance and education makes zakat a holistic instrument of da'wah that combines the economic, social and spiritual aspects of the community.

Challenges and dynamics in the implementation of Zakat institutions

The effectiveness of zakat institutions does not occur automatically but requires careful and systematic management. Various challenges often arise that hinder the optimization of zakat functions, including uneven distribution, limited information regarding recipients (mustahiq), and low levels of transparency in fund management. Inaccurate distribution can reduce the benefits of zakat for those most in need, while inaccurate data on recipients (mustahiq) makes it difficult for institutions to plan and target aid effectively (Sugandi & Bariyah, 2022). Furthermore, a lack of transparency can raise doubts among recipients and the wider community about the institution's credibility, impacting public participation and trust. Therefore, strengthening management mechanisms, improving the quality of recipient data, and implementing the principles of transparency and accountability are crucial factors in ensuring the optimal functioning of zakat institutions. By addressing these obstacles, zakat institutions will not only be able to distribute aid appropriately but also strengthen their role in the social, economic, and spiritual empowerment of the community, while enhancing the credibility and sustainability of Islamic philanthropic-based da'wah (Islamic outreach) (Ibrahim, 2021).

BAZAS needs to strengthen accountability in all zakat, infaq, and alms management activities to ensure funds are distributed appropriately and responsibly. Furthermore, strengthening the mustahik data management system is crucial to ensure the institution has accurate information on beneficiaries, enabling effective and targeted zakat empowerment and distribution programs. A systematic managerial approach also allows for more structured program evaluation, allowing for clear and sustainable impact measurement (Rifani et al., 2023). Furthermore, expanding collaboration with various parties, including local communities, government, and educational institutions, is a crucial strategy for strengthening the synergy between da'wah (Islamic outreach), social empowerment, and community capacity development. By establishing cross-sectoral collaboration, BAZAS can not only increase the effectiveness of zakat distribution but also expand the reach of da'wah and economic empowerment programs. The combination of accountability, good data management, and strategic collaboration will ensure that the functions of da'wah and community empowerment run more optimally, have a real impact on society, and make zakat institutions agents of sustainable social change (Damayanti et al., 2025).

Regular program evaluation is crucial in zakat management to accurately measure its impact, both in terms of economic aspects and the religiosity of those receiving it. Regular evaluations enable zakat institutions to assess the effectiveness of fund distribution, assess the extent to which empowerment programs improve the welfare of beneficiaries, and ensure that social and religious goals are achieved. With evaluation data and findings, institutions can make continuous program improvements, adjust empowerment strategies, and identify additional needs of those receiving it (Saoqi et al., 2025). Furthermore, regular evaluations enhance the institution's transparency and accountability, allowing recipients of zakat (muzaki) to have greater confidence that their zakat, infaq, and sadaqah contributions are being used optimally. Furthermore, evaluation activities support an understanding of how zakat contributes to increased religiosity, for example through participation in religious education, religious study

groups, or character development. Thus, program evaluation serves not only as a monitoring tool but also as a strategic mechanism to ensure that zakat serves a dual function: as an economic instrument that empowers recipients and as a means of da'wah that strengthens spiritual awareness and social solidarity within the community (Kurniawan, 2023).

Furthermore, zakat management needs to be carried out professionally and adaptively to the developments of modern society, so that zakat not only functions as consumptive assistance but also as a means of economic empowerment and productive da'wah. In the context of BAZAS West Java, this requires the institution to implement good, transparent, and systematic managerial practices at every stage of zakat fund management. This process includes fund collection, targeted distribution, business mentoring for beneficiaries, and comprehensive evaluation of program impact. With this approach, the institution can ensure that each zakat program provides maximum benefits, encourages the economic independence of mustahik, and strengthens religious values within the community. The implementation of professional management also increases accountability and public trust, enabling the participation of *muzaki* (recipients of zakat) in distributing zakat, infaq, and sadaqah to continue to grow. Thus, structured and adaptive zakat management is key (Syarifah et al., 2022) for BAZAS to optimally fulfill its role and function as an instrument of Islamic philanthropy and an effective da'wah medium.

Implications for West Java BAZAS and Modern Islamic Propagation

Based on the literature review, if BAZAS West Java is able to implement a productive zakat management model with targeted distribution, this institution has the potential to become a highly effective instrument of social da'wah. Within this framework, zakat and alms are no longer merely individual acts of worship, but also serve as tools for social and economic transformation, a means of empowering the community, and a driver of broader Islamic propagation. This approach allows zakat institutions to play a dual role, in addition to distributing aid, they also instill religious values, social solidarity, and collective responsibility in society. In other words, professionally managed zakat can combine religious dimensions with economic empowerment goals, so that its benefits are not limited to consumptive needs but also promote independence and sustainable well-being for those receiving the funds. This model of zakat institutions as agents of empowerment broadens the meaning of da'wah in the context of modern society. Da'wah is not only related to spiritual aspects, such as religious studies or lectures, but also encompasses da'wah for welfare and social justice (Hamid et al., 2024). This is increasingly relevant in addressing the dynamics of urbanization, economic inequality, and contemporary social challenges facing Indonesia. By utilizing zakat as a means of empowerment, institutions such as BAZAS can address the real needs of society, while simultaneously presenting the face of Islam as rahmatan lil-'alamin, namely a religion that not only emphasizes ritual worship, but is also oriented towards welfare and justice for all levels of society.

To achieve this strategic objective, a strong commitment to the principles of transparency and accountability is required. Every stage of zakat management, from collection and distribution to mentoring the businesses of those entitled to receive alms, must be conducted professionally and systematically. Regular evaluation is also crucial to ensuring that the zakat program delivers a tangible and sustainable impact. A sound managerial approach not only improves management efficiency but also strengthens the trust of zakat recipients and the community in the institution, thereby increasing participation in distributing zakat, infaq, and sadaqah. Furthermore, zakat institutions need to collaborate with various parties to strengthen

synergies between da'wah (Islamic outreach), economics, and social issues. Collaboration with local communities, the government, the business world, and other communities enables zakat institutions to design more comprehensive and sustainable empowerment programs (Septiarini, 2011). For example, collaboration with the education sector can result in scholarship programs for those entitled to receive alms, while collaboration with the business world can open up opportunities for productive micro-enterprises. This integration ensures that zakat is not only distributed as direct assistance but also serves as capital for building the economic and spiritual capacity of the community.

The application of the principle of sustainable empowerment emphasizes that zakat must be used as a long-term tool to build community independence. Productive zakat programs can transform mustahik into economically independent individuals, who can then contribute back as muzaki, thus creating a sustainable cycle of empowerment. This approach demonstrates that zakat institutions can be strategic instruments of socio-economic transformation as well as contextual da'wah media. Thus, BAZAS West Java has a significant opportunity to expand the impact of da'wah through structured, professional, and transparent Islamic philanthropy. This institution not only carries out zakat distribution but also builds community capacity, fosters social and spiritual awareness, and promotes social justice amid the challenges of modern society. The integration of productive zakat management, community empowerment, and synergy with various parties is key to ensuring that da'wah is not merely symbolic but also brings about real change in people's lives (Nugraha et al., 2024).

CONCLUSION

This study shows that Bale Zakat Sedekah (BAZAS) West Java has significant potential as an institution that not only manages zakat, infaq, and alms, but also serves as a motor of da'wah oriented towards empowering the community. Through a systematic institutional structure, BAZAS acts as an intermediary between muzaki and mustahiq, enabling the distribution of Islamic philanthropic funds to be carried out in a more targeted, measurable, and community-welfare-oriented manner. From an economic perspective, zakat institutions such as BAZAS are able to encourage increased welfare of the recipient community through empowerment programs and targeted zakat distribution. This positions zakat not only as consumptive assistance, but also social and financial capital that can change the position of mustahiq towards economic independence. From a social and da'wah aspect, the activity of distributing zakat has become a concrete form of da'wah bil-hal, namely da'wah through actions that encourage the growth of social solidarity, values of concern, and the strengthening of religious identity in modern society. However, optimizing BAZAS's role in spreading Islamic propagation still requires strengthening governance, transparency, data collection on eligible recipients, and regular program impact evaluation. Improvements in these aspects are key to enabling the institution to develop a broader, more sustainable, and measurable productive zakat program. Therefore, BAZAS West Java has a significant opportunity to become a model for a transformative Islamic propagation-based zakat institution if it can strengthen its management professionalism and expand synergies with the community, government, and education sector.

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