

Development of Amil Zakat Training Concept Using Islamic Approach in Indonesia

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Abstract: *One of the efforts to improve Amil Zakat's competence is by providing training. This article aims to examine the concept of amil zakat training and the development efforts that can be made. This article is made by using the literature method with a descriptive-analytical approach. The result of the study shows that the existing condition of Amil Zakat's training only prioritizes Amil's technical ability and work attitude. There is no specific curriculum related to character education, but character education has been inserted into learning activities. The effort to develop amil zakat training can be made by designing amil zakat training that is not only competency-based but also adab-based so that amil zakat who take part in the training are not only competent in the work of managing zakat but also competent as individual Muslims.*

Introduction

One of the special worships is zakat because Allah SWT directly appoints the person in charge of managing it (*Amil*). Allah SWT directly mentions *Amil* in the zakat command related to the groups entitled to receive zakat, namely in the Qur'an Surah *at-Taubah* verse 60. Based on Surah *at-Taubah* verse 60, it is known that *zakat* is not managed individually, from *muzakki* handed directly to *mustabiq*, but is done by zakat managers or *Amil Zakat* (Hafidhuddin, 2002). *Ulama* has also stated that because a part of *zakat* is intended for *Amil*, an extraordinary *zakat* institution should manage zakat or *Amil*, not by individual *Muzakki* themselves (Direktorat Pemberdayaan Zakat, 2013).

According to the National Board of Zakat Republic Indonesia Regulation Number 2 on *Amil Zakat Certification* (2018), *Amil Zakat* is a person or group of people who are appointed and/or authorized by the government, local government, agency, or institution licensed by the government and/or local government, and/or a person who receives a mandate from the head of the *zakat* management to manage *zakat*. *Amil Zakat* carries out all the activities of *zakat* affairs, from the collectors to the treasurer and the guards, and from the recorders to the counters who record the entry and exit of *zakat* and distribute it to the *Mustabiq* (Qardhawi, 1999).

Therefore, one of the steps that can be taken in exploring the potential of *zakat* in order to actualize the acceleration of *zakat* development in Indonesia is to strengthen its Human Resources (HR), namely *Amil Zakat*, so that it becomes a trustworthy, reliable, and professional *Amil Zakat*, and is ready to strive in developing zakat in Indonesia (Hafidhuddin, 2007, 2011). One way to strengthen *Amil Zakat* is to provide training. Training can be a learning process for *Amil* and increase their satisfaction, faithfulness, and intelligence. It can also become a cross-functional learning process, create *zakat* knowledge assets for the *Zakat Management Organization*, and create a conducive and innovative work environment (Ichsan, 2011).

Many studies discuss human resource management. Hartanto (2015) states that human resource development strategies are divided into on-the-job and off-the-job training. Azhari and Wicaksono (2017) mentioned that HR development is a process of training and developing employees. Hasan (2018) states that continuous education and training are necessary for increasing

HR competencies in the current era of globalization. Rokhmiyati (2018) discusses that HR development in organizations must be planned and sustainable to improve organizational and employee performance competencies through education, training and development programs.

Hadi (2018) discusses strengthening the HR management function of BAZNAS, which is carried out by competency-based education and training for leaders and implementers. Zaroni and Norvadewi (2021) discuss the implementation of *Amil* management at *Amil Zakat* Institution (LAZ) DPU East Kalimantan, namely by training and developing *amil* through a 3-month training program for new *amil*, Salam DPU Berkah (SDB) program every morning at the beginning of work, Curhat Gagasan (CURGAS) by inviting speakers from outside the institution, Fiqh *Zakat* School to increase *Amil* knowledge, and training by inviting speakers from outside or sending *Amil* delegates to attend training outside. However, studies that discuss the concept of *Amil Zakat* training still need to be expanded, so studies on the development of the concept of *Amil Zakat* training are also very limited. Therefore, this article examines the concept of *Amil Zakat* training and the development efforts that can be done.

Method

This article uses the literature study method with a descriptive-analytical approach. Descriptive analysis describes the object being studied without analyzing the data collected and concluding in general (Sugiyono, 2009). A descriptive-analytical approach was used to illustrate the concept of *amil zakat* training and its development. The data sources used in making this article are books, scientific journals, or government documents related to *amil zakat*, human capital, adult education, and competency-based training. Based on this method, this article describes how the concept of *amil zakat* training can be developed. The description of *amil zakat* training consists of the concept of *amil zakat* training and the development of the *amil zakat* training concept.

Result and Discussion

Concept of *Amil Zakat* Training

There are several *amil zakat* training initiatives in Indonesia, including those organized by the Ministry of Religious Affairs of the Republic of Indonesia, National *Zakat Amil* Institute of Muhammadiyah (LAZISMU) Yogyakarta Special Region, and Sekolah *Amil* Indonesia (SAI). The scientific literature on *amil zakat* training in Indonesia is notably scarce. This scarcity underscores the need for further research in this area, a task that you, as scholars, researchers, and policymakers, are uniquely positioned to undertake. The specific concepts of *amil zakat* training in Indonesia are detailed in Table 1.

Table 1. The Comparative Concepts of *Amil Zakat* Training in Indonesia

Dimension	The Ministry of Religious Affairs of the Republic of Indonesia*	<i>Amil Zakat</i> Institution**	<i>Amil Zakat</i> Training Institution***
Purpose	<ul style="list-style-type: none"> - To improve the quality of <i>amil zakat</i>. - To ensure they have the knowledge and technical skills to manage and empower <i>zakat</i>. - To create <i>zakat</i> management organizations/institutions that are trusted by the community. 	<ul style="list-style-type: none"> - To make <i>amil</i> more professional, accountable and transparent. - To provide basic competencies. 	To ensure that the competence of <i>amil zakat</i> is identified, developed, responded to, and maintained so that there is an entity in Indonesia that takes explicit care of <i>amil</i> competence, not only in terms of assessment but also in creating an ecosystem to develop

Dimension	The Ministry of Religious Affairs of the Republic of Indonesia*	<i>Amil Zakat</i> Institution**	<i>Amil Zakat</i> Training Institution***
Curriculum/ Materials	<ul style="list-style-type: none"> - Thematically arranged to refer to the training package of the Institute of Zakat Management (IMZ) by providing some modifications. - The materials provided are: <ul style="list-style-type: none"> • <i>zakat fiqh</i> • <i>zakat</i> legislation • government policies in <i>zakat</i> management • <i>zakat</i> management • <i>zakat</i> accounting and finance • community empowerment patterns • fundraising strategies • <i>zakat</i> utilization 	<p>The materials provided are:</p> <ul style="list-style-type: none"> - fiqh and positive law material about <i>zakat</i>. - The importance of Brand <i>Amil Zakat</i> Institution itself. - optimizing social media as a means of marketing <i>Amil Zakat</i> Institution. 	<p>competence.</p> <p>The design of the <i>Amil Zakat</i> training curriculum at SAI refers to SKKNI. However, to be derived into the learning curriculum, SAI formulates its content, methods, and competency-based curriculum.</p>
Method	<ul style="list-style-type: none"> - Lectures - Questions and answers - Case studies - Field observations 	<ul style="list-style-type: none"> - Lectures - Modules - Examples of cases and problems 	<ul style="list-style-type: none"> - Online - Offline - Hybrid (online and offline at the same time) - Inhouse training - The training can also be done per region, and the schedule can be adjusted according to the needs
Evaluation	<ul style="list-style-type: none"> - Conducted in the form of exams, working papers, discussions, and seminars to assess mastery of the material. - Attitude and behavior are assessed based on discipline, leadership, cooperation, and initiative. 	<p>Evaluation activities and follow-up plans are held, but the method used to evaluate the results of the <i>amil</i> training and the follow-up plan for the training are not explained further.</p>	<ul style="list-style-type: none"> - Evaluation of learning achievement results is done by: <ul style="list-style-type: none"> • Pretest • Posttest • Assignment - Training implementation is evaluated using a feedback form filled out by the training participants.

Source: proceed (2024).

*Ministry of Religious Affairs of the Republic of Indonesia (2006)

**Fahana, Pambudi, & Ma'ruf (2018)

***Salamun et al. (2022)

Based on Table 1, it is further explained that the design of the *Amil Zakat* training curriculum at SAI refers to Indonesian National Work Competency Standards or the Indonesian National Competency Standards (SKKNI) in the field of *zakat* management issued by the Ministry of Manpower of the Republic of Indonesia in the Decree of the Minister of Manpower of the

Republic of Indonesia Number 30 of 2021. However, since SAI was founded, learning material directly related to character education, especially for the *zakat* collection, has yet to be integrated into the learning material. The learning method in *Amil Zakat's* training at SAI is quite good and highly flexible. The evaluation to measure the success of learning achievement in *Amil Zakat* training at SAI must ultimately rely on the certification aspect (Salamun et al., 2022).

Development of *Amil Zakat* Training Concept

Moeheriono (2014) states that improving the quality of labor rests on three main pillars, namely work competency standards, competency-based training, and competency certification by independent institutions. Work competency standards are prepared and developed with reference to the needs of the industry or company to be accepted in the world of work or labor market both nationally and internationally (Moeheriono, 2014). In relation to the *Amil Zakat* training, the work competency standard in question is SKKNI in the field of *zakat* management. Based on the concept of *Amil Zakat* training explained above, it can be noticed that the current *Amil Zakat* training is only based on competence. Competency-based training itself according to Moeheriono (2014) aims to enable trainees to perform tasks and work in accordance with industry standards that have been determined based on competency needs.

However, it should be noted that *Amil Zakat* institutions cannot be equated with industries or institutions in general, so that *Amil Zakat* as human resources in *Amil Zakat* institutions are not only required to have competence in managing *zakat*, but also to have *adab* embedded in themselves. This is because *Zakat* has spiritual and material aspects. On one side, *Zakat* is a religious obligation that every capable Muslim must fulfil. On the other hand, *Zakat* is a wealth redistribution mechanism aimed at helping people in need. Therefore, *Amil Zakat* must understand and respect these two aspects. *Amil Zakat* is not only required to have competence in managing *Zakat* but also to have *adab* embedded in themselves. The Ministry of Religious Affairs of the Republic of Indonesia states that in addition to the four basic competencies that must be possessed by *Amil Zakat*, namely knowledge of *fiqh zakat*, managerial competence, ability to collect *zakat* funds and ability to utilize *zakat* funds, *Amil Zakat* must also have personality competence, namely the ability of *Amil Zakat* to have noble character, wise, and authoritative, steady, stable, mature, wise, evaluate their own performance, and develop themselves continuously (Kementerian Agama RI, 2016).

However, it should also be emphasized that *adab* is more than a character; *adab* is a character that has a plus value because it is added with faith and prayer. In the process of instilling *adab*, teachers must instil a foundation of faith, provide examples, carry out a habituation/cultural process, and then always pray for the success of their participants to become good human beings. Therefore, *adab* requires excellent teachers who work based on love and sincerity. This is because the key to success in cultivating *adab* lies with the teachers. It is concerning that if *amil zakat* training institutions prioritize things that are *hubbud-dunya*, then how much *zakat* funds are collected, there will be efforts to deviate because *material* things are used as the primary goal. The main goal is no longer to pursue charity (*amal jariyah*) and happiness (*sa'adah*) (Husaini, 2018).

An honest and fair *Amil* ensures that *zakat* is distributed correctly and strengthens public trust in the *zakat* system. In contrast, corrupt or unethical *amil* can lead to injustice, misuse of funds, and even doubt or distrust of the *zakat* institution. Allah S.W.T. says in the Qur'an Surah Ash-Shams verses 9 and 10, which means, "Indeed, fortunate is the one who purifies it (the soul), and what a loss is the one who defiles it". From this verse, it can be known that every Muslim must have the science of the "soul". Even a modern psychologist does not necessarily understand "soul" (*nafs*), so he can be affected by "soul" diseases, such as infatuation with worldly things, infatuation with wealth, infatuation with power, *takabbur*, *riya'*, envy, and so on (Husaini, 2018). As we know, one of the requirements to become an *Amil Zakat* is to be a Muslim. It can also be said that every *Amil Zakat* must have "soul" knowledge to avoid "soul" disease.

Based on the explanation above, efforts to develop the training of amil zakat need to be made because the manners of an amil zakat should be limited to professional work attitudes and the application of more profound manners. This refers to the mail's ability to internalize Islamic religious values in every aspect of their life so that their actions reflect compliance with religious sharia. The development of the amil zakat training concept using the Islamic approach is explained in Table 2.

Table 2. The Development of *Amil Zakat* Training Concept using Islamic Approach

List	Description
Purpose	To increase the number of <i>Amil Zakat</i> who are competent in managing zakat and can internalize Islamic religious values in every aspect of their lives instead of just having a professional work attitude.
Curriculum/ Materials	Curriculum or materials related to the competence of <i>zakat</i> management can refer to the existing SKKNI, but some materials can be added, such as: - Islamic Worldview - <i>Tazkiyatun Nafs</i>
Method	The training method can use existing training methods but emphasizes shadowing, mentoring, and coaching more.
Evaluation	The evaluation process, based on the assessment of the mentor or the person followed during the learning process, is a crucial step in ensuring the training program's effectiveness and <i>Amil Zakat's</i> competence.

Source: proceed (2024).

Based on Table 2, it can be explained that Islamic Worldview material is added to maintain and strengthen Islamic religious values in Amil Zakat. Meanwhile, *Tazkiyatun Nafs* material is added so that *Amil Zakat* can avoid “soul” disease. However, it is essential to note that *adab*, unlike theoretical knowledge, cannot be taught solely through study or training. Hence, time is one of the biggest challenges in instilling *adab*. Therefore, cultivating *adab* values should still be developed through continuous practice and reflection, even outside the training time.

Conclusion

Based on the explanation above, the existing condition of amil zakat training, whether the government organizes it, amil zakat institutions, or amil zakat training institutions, only prioritizes amil's technical abilities and work attitudes. The amil zakat training at SAI does not have a unique curriculum related to character education, although character education has been inserted into learning activities. Therefore, the effort to develop amil zakat training is to design amil zakat training that is not only competency-based but also *adab*-based so that amil zakat who take part in the training are not only competent in the work of managing zakat but also competent as individual Muslims.

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