

# Ecosystem Strategy for the Growth and Development of Islamic Philanthropic Institutions

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## Abstract

**Purpose:** The purpose is Dompét Dhuafa is here to bridge this gap, allowing unlicensed institutions to grow and develop through a zakat management partnership concept. Institutions that are part of Dompét Dhuafa's Zakat Management Partners benefit from structured, systematic, and measurable capacity building.

**Design/methodology/approach:** In this study, a qualitative method with preliminary data collection techniques is used, involving both primary and secondary data. Primary data is collected through direct interviews. The secondary data in this study includes information obtained from guidelines of Dompét Dhuafa's Zakat Management Partners from 2012 to the present and data related to zakat policy regulation Zakat Management in Indonesia.

**Findings:** The implementation of the MPZ DD with a value-driven approach, established by Dompét Dhuafa, has been empirically proven to significantly enhance the performance of the MPZ DD ecosystem. This improvement is evident across various dimensions, including fundraising, organizational governance, national network strengthening, and the measurable impact on empowerment programs and charitable activities.

**Research limitations/implications:** The Selection of articles extracted in this study includes information obtained from guidelines of Dompét Dhuafa's Zakat Management Partners from 2012 to the present. The researcher also employs data related to zakat policy and legal regulations, namely Law Number 23 of 2011 concerning Zakat Management in Indonesia and the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 333 of 2015 concerning Guidelines and Permission for the Establishment of Zakat Amil Institutions.

**Practical implications:** The present study proves the effectiveness of the work of this ecosystem as demonstrated is that four MPZ DD institutions have successfully met the criteria for becoming Zakat Amil Institutions, as specified in KMA No.333 of 2015

**Originality/value:** This study shows the relevance of the research field of the ecosystem of the growth space of Islamic philanthropy institutions in Indonesia and it is expected that there will continue to be research on the effectiveness of the ecosystem of zakat management regulations in Indonesia which is interesting, in order to realize the revision of Law Number 23 of 2011 of the Republic of Indonesia concerning zakat management in Indonesia.

**Keywords:** *ecosystem; growth; zakat; partnership; Islamic Philanthropy*

## **Introduction**

One of the social issues that poses a complex challenge for every nation, especially developing countries, is the issue of poverty. This problem has become a primary concern for the global community. In Indonesia, there are numerous cases related to this issue. Our conscience is shaken when we hear news about a 44-year-old mother in Pondok Aren, South Tangerang, who was forced to steal a few eggs to provide a meal for her three children and had to face the police to be held accountable for her actions [1]. Just a week earlier in Jember, East Java, a mother resorted to killing her own child due to the unstable economic conditions of the family, with depression cited as the motivation for her actions [2]. Information search platforms present dozens of different news stories throughout the year 2023 related to mothers committing crimes such as killing their sons or daughters, fathers killing their wives and children, and children resorting to killing their biological mothers, among others. The majority of their actions are driven by poverty and domestic discord.

Poverty data for March 2023, released on [bps.go.id](https://bps.go.id), reveals that the percentage of the poor population in March 2023 is approximately 9.36 percent of Indonesia's population, which is roughly around 25.90 million people [3]. This is certainly a significant number, and there is a possibility for it to continue growing as times become more uncertain. This issue will persist unless concrete actions are taken to address it.

Assigning full responsibility for the issue of poverty to the government is not a wise approach because this problem exists at the smallest unit of a nation, which is the family. The entity most likely to play a role in unraveling the problem and providing solutions is the family itself. However, this requires stimulation from a conducive and productive environment in promoting goodness. Conducive and productive environments are typically initiated and driven by social community institutions that are closely associated with the public. These entities can take the form of study groups, savings groups, Quranic study circles based in mosques, Quranic study groups based in prayer halls, schools, Islamic boarding schools, social foundations, and more. They are naturally trusted by members, congregants, and the general public to manage zakat, infaq (charity), sadaqah (voluntary charity), and wakaf (endowment) funds for distribution and development of benefits for group members and those in need within the community. Many impoverished communities, whether in rural or urban areas, heavily rely on assistance programs from these community and social institutions. The role of social institutions, comprising members of the community with shared visions and missions, coming together to form a unity, offers a unique hope in resolving the issues present within the community.

Over the past decade, philanthropic movements in this country have shown a high degree of dynamism. This has been particularly evident since the implementation of the Zakat Management Act No. 23 of 2011. Following a five-year trial period and the socialization of the Zakat Management Act in 2016, numerous small institutions, typically based on Quranic study circles, mosque committees, educational foundations, orphanage foundations, humanitarian foundations, Islamic cooperatives, and other entities, have not obtained the necessary permissions from regulatory bodies, namely the Ministry of Religious Affairs, and recommendations from The National Board Of Zakat (BAZNAS). Consequently, these institutions no longer possess formal legal authority to collect, manage, and distribute zakat funds automatically.

Simultaneously, these institutions have already gained the trust of the community to manage and distribute entrusted funds for zakat, infaq (charity), and wakaf (endowment) to those

eligible within their localities. The mustahik (recipients entitled to zakat) who have been receiving financial support and socio-economic assistance from these entities still rely on and hope for assistance from these organizations. Particularly, the mustahik "surrendered," who no longer have productive economic capabilities and struggle to survive, are highly dependent on the assistance and support of others. Individuals with mental health disorders (ODGJ), people with disabilities (Difabel), the elderly, and others fall into the category of "surrendered" mustahik, and they also need simultaneous attention and assistance.

Regulations should ideally govern good and proper governance in the country with the aim of ensuring justice and prosperity for the people. In this context, there is a shortfall because the centralization policy for zakat management by the state has not been accompanied by effective mitigation measures to address the overlooked needs of the mustahik. The issue of "surrendered" mustahik, who have traditionally relied on unlicensed small institutions, remains unresolved to this day.

Meanwhile, the efforts of BAZNAS at the central and regional levels to mitigate distribution risks involve acquiring community-based social initiative institutions such as mosques, prayer halls, Islamic boarding schools, and foundations for orphans and the underprivileged as Zakat Collection Units (UPZ BAZNAS) has not been executed satisfactorily. Under Article 16 of Law 23/2011, these UPZs are organizational units established by BAZNAS to assist in zakat collection (corresponding to the BAZNAS hierarchy level). UPZ BAZNAS, BAZNAS at the provincial level, and BAZNAS at the district/city level can be formed in government agencies, state-owned enterprises, regional-owned enterprises, private companies, and the representation of the Republic of Indonesia abroad, as well as at the sub-district, village, or other levels and locations.

The establishment of these Zakat Collection Units (UPZ) does not entirely bridge the gap in the unequal distribution of zakat benefits to all eligible recipients (mustahik). The issue arises from the fact that not all institutions managing funds from the community are willing to embrace the concept of UPZ BAZNAS. The obstacle lies in the requirement to allocate 30% of the total collection from each UPZ to be remitted to BAZNAS. Many prefer to directly allocate these funds to beneficiaries within their own institutions, which directly benefits the community, rather than remit them to BAZNAS. Furthermore, the institutional support function that is meant to facilitate unlicensed institutions to meet the necessary criteria for obtaining approval has not met expectations.

Recognizing this situation, Dompot Dhuafa, through its Strategic Alliance Department and Zakat Management Partner Zone, seeks to contribute to this issue by creating an ecosystem that serves a space for institutions for growth and development. This ecosystem is known as the Zakat Management Partner and Service Zone. Any community-based nonprofit organization with legal authority governing the management of zakat, infaq (charity), sadaqah (voluntary charity), and other social funds can become a Zakat Management Partner of Dompot Dhuafa (MPZ DD). This partnership is bound by a cooperation agreement signed by both parties, outlining their respective rights and obligations. The core value of this ecosystem is mutual growth, strength, and expansion. Through this partnership, institutions that lack official approval can leverage Dompot Dhuafa's authorization in the aspects of zakat collection, management, and distribution. The scope of this partnership encompasses all the processes involved in zakat management institutions. All business processes are governed by guidelines

and standards provided by Dompot Dhuafa, which must be adhered to by every prospective member seeking to become an MPZ DD.

All institutions affiliated with MPZ-DD serve as representatives of Dompot Dhuafa. Therefore, it is essential to provide capacity-building programs for MPZ-DD institutions to ensure that all aspects of the process flow smoothly. The objective is to ensure that all activities conducted by MPZ-DD comply with the procedures and regulations as stipulated by the governing authorities. Additionally, these capacity-building programs also serve as a risk mitigation effort that could potentially harm Dompot Dhuafa. This is because there may be weak control over the daily activities of partner institutions. Simply put, if MPZ-DD performs well and operates within legal boundaries, Dompot Dhuafa also benefits from the success and the positive reputation generated by these activities. However, if the opposite occurs, with MPZ-DD engaging in actions that violate laws and regulations, the negative consequences become a risk that Dompot Dhuafa must bear, necessitating early mitigation efforts. Therefore, it is crucial to strike a balance between providing room for growth while adhering to existing regulations and provisions by designing a series of programs within this framework. This journal article focuses on how Dompot Dhuafa, through its Strategic Alliance – Zakat Management Partner and Service Zone, strengthens the zakat movement in Indonesia by establishing a partnership ecosystem called Mitra Pengelola Zakat. It presents an alternative space for the growth of unlicensed social institutions, offering various capacity-building activities to enable these partners to become independent and licensed entities in the future.

### Literature Review

No	Researcher	Year	Title	Finding
1	Grindle M.S. (editor)	1997	Getting Good Government: Capacity Building in the Public Sector of Developing Countries. Boston MA: Harvard Institute for International Development.	Capacity building, as a strategy, is directed towards enhancing efficiency, effectiveness, and responsiveness.
2	Stavros Jacqueline.	1998	Capacity Building: An Appreciative Approach. Dissertation. Cleveland: Ohio.	The paradigm of capacity building has evolved, encompassing various perspectives including: 1. Self-Reliance Paradigm: Capacity building is seen as an effort to promote self-reliance by teaching communities to help themselves. 2. Empowerment Paradigm: Capacity building aims to empower individuals and communities by developing their

				<p>abilities, reducing dependence on external sources.</p> <p>3. Sustainable Development System Paradigm: Capacity building is viewed as a means to establish sustainable systems.</p> <p>4. Massive Human Development Paradigm: Capacity building seeks to achieve mass-scale human development, spanning from the individual to the community, regional, national, and even global levels.</p> <p>Many non-governmental organizations (NGOs) in developing countries have implemented these paradigms to address issues of poverty and underdevelopment.</p>
3	Moh. Muzwir R. Luntajo and Faradila Hasan	2023	Optimizing Zakat Management Potential in Indonesia Through Technological Integration	Capacity-building programs can equip zakat institution staff and stakeholders with the skills and knowledge necessary to effectively utilize and manage technological solutions. By combining technical elements with strong governance and capacity-building measures, it is possible to optimize zakat management in Indonesia. This approach can enhance transparency, efficiency, and the overall welfare impact of zakat initiatives.
4	Fasiha and Muh. Ruslan Abdullah		Zakat Management Formulation: Enhancing Management Quality with a Quality Assurance Approach	The implementation of organizational structuring still faces challenges, including insufficient staff capacity, suboptimal performance of UPZ (Unit Pengumpul Zakat or Zakat Collection Units), an inadequate number of technical implementers, and low capacity improvement among zakat collectors (amil). These issues highlight the need for comprehensive capacity-

				building efforts and structural improvements within the zakat management system to ensure its effectiveness and maximize its impact on beneficiaries.
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**Method**

The qualitative aspect of this study serves to elucidate how data is collected and documented, with the research process commencing from observations or issues faced by unlicensed Zakat Management Organizations. Therefore, this study employs a qualitative method that is exploratory in nature, where knowledge about the problem is limited or there is limited existing research on the subject. According to Gill et al. (2008), qualitative research employs various data collection methods, including observation, visual analysis, literature review, and interviews. In this study, a qualitative method with preliminary data collection techniques is used, involving both primary and secondary data.

Primary data is obtained directly from the subjects under investigation by relevant parties during the course of this study. Primary data is collected through direct interviews. The interview phase is conducted with organizations that have joined as Zakat Management Partners and employs a descriptive method. The descriptive method entails describing and comparing a situation by analyzing and evaluating data based on theory with real-world occurrences up to the conclusion-drawing stage. Direct interviews are conducted with five zakat institutions that have joined as Zakat Management Partners with Dompot Dhuafa. Key points covered during the interview phase include the reasons for joining or factors that motivated them to register as MPZ DD, their experiences as MPZ DD members, and the ecosystem patterns created within the MPZ DD growth space. Additionally, primary data in this study also includes data from the Certified Amil Development Programme (CADP) conducted from October to December 2022, focusing on capacity-building efforts for MPZ DD.

Secondary data, on the other hand, is obtained from other sources indirectly, not directly from the subjects under investigation. In this context, secondary data supports and complements primary data. The secondary data in this study includes information obtained from discussions and documents related to the establishment and guidelines of Dompot Dhuafa's Zakat Management Partners from 2012 to the present. The researcher also employs data related to zakat policy and legal regulations, namely Law Number 23 of 2011 concerning Zakat Management in Indonesia and the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 333 of 2015 concerning Guidelines and Permission for the Establishment of Zakat Amil Institutions.

The researcher limits the study to examine the object of providing an ecosystem growth space strategy for unlicensed zakat institutions to thrive and develop through a zakat management partnership concept. The focus is on capacity-building efforts for organizations that have joined as Zakat Management Partners. Therefore, the subjects of this study are Zakat Management Organizations that are unlicensed and institutions that have joined Dompot Dhuafa as Zakat Management Partners.



## Findings

Table 1 MPZ Data for 2012-2023

Year	Number of MPZ (Institutions)
2012	26 Institutions
2013	95 Institutions
2022	102 Institutions
2023	107 Institutions

Based on the above data, it is obtained that in the year 2012, there were 60 institutions that joined as MPZ DD. There was an increase in the following year, with 170 institutions joining as MPZ from 2013 to 202. In the year 2022, after PBMTI established LAZ MKU, a majority of PBMTI members, who also dominated the MPZ-DD membership, decreased to 102 in 2022. Meanwhile, from 2023 to the present, there are 107 institutions registered as MPZ DD in Indonesia.

The data presentation in this research utilizes data collection techniques through interviews. The researcher conducted interviews with five institutions that joined as MPZ DD, namely Masjid Darussalam Kota Wisata, Balai Dakwah Sragen, Madinah Al Hijrah, BMT Dana Insani, and BMT Menoreh Sejahtera. The research findings related to the discussions are presented as follows:

1. Based on interviews conducted by the researcher with representatives of MPZ DD discussing the reasons why OPZ institutions without permits are interested in becoming MPZ DD, several reasons were identified. These include the most advantageous DD system, the perception that the vision and mission of MPZ DD are more substantial, even on a national scale. The desire for guidance and expansion, as well as the aspiration to become more accountable and professional institutions, was also cited. Additionally, the system is already well-organized.
2. Based on interviews conducted by the researcher with representatives of MPZ DD discussing what has been gained while being part of MPZ DD, some responses include increased confidence in campaigning as they are now part of MPZ DD, exceptional knowledge in capacity-building programs, and access to a nationwide MPZ network. The mentoring and support received, especially in capacity building, have proven highly beneficial.
3. Based on interviews conducted by the researcher with representatives of MPZ DD discussing the increase or decrease in fundraising activities during their membership in MPZ DD, Budi Surahman, a representative of MPZ Madinah Al Hijrah, stated, "Alhamdulillah, now the retail aspect that we've been developing, combined with the institution-to-institution aspect, has doubled the fundraising compared to before." Similar increases in fundraising were reported by MPZ Balai Dakwah Sragen, with Dhany Salman stating, "The Ramadan fundraising last year, during Ramadan, saw an increase in fundraising before and after, with growth going from 60 million in the previous year to 80 million this year. The increase is evident, and we aimed for a 20% growth."

4. Based on interviews conducted by the researcher with representatives of MPZ DD discussing the ecosystem pattern within MPZ DD, several respondents mentioned that the ecosystem is functioning well but requires increased participation from MPZ institutions, rather than solely relying on Dompot Dhuafa for independent growth.

<b>Institution Name</b>	<b>Year Became MPZ</b>	<b>Year Became Officially Licensed LAZ</b>
LAZ Menuju Keluarga Utama (MKU)	2012	2022
LAZ Masjid Raya Bintaro Jaya (MRBJ)	2013-2014	2019
Baituzzakah Pertamina	2017	2023
LAZ Masjid Darussalam Kota Wisata Cibubur	2022	2023

This table provides information about the institutions, including the year they became MPZ (Muamalat Public Fundraising Institutions) and the year they obtained official licenses as LAZ (Lembaga Amil Zakat) or authorized fundraising organizations.

#### Discussion and Conclusion

<b>Program</b>	<b>Number of Registered Participants</b>	<b>Number of Program Graduates</b>	<b>Number of BNSP Certified Participants</b>
<i>CADP 2022</i>	210 people	174 people	50 people
<i>CADP 2023</i>	170 people	On going	On going

Table 3. The number of participants in the Capacity Building Program (CADP) for the years 2022 and 2023

#### Discussion

The concept of Zakat Management Partners (MPZ) and Service Zones is a response to the cessation of the long-established and deeply rooted role and function of social safety networks in society. This occurred at a time when regulations began to assume these roles and functions. Simultaneously, efforts to mitigate the risk of inequality in the distribution of benefits from the pooled community funds had not yet materialized. Allowing greater flexibility for unlicensed institutions was seen as a prudent and solution-oriented step. In terms of the timeline, the concept of MPZ began in 2011, just a few days before the enactment of Zakat Management Law No. 23 on November 25, 2011, by President Susilo Bambang Yudhoyono. It began with the registration of BMT Al Huda in Wonosobo, Central Java, and BMT HARUM (Harapan Ummat) in Rembang, Central Java, on October 31, 2011, as Zakat Management Partners of Dompot Dhuafa. The initiative received a positive response from the community, with a total of 26 institutions joining as Zakat Management Partners of Dompot Dhuafa in 2011.

This movement gained momentum when Dompot Dhuafa collaborated with PBMTI (Association of Baitul Maal and Tamwil throughout Indonesia), which had more than 100 BMT members at the time. The cooperation between Dompot Dhuafa and PBMTI, signed on October 26, 2013, significantly increased the number of members in Dompot Dhuafa's Zakat Management Partners (MPZ) to 95 institutions. Some of the MPZ Dompot Dhuafa member institutions have even managed to register with the Ministry of Religious Affairs as official zakat amil institutions. For example, LAZ MKU (Menuju Keluarga Utama), a collaboration of several BMT members of PBMTI, has become a National-level Zakat Amil Institution.



Moreover, because the MPZ DD ecosystem encompasses various institutional forms, some institutions, including those from the mosque and corporate sectors, have become self-sufficient after learning within this growing ecosystem. One of the Zakat Amil institutions from the mosque sector that became an MPZ DD is the Masjid Raya Bintaro Jaya in South Tangerang. It has a history of learning together with Dompot Dhuafa and has been registered as a City-level Zakat Amil Institution in South Tangerang since 2019. Baituzzakah Pertamina joined MPZ Dompot Dhuafa in 2018 and is currently preparing to become a National-level Zakat Amil Institution in 2023. Another mosque sector institution, Masjid Darussalam Kota Wisata, only took one year, from 2022 to 2023, to become a Zakat Management Partner of Dompot Dhuafa and is currently preparing to become a District-level Zakat Amil Institution in Bogor, West Java. The presence of a conducive ecosystem that provides a solution-oriented space for unlicensed institutions stimulates the acceleration of the emergence of new entities that are professional, trustworthy, and accountable.

Based on interviews conducted by researchers with representatives of MPZ DD discussing the reasons why unlicensed OPZ institutions were interested in becoming MPZ DD, the following responses were provided:

Dhany Salman, representing MPZ Balai Dakwah Sragen, stated, "Before joining MPZ DD in 2017, we had just registered as a licensed foundation. However, after studying the Zakat Law of 2011, we decided to look for an institution that could serve as the legal umbrella for Balai Dakwah Sragen (BDS). We also inquired about partnership patterns in UPZ BAZNAS, Lazismu, LMI (Lembaga Manajemen Infaq). Even the Director of the LMI Central Java branch came and presented directly to BDS, offering a cooperation pattern. Then we also looked for information about MPZ DD, and after comparing it with the partnership patterns of other institutions, it turned out that the DD system was the most advantageous. After that, we weighed the options and decided to join MPZ DD and make it the legal umbrella for BDS."

Similarly, Budi Surahman, representing MPZ Madinah Al Hijrah, also stated, "At that time, we were previously part of the MPZ of LAZ Harfa (Harapan Dhuafa). But because we saw that the vision and mission of MPZ DD were larger, even on a national scale, we wanted more guidance and expansion. We wanted to become a more trustworthy, professional, and accountable institution, which is why we decided to join MPZ DD. I also saw that the system was well-organized. Initially, we looked at KMP, but DD was really all-out. How could an institution create a new community, aim to grow it, and then let it flourish? DD's focus is on empowerment, and that's what got me interested."

The statement from one of the representatives of MPZ DD underscores the fact that the entities within this ecosystem are united by shared values and a common goal of mutual growth. In practical terms, the state, through its authority, provides legitimacy to those who meet the qualifications and requirements set by regulations. Dompot Dhuafa ensures that all selected MPZ members meet the regulatory qualifications and requirements. This serves as the primary motivation for this research, aiming to dissect how this ecosystem functions to transform institutions that were initially unlicensed, and some of which did not meet regulatory qualifications and requirements, into professional, trustworthy, accountable entities that fulfill all regulatory criteria.

Let's delve into the process of how the MPZ DD partnership is implemented. The registration mechanism serves as the initial gateway for institutions to come together, build relationships,

align visions and missions, and establish shared values and goals. Since this partnership is on an equal footing, both parties need to understand each other's positions. Several document requirements must be fulfilled for registration, including notarial deeds, Ministry of Law and Human Rights permits, organizational structures, financial reports for the past two years, institution profiles, declaration letters, and commitment letters. These documents serve as the foundation for Dompot Dhuafa to assess whether the institution is suitable to be part of the MPZ ecosystem. Additionally, commitment to continuous growth, the availability of human resources, and institutional accountability as trusted organizations in the eyes of the public are essential indicators.

After completing the registration process, including document preparation and interviews, the next step is to establish a cooperation agreement among the institutions. This agreement serves as the legal basis for a mutual commitment that must be adhered to. It outlines the rights and obligations of each party, reporting mechanisms, and the requirements to be met during the agreement period. Creating this cooperation agreement is a risk mitigation effort for potential future issues. Once this process is complete, every institution that has joined MPZ DD has the right to participate in capacity-building processes, adhere to applicable rules, and receive guidance tailored to their specific needs to achieve common objectives.

Furthermore, Dompot Dhuafa also plays a role in controlling the institutions within MPZ DD by conducting both financial and Sharia audits. This program is implemented to ensure that the institutions within MPZ DD comply with the rules set by Dompot Dhuafa and regulators. Additionally, there is a mentoring function and a mechanism for mutual reminders within the process, enabling these institutions to pass through each stage of becoming better institutions in the future. The implication of all these efforts is that once an institution can operate with trustworthiness, accountability, and professionalism, it will enhance public confidence in managing community funds even more effectively.

Next, we will discuss how Dompot Dhuafa provides capacity-building efforts for partners within MPZ DD. The competence of zakat administrators (*amil*) has become a national issue in the discourse of zakat management in Indonesia. The low competence of zakat administrators is one of the obstacles to optimizing zakat management in Indonesia. The limited development of zakat administrator quality has resulted in an imbalance between the challenges and demands of the job and the capabilities of zakat administrators (Huda & Sawarjuwono, 2013).

To enhance the professionalism of partner zakat management institutions, thereby increasing trustworthy and accountable individuals, Dompot Dhuafa presents several program formulations within the zakat management partnership ecosystem. The program that can be attended by MPZ partners every week is the Regular Capacity Building Program (PPKR) called "Reboan." This program is held every Wednesday from 09:00 to 12:00 WIB. PPKR Reboan has been carried out throughout the year 2022, and it is still ongoing successfully and with discipline in 2023.

There are five major thematic agendas that serve as the "agenda setting" for the consolidation of Dompot Dhuafa's strategic network movement. In the first three months of the year (January, February, and March), the theme of capacity-building programs presented is "Successful Strategies to Increase Collection During Ramadan." This means that all efforts, methods, and strategies that Dompot Dhuafa prepares are shared with all MPZ-DD members. This theme is

implemented with the hope that MPZ-DD can understand how Dompét Dhuafa works to ensure the success of Ramadan initiatives.

In the second quarter, after Ramadan and into the month of Shawwal, the focus shifts to preparations for Eid al-Adha, with its blessings-filled Qurban Idul Fitri. With a similar approach, the program aims to help MPZ-DD members utilize their available resources to successfully carry out the Tebar Hewan Quran program and similar Qurban worship programs in their respective institutions. Dompét Dhuafa also offers collaboration opportunities to all MPZ-DD members, including aspects like affiliate fundraising, Qurban animal procurement partners, and partners for distributing Qurban animals and meat as part of Dompét Dhuafa's THK program.

The third phase, after the Eid al-Adha agenda, sees all MPZ-DD members focus on welcoming the month dedicated to orphans, which is Muharram. Capacity-building activities are prepared to disseminate creative ideas through innovative and solution-oriented programs to target communities. The aim is for the act of charity to continue even after performing Qurban worship during Dhu al-Hijjah, with increased attention to the orphans in our midst.

Fourthly, after the months of Muharram and Safar, in the months of Rabiul Awal and Rabiul Akhir, the focus shifts to the propagation of wakaf (endowment) with each MPZ-DD member institution's wakaf program portfolio. Dompét Dhuafa also presents various successful flagship program examples that have transformed beneficiaries into contributors through productive economic programs on wakaf land and assets managed by Dompét Dhuafa. This allows MPZ-DD to understand how to manage wakaf assets effectively and correctly and how to optimize the potential of wakaf assets to appeal to potential wakaf fundraising segments for optimal results.

Lastly, the fifth agenda is the Humanesia momentum, created by Dompét Dhuafa to appeal to the compassion of donors for humanitarian causes. It's essential to note that in the last three to four months of each year, there are often disasters, both domestically and internationally. The most recent and memorable are the 6.8 SR earthquake in Morocco, which claimed tens of thousands of lives, and the flash floods akin to a tsunami in Libya, caused by the breach of a dam due to heavy rain, resulting in tens of thousands of casualties and thousands still missing. These events occurred in the fourth quarter of 2023. Dompét Dhuafa leverages this momentum to optimize resource mobilization from the community. MPZ-DD members are expected to recognize and make use of every prevailing moment in the country, harnessing all available resources to optimize support from various stakeholders that may be influenced. These are the five major agenda-setting themes used throughout the year, allowing MPZ-DD to create momentum year-round, rather than depending solely on two major events (Ramadan and Eid al-Adha).

The ecosystem of MPZ DD's growth space opens the horizons of its zakat administrators (amil) to manage community funds with careful planning and professionalism. These five agenda-setting themes represent Dompét Dhuafa's capacity-building characteristics provided to its partners each year. In line with this, researchers conducted interviews with several MPZ DD zakat administrators to discuss what they have gained during their time as MPZ DD members. Dhany Salman, representing MPZ Balai Dakwah Sragen, stated, "What we have gained now is greater confidence in campaigning because we have become DD's MPZ. Even though the fundraising has increased but not significantly, we are more daring to hold programs under its

legal umbrella. What we have learned here is exceptional, including knowledge of institution governance and the financial management of ZIS, which are new to us. Our initial focus was on preaching, and preaching requires funding. So how does preaching find its funding? What is clear now is that we are at the stage of deciding which programs to execute first, but we are also confused due to our limitations. We have also gained a network. So, I can get to know others through the MPZ network throughout Indonesia. Because without MPZ, we might not have known each other. There is also mentoring and guidance. The Capacity Building program is very beneficial for us. Especially the recent CADP, about human resources management, was a significant boost for us."

Similarly, during an interview with Budi Surahman from Madinah Al Hijrah, he stated, "What is interesting is the Capacity Building 'Wednesday Study.' So, DD really maintains the quality of its MPZ for tapping into all potentials, skills, and professional abilities. So, every Wednesday, we are forced to learn. Additionally, when we participated in the CADP recently, we received extraordinary knowledge about how to run an organization or an institution as it should be. That was interesting, and I haven't experienced it in any other organization."

In addition to PPKR Reboan, Dompot Dhuafa also conducts several thematic programs, particularly for the capacity-building of zakat administrators (amil) within MPZ. Specifically, for training humanitarian volunteers involved in disaster areas, Dompot Dhuafa conducts Disaster Response Training. This training is conducted in collaboration with instructors from the Disaster Management Centre Dompot Dhuafa (DMC DD) and BASARNAS, an organization focused on disaster management. The program lasts for approximately 7 days and employs a hybrid method, combining online Zoom sessions with face-to-face training. One of the goals of this training is to ensure that MPZ DD volunteers can perform their roles as humanitarian volunteers more competently and effectively. The comprehensive program curriculum is provided in the attached image.

Materi Online				Materi Offline dan Praktikum			
NO	MATERI	DURASI	PEMATERI	NO	MATERI	DURASI	PEMATERI
1	Mekanisme Penanganan Kelompok Rentan di Wilayah Kebencanaan	2 Jam	dr. Yenni Purnamasari	1	Manajemen Posko Kebencanaan	2 Jam	Sanadi
2	Komunikasi Kebencanaan	2 Jam	Haryo Mojopahit	2	Manajemen Logistik Kebencanaan	2 Jam	Ady Sumarna
3	Solidaritas Kemanusiaan Dunia Islam	2 Jam	Rahadiansyah	3	Mitigasi Adaptasi Perubahan Iklim	2 Jam	Ahmad Baihaki
4	Rapid Assesmen Kebencanaan	2 Jam	Ahmad Lukman	4	Triage Dasar dan Pertolongan Pertama	8 Jam	Ady Sumarna
5	Desk of Volunteer	2 Jam	Maizar Helmi	5	Managing Stakeholder in Disaster Management	2 Jam	Imam Alfaruq
6	Standar Kemanusiaan Inti Tentang Kualitas dan Akuntabilitas	2 Jam	Syamsul Ardiansyah	6	Water Rescue	2 Jam	Tim Basarnas dan DMC
				7	Vertical Rescue	2 Jam	Tim Basarnas dan DMC

[Image: Curriculum image]

The training is designed to equip volunteers with the necessary knowledge and skills to respond effectively to disaster situations. It likely covers various aspects of disaster response, including disaster assessment, emergency response planning, first aid, search and rescue techniques, and disaster relief coordination. The collaboration with experts from the Disaster Management



Centre Dompert Dhuafa and BASARNAS ensures that the training is conducted by professionals experienced in disaster management.

Overall, the Disaster Response Training program aims to enhance the capabilities of MPZ DD volunteers, enabling them to play a vital role in responding to disasters and providing humanitarian assistance in times of crisis. This training ensures that volunteers are well-prepared and trained to handle various disaster scenarios, contributing to more efficient and effective disaster response efforts.

The quality of human resources in zakat management is often suboptimal, with a lack of skills and expertise in management. Additionally, many individuals do not view working as an amil (zakat administrator) as a profession or career choice but rather as a part-time or secondary job. This has the consequence of reducing the effectiveness of zakat collection by zakat management organizations (Utami et al., 2015).

In response to the quality issues concerning amils, Dompert Dhuafa has established a flagship program called CADP (Certified Amil Development Program). This program is designed to be thematic, systematic, and measurable and is conducted almost annually for the capacity-building of amils. The program typically spans approximately 3-4 months and is held at the end of each year. Its objectives go beyond providing insights to participants; it also includes assignments related to the daily tasks and roles of amils. The aim is for participants to understand and execute specific competencies required for professional amil work.

The program collaborates with the Indonesian School of Amil as the training provider, which supplies facilitators. Towards the end of the program, participants undergo competency exams as part of the graduation process. These exams are conducted in stages and include a final examination in partnership with assessors from Dompert Dhuafa Management and a certification competency exam in partnership with the National Professional Certification Agency (BNSP).

Attached is the 2022 CADP curriculum which has been implemented and is one of the favorite programs of MPZ DD students throughout Indonesia. The material presented is comprehensive, starting from fiqh, collection, programs and business processes of zakat amil institutions.

No	Materi	Durasi	Pemateri
1	Stadium General	4 Jam	Erie Sudewo Izzudin Abdul Manaf, Lc, MA, Ph.D
2	Fikih Zakat 1	4 Jam	H. Ahmad Fauzi Qosim, SS, MA, MM, Izzudin Abdul Manaf, Lc, MA, Ph.D.
3	Fikih Zakat 2	4 Jam	Izzudin Abdul Manaf, Lc, MA, Ph.D, Prof. DR. Drs. KH. Muhammad Amin Suma, BA, SH, MA, MM.
4	Fikih Zakat 3	4 Jam	KH. Wahfiudin Sakam, S.E, MBA.
5	Manajemen Mutu LAZ	2 Jam	Fherdes Setiawab
6	Manajemen SDM LAZ	2 Jam	Widodo Alyusro
7	Manajemen Keuangan LAZ	2 Jam	Yunan Ilyas
8	Membuat Laporan Program Pendistribusian Zakat	2 Jam	Udhi Tri Kurniawan
9	FUNDRAISING 1: Teori Fundraising	4 Jam	Ahmad Rifai Hatala
10	FUNDRAISING 2: Partnership Fundraising	2 Jam	Utammi Sri Lestari
11	FUNDRAISING 3: Retail Fundraising	2 Jam	Yudha Andhila
12	FUNDRAISING 4: Digital Fundraising	2 Jam	Ahmad Faqih S.
13	FUNDRAISING 5: Crowd Funding	2 Jam	Adi Kurniawan
14	Marketing Communication	2 Jam	Suci Nuzleni Qadarsih
15	Customer Relationship Management	2 Jam	Muhammad Arief
16	Bank Infaq Masjid	2 Jam	Prastowo M. Wibowo
17	Manajemen Mutu Masjid	2 Jam	Andi Juliandi
18	PROGRAM: Filosofi dan Manajemen Program	4 Jam	Nana Sudiana

[Image: Curriculum image]

The interviews with participants of the Certified Amil Development Program (CADP) in 2022 highlighted several benefits gained from the program. Participants emphasized the importance of Capacity Building in CADP. Here are statements from Reza F, a representative from MPZ Masjid Darussalam Kota Wisata, and Sri Julianti, a representative from MPZ BMT Menoreh Sejahtera:

Reza F: "What was very impressive all along was related to Capacity Building, especially in CADP (Certified Amil Development Program), which was actually the first program we attended. Before that, I wasn't sure if such a program existed or not. But this was a new experience for me and added new insights to our team. So, after attending CADP, I felt like it wasn't about gaining new knowledge, but I felt like my existing knowledge was lacking. So, from the CADP experience of learning, etc., Alhamdulillah, out of the 7 participants from Darussalam, 5 passed the certification. So, the majority passed. And it seems like this is new knowledge. Even I felt like my knowledge was still very lacking. So, thanks to CADP, I decided to deepen my knowledge by pursuing a master's degree in Islamic World Management. Because, as I mentioned earlier, because of CADP. I still felt like my knowledge was very lacking, and now, Alhamdulillah, I'm pursuing my master's in Islamic Economics through the means of participating in CADP."

Sri Julianti: "We felt very inexperienced, and Alhamdulillah, we received training from DD and materials on fiqh, fundraising, and reporting from DD. Even program inspiration also came from DD. So, previously, the training was offline for two days at the end of the year. Alhamdulillah, last year, I represented BMT Menoreh Sejahtera to participate in CADP and obtained amil certification from BNSP."

One of the key indicators of the success of the CADP program is an increase in zakat collection by the MPZ organizations involved. Capacity building is seen as a strategy to enhance efficiency, effectiveness, and responsiveness (Grindle, 1997). Based on interviews, several representatives from MPZ DDs reported an increase in zakat collection following their participation in capacity-building programs conducted by Dompot Dhuafa.

For instance, Budi Surahman from MPZ Madinah Al Hijrah mentioned that their zakat collection initially decreased but later increased significantly. He attributed this to implementing negotiation skills and other strategies learned through CADP. Similarly, Dhany Salman from MPZ Balai Dakwah Sragen and Reza F from MPZ Masjid Darussalam Kota Wisata both reported increased collections during Ramadan and credited this improvement to their participation in capacity-building programs.

In summary, the structured, systematic, and measurable capacity-building programs like CADP have had a positive impact on zakat collection for MPZ organizations. The increase in collections may vary among organizations, but the development of human resources and the supportive ecosystem contribute to their success. The ultimate goal of this ecosystem is to help previously unregistered organizations meet all the requirements to become officially licensed zakat amil organizations, as stipulated in the Minister of Religion's Decision No. 333 of 2015. The implementation of the MPZ DD with a value-driven approach, established by Dompot Dhuafa, has been empirically proven to significantly enhance the performance of the MPZ DD ecosystem. This improvement is evident across various dimensions, including fundraising, organizational governance, national network strengthening, and the measurable impact on empowerment programs and charitable activities. What makes this achievement even more



noteworthy is that four MPZ DD institutions have successfully met the criteria for becoming Zakat Amil Institutions, as stipulated in KMA No. 333 of 2015. This achievement stands as concrete evidence of the effectiveness of this ecosystem in operation.

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