

## **Implementation of Digital Fundraising in Zakat Management Maqasid Al-Syariah Perspective**

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### *ABSTRACT*

*This research discusses the Implementation of Digital Fundraising in Zakat Management from a Maqāṣid al-Syarī'ah Perspective. There are three main problems in this research, namely: first, the implementation of zakat management. Second, implementing digital fundraising in zakat management. Third, the maqāṣid al-syarī'ah perspective on digital fundraising in zakat management. This research is field research with qualitative research and this problem is seen using a normative juridical approach, a normative theological approach, and a maqāṣid al-syarī'ah approach. Research can understand, analyze and optimize digital fundraising in zakat management by ensuring that changes in individual attitudes, values and motivation are in accordance with the principles of maqāṣid al-syarī'ah. Baznas research location, district. Bone, South Sulawesi. Based on the research results, it shows that the implementation of zakat management follows Law No. 23 of 2011, PERBAZNAS, and Islamic law. The zakat management implementation system carries out planning, zakat collection, zakat distribution, zakat reporting and improving human resources. The implementation of digital fundraising in zakat management was implemented in 2018. The digital fundraising platforms used are internal platforms and external platforms. Digital zakat collection includes professional zakat from the TNI, POLRI and entrepreneurs. Obstacles include internet network problems and lack of socialization. The challenge is, improving human resources and increasing muzākki's trust. The development of digital fundraising has not been optimal, but it has helped the implementation of zakat management. Maqāṣid al-syarī'ah's perspective on digital fundraising in zakat management at BAZNAS helps simplify the zakat collection process. And supports the realization of maqāṣid al-syarī'ah which provides convenience by ensuring that digital zakat is used for da'wah, education, transparency and digital security. The implications are optimizing social networks, optimizing the presentation of content on social networks on a scheduled basis, increasing collaboration with e-commerce and institutions that have the potential to pay zakat via digital, and forming a Zakat Collection Unit (UPZ) for each village or agency.*

**Keywords:** *Digital fundraising, Zakat management and Maqāṣid al-Syarī'ah*

### **INTRODUCTION**

Digital fundraising is one of the promotional activities of a zakat institution that uses digital as a medium for introducing it to the public, one of which is the internet or social media as a promotional place that keeps up with the times and continues to be innovative so

that the target for collecting funds and the target for increasing muzākki will increase.

Digital developments continue to increase, people now seem to depend on digital fundraising technology to carry out their daily activities. This phenomenon is carried out by BAZNAS in terms of collecting zakat. Muzākki changes in giving zakat from initially using cash or

physical transactions to using digital technology.

Digital fundraising can be seen as a tool that can support the achievement of *maqāṣid al-syarī'ah* goals that are more efficient, effective and transparent in zakat management at BAZNAS. Implementation of zakat management through digital fundraising carried out at BAZNAS Bone Regency, one of the digital tools used is the website, social media (Facebook, WhatsApp and Instagram), and mobile banking (BSI, BRI, Mandiri, Bank Muamalat, and Bank Sulselbar). It is interesting to know how zakat management is implemented, digital fundraising is implemented in zakat management and what is the *maqāṣid al-syarī'ah* perspective on digital fundraising in zakat management at BAZNAS Bone Regency.

The aim of this research is to understand, optimize and improve digital fundraising for zakat by taking into account the *maqāṣid al-syarī'ah* perspective, as well as changing individual attitudes and motivation regarding zakat management. The theoretical benefit of this research is to expand knowledge and understanding about the implementation of digital fundraising in zakat management from a *maqāṣid al-syarī'ah* perspective.

Practically, the research results are expected to provide useful information for students, the community and *muzākki* about the application of digital fundraising in the context of zakat management in accordance with *maqāṣid al-syarī'ah*. The theoretical basis that researchers use regarding this problem is the theory of legal objectives, social media theory and *al-maṣlahah*.

#### Methodology

This research is field research with qualitative research. Bogdan and Taylor put forward qualitative methodology as a research procedure that will produce descriptive information, in the form of written or spoken words from people or attitudes that can be observed. The

research approach is a research procedure that produces descriptive data in the form of written and spoken words from people and observed behavior. After the data is collected, the next stage is data analysis.

This research uses a normative juridical approach, a normative theological approach, and a *maqāṣid al-syarī'ah* approach. Data is all information or information about something related to the research objectives. The data source is the subject from which the data is obtained. And the data sources used are primary data, such as interviews with BAZNAS and secondary data, such as documents, books and research results in the form of research.

The data analysis technique in this research is qualitative descriptive analysis, namely a data collection technique in the form of words and not numbers, and if there are numbers they are used as support. The steps in the data analysis technique are Data Reduction, Data Display and Conclusion Drawing/Verification.

## RESULT AND DISCUSSION

### *Implementation of Zakat Management*

Law No. 23 of 2011 concerning Zakat Management, Government Regulation no. 14 of 2014 concerning Implementation of Law No. 23 of 2011 concerning Zakat Management, and Presidential Instruction NO. 3 of 2014 concerning Optimization of Zakat Collection in Ministries/Institutions, as well as other regulations related to zakat management. This was realized as an initial step in the government's seriousness in responding to zakat management through the stages of planning, implementation, collection, distribution and utilization of zakat that is effective and remains targeted.

The Bone Regency National Zakat Amil Agency (BAZNAS) manages zakat by referring to regulations, including the zakat management law, the BAZNAS Regulations, and legal sources from the

Koran regarding zakat. The Bone Regency National Zakat Amil Agency (BAZNAS) carries out zakat management according to the rules and mechanisms to improve professional performance, effectiveness, transparency, systematicity and increase awareness of muzākki in paying zakat. In carrying out its duties, the Bone Regency National Zakat Amil Agency (BAZNAS) carries out functions, planning, implementation, collection, distribution, utilization of zakat and reporting zakat, this is regulated in Law no. 23 of 2011  
CHAPTER III.

The implementation of zakat management is as follows:

First, planning. Planning in management is carried out as the first step in management. Planning in organizing strategies to achieve goals and developing work activity plans for the National Zakat Amil Agency (BAZNAS).

National Zakat Amil Agency (BAZNAS) Bone Regency zakat planning system involves several steps. The following is the zakat planning system as follows

- 1) Identify zakat potential. Seeing the potential for zakat from the community, both individuals and companies. The Bone Regency National Zakat Amil Agency provides education or information regarding zakat obligations to increase awareness and the level of trust in muzākki.
- 2) Determining the target recipients of muṣṭahiq. Determine the target recipients of zakat based on Islamic religious guidelines. There are eight ashnāf, namely, fakir, poor, convert, gharimin, fīsabīlillah, and ibn sabil.
- 3) The need for muṣṭahiq. Conduct an analysis of the needs and conditions of muṣṭahiq to ensure that the assistance provided is relevant and useful, such as assistance with education, health, economic empowerment.

- 4) Developing a zakat collection mechanism. Designing methods for collecting zakat, either through zakat collection units (UPZ), digital fundraising and working in partnership with financial institutions to support zakat collection.
- 5) Reporting and transactions. Reporting to the public regarding the collection and use of zakat funds. Maintain transparency so that the public can understand how zakat funds are used.

Second, collection. Activities carried out by the Bone Regency National Zakat Amil Agency (BAZNAS) to collect or collect zakat assets obtained from muzākki are as follows:

- 1) Go directly to the Bone Regency National Zakat Agency (BAZNAS) office or the zakat pick-up service.
- 2) Through the Zakat Collection Unit. UPZ plays an important role in collecting zakat formed by BAZNAS. UPZ acts as a representative of BAZNAS in collecting zakat at agencies and in villages.
- 3) Through digital fundraising. Paying zakat through digital fundraising is a modern approach. Paying zakat through digital fundraising utilizes the convenience of technology to simplify the zakat collection process, such as websites and collaborating with banks.
- 4) Cooperation between banks. Partnering with banks in paying zakat can provide significant benefits in facilitating the process of collecting zakat.

The method used by BAZNAS Bone Regency in collecting zakat, especially zakat māl or contemporary wealth zakat. Some arguments in favor of this approach include:

- 1) Flexibility and Convenience: By accommodating professional zakat and providing monthly payment options, BAZNAS Bone Regency provides flexibility for the community in fulfilling their zakat obligations.

Monthly payments allow individuals to spread their financial burden evenly throughout the year, rather than carrying a large burden in one annual payment.

- 2) The approach implemented by BAZNAS Bone Regency allows professional zakat payments to be made either monthly or annually, however, it is more recommended to do it monthly. This is done to ensure financial prudence and punctuality in carrying out religious obligations
- 3) Social Justice: With more frequent payments, BAZNAS Bone Regency can more fairly distribute zakat aid to those in need. Monthly payments allow them to be more responsive to urgent needs that arise in the community.
- 4) Spiritual Awareness: Paying zakat regularly every month can also increase an individual's spiritual awareness. This gives them the opportunity to regularly reflect on the blessings they have received and their responsibility in paying their zakat and towards the less fortunate of society.
- 5) BAZNAS Regency adopts the view of contemporary ulama which allows variations in calculating zakat, including professional zakat.

The methods adopted by BAZNAS follow the views of contemporary ulama and cover various aspects, from practical and financial to social, spiritual and religious values. All of this is done to ensure the implementation of zakat obligations with full responsibility and for the greater benefit of the community who needs assistance.

Third, distribution of zakat. Zakat distribution is the process of distributing zakat funds to people who are entitled to receive them in accordance with the provisions of Islamic sharia. The zakat distribution system involves zakat amil institutions which are tasked with

collecting, managing and distributing zakat.

In distributing zakat to mustahik, the Bone Regency National Zakat Amil Agency (BAZNAS) determines 8 asnāf, namely needy, poor, amil, convert, riqab, gharimin, f̄sabilillah, and ibn sabil. The National Zakat Amil Agency (BAZNAS) Bone Regency in distributing zakat there are 2 types of distribution, namely as follows:

- 1) Distribution of consumptive zakat. Bone Regency National Zakat Amil Agency (BAZNAS) Consumptive zakat is intended to meet the basic needs and daily consumption of zakat recipients, such as money, basic food, clothing and other necessities. The aim is to improve welfare and ensure the fulfillment of the basic needs of zakat recipients. The distribution of consumptive zakat is distributed monthly.
- 2) Distribution of productive zakat. The Bone Regency National Zakat Amil Agency (BAZNAS) is a source of productive zakat focused on economic empowerment, by providing capital or support for productive businesses such as sewing machines, z-mart, and chicken farming. The aim is to create sustainability and help zakat recipients. Distribution of productive zakat is given first capital, if the business capital is not sufficient then the business will not continue and if the business grows then the Bone Regency National Zakat Amil Agency (BAZNAS) will provide

With these two concepts implemented by the Bone Regency National Amil Zakat Agency (BAZNAS), it is not only consumptive assistance, but also becomes an instrument to help the community in economic and productivity aspects.

The Bone Regency National Zakat Amil Agency (BAZNAS) has 5 programs, namely humanity, health, economics, education and da'wah. The Bone Regency

National Zakat Amil Agency (BAZNAS) collaborates with BABINSA TNI in identifying zakat recipients, the TNI is more entrusted by BAZNAS in providing mustahiq data.

Fourth, reporting zakat. Zakat reporting is the process of conveying information regarding the management, collection of zakat and distribution of zakat. Includes recording the amount of zakat received, its source, and details of its use for social programs or other activities.

The Bone Regency Amil Zakat Agency (BAZNAS) in its implementation ensures reporting and accountability, both in collection and distribution. Reporting is done daily or monthly and annually via the SIMBA application integrity or directly to the mustahiq. Reporting is a form of transparency and accountability to inform muzakki. To improve the quality of implementation of zakat management at the Bone Regency National Zakat Amil Agency, an effective management system, an organized system and human resources are needed.

Development of human resources (HR) is an important step to ensure efficiency and professionalism in zakat management. Providing training, skills, competencies and utilization of expertise.

**Implementation of Digital Fundraising in Zakat Management**

The Bone Regency National Zakat Amil Agency (BAZNAS) has adapted technology by implementing digital fundraising since 2018, strengthening zakat management. It is hoped that this step will be strategic in increasing muzakki participation.

The digital fundraising implemented at the Bone Regency National Amil Zakat Agency (BAZNAS) has not been optimal, muzakki are more likely to choose to come directly to the BAZNAS office rather than digital. Although digital fundraising zakat payments can be effective, fast and beneficial, the preference for paying zakat

directly can be influenced by personal values, and the desire to be directly involved in paying zakat.

The choice between paying zakat through digital fundraising and cash zakat should be adjusted to each individual's comfort, preferences and beliefs. Digital fundraising zakat payments and cash zakat can have a positive impact if the zakat funds are distributed correctly to those in need. However, it has been previously explained that the use of digital fundraising has not been maximized by the Bone Regency National Zakat Amil Agency (BAZNAS), but based on data on the collection of Zakat, Infaq and Shadaqah (ZIS) from year to year there has been progress in collecting digitally or via transfer.

The data for the collection of Zakat, Infaq and Sadaqah (ZIS) for 2020-2022 by the Bone Regency National Zakat Amil Agency (BAZNAS) via digital or via transfer is as follows:

Table 1. ZIS Collection Via Transfer 2020-2022

Year	Collection Amount
2020	1.427.773.950
2021	1.889.868.883
2022	2.423.536.052

Digital fundraising support helps increase zakat collection because it provides digital accessibility, allowing various people or muzakki to transfer zakat. Apart from that, this also contributes to increasing zakat, infaq and alms through digital fundraising.

If you look at the data above, Zakat, Infaq and Sadaqah (ZIS) has experienced developments in collecting zakat via digital or via transfer in 2020-2022. Based on the results of the interview, it was said that the use of digital fundraising is not yet optimal, but based

on the data obtained, digital fundraising can help increase the development of Zakat, Infaq and Sadaqah (ZIS) collection, but the data above does not specifically explain digital zakat collection, but rather the management of the Agency. Bone Regency's National Zakat Amil (BAZNAS) summarizes Zakat, Infaq and Sadaqah (ZIS) as a whole.

This is a deficiency of the Bone Regency National Amil Zakat Agency (BAZNAS) in carrying out data collection. Because the Bone Regency National Zakat Amil Agency (BAZNAS) carried out an overall recap, combining and not separating Zakat, Infaq and shadaqah (ZIS). Therefore, to further improve the annual data collection of the Bone Regency National Zakat Amil Agency (BAZNAS), it can differentiate between zakat, infaq and shadaqah funds, whether carried out in cash or through digital fundraising.

The National Zakat Amil Agency (BAZNAS) uses two platforms for collecting zakat based on digital fundraising.

- 1) Using technology developed by the National Zakat Amil Agency (BAZNAS) Kab. Bone itself is like a website. Example <https://www.baznas.go.id>.
- 2) Collaborate with external parties, such as banks, and utilize social media marketing in digital fundraising. Examples include Bank BRI, BSI, Bank Sul-Selbar, and Mandiri.
- 3) Social media as a digital marketing and socialization media. Examples include Facebook, Instagram, WhatsApp and YouTube. That the factor that also determines the success of digital fundraising is the use of social media. BAZNAS Bone Regency utilizes social media in order to socialize its programs, social media will enable muzākki or prospective muzākki to easily get information related to zakat programs and services offered by BAZNAS Bone Regency

The challenges of the Bone Regency National Amil Zakat Agency (BAZNAS) in implementing digital fundraising are as follows:

- 1) Increasing human resources. Zakat amil in digital transformation is required to be able to adapt, namely developing their competencies. This takes the form of technical (technical skills) and non-technical (soft-skills) competencies. Technical skills are obtained through vocational education, training and technical certification programs.
- 2) Increase muzākki's trust. Several steps can be taken to increase muzākki's trust in paying zakat digitally. First, BAZNAS carries out transparency and accountability. Second, transaction security. Third, testimony. and fourth, digital security education. Through a combination of these steps, it is hoped that muzākki will feel more confident and confident in using digital payments. *Maqāshid al-Syarī'ah Perspective on Digital Fundraising in Zakat Management* From the *maqāshid al-syarī'ah* perspective, digital fundraising in zakat management can be assessed based on the achievement of the main objectives in providing benefits, which include the following:

First. Maintenance of Religion (*Muhāfazah al-Dīn*). Maintaining religion by paying zakat digitally fundraising is an effort to modernize the implementation of zakat by utilizing technology. The use of digital fundraising in paying zakat can strengthen religious observance and improve zakat management for the Bone Regency National Zakat Amil Agency (BAZNAS).

From a religious perspective, paying zakat through digital fundraising can be seen as a modern way to carry out religious obligations. The role of religion in the context of digital fundraising in managing zakat is to ensure that zakat is distributed efficiently and effectively.

Allah says in Q.S. Al-Baqarah (2) verse 43. Translation: And establish prayer, pay zakat and bow with those who bow

This verse confirms the command to pay zakat. By carrying out zakat obligations, a person contributes to the welfare of society and reflects religious responsibility. The verse above specifically does not go into detail about implementing zakat digitally because the revelation of the Koran during the time of the Prophet Muhammad did not involve digital technology as we know it today. This means adapting the implementation of zakat obligations to current developments. The verse above contains the word, which means "pay zakat". The meaning is that Muslims are obliged to pay zakat, paying zakat is a form of social responsibility and obedience to Allah SWT. The method for paying zakat has kept up with the times, paying zakat through digital fundraising is a modern implementation and shows the ease of fulfilling religious obligations in managing zakat. By paying zakat digitally, fundraising contributes to the good of the community in a practical way.

Digital fundraising can help maintain the religious aspect of paying zakat in several ways: zakat collection facilities. The digital fundraising platform used can facilitate zakat collection in an easy and efficient manner, muzākki is faster and more practical in fulfilling zakat obligations. Digital fundraising used includes websites, collaboration with banks, and social media.

- 1) Da'wah. Digital fundraising can provide information and education about the concept of zakat in fulfilling obligations. Reminding muzākki about the Islamic religious obligation to pay zakat, as well as providing a better understanding of the benefits generated. Digital fundraising used for da'wah or socialization is the Bone Regency Amil Zakat Agency (BAZNAS) social media such as Instagram, Facebook, YouTube and WhatsApp.

The National Zakat Amil Agency (BAZNAS) of Bone Regency, by utilizing digital fundraising, can more easily fulfill its zakat obligations and promote the concept of zakat to encourage muzākki to pay zakat so that digital fundraising is relevant to maintaining the maintenance of religion.

Second, soul pets (Muhāfazah al-Nafs). Digital fundraising is not just a means of payment, but is also an effective means of protecting lives

Caring for the soul in paying zakat using digital fundraising involves several aspects, namely as follows:

- 1) Ease and speed. Digitization of zakat makes it possible to pay zakat quickly and easily. This will take care of you physically without having to go to the Bone Regency National Zakat Agency (BAZNAS) office, thus reducing the burden on your mind related to the administrative process of paying zakat.
- 2) Digital Documentation. Store records of zakat payments digitally to facilitate reporting and monitoring. This helps maintain peace of mind by providing easily accessible evidence. Through digital fundraising, the use of digital in fulfilling zakat obligations can create convenience and speed as well as digital documentation thereby providing peace of mind.

Third, maintenance of reason (Muhāfazah al-'Aql). The role of reason in viewing zakat payments through digital fundraising is to facilitate the payment process efficiently and effectively. By using electronic transfers, Sense can help simplify zakat payments, ensure accuracy, and reduce the risk of errors. Automatic calculation system. Digital fundraising can use an automatic calculation system based on Islamic zakat principles. This helps maintain common sense by minimizing the potential for calculation errors and ensuring fairness in zakat payments. Like

the BAZNAS management information system website which is equipped with a calculator.

Fourth, maintenance of offspring (Muḥāfazah al-Nasl/al-Nasb). From the perspective of descendants, paying zakat through digital fundraising can be considered as a form of carrying out religious values and caring for family and descendants regarding social responsibility, justice and concern for fellow humans. Paying zakat through digital fundraising can be an efficient way to ensure that religious values, education and community welfare are maintained and passed on to the next generation. Community welfare is maintained and passed on to the next generation.

Digital fundraising protects descendants from paying zakat in various ways, namely digital education. Digital fundraising can be used as a means to educate and increase awareness of descendants or children regarding the importance of zakat and the urgency of zakat in their daily lives. Access education through websites, social media such as Instagram, Facebook and YouTube.

Fifth, maintenance of assets (Muḥāfazah al-Māl). From an asset perspective, paying zakat through digital fundraising reflects wise management and fair distribution of wealth. Assets are used as a tool to make contributions required by religion in the form of zakat. Assets distributed through digital fundraising help manage zakat.

Digital fundraising can help maintain assets in paying zakat in several ways, namely as follows:

Digital fundraising can help maintain assets in paying zakat in several ways, namely as follows:

- 1) Transfs. Digital fundraising can provide high transparency in the management of zakat funds. Donors can see it on the official website and social media of BAZNAS Bone Regency. Zakat reporting is done digitally via social media.

- 2) Security. The use of digital fundraising can provide a safe payment method for paying zakat. This helps protect muzākki assets from the risk of misuse or loss in the transaction process. By utilizing digital fundraising, the process of paying zakat can be transparent and safe, thereby helping to safeguard muzākki assets.

The application of digital fundraising can help simplify the process of collecting, distributing and reporting zakat. And supports the realization of maqāṣid al-syarī'ah which provides convenience by ensuring that digital zakat is used as da'wah, education, and transparency. Management of zakat in accordance with maqāṣid al-syarī'ah will ensure that zakat not only functions as a religious obligation, but also as an instrument that realizes broader Islamic goals in supporting the social welfare of society.

By integrating digital fundraising in zakat management, institutions or individuals can achieve the goal of maqāṣid al-syarī'ah by safeguarding aspects of religion, soul, mind, lineage and property. Digital fundraising meets sharia principles which makes it easier to fulfill zakat obligations, as well as da'wah through digital, digital education, transparency and maintaining the security of muzākki's assets.

## CONCLUSION

Implementation of zakat management at BAZNAS Bone Regency follows Law No. 23 of 2011, PERBAZNAS, and is based on Islamic law. The zakat management implementation system at BAZNAS Bone Regency includes planning, zakat collection, zakat distribution, zakat reporting and improving human resources.

Implementation of digital fundraising in zakat management at BAZNAS Bone Regency was

implemented in 2018. There are two digital fundraising platforms used, namely: pertama, using technology developed by the National Zakat Amil Agency (BAZNAS) such as the website (<https://kabbone.baznas.go.id/>). Second, collaborating with external parties, such as Bank Muamalat, BRI, BNI, BCA, MANDIRI, BSI, and Bank Sulselbar. And social media as marketing in digital fundraising. Muzākki has used digital fundraising methods to pay zakat. Although there are still muzākki who tend to choose to come directly to the BAZNAS office rather than digitally.

Maqāṣid al-syarī'ah perspective on digital fundraising in zakat management at BAZNAS Bone Regency. Implementing digital fundraising can help simplify the collection process. And supports the realization of maqāṣid al-syarī'ah which provides convenience by ensuring that digital zakat is used as da'wah, education, and transparency. In the perspective of maqāṣid al-syarī'ah digital fundraising in zakat management can be assessed based on the achievement of the main objectives in providing benefits, which include maintaining religion (muḥāfazah al-dīn), maintaining the soul (muḥāfazah al-naḥs), maintaining reason (muḥāfazah al-'aql), maintenance of offspring (muḥāfazah al-nasl/al-nasb) and maintenance of wealth (muḥāfazah al-māl).

### SUGGESTION

- 1) Optimizing social networks as a payment place that is easy for the public to understand and as a center for information pages regarding BAZNAS Bone Regency.
- 2) Optimize the presentation of content on social networks on a scheduled basis so that it is always up to date in carrying out digital outreach or digital da'wah.
- 3) Increase collaboration with e-commerce and institutions that have the potential to pay zakat via digital.

- 4) Form a Zakat Collection Unit (UPZ) for each village or agency to further optimize the implementation of zakat.

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