

Published/publié in Res Militaris (resmilitaris.net), vol. 13, n° 1, Winter-Spring 2023

# Developing the Amil Zakat Al Washliyah Foundation from a Penta Helix Perspective to Boost Fundraising

*by* Basyarul Ulya

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**Submission date:** 15-Feb-2023 10:00AM (UTC+0700)

**Submission ID:** 2014498819

**File name:** JURNAL\_SCOPUS\_2.pdf (270.63K)

**Word count:** 3574

**Character count:** 21021

## **Developing the Amil Zakat Al Washliyah Foundation from a Penta Helix Perspective to Boost Fundraising**

By

**Basyarul Ulya\***

Universitas Al Washliyah Labuhanbatu, Indonesia

**Sukiman**

Universitas Islam Negeri Sumatera Utara, Indonesia

**Muhammad Yafiz**

Universitas Islam Negeri Sumatera Utara, Indonesia

Email: [ulyabasyarul@gmail.com](mailto:ulyabasyarul@gmail.com)

### **Abstract**

As the largest community organization with qualified members and stakeholders in North Sumatra, Al Washliyah can establish the Al Washliyah Charity Amil Zakat Institution (LAZ WASHAL) in North Sumatra, Indonesia. This study highlights the possibility of creating LAZ WASHAL to increase zakat fundraising in North Sumatra. Data were collected from two individuals in each competence sector using a questionnaire based on the penta helix model: representatives from the disciplines of Academics, Business, Government, Media, and Community. Data analysis methods included in-depth interviews. According to the study's findings, LAZ WASHAL possesses tremendous potential, but its management is not yet perfect. The standard perspective of stakeholders in the implementation of LAZ WASHAL's development, due to a shared vision, common perception, shared commitment, and cooperation among stakeholders, is among the institutional or organizational factors influencing LAZ WASHAL's fundraising. This shared view provides stakeholder synergy based on an optimizable penta-helix strategy.

**Keywords:** Zakat; Al Washliyah; Penta helix

### **Introduction**

Zakat is an alternative to alleviate poverty, eradicate economic inequity, enhance family welfare, and enhance people's quality of life. Zakat is the most influential Islamic mechanism for assisting in the impoverishment of the world. Zakat helps alleviate poverty by enhancing the economic independence of the mustahiq. However, promotion strategies for the zakat supply chain must be studied (Doktoralina et al., 2020).

As ease of access is the most significant element affecting the desire to pay zakat online, zakat organizations should ensure that their payment systems are simple. In addition, they must raise the efficiency and efficacy of the payment system, improve the quality of the organizational and technological infrastructure, and collaborate with other zakat stakeholders to improve zakat literacy (Kasri & Yuniar, 2021).

Zakat community empowerment is a means of eliminating inequality and eradicating poverty in Indonesia as well as a means of lowering the poverty rate. Productive zakat benefits the economics of productive zakat receivers but is not helpful for their well-being (Arifin & Anwar, 2021). Therefore, synergies are required among zakat institutions, partners (universities, volunteers, business consultants), and Islamic insurance to maximize the role of

**Published/ publié in *Res Militaris* (resmilitaris.net), vol.13, n°1, Winter-Spring 2023**

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zakat institutions in the distribution of productive zakat (ben Jedidia & Guerbouj, 2021).

As of September 2021, 8.49% of the population of North Sumatra, one of the most populous provinces in Indonesia with natural resources, is classified as poor. Bank Indonesia observed that North Sumatra's economic growth in 2021 has not yet returned to normal and is still lower than the 2015-2019 average growth rate of 5.16 percent (Sembiring et al., 2021).

The high poverty percentage is unquestionably a source of concern for all parties, particularly those with a vision for reducing poverty, such as Baznas, zakat amil organizations, and zakat collectors. This caused Al Jamiyatul Wasliyah to form a zakat organization whose mission is to assist the government and society in eradicating poverty. The name of this organization is Amil Zakat Al Washliyah Charity Institute (LAZ WASHAL).

However, the issue with LAZ WASHAL is that each member's responsibilities are not divided appropriately. The Director of LAZ WASHAL has administrative, financial, and fund-collecting and distribution responsibilities. On the administrative side, LAZ WASHAL programs have not progressed as much as they should have up to this point.

In addition to the difficulties of systems, organizations, and individuals, fundraising is still conducted via door-to-door and social media, resulting in suboptimal outcomes. LAZ WASHAL does not have institutional partners or regular funders, and there are relatively few large-scale fundraising events such as charity concerts and brochure distribution.

M. Sa'dun Daaim researched the potential for zakat development (DAAIM, 2020), revealing that the administration of LAZISNU Zakat in the Central Java Region continues to use a manual approach while developing a digitalization model. The method for collecting and distributing zakat at LAZISNU in the Central Java Region begins with planning, monitoring, executing, and organizing, which is carried out for each division's description and operating requirements.

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Using qualitative descriptive methodologies, the second study on the strategy of the amil zakat institution infaq sadaqah in overcoming the economic empowerment of mustahik in Banyumas concluded that zakat was significant in enabling the mustahik economy. Collecting zakat, infaq, and sadaqah (ZIS) monies are accomplished by collecting zakat or submitting muzakki to the Muhammadiyah Amil Zakat Infaq Shaaqdah Institute (LAZISMU). The extent to which LAZISMU's approach to strengthening the mustahik economy by managing and distributing zakat, infaq, and sadaqah (ZIS) monies is emphasized in effective usage programs may be measured by the growth of mustahik businesses. While many Muhammadiyah administrators still lack an understanding of zakat, infaq, and sadaqah, this is an impediment (ZIS) (Mu'takhiroh & Nurlaeli, 2018).

The distribution method of productive Zakat funding in BAZNAS of North Sumatra Province was divided into four kinds: consumptive-traditional, consumptive-creative, productive-traditional, and productive-creative, according to the findings of a study. The presence of BAZNAS in the province of North Sumatra can progressively alleviate more complex social and poverty issues, particularly among the lower middle class, so that the community can create a persistent and professional business spirit (Nst, 2021).

As a North Sumatra-born and established Islamic organization, Al Washliyah is considered the most prominent Islamic group in the region, garnering the interest of scholars. In Indonesia, Al Washliyah is a moderate Islamic movement (Syahnan and Ja'far, 2021).

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Ulama earned an esteemed and essential place in the Al Washliyah group. Al Jamiyatul Washliyah was formed in 1930 in a religiously diverse region of Medan, North Sumatra. Many believe that Al Washliyah adheres to the moderate interpretation of Islam (Syahnan et al. 2021).

As a social organization founded on Islamic principles, Al Jam'iyatul Washliyah oversees various colleges in which financial management and responsibility must be based on Islamic standards. The enormous potential and assets of Al Washliyah must stimulate the growth potential of LAZ Al Washliyah Amal (LAZ WASHAL) (Yuslem et al., 2021).

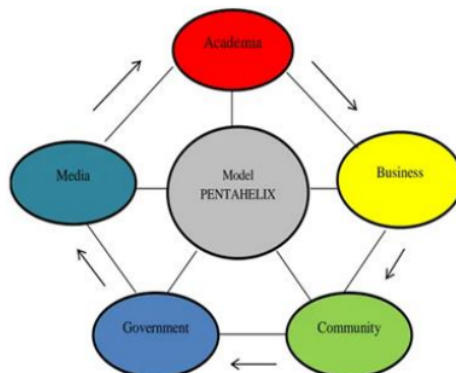
This study aimed to assess the potential for the growth of LAZ Al Washliyah Beramal (WASHAL) in the province of North Sumatra and to provide alternative fundraising tactics based on the penta helix paradigm.

### Research Methods

<sup>3</sup> This study employed qualitative inductive research. Qualitative research is an iterative process through which the scientific community gains better knowledge of phenomena by making new, meaningful distinctions as a result of getting closer to it (L. Haven & van Grootel, 2019). Qualitative research is a real-world example of forecasting research. Some may object to preregistering qualitative studies because qualitative research usually does not test hypotheses and qualitative research designs are typically flexible and subjective (Aspers & Corte, 2019, 2021).

<sup>15</sup> A qualitative research approach generates descriptive data in the form of written text or argumentative analysis. Kirk and Miller assert that the qualitative method is a social science tradition founded on human observation (Bellenger et al., 1986). In qualitative research, the collected and evaluated data must be objective and untouched by researcher bias. This study focuses on lengthy, detailed, and in-depth assessments of an object conducted using several data sources.

The research method begins with a list of the underlying assumptions and standards of thought. The assumptions and standards of thought were then implemented methodically in data collection and processing to provide explanations and arguments. Using a sequential exploration technique, this research gathered and evaluated qualitative data. According to McMillan and Creswell, the first step involves collecting and analyzing qualitative data. These qualitative data were compiled based on in-depth interviews with informants (Sevim, 2016).



**Fig 1.** Model Penta Helix

This qualitative method offers an overview of stakeholders' performance using the penta helix strategy, which encompasses academics, governments, businesses, and the media (Pradhipta et al., 2021). The pentahelix is an innovative model for the development of the Quadruple Helix model that connects academics, practitioners, businesses, communities, governments, and the media to create an ecosystem based on creativity and knowledge, where a solution for the development of creativity, innovation, and technology in the creative industry is expected from this concept (Novianti, 2020).

<sup>1</sup> The Penta Helix element was originally a Triple Helix with elements of Academics, the Business Sector, and Government, which was then added to one element, Civil Society (or Communities in this study), to become a Quadruple Helix, to accommodate the community's perspective, in this case "media and culture-based society," which has become an integral part of innovation in the twenty-first century.

In addition, the Communities aspect enables <sup>11</sup> cross-disciplinary configuration and networking, liberates the notion of "innovation" from just economic concerns and objectives, and integrates creativity into knowledge generation and innovation.

**Research subject**

In qualitative research, respondents or research subjects are referred to as informants and individuals who provide researchers with data-related information. This research focuses on the stakeholders of the Amil Zakat Institution, who are members of the penta helix, including academics, governments, businesses, communities, and the media.

**Table 1. Research Subject**

Penta Helix	Interviewees	Occupation
Academics	Dr. Yenny Samri Juliati Nasution, MA	Lecturer and Researcher of Zakat
	Prof. Dr. H. M. Yasir Nasution	Professor and Observer of Zakat in North Sumatra, North Sumatra
Government	Ir. H.Syahrul Jalal, M.BA	Deputy Chairman II of North Sumatra Baznas for Finance
	Muhammad Asrul S.Ag, M.P.d	Head of the Zakat and Waqf Empowerment Section
Business	Ahmad Riyansyah Parinduri, ME	Director of LAZ Al Jamiyatul Washliyah (WASHAL) North Sumatra Province
	Alfin Nashri Karim	Former Director of LAZ Al Jamiyatul Washliyah (WASHAL) North Sumatra Province
Community	Dr. H. Dedi Iskandar Batubara	Chairman of the Al Jamiyatul Washliyah Regional Board of North Sumatra Province
	Muhammad Iqbal	Chairman of the North Sumatra Zakat Forum (FOZ)
Media	Muhammad Arifin Lubis	Head of LAZISMU Medan City
	Muhammad Iqbal Farizi	Head of IZI North Sumatra representative

The population of this study was Penta Helix for the five stakeholders of the Amil Zakat Al Washliyah Charity Institution (WASHAL) in North Sumatra Province. Academics, Business, Community, Government, and Media <sup>14</sup> are all represented in the strategy model, denoted by the acronym ABCGM. This part of the penta helix was initially a quadruple helix consisting of academic, business, government, and civil society components, which was later enlarged to add a media component to accommodate the public's perspective.



## Results and Discussion

Penta Helix is a method for attaining innovation that expands upon the triple helix by involving numerous sectors of society and charitable organizations. From this synergistic collaboration, it is envisaged that an innovation will emerge backed by several resources that interact synergistically (Novianti, 2020). First suggested by Etzkowitz and Leydesdorff in 1995, the triple helix of university–industry–government relations is a model for understanding the knowledge-based economy. Etzkowitz and Leydesdorff's Triple Helix Concept is a model that accommodates many kinds of university–industry–government cooperation. It is a response to increasing ambiguity and ignorance in society, which is the outcome of the growth of a knowledge-based society (Stanford University, 2019).

To accommodate the community perspective, the triple helix was modified with the addition of a fourth element: Civil Society or community, resulting in a quadruple helix. The quadruple helix concept was formed by integrating the triple helix model (science and technology network connecting universities, businesses, and government) with the incorporation of civil society. The following are the perspectives and analyses of five Penta Helix stakeholders about the future growth of the Al Washliyah Charity Amil Zakat Institution (LAZ WASHAL):

### *Academic Perception*

Academics believe that LAZ Al Washliyah Beramal (WASHAL) has the potential to grow into a significant reputable organization in North Sumatra. This is analyzed based on several supporting aspects and benefits that WASHAL possesses, such as being under the auspices of a well-known brand, namely Jamiyatul Al Washliyah, and having distinct market segmentation and human resources that can be empowered and managed professionally.

In addition, according to the opinions of scholarly authorities, regulations for becoming a professional zakat amil are already in place. For instance, following appropriate instructions, one must be adept at the subject of religious knowledge and then comprehend zakat in particular. The view of academics on LAZ WASHAL was that if this potential was activated, for instance, by providing the teaching staff with scientific knowledge regarding the significance of waqf, then this knowledge would be indirectly passed on to students so that students, students, and even teachers could become zakat volunteers who assist amil in fundraising.

### *Perception of Amil Zakat Institutions (Government)*

The Ministry of Religion stipulates various requirements for a professional LAZ who must adhere to seven standards. The seven requirements include the legality of the institution, amil services, nisab and proof of zakat deposits, transparency in fund management, zakat use for mustahik, reporting, and sharia auditing. If the LAZ satisfies the seven conditions, it may be determined that it can be trusted with the responsibility of collecting and managing zakat funds. Baznas stated that LAZ WASHAL had developed land previously. All that is left is to educate the local community and inhabitants of Al Washliyah in the hope that the cash collected from members will be allocated to a profitable zakat program and that an attempt will be made to satisfy the demands of modest capital.

### *Business Perception*

According to the business view, the Amil Zakat Organization (LAZ) is a community-based zakat management institution whose inauguration is carried out by the government,

provided that it meets specific standards. The agency is charged with monitoring, collecting, distributing, and empowering zakat recipients using zakat funds. LAZ WASHAL collects and distributes zakat, infaq, alms, and humanitarian donations. In addition to collecting, they created Islamic-symbol-shaped activities to inform people that LAZ WASHAL exists and that Al Washliyah North Sumatra has an established zakat organization.

As with other organizations, the director of LAZ WASHAL stated that he is making every effort to ensure openness. Meanwhile, the WASHAL facility is appropriate because it is outfitted with a distinct dedicated chamber to ensure the smooth functioning of LAZ activities.

### ***Community Perception***

Community function contributes to social capital, which is linked to collaboration in a society or nation to create a higher quality of life backed by norms and values, such as mutual trust and reciprocity. Societal rules are communal. The role of the community in the development of the LAZ, as indicated in interviews with community members, is to generate an economy that provides zakat to the unemployed poor. In addition, it helps the underprivileged obtain business capital, such as washing equipment and domestic goods, to sell.

### ***Media Perception***<sup>16</sup>

The media must play a significant role in the growth of LAZ to generate the confidence and loyalty required to constantly pay zakat to an amil zakat organization. Mass and electronic media are beneficial for growing muzakki to raise more money.

### ***Fundraising Strategy***

The substance of fundraising in the form of methods is described as the patterns, forms, or techniques utilized by an organization to raise donations from the community. The LAZ WASHAL fundraising approach must supply the donor community and muzakki with trust, convenience, pride, and additional rewards. In general, the LAZ WASHAL fundraising technique may be separated into two distinct categories: direct and indirect fundraising.

The direct fundraising method employs approaches or procedures that require direct donor engagement, such as direct mail to permanent contributors from LAZ WASHAL, direct advertising via social media accounts, tele-fundraising, direct presentations, and direct collection of zakat from donors. The indirect method of fundraising employs strategies that do not require direct donor engagement, such as image campaigns, event organizers, creating contacts through references, mediation of figures, sponsorship, collection via QRIS LAZ WASHAL, and collaboration in collecting zakat donations.

In the future, LAZ WASHAL can adopt more thorough and ongoing approaches to leaders who administer Al Washliyah assets, such as universities, Islamic boarding schools, banks, and others, to foster closeness and collaboration—for instance, automatically reducing employee compensation to accommodate the growth in zakat fundraising in North Sumatra. The LAZ Al Washliyah Beramal (WASHAL) must expand its presence in muzakki. A brand has two aspects: awareness and image. Brand awareness refers to a customer's ability to identify and recall brands under various circumstances. By contrast, brand image is the consumer's association of the brand with something. WASHAL is still in its infancy, and as a result, it is not yet well known or recognized by the general public.

Slightly distinct from brand awareness, brand image refers to a consumer's association with a brand. Several indications must be evaluated for WASHAL, including a trustworthy,

transparent, and professional institution, assured zakat distribution, responsiveness to social concerns, memorability, memorability of the logo, and memorability of the tagline.

## Conclusion

The potential for establishing LAZ Al Washliyah Beramal (WASHAL) in the province of North Sumatra is very high because Al Washliyah is the largest community organization in North Sumatra, with competent members and stakeholders. To tackle the problem of fundraising at the WASAL Zakat Amil Institution, institutional or organizational elements, namely, the perception of the Amil Zakat Institution's stakeholders, must be studied. According to the findings of this study, the elements mentioned above have not been successfully implemented, thus impeding Laz Washal's development and requiring reform. The strategy that LAZ Al Washliyah Beramal (WASHAL) must prioritize increasing fundraising in North Sumatra Province is the role and efforts of LAZ management and stakeholders in growing fundraising in line with their respective primary responsibilities. Academics play a role in the regulation-drafting team by creating many zakat-related study programs. The government plays a part in incorporating rules as a legal shield for amil zakat institutional regulations. As a member of the stakeholder development team, the business delivers services and facilities that conform to specifications. The community contributes to the government's efforts to socialize zakat and LAZ's efforts to provide innovations in zakat. The media plays a part in the community's socialization of zakat.

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Published/publié in Res Militaris (resmilitaris.net), vol. 13, n°1, Wi...  
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