

# THE IMPORTANCE OF LEADERSHIP MANAGEMENT IN FUNDRAISING ZAKAT

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**Abstract:** Zakat is a large scope of financial potential in Islam which has a very broad impact if it is properly optimized and managed. For that, it takes not only a leader figure but also a person who has leadership in maximizing zakat fundraising. This study aims to see the role of leadership in zakat fundraising using qualitative research methods. The type of research used is literature review by exploring relevant sources obtained from previous research, books, journals and trusted websites. This research shows that leadership has a very important role in the fundraising of zakat. With good leadership, a good system will also be built in various aspects of zakat fundraising. In a larger scope, it takes the role of the government as the main leader in zakat fundraising. The presence of the government with various potentials and good leadership will be able to optimize the receipt of zakat funds.

**Keywords:** zakat; fundraising zakat; leadership.

**Abstrak:** Zakat merupakan scope besar potensi keuangan dalam Islam yang memiliki dampak sangat luas jika dioptimalkan dan dikelola dengan baik. Untuk itu, dibutuhkan tidak hanya sosok leader tetapi personal yang memiliki leadership dalam memaksimalkan *fundraising* zakat. Penelitian ini bertujuan untuk melihat peran *leadership* dalam *fundraising* zakat dengan menggunakan metode penelitian kualitatif. Jenis penelitian yang digunakan adalah literatur review dengan mengeksplorasi sumber relevan yang didapatkan dari penelitian terdahulu, buku, jurnal maupun website terpercaya. Penelitian ini menghasilkan bahwa *leadership* memiliki peran yang sangat penting dalam *fundraising* zakat. Dengan *leadership* yang baik maka akan terbangun sistem yang baik pula dalam berbagai aspek *fundraising* zakat. Dalam cakupan yang lebih besar, dibutuhkan peran pemerintah sebagai *leader* utama dalam *fundraising* zakat. Kehadiran pemerintah dengan berbagai potensi yang dimiliki maupun kepemimpinan yang baik akan mampu mengoptimalkan penerimaan dana zakat.

**Kata kunci:** zakat; *fundraising* zakat; kepemimpinan.

## Introduction

Zakat is an important instrument offered by Islam in overcoming economic problems. Zakat is a means of distributing wealth from the rich to the poor. This is also a way of help for the economically weak, because a weak economic condition will make a justification for committing crimes of crime, child slavery, prostitution and other crimes.<sup>1</sup>

The concept of leadership in Islam originates from oneself, as in the Hadith of the Prophet

Muhammad Saw. "Each of you is a leader, and each of you will be held accountable."<sup>2</sup> Humans in their role as creatures created by Allah Swt. acting as a caliph and as a servant who is able to balance between vertical and horizontal relationships.<sup>3</sup>

Badan Pusat Statistik (BPS) data in 2019, there are 268,074,600 total Indonesian population.<sup>4</sup> Muslims themselves are currently predicted to amount to 87% of the total population of Indonesia,

<sup>2</sup> HR. Bukhari No. 4789

<sup>3</sup> Dudung Abdullah, "Konsep Manusia Dalam Al-Qur'an (Telaah Kritis tentang Makna dan Eksistensi)", *Al-Daulah*, vol. 6, no. 2 (2017), pp. 331-344, <https://doi.org/10.24252/ad.v6i2.4886>.

<sup>4</sup> Badan Pusat Statistik, *Statistik Indonesia 2020*, (Jakarta: Badan Pusat Statistik, 2020)

<sup>1</sup> Keumala Hayati & Indra Caniago, "Zakat Potential As A Means To Overcome Poverty (A Study In Lampung)", *Journal of Indonesian Economy and Business*, vol. 2, no. 2 (2011), pp. 187-200, <https://doi.org/10.22146/jieb.6270>.

amounting to 233,224,902 residents to be precise. This figure indirectly shows a great potential in the management of zakat funds, although not all of them are categorized as *muzakki*.

Managing great potential requires strong and intelligent leadership in various aspects. Between leader and leadership is a unity that cannot be separated, because there is no leader without leadership, and leadership will not be meaningless without a leader.<sup>5</sup>

The concept of leadership in Islam actually has very strong and solid foundations. The strong foothold that comes from the Quran and Sunnah and with empirical evidence has placed the concept of Islamic leadership as one of the leadership models recognized and admired by the international community. Leaders are hopeful in the creation of a just and prosperous society as one of the goals of forming a state. A person's success in leading is not only determined by how high the level of leadership is, but the most important thing is how much good influence can be given to others.<sup>6</sup>

Currently, from the zakat potential of 330 trillion as disclosed by the Director of the National Zakat Agency (BAZNAS), only 12 trillion has been collected by May 2020.<sup>7</sup> This potential revenue can actually be maximized again by optimizing the leadership role in zakat fundraising.

Previous research revealed that in increasing the amount of zakat receipt, zakat fundraiser is needed. Zakat fundraiser has the duty to influence, notify, persuade and encourage prospective *muzakki* to want to give zakat.<sup>8</sup> In line with that, Rohmawati also concluded in her research that leadership with direction is needed

for organizational systems in zakat fundraising.<sup>9</sup> Niamulloh in his research revealed that there was an increase in zakat receipts by 20% for 2 years using the zakat fundraising method.<sup>10</sup> Where the method used is to provide motivation to *muzakki* candidates with special approaches. Anwar, Rohmawati, and Arifin explained the constraints in fundraising zakat, one of which is the people's low understanding of zakat. Not to mention that the driving force for zakat activities is still small and the level of coordination is weak.<sup>11</sup>

Fundraising itself can be interpreted as an activity to influence the community or prospective *muzakki* to pay zakat. The objectives of fundraising in general are to raise funds, increase the number of *muzakki*, increase *muzakki* satisfaction, build, maintain and improve the image of the institution and gather sympathizers, relations and supporters.<sup>12</sup> From the results of previous studies, the meaning and purpose of zakat fundraising, researchers see the need for leadership in mobilizing zakat fundraising and minimizing the constraints of zakat fundraising so that zakat funds can be collected more optimally and the potential for zakat can be optimized, for that researchers want to study further about how the role leadership in zakat fundraising.

## Method

This study uses a qualitative method with a literature study approach. Researchers use the results of previous studies that are relevant in this study consisting of various books and journals,

<sup>5</sup> Raihan, "Konsep Kepemimpinan Di Dalam Masyarakat", *Jurnal Al-Bayan*, vol. 22, no. 31 (2015), pp. 13-26.

<sup>6</sup> Aji Muttaqin, *Konsep Kepemimpinan Didalam Alquran*, <https://kumparan.com/aji-muttaqin/konsep-kepemimpinan-didalam-al-qur-an-oleh-aji-muttaqin/full>, accessed November 17, 2020

<sup>7</sup> IDN Times, *Potensi Zakat di Indonesia Mencapai Rp330 Triliun*, <https://www.idntimes.com/business/economy/vanny-rahman/potensi-zakat-di-indonesia-mencapai-rp330-triliun/3>, accessed November 30, 2020.

<sup>8</sup> Izzatul Ilmiyah, "Strategi dan Peran Fundraiser Dalam Penggalangan Dana Zakat Profesi Di Baznas Kabupaten Sidoarjo." *Skripsi UIN Sunan Ampel* (2019), pp. 1-72.

<sup>9</sup> Siti Rohmawati, "Analisis Manajemen Fundraising Zakat Infaq Shodaqoh (ZIS) Di Lembaga Amil Zakat Infaq Shodaqoh (Lazis) Baiturrahman Semarang", *Skripsi UIN Walisongo Semarang* (2018), pp. 1-121.

<sup>10</sup> Niamulloh, "Metode Fundraising Dana Zakat, Infak dan Sedekah pada Badan Amil Zakat Daerah (Bazda) Kabupaten Sukabumi", *EMPATI: Jurnal Ilmu Kesejahteraan Sosial*, vol. 2, no. 1 (2013), pp. 78-88, DOI: 10.15408/empati.v2i1.9769.

<sup>11</sup> Aan Zainul Anwar, Evi Rohmawati, and Miftah Arifin, "Strategi fundraising zakat profesi pada organisasi pengelola zakat (OPZ) di Kabupaten Jepara", *Conference on Islamic Management, Accounting, and Economics (CIMA) Proceeding*, (Yogyakarta: Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI), 2019), pp. 119-126.

<sup>12</sup> Widi Nopiardo, "Strategi Fundraising Dana Zakat Pada Baznas Kabupaten Tanah Datar", *Imara: Jurnal Riset Ekonomi Islam*, vol. 1, no. 1 (2017), pp. 78-88, DOI: <http://dx.doi.org/10.31958/imara.v1i1.991>.

as well as trusted websites as supporting data in answering the leadership role in zakat fundraising.

Review literature is used in this study to build theoretical frameworks, models, support research, continuity with previous research to integrate and conclude this research.

## Result and Discussions

### The Concept of Leadership in Islam

Edi Suryadi in his research concluded that leadership plays a very important role, it can even be said to be very decisive in achieving the goals that have been previously set. Effective leadership is even able to grow, maintain and develop business and a conducive climate in organizational life.<sup>13</sup>

The same thing was expressed by the Judge that the higher the leadership intensity, the higher the performance of human resources.<sup>14</sup> In terms of work organization, Maria in her research concluded that the role of leadership affects the creativity of workers in carrying out their assigned tasks. This even leads to a competitive advantage in the creativity and innovation of the company/organization.<sup>15</sup>

Leadership in its role of reducing conflict and bringing change to the organization being led, requires a leader who has a transformational leadership style as an agent of change and always has a strong vision so that he is able to bring the organization to achieve its goals and win competitions in the era of globalization. As an agent of change, the leader must be characterized as a lifelong learner, while as a visionary leadership, the leader must have the characteristics of being honest, looking far ahead, encouraging, and competent. Besides that, the leader needs to show an exemplary attitude towards what he believes.

With this vision, it is hoped that the leader can overcome complexity, ambiguity, and uncertainty.<sup>16</sup>

Another thing that is needed in a leadership figure is a spirit of service. Mira and Margaretha in their research produce that servant leadership has a positive and significant relationship and influence on organizational commitment and organizational citizenship behavior.<sup>17</sup> This is because leadership is a leadership spirit that is a role model for many people in action.

In the scope of business development, leadership acts as an operational and strategic designer, and takes decisions to achieve the company's future vision. This requires a leader who has a vision for the future, good performance, and assertiveness in running the organization he leads.<sup>18</sup>

Leadership and leadership style in organizations play a role in influencing employee performance. This is also in line with the results of Kohar's research at LAZ Marhamah Maimanah that leadership affects employee performance styles.<sup>19</sup>

A leadership figure in zakat fundraising is needed so that the management of zakat funds increases and the existing potential can be tapped. Abidah in his research at LAZ Ponorogo Regency revealed that a strategy that can be implemented is to increase the image of the institution's brand, professional *amil* and good management.<sup>20</sup> Where these things are expressed, can only be done if the leader in managing zakat has good leadership.

<sup>13</sup> Edi Suryadi, "Analisis Peranan Leadership dan Budaya Organisasi", *MANAJERIAL*, vol. 8, no. 16, (2010), pp. 1-9, DOI: <https://doi.org/10.17509/manajerial.v9i1.1195>.

<sup>14</sup> Abdul Hakim, "Peran Kepemimpinan dan Budaya Organisasi Terhadap Kinerja Sumber Daya Manusia di Wawotobi", *Jurnal Ekonomi dan Bisnis*, vol. 16, no. 1 (2015), pp. 1-11, DOI: <http://dx.doi.org/10.30659/ekobis.16.1.1-11>.

<sup>15</sup> Maria Valeria Roellyanti, "Empowering Leadership dan Peran Intrinsic Motivation sebagai Variabel Mediasi Dalam Upaya Meningkatkan Employee Creativity", *Among Makarti*, vol. 8, no. 16 (2015), pp. 1-11.

<sup>16</sup> Nur Fadjrih Asyik, "Peranan Transformational Leadership Untuk Mengurangi Konflik Dalam Hubungan Keagenan", *Jurnal Siasat Bisnis (JSB)*, vol. 11, no. 2 (2006), pp. 147 – 163.

<sup>17</sup> Wike Santa Mira, and Meily Margaretha, "Pengaruh Servant Leadership Terhadap Komitmen Organisasi dan Organization Citizenship Behavior", *Jurnal Manajemen*, vol. 11, no. 2 (2012), pp. 189-206, DOI: <https://doi.org/10.28932/jmm.v11i2.184>.

<sup>18</sup> Reinaldo Ryan and David Sukardi Kodrat, "Peran Leadership Untuk Mengembangkan Start-Up Business", *PERFORMA: Jurnal Manajemen dan Start-Up Bisnis*, vol. 3, no. 3 (2018), pp. 288-297.

<sup>19</sup> Ade Kohar, "Gaya Kepemimpinan dan Motivasi Terhadap Kinerja Pegawai Di Lembaga Amil Zakat Marhamah Maimanah", *Islamic Management: Jurnal Manajemen Pendidikan Islam*, vol. 1, no.1, (2018), pp. 22-43, DOI: <http://dx.doi.org/10.30868/im.v1i01.214>

<sup>20</sup> Atik Abidah, "Analisis Strategi Fundraising Terhadap Peningkatan Pengelolaan ZIS Pada Lembaga Amil Zakat Kabupaten Ponorogo", *Kodifikasia*, vol. 10, no. 1 (2016), pp. 163-189, DOI 10.21154/kodifikasia.v10i1.804

Islam views leaders as having both physical and spiritual responsibility for work activities from themselves to the people they lead.<sup>21</sup> There are two main points of leadership, namely leaders and people who are led. The concepts of leadership that must be obeyed and implemented by Muslims have been widely explained in the Quran, seeing the urgency of leadership as closely related to the social life of Muslims. The success of a leader is inseparable from the character he has and will stick with a leader. The ideal characteristics of a leader can affect his success in leading a group including giving influence to the group, because leadership is a process of influencing each other, both the leader to his followers or vice versa.<sup>22</sup>

Rasyid Said that a leader can be defined as someone who continually proves that he is able to influence the attitudes and behavior of others.<sup>23</sup> According to Crainer there are more than 400 definitions of leadership.<sup>24</sup> However, in general, leadership can be defined as leadership that comes from English.<sup>25</sup>

According to Kadarusman leadership is divided into three, namely: Self Leadership, Team Leadership and Organizational Leadership. Self Leadership is meant to lead yourself so you don't fail to live your life. Team Leadership can be defined as leading others. Leaders in team leadership are known as team leaders who understand what their leadership responsibilities are, explore the conditions of their subordinates, are willing to merge themselves with the demands and consequences of their responsibilities, and have a commitment to bring each of their subordinates to explore their own capacities. to produce the highest achievement.

<sup>21</sup> Nanda Imroatus Solikhah, Asri Rahmawati, Diya Putri Indah Sari, and Lalang Nanda Fernando, "Konsep Kepemimpinan Dalam Prespektif Islam", *AL YASINI: Jurnal Hasil Kajian dan Penelitian dalam bidang Keislaman dan Pendidikan*, vol. 5, no. 1 (2020), pp. 154-167, DOI: <https://doi.org/10.15642/al%20yasini.v5i1.3787>.

<sup>22</sup> Asep Solikhin, H.M. Fatchurahman, and Supardi, "Pemimpin Yang Melayani Dalam Membangun Bangsa Yang Mandiri", *Anterio Jurnal*, vol. 16, no. 2 (2017), p. 92.

<sup>23</sup> Muhammad Ryaas Rasyid, *Makna Pemerintahan Tinjauan dari Segi Etika dan Kepemimpinan*, (Jakarta: PT. Yarsif Watampone, 1997), p. 75.

<sup>24</sup> Mullins, L. J, *Management and Organisational Behaviour*, (England: Pearson Education Limited, 2005)

<sup>25</sup> Hamzah Zakub, *Menuju Keberhasilan, Manajemen dan Kepemimpinan*, (Bandung, CV Diponegoro, 2012), p. 125

While organizational leadership is seen in the context of an organization led by organizational leaders who are able to understand the breath of the company's business they lead, build a vision and mission for business development, a willingness to merge with the demands and consequences of social responsibility, as well as a high commitment to make the company he leads as a gift to the community at the local, national and international levels.<sup>26</sup>

Leadership can be defined as the process or ability to influence, inspire, and direct the actions of a person or group through a communication process to achieve the expected goals. As stated by Edwin A. Fleishman and Hunt.<sup>27</sup> Sometimes leadership is understood as the ability to move other people or as a tool, means and process to persuade people or groups to be willing to do something voluntarily, without coercive power.<sup>28</sup>

Leadership is the result of social organization in which the dynamics of social interaction take place. In a simple society structure, the emergence of a leader is never far from taking the role that is carried out.<sup>29</sup>

Sondang P. Siagian in his book *Strategic Management* more clearly states that leadership is the skill and ability of a person to influence others, whether in a high position, at a level, or lower than him, in thinking and acting so that behavior that may initially be individualistic and egoistic turns into organizational behavior. The approach used is a behavioral approach.<sup>30</sup>

According to Manning and Curtis, a leader must have certain qualities in order to carry out his leadership effectively. The qualities that mark a leader and help influence the leadership process

<sup>26</sup> Dadang Kadarusman, *Natural Intelligence Leadership: Cara Pandang Baru Terhadap Kecerdasan dan Karakter Kepemimpinan*, (Jakarta: Raih Asa Sukses, 2012)

<sup>27</sup> Edwin A. Fleishman and James G. Hunt, *Current Development in Study of Leadership*, (Carbondale: Southern Illinois University Press, 1973), p. 3.

<sup>28</sup> James L. Gibson, John M. Ivancevich, and James H. Donnelly, *Organization: Behavior, Structure and Processes*, (Texas: Business Publication Inc., 1985), p. 362.

<sup>29</sup> David Krech and Richard S. Crutshfield, *Theory and Problem of Social Psychology*, (New York: Mc Grow Hill Book Company Inc, 1948), p. 434.

<sup>30</sup> Sondang Siagian, *Manajemen Stratejik*, (Jakarta: Bumi Aksara, 2003), p. 12.



are vision, ability, enthusiasm, stability, caring for others, confidence, perseverance, vitality, charisma, and integrity.<sup>31</sup>

In his quotation Peter F. Drucker said, “leader is who that make things happen”. The expertise of a leader is of course due to his ability to respond appropriately to changes that occur. Every change requires a leader’s attitude guide that his subordinates can understand and be consistent in his attitude.<sup>32</sup>

In general, Djudju S. Sudjana in his book writes several leadership theories, namely; Nature Theory, Environmental Theory, Behavioral Theory, Humanistic Theory, and Contingency Theory.<sup>33</sup> The theory of traits addresses the core issue of the traits, traits, or temperaments possessed by leaders. This theory is based on the traits that make a person a leader. Environmental theory assumes that the emergence of leaders is the result of certain times, places, situations and conditions.

Theory The behavior or actions of a leader tends to lead to two things, namely consideration and initiation structure. Consideration is the leader’s behavior to pay attention to the interests of subordinates. The characteristics of consideration behavior are: friendly, supporting and defending subordinates, willing to consult, willing to listen to subordinates, willing to accept subordinates’ suggestions, think about the welfare of subordinates, and treat subordinates on the same level as himself. Meanwhile, the initiation structure is the behavior of leaders who tend to be more concerned with organizational goals.<sup>34</sup>

This charismatic theory emphasizes the authority of a leader in influencing a sense of responsibility towards his staff/subordinates in terms of using his personal power.<sup>35</sup>

In contingency theory, there are three elements that influence leadership style, namely: (1) the relationship between leaders and subordinates (leader member relations), the relationship between leaders and subordinates is related to the quality level of the relationship that occurs between leaders and subordinates and the attitudes of subordinates to personality attitudes, character and attitude. leadership skills, (2) task structure, related to work situations that describe tasks arranged in certain patterns, and (3) leader’s position power, related to the authority displayed by leaders to subordinates.<sup>36</sup>

Steven M. Bornstein and Anthony F. Sands mentioned that there are five core (5C) credibility that must exist in a leader, namely: conviction, character, courage, composure, competence. Conviction is belief, and commitment. Character is integrity, honesty, respect, and consistent trust. Courage is the willingness to take responsibility for his beliefs. Even if you need to dare to change yourself. Composure is inner calm, an ability to provide appropriate and consistent reactions and emotions, especially in dealing with critical situations. Competence is expertise. skills, and professionalism.

In Islam the concept of leadership is often referred to as *khalifah* which means representative. But then there was a shift with the inclusion of the word *amir* or ruler. These two terms in Indonesian are often assumed to be formal leaders. However, when referring to the word of Allah Swt. in Surah Al-Baqarah: 30, namely: “(Remember) when your Lord says to the angels, I actually want to make a caliph on Earth”, then the informal position of a caliph cannot be separated anymore. The words of the caliph in this verse cannot be separated. only addressed to the caliphs after the Prophet, but also to the creation of the Prophet Adam As. who is called a human being with the task to prosper the earth and includes the task of calling on other people to do *amar ma’ruf* and prevent evil deeds.<sup>37</sup>

Apart from the word *khalifah*, the concept of leadership in the Quran is also commonly

<sup>31</sup> George Manning and Kent Curtis, *The Art of Leadership*, (New York: McGraw-Hill, 2001), p. 26-29.

<sup>32</sup> Triyono, “Leadership’s Culture Sebagai Jawaban Atas Tantangan Kepemimpinan Di Era Kompetisi Global”, *Value Added: Majalah Ekonomi dan Bisnis*, vol. 8, no. 1 (2011), pp. 1-11.

<sup>33</sup> Djudju Sudjana, *Manajemen Program Pendidikan: Untuk Pendidikan Luar Sekolah dan Pengembangan Sumber daya Manusia*, (Bandung: Falah Froduction, 2000), pp. 28-29

<sup>34</sup> Djudju Sudjana, *Manajemen Program...*, pp. 28-29

<sup>35</sup> Djudju Sudjana, *Manajemen Program...*, pp. 28-29.

<sup>36</sup> Djudju Sudjana, *Manajemen Program...*, pp. 28-29.

<sup>37</sup> Maimunah, "Kepemimpinan dalam Perspektif Islam dan Dasar Konseptualnya", *Jurnal Al-Afkar*, vol. 5, no. 1 (2017), pp. 59-82, DOI: <https://doi.org/10.28944/afkar.v5i1>

referred to as the word *imam*. The word *imam* is a derivation of the word *amma-ya'ummu* which means to lead, to support or to imitate. The same root word, was born a word which, among other things, is *umm* which means mother and priest whose meaning is also leader, because both are role models, views and hopes. There are also those who argue that the word priest originally meant a mold like a mold to make something similar in shape to that mold. From this the word priest can be interpreted as an example.<sup>38</sup>

Abu Zahrah argues that *imamah* and *khalifah* are synonymous with meanings. He said that *imamah* is also called *khalifah*, because the person who becomes the caliph is the supreme ruler for Muslims who understand. Caliphs are also called imams, because caliphs are leaders who must be followed.<sup>39</sup>

In the Hadith of the Prophet Muhammad Saw. the term leader is found in the word *ra'in*, as in a hadith رَاعِ كُلَّكُمْ (Everyone among you is a leader). From the description of the Quran and Hadith above, what can be underlined is that Islamic leadership is an activity of guiding, and showing the path that is pleased by Allah Swt.

Leadership is one of the most important Islamic teachings. He received considerable attention in Islam, even associated with all Muslim and Muslimah personalities as contained in the narration mentioned from Abdullah bin Umar that the Messenger of Allah said: "Every one of you is a leader and will be held accountable for what he leads (HR. Bukhari).<sup>40</sup>

The need for the existence of a leader is absolutely necessary, because leaders can determine strategic policies for the common interest, as well as act as law enforcers or rules if there is a violation.<sup>41</sup> Likewise, in optimizing zakat fundraising.

<sup>38</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan dan Kesan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2004), ed. 2. vol. 1, p. 545.

<sup>39</sup> Ali Ahmad as-Salus, *Aqidah Al-Imamah, 'Inda as-Syari'ah al-Isna 'Asyariyah*, (Jakarta: Gema Insani Press, 1987), p. 16.

<sup>40</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari, *al-Jami' al-Shahih*, (Kairo: Dâr al-Sya'b, 1987), p. 157.

<sup>41</sup> Ahmad Rifai, "Implikasi Kaidah Fiqih Terhadap Peran Negara Dalam Pengelolaan Zakat Di Indonesia", *Al Mashlahah: Jurnal Hukum Dan Pranata Sosial Islam*, vol. 3, no. 6 (2015): pp. 293-322, DOI: <http://dx.doi.org/10.30868/am.v3i06.147>

Ibn Taimiyyah about the Hadith Abi Sa'id al Khudri above which says that if a leader is needed on a journey, it is really an order to have a leader as well to organize a very large association of many people.<sup>42</sup>

In the Islamic view, leadership is related to two basic social expectations or demands imposed on the leader. First, the ability that is thought to exist in him to lead towards achieving the situation desired by his community. Second, the possible weight of its function in maintaining the existence of the community. In the context of fulfilling social demands, leaders must be aware of transcendental accountability, which requires personal tithe in religious moral imperatives.<sup>43</sup>

In the Quran, there are several requirements for a leader:

1. Muslim

The Muslim community is not allowed to appoint and be led by a leader who is not Muslim, because leadership is closely related to achieving an ideal, so leadership must be in the hands of a leader who is faithful and devoted to Allah Swt. as Allah Swt. says: "Don't the believers take the unbelievers to be wali (leaders) by leaving the believers. Whoever does this, of course he will escape the help of Allah, except because (tactics) keep themselves from something that they are afraid of. and Allah warns you against Himself (torment). and Only to Allah (your) return." (Surah Ali 'Imran: 28).

2. Nor is it justified to appoint leaders who mock and ridicule religion.

O you who believe, do not take your leadership, people who make your religion the fruit of ridicule and games, (that is) among those who have been given the book before you, and those who disbelieve (polytheists). and fear Allah if you are true believers. (Surah Al-Maidah: 57).

<sup>42</sup> A.A. Islahi, *Konsepsi Ekonomi Ibn Taimiyyah*, (Surabaya: Bina Ilmu, 1997), pp. 215-216.

<sup>43</sup> Taufiq Abdullah, *Pola Kepemimpinan Islam di Indonesia: Tinjauan Umum*, (Jakarta: Prisma, 1982), p. 56.

3. Able to behave and do fair

In fact, we have sent our apostles with clear evidence and we have brought down with them the Bible and the balance (justice) so that people can carry out justice. (Surah Al-Hadid: 25). The justice referred to includes legal, social and global fields. Legal justice refers to the principle of equal legal treatment of everyone, so that there is no favoritism between them.

O you who believe, let you be the ones who always uphold (the truth) for Allah's sake, be witnesses with justice, and never your hatred of a people, encourage you to be unjust. Be fair, because fair is closer to piety, and fear Allah, Allah knows best what you are doing. (Surah Al-Maidah: 8).

4. Expertise

Islam views that expertise is an important factor required of leaders. The expertise of a leader involves two aspects, namely the accuracy and suitability of the leader's position with his field and extensive knowledge of his field. The first-mentioned aspect is explained in the Hadith Rasulullah. narrated by Bukhori from Abu Hurairah, as follows: From Abu Hurairah Ra. said when the prophet Saw. in an assembly talking to a people, he said: "If that message has been wasted, then wait for the end (destruction)". He said "How to waste it?", He said: "If a case (affair) is submitted (in a narrative it is stated" leaning ") to other than the expert, then wait for the end (its destruction)".<sup>44</sup>

The second aspect is having extensive knowledge about the field, as indicated by the Prophet Muhammad. in his words; Talha bin Ubaidillah Ra. Said: I am with Rasulullah Saw. past the people at the top of the date palm. Then he asked "What are they doing?" The people answered: They marry the date palm by placing the stamen on the pistil so that it bears fruit. Then Rasulullah. said "I don't think it's any good". They were told about

the words of Rasulullah. then they no longer breed the date palms. After that Rasulullah. was told that the date palms were fruitless. Then he said, "If the marriage is useful for them, they should do it. I only think personally, so don't blame me for my personal opinion. But if I tell you something from Allah, then accept it, because I will not deny Allah 'Azza wa Jalla.<sup>45</sup>

5. Regarding work ethics and leadership behavior, Islam and Muslims refer to the personal qualities of the Prophet Muhammad. and its authentic prophetic characteristics, namely: 1) *Amanah*, is an obligatory character that keeps oneself from outward immorality (adultery, drinking wine, lying). 2) *Shiddiq*, is a mandatory quality with regard to everything the Prophet Muhammad Saw. said which is always true. 3) *Fathonah* refers to the obligatory qualities of consciousness, wisdom and intelligence. Meanwhile, 4) *Tabligh*, is a mandatory characteristic of the Prophet Muhammad Saw. which means explaining and explaining Allah's revelation.

Apart from the above, a leader needs to uphold ethics in his leadership. Leaders must be able to carry out their leadership by being honest and considering their leadership as part of worship to Allah Swt.<sup>46</sup> Furthermore, this foundation can be carried out with the principles of monotheism, equilibrium, free will, responsibility, and truth.<sup>47</sup>

Ethics is defined as a set of rules that determine right and wrong behavior. This means that ethics is closely related to the values in life, both relating to individuals and groups such as society. These values become separate rules that have been practiced from generation to generation so that they become customs and habits that are not timeless in every activity.<sup>48</sup>

<sup>45</sup> M. Nashiruddin Al-Abani, *Muhtashar Shahih Muslim*, (Jakarta: Gema Insani, 2005), p. 797.

<sup>46</sup> Angga Syahputra, "Etika Bisnis Dalam Islam Suatu Jalan Keseimbangan Dalam Berbisnis", *At-Tanmiyah: Jurnal Ekonomi dan Bisnis Islam*, vol. 1, no. 1 (2018), pp. 58-74.

<sup>47</sup> Angga Syahputra, "Etika Berbisnis Dalam Pandangan Islam", *At-Tijarah: Jurnal Penelitian Keuangan dan Perbankan Syariah*, vol. 1, no. 1 (2019), pp. 21-34

<sup>48</sup> Ketut Ridjin, *Etika Bisnis dan Implementasinya*, (Jakarta: Gramedia Pustaka Utama, 2004), p. 2.

<sup>44</sup> M. Nashiruddin Al-Abani, *Mukhtar Sahih al-Imam al-Bukhari*, Translated by As'ad Yasin, & Elly Latifa, (Jakarta: Gema insani, 2003), p. 46.

In the concept of leadership to collect and manage zakat funds, the leader must be able to juxtapose zakat and the economy so that these funds continue to grow and develop until they can eventually alleviate poverty. The economic principles that are carried out must also be based on sharia, do not recognize usury, unlimited ownership, legalization of all means and cunning.<sup>49</sup> For this reason, ethics in leadership is something that cannot be separated.

### Zakat and Fundraising Zakat

Zakat is etymologically derived from the basic verb (*fi'il madhi*) *zaka*, which means, to grow and develop (*zaka al-zar'*: the plant has grown), to give blessings (*zakat al-nafaqal*: to give a living has given a blessing), increase in goodness (*fulan zaak*: people who increase in goodness), purify (*qad aflaha man zakkahu*: lucky people who are able to purify their souls), and flatter (*fala tazku anfusakum*: never flatter yourself).<sup>50</sup>

The scholars agree that every Muslim who has excess assets is obliged to pay zakat on the path set by Allah Most High. According to Yusuf al-Qardhawi, the urgency of zakat in Islam is closely related to two dimensions at once, namely *ubudiyah* (divinity) and *ijtima'iyyah wa iqtishadiyyah* (social economy): The divine dimension, can be traced through eighty-two verses, where Allah always explains about zakat side by side with the chanting in the Quran. That's why Qardhawi stated, if prayer is a pillar of religion, then zakat is a beacon of religion.<sup>51</sup>

Qardhawi further stated that zakat has a very important, strategic and determining position both in terms of Islamic teachings and in terms of the welfare of the people.<sup>52</sup> Zakat itself is the third of the five pillars of Islam, meaning that the obligation of zakat is inherent in every Muslim.

Zakat is a certain part of the assets that must be issued by every Muslim when it has reached

the stipulated conditions. As one of the pillars of Islam, zakat is paid to be given to those who are entitled to receive it (*asnaf*).<sup>53</sup>

Zakat is an Islamic instrument used for distribution of income and wealth.<sup>54</sup> Although the scholars put forward the meaning of zakat in various editors, the principle is the same<sup>55</sup> that zakat is part of property with certain conditions which Allah obliges the owner to give to those entitled to receive it with certain conditions.<sup>56</sup>

Fundraising zakat can be defined as the activity of collecting or raising zakat, infaq and alms funds as well as other resources from the community, whether individuals, groups, organizations and companies that will be channeled and utilized for mustahiq. In fundraising, there is always an influencing process. This process includes activities of notifying, reminding, encouraging, cajoling, seducing or luring, as well as strengthening (stressing), if this is possible or permissible.<sup>57</sup> This task can certainly be carried out well if the leadership role functions in the leader figure in collecting zakat.

Pavicic said a fundraising requires planning and implementation.<sup>58</sup> In general, there are two types of traditional fundraising strategies, namely visiting donors door to door, pamphlets, banners, posters, letters and e-mails. This strategy is usually directive and short-term. Instead, the strategy should be taken is to take a market-oriented approach, targeting individuals and retailers to make donations regularly and long-term.<sup>59</sup>

<sup>53</sup> Badan Amil Zakat Nasional (BAZNAS), *Tentang Zakat*, <https://baznas.go.id/zakat>, accessed December 3, 2012.

<sup>54</sup> Yoghi Citra Pratama, "Peran Zakat Dalam Penanggulangan Kemiskinan (Studi Kasus: Program Zakat Produktif Pada Badan Amil Zakat Nasional)", *The Journal of Tauhidinomics*, vol. 1, no. 1 (2015), p. 94, DOI: <https://doi.org/10.15408/thd.v1i1.3327>

<sup>55</sup> Firdaweri, "Analisis Hukum Islam Tentang Membayar Zakat Kepada Saudara Kandung", *ASAS: Jurnal Hukum Ekonomi Syaria'ah*, vol. 8, no. 1 (2016): pp. 37-53, <https://doi.org/10.24042/asas.v8i1.1222>

<sup>56</sup> Majma Lughah al-'Arabiyyah, *al-Mu'jam al-Wasith*, (Mesir: Daar el-Ma'arif, 1972), Juz. 1, p. 396.

<sup>57</sup> Ahmad Furqon, *Manajemen Zakat*, (Semarang: CV Karya Abadi Jaya, 2015), p. 36.

<sup>58</sup> Dennis B. Arnett, Steve D. German and Shelby D. Hunt, "The Identity Salience Model of Relationship Marketing Success: The Case of Non-profit Marketing" *Journal of Marketing*, vol. 67, no. 2 (2003), pp. 89-105.

<sup>59</sup> Gabriele Helfert, Thomas Ritter, Achim Walter. "Redefining Market Orientation from a Relationship Perspective:

<sup>49</sup> Didin Hafidhuddin, *Panduan Praktis Tentang Zakat, Infak, Sedekah*, (Jakarta: Gema Insani, 1998), p. 1.

<sup>50</sup> Muhammad Al-Syarbani, *A-lqna Fi Hill Alfadh Abi Suja'i*, (Semarang: Toha Putra, 1976), p. 183.

<sup>51</sup> Muhammad al-Syarbani, *A-lqna...*, p. 78

<sup>52</sup> Yusuf al-Qardhawi, *Al-Ibadah fil-Islam*, (Beirut: Muassasah Risalah, 1993), p. 235.



So far, the strategies implemented by zakat institutions in Indonesia are different. Government-owned zakat institutions tend to use traditional methods, while private zakat institutions take a market-oriented approach by taking an individual approach in communication. Research suggests market-oriented fundraising strategies have resulted in greater revenue and retail donor engagement for privately managed zakat institutions.

So far, there have also been two approaches to collecting zakat (fundraising). First, an approach through the power of the ruler (government). Second, the approach is through the power and willingness of the *muzakki*.<sup>60</sup> Fundraising approach to zakat through power is a method of collecting zakat on the initiative of the authorities which contains elements of coercion or at least pressure to pay zakat from the authorities. The collection of zakat using a power approach has been exemplified by the Prophet Muhammad Saw. and the caliphs.

In history, there have been many names that the Rasulullah Saw. referred to as a zakat officer. Furthermore, al-Qardhawi quoted Imam Kattani from the *Taratib al-Idariah* Book, saying that the Secretary of the Apostle in matters of zakat was Zubeir ibn Awwam. If Zubeir was unable to replace him, Jahm bin Salth and Khuzaifah ibn Yaman.<sup>61</sup> From the time of the Prophet to the time of the caliph 'Umar bin al-Khattab, the implementation of collecting zakat is a power approach, where the Islamic government requires Muslims to pay zakat through zakat officers appointed by the Islamic government.<sup>62</sup>

The time of the Caliph Abu Bakr Ash-Siddiq even those who did not pay zakat were fought. The firmness of this attitude shows that the act of not paying zakat is an act of iniquity and if it is ignored it will lead to other iniquities and immorality.<sup>63</sup>

To achieve *muzakki*'s willingness in tithing requires various steps. Muliadi's research concluded that several factors that influence *muzakki* with their own initiative to pay zakat are the level of religiosity, income and services provided by zakat institutions.<sup>64</sup> In addition, to increase awareness of *muzakki*, it is also necessary to increase literacy, socialization and education to the community so that later on their own initiative they will pay zakat.<sup>65</sup>

## Country as Leader of Zakat Fundraising

Furthermore, leadership itself in Islam is projected to continue the prophetic role in maintaining religion and regulating the world, where giving mandates to people who are able to carry out the above tasks (maintaining religion and regulating the world) is an obligation that has become *ijma'* (the consensus of scholars).<sup>66</sup>

According to Hasbi al-Shiddiqy, the effort to collect zakat is included in the duties of the ruler. So it is not permissible for property owners who have been obliged to pay zakat to solve their own matters of giving zakat, because zakat is intended to improve the fate of the needy and to maintain security, religion and the state.<sup>67</sup>

The conception of zakat as part of the pillars of Islam is one of the pillars in building the economy of the ummah. Thus the dimension of zakat is not only a ritual worship, but also includes social, economic, justice and welfare dimensions.

The state has great power and authority,<sup>68</sup> so that the optimization of zakat fundraising is very easy if the state plays an active role. With power, the state can influence many people.

Theoretical Considerations and Empirical Results", *European Journal of Marketing*, vol. 36 (2002), pp. 1119-1139, DOI: 10.1108/03090560210437361

<sup>60</sup> Saparuddin Siregar, "Problematika Fundraising Zakat: Studi Kasus Baznas Di Sumatera Utara", *MIQOT*, vol. XL, no. 2 (2016), pp. 247-266, DOI: 10.30821/miqot.v40i2.299.

<sup>61</sup> Yusuf al-Qardhawi, *Fikih al-Zakah* (Beirut: Mu'assasah al-Risalah, 1988), pp. 749-750.

<sup>62</sup> Saparuddin Siregar, "Problematika..." pp. 247-266

<sup>63</sup> Abu Bakar Jaabir al-Jazaari, *Minhajul-Muslim*, (Beirut: Daar al-Fikr, 1976), p. 248

<sup>64</sup> Muliadi, "Faktor – Faktor Yang Mempengaruhi Minat Muzakki Dalam Menyalurkan Zakat Pada Dompot Dhuafa Waspada Di Kecamatan Medan Sunggal", *Thesis UIN Sumatera Utara* (2014), pp. 1-130.

<sup>65</sup> Indria Fitri Afyana, Lucky Nugroho, Tettet Fitrijanti, and Citra Sukmadilaga, "Tantangan pengelolaan dana zakat di Indonesia dan literasi zakat", *AKUNTABEL*, vol. 16, no.2 (2019), pp. 222-229, DOI: <http://dx.doi.org/10.29264/jakt.v16i2.6013>

<sup>66</sup> Ali bin Muhammad bin Habib al-Mawardi, *al Ahkam al-Sulthaniyyah*, (Kairo: Dar al-Hadis, 2006), p. 15

<sup>67</sup> M. Hasbi ash-Shiddieqy, *Pedoman Zakat*, (Jakarta: Bulan Bintang, 1953), p. 59.

<sup>68</sup> Fridayana Yudiaatmaja, "Kepemimpinan: Konsep, Teori dan Karakternya", *Media Komunikasi FIS*, vol. 12, no. 2 (2013), pp.29-38, DOI:<http://dx.doi.org/10.23887/mkffis.v12i2.1681>

Power is often defined as influence or authority. At least in this case the state has the power to appoint experts, power in legitimacy, and power of coercion.<sup>69</sup> (Thoha, 2010)

The state must be present in the optimization of zakat because the state has power in various matters, including overcoming obstacles in zakat fundraising so far, such as in terms of management, then juridical, sociological, institutional, and management aspects. Based on these weaknesses, the role of the state in managing zakat has four pillars, namely the role of the state as a regulator, the role of the state as a facilitator, the role of the state as a motivator and the role of the state as a distributor.<sup>70</sup>

Zakat is one of the important instruments in building the economy of the people. Apart from the potential amount of zakat that must be spent by muzakki is very large, it is also due to the potential for empowerment of community members who have quite large micro businesses. In addition, zakat is also an instrument in equitable distribution and distribution of people's income. So it is hoped that the poor who receive zakat can improve their welfare both in terms of consumption and production so that there will be good economic growth in society.

Zakat is also a fiscal system that has a very comprehensive set of rules in which zakat has been regulated on the subject, object and distribution of its distribution, so that the perfect fiscal system in Islam is expected to be able to work optimally both micro and macro. On the micro level, zakat will have implications both individually and communally. The individual implications raised by this zakat instrument can be seen in the behavior of consumption and savings of individual communities, while communally, these implications can be seen in the behavior of production and investment made by companies or other business units, because zakat will spur company productivity and high work ethic. At the

macro level, zakat will have implications for the creation of wide employment opportunities, good economic growth, fair distribution of income and poverty alleviation towards the nation's economic stability.

For this reason, in a large scope of leadership, the role of the state in fundraising zakat is needed. From Ibn Kathir's explanation, we can conclude that the government has the right and interest to take zakat property from those who are obliged to issue it. Given the government's obligation to regulate and prosper its citizens through policies that are suitable for their benefit, including policies to alleviate poverty by developing a social network system for all people and empowering people who are weak and unable to conform to human dignity in accordance with the mandate in Article 34 of the 1945 Constitution, paragraph 2.<sup>71</sup> By paying attention to the multiplier effect of the implementation of zakat in the midst of society, of course the role of the state is needed so that zakat management in Indonesia can be maximized.

The management of the enormous potential of zakat for the benefit of all Indonesian citizens who are entitled to receive it certainly requires good and systematic management so that the distribution and use of this zakat can be well controlled, and so the government will find it easy to solve various economic problems faced by the existing weak community.

### Implications of Zakat for the Islamic Economy

Zakat needs to get more attention from leaders, because the implications of zakat are so broad for the economy and the welfare of the people.<sup>72</sup> In the study of Islamic economics, zakat has a unified coherent value, namely promoting the principles of justice, balance and equity as well as focusing on the micro economy (real sector). Zakat is a vital instrument in the structure of economic development that is based on morals and social.<sup>73</sup> Zakat is also part of the Islamic

<sup>69</sup> Miftah Thoha, *Kepemimpinan dalam Manajemen*, (Jakarta: PT. RajaGrafindo Persada, 2010)

<sup>70</sup> Ahmad Wahyu Herdianto, "Peran Negara dalam Mengoptimalkan Zakat di Indonesia", *Jurisdictie: Jurnal Hukum dan Syariah*, vol. 2, no. 1 (2011), pp. 103-116, DOI: <https://doi.org/10.18860/j.voi.1581>

<sup>71</sup> On the fourth amendment to the 1945 Constitution in 2002

<sup>72</sup> Ali Ridlo, "Zakat dalam Perspektif Ekonomi Islam", *Jurnal al-'Adl*, vol. 7, no. 1 (2014), pp. 119-137.

<sup>73</sup> M. Hanafi Zuardi, "Optimalisasi Zakat dalam Ekonomi

economy, where the concept is the economy of God in the context of realizing *falah*. For this reason, support in the form of good leadership and supporting regulations is needed to optimize zakat funds.

Indonesia has a very large zakat resource that comes from the majority of its Muslim population. These resources can be used as a support for other state revenues in the welfare of the people. If this potential is part of the Islamic economy, if it continues to be developed and accumulated to its full potential, Indonesia will no longer need to rely on interest-based foreign loans to cover the state budget deficit. Optimizing zakat will ultimately run the Islamic economy because economic stability will be maintained, where so far the economic crisis that has occurred stems from the interest system in every financial transaction carried out by the state.<sup>74</sup>

## Conclusion

Complete leadership is needed in optimizing the collection of zakat funds. Leadership has proven to be very important in zakat fundraising. Leaders who are good and trusted role models will be able to grow the trust of muzakki in distributing their zakat and be trusted in the management and distribution of zakat. Leadership also determines the direction, targets and achievements in optimizing waqf funds. This requires a person who is truly capable of being a leader and fostering leadership in collecting zakat funds.

On a large scale, the state as the main leader in zakat fundraising must also be present with all its efforts, including in terms of leadership. So that the optimization of zakat funds can be achieved both in terms of zakat targets with existing potential, distribution to those who are entitled to receive them to the management and development of zakat funds.

Islam", *Adzkiya: Jurnal Hukum dan Ekonomi Syariah*, vol. 1, no. 1 (2013), pp. 16-34.

<sup>74</sup> Azharsyah Ibrahim, "Maksimalisasi Zakat Sebagai Salah Satu Komponen Fiskal Dalam Sistem Ekonomi Islam", *JURISPRUDENSI Jurnal Syaria'h*, vol. 3, no. 1 (2011), pp. 1-10, available at SSRN: <https://ssrn.com/abstract=2064559>

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