

## The Role of the Amil Zakat Infaq and Sadaqah Institutions of Nahdlatul Ulama (LAZISNU) towards Harakah Nahdliyyah

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### Abstract

In Indonesia, the zakat management agency is known as the Amil Zakat Infaq and Sadaqah Institutions (LAZIS), which have functional and professional management systems. This model institution is formed to aim that the well-ordinated zakat's results will achieve optimal and effective results. This research analyzes the role of LAZISNU in improving the economy of Nahdliyah residents in the metro city how the influence of the LAZISNU program on Harokah Nahdliyah in Metro City, and whether LAZISNU and the economy of citizens affected Harakah Nahdliyah in Metro City. This research method uses quantitative research, and this research data source uses primary and secondary data sources. Data collection techniques use observation, interviews, and documentation. Research findings reveal that LAZISNU positively affects harakah nadliyah in Metro City. The citizens' economy positively influences Harakah Nahdliyah in Metro City. LAZISNU and the Citizens' Economy positively influence Harakah Nahdliyah in Metro City. Based on the results of tests that have been carried out, it can be known that the economic variables of citizens are the dominant variables against Harakah Nahdliyah. The results of this study are expected to provide a solution to the strategy empower people through zakat, infaq, and sadaqah.

**Keywords:** LAZISNU, Citizen Economics, Harakah Nabdliyah.

### Abstrak

Di Indonesia lembaga pengelola zakat dikenal dengan Lembaga Amil Zakat Infaq dan Sadaqah (LAZIS) yang memiliki sistem manajemen fungsional dan profesional. Lembaga model seperti ini dibentuk dengan tujuan agar hasil zakat yang dikordinir dengan matang akan mencapai hasil yang optimal dan efektif. Penelitian ini menganalisis tentang peran LAZISNU dalam meningkatkan perekonomian warga Nahdliyah di kota metro, bagaimana pengaruh program LAZISNU terhadap Harokah Nahdliyah di Kota Metro, dan apakah LAZISNU dan perekonomian warga berpengaruh terhadap Harakah Nahdliyah di Kota Metro. Metode penelitian ini menggunakan jenis penelitian kuantitatif. Sumber data penelitian ini menggunakan sumber data primer dan sekunder. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Temuan penelitian mengungkap bahwa LAZISNU berpengaruh positif terhadap harakah nadliyah di Kota Metro. Ekonomi warga terdapat pengaruh positif terhadap Harakah Nahdliyah di Kota Metro. LAZISNU dan Ekonomi Warga berpengaruh positif terhadap Harakah Nahdliyah di Kota Metro. Berdasarkan hasil pengujian yang telah dilakukan dapat diketahui bahwa variabel ekonomi warga adalah variabel yang dominan

terhadap Harakah Nahdliyah. Hasil penelitian ini diharapkan memberikan solusi terhadap strategi memberdayakan umat melalui zakat, infaq, dan sedekah.

**Kata Kunci:** LAZISNU, Ekonomi Warga, Harakah Nahdliyah.

## Introduction

Economic problems are crucial for life both individually, society, and the state. The welfare of a country's life can be seen from the economic picture of its people.<sup>1</sup> Although the rate of economic growth cannot fully measure welfare, economic growth is an indicator of community welfare in a country.

Welfare is one of the top priorities for the community. Everyone wants a decent life and is fulfilled by his basic needs. However, in reality, not everyone has the opportunity to enjoy this because, like the unavailability of employment, poverty, or low levels of education, it is affected by economic shortages. In various ways, Islam tries to provide solutions as well as efforts in dealing with various economic issues, such as a ban on hoarding wealth and an appeal for sharing.<sup>2</sup>

One way to improve the economy is to empower people through zakat, infaq, and sadaqahs.<sup>3</sup> Zakat, Infaq, and Sadaqah (ZIS) are one of worship with a critical, strategic position and determine the development of the

community's economic welfare. ZIS is one of the efforts to overcome poverty, namely by supporting people who can spend their property to give to those in need. However, zakat has still been seen next to the eye of some people even though ZIS has a vital role in efforts to reduce poverty and economic inequality in society.

Zakat, Infaq, and Sadaqah (ZIS) are solutions to reduce economic problems. Zakat, infaq, and Sadaqah have great potential if used to empower the people. Zakat, infaq, and sadaqah become economic instruments that have the power to alleviate economic problems.<sup>4</sup> As is the case for zakat to influence society's economy significantly, the potential for zakat must be optimized. Zakat distribution is prioritized to build productive businesses for zakat recipients who can bring in income for them and even absorb labor.<sup>5</sup> In this case, Zakat, Infaq, and Sadaqah have similarities in their role in providing significant benefits in poverty alleviation. From this equation, there is

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<sup>1</sup> Nazlah Khairina, 'Analisis Pengelolaan Zakat, Infaq, Dan Sedekah (ZIS) Untuk Meningkatkan Ekonomi Duafa (Studi Kasus Di Lembaga Amil Zakat Nurul Hayat Cabang Medan)', *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 4.1 (2021), 160–84.

<sup>2</sup> Ramadhita Ramadhita, 'Optimalisasi Peran Lembaga Amil Zakat Dalam Kehidupan Sosial', *Jurisdictie: Jurnal Hukum Dan Syariah*, 2012.

<sup>3</sup> Khairina.

<sup>4</sup> Elis Nurhasanah, 'Efektivitas Penyaluran Dana Zakat Infaq Dan Sedekah Pada Badan Amil Zakat Nasional (Periode Tahun 2016-2018)', *Jurnal Ekonomi Syariah*, 6.1 (2021), 1–15; Nufi Mu'tamar Sadaqahahmudi, 'Implikasi Instrumen Non-Zakat (Infaq, Sedekah, Dan Wakaf) Terhadap Perekonomian Dalam Perkembangan Hukum Ekonomi Syariah', *Al-Huquq: Journal of Indonesian Islamic*

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*Economic Law*, 2.1 (2020), 30–47; Subandi Subandi, 'Manajemen Zakat, Infaq Dan Shadakah (Zis) Produktif (Zis Berbasis Kewirausahaan Di Laziznu Kota Metro Tahun 2015)', *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya*, 1.1 (2016), 143–68; Tika Widiastuti and Suherman Rosyidi, 'Model Pendayagunaan Zakat Produktif Oleh Lembaga Zakat Dalam Meningkatkan Pendapatan Mustahiq', *Jurnal Ekonomi Dan Bisnis Islam*, 2015 <<https://doi.org/10.20473/JEBIS.V1I1.1424>>.

<sup>5</sup> Kholisatul Anwariyah, 'Peran Lembaga Amil Zakat, Infaq dan Sedekah (ZIS) Baiturrahman Semarang Dalam Peningkatan Ekonomi Mustahik Di Kelurahan Tambak Rejo Kaligawe Semarang', *Skripsi Pada Fakultas Ekonomi Dan Bisnis Islam Universitas Islam Negeri Walisongo Semarang*, 2016.

a difference; namely, the zakat is mandatory while the infaq and sadaqah is sunnah.<sup>6</sup>

Zakat is one of the third pillars of Islam, requiring every Muslim who is able and qualified to pay for it.<sup>7</sup> The zakat is something that must be issued, the nisab has determined the zakat, and the zakat is determined by anyone who has the right to receive it.<sup>8</sup> Someone whose property has reached the nisab is obliged to pay zakat or be called Muzakki. Regarding zakat, Al-Qur'an has confirmed that several groups of people are targeted for distribution, including the 'amilun a group of Muslims who manage (accept, count and distribute) zakat results. The concept of 'amylun shows a significant role in the existence of a system of material, governance, and distribution of zakat results. This material, governance, and distribution systems will be more empowered if handled by an institution that has competence in its field. In Indonesia, this institution is known as the Amil Zakat Infaq and Sadaqah Institutions (LAZIS), which have functional and professional management systems. Such model institutions are formed with the aim that the results of the well-ordinated zakat will achieve optimal and effective results.<sup>9</sup>

At present many institutions and foundations that establish amil zakat institutions with their local scope - respectively, all of which are to establish services for Muslim communities. As it has stood the Amil Zakat, Infaq and Sadaqah NU Institutions (LAZISNU). LAZISNU is one of the non-

profit institutions that depend on the acquisition of funds to fund collection activities.

One area that is in LAZISNU is Metro City. This institution is managed under the auspices of NU in the city of Metro and was established in 2013 and subsequently confirmed by the RI Religious Minister as the National Amil Zakat through SK No. 65 of 2005. LAZISNU Metro City is in the NU PC Building Metro City Jl. Soekarno Hatta No. 73 Mulyojati Metro West Lampung Metro City.

LAZISNU Metro City has provided much assistance to disadvantaged citizens, intending to improve the economy of citizens and the hope that citizens can be active in the Nahdlatul Ulema movement. LAZISNU Metro City is helping to improve the economy of citizens by assisting in the form of goats and also carts for trading. Help in the form of goats can be seen in table 1.<sup>10</sup>

**Table 1. Recapitulation of Lazisnu Rolling Goat Acceptance of Metro City 2014 – 2019**

Stage	Branch Representative					Total
	Center	West	North	East	South	
2014	4	4	4	4	4	20
2015	12	11	9	11	11	54
2016	12	16	16	15	16	75
2017	10	22	27	22	26	107
2018	3	12	10	6	14	45
2019	2	10	7	8	12	39
Total	43	75	73	66	83	340
Mati	2	1	2	2	3	10
Hidup	41	74	71	64	80	330

<sup>6</sup> Jasafat Jasafat, 'Manajemen Pengelolaan Zakat, Infaq Dan Sadaqah Pada Baitul Mal Aceh Besar', *Jurnal Al-Ijtima'iyah*, 3.2 (2017); Hepy Kusuma Astuti, 'Manajemen Pengelolaan Dan Penggunaan Zakat Untuk Kesejahteraan Umat', 2022; Jumi Herlita, 'Manajemen Pengelolaan Zakat Profesi Di Rumah Zakat Cabang Banjarmasin', *Al-Himar: Jurnal Ilmu Dan Teknik Dakwah*, 4.7 (2017), 51–64; Henny Triyana Hasibuan, 'Penerapan Akuntansi Zakat Dalam Meningkatkan Transparansi dan Akuntabilitas Pengelolaan Dana Zakat, Infaq dan Sedekah Pada Baznas Propinsi Bali', *Jurnal Ilmu Manajemen Dan Akuntansi Terapan (JIMAT)*, 11.1 (2020), 50–64.

<sup>7</sup> Nur Sayidah, 'Penerapan Akuntansi Zakat dan Infaq/Sedekah Pada Badan Amil Zakat Nasional (Baznas) Kabupaten Bojonegoro', *Jurnal Analisa Akuntansi Dan Perpajakan*, 2.2 (2019).

<sup>8</sup> Jasafat.

<sup>9</sup> Muhammad Syafe'i al-Bantani, *Zakat Infaq Dan Sedekah* (Bandung: Salammdani, 2011).

<sup>10</sup> Marhaban Marhaban, Wawancara Ketua Majelis Wakil Cabang (MWC NU) Metro Selatan dan Bendahara LAZISNU Kota Metro, 2020.

But based on the pre-survey results that the author did in Metro City, some residents received assistance, but the economic situation did not develop and was not even active of the *harakah* or *nahdliyah* movement in Metro City.

### **Literature Review**

Islam regulates in such a way all the economic problems of its people, especially in terms of poverty.<sup>11</sup> Many factors cause poverty, one of which is caused by the indifference of the rich to the poor, who are sometimes increasingly entangled by prolonged poverty. Responding to this, Islam imposes an obligation on its people to pay *zakat* according to applicable regulations and the suggestion to issue *infaq* and *sadaqah* according to its abilities. In Islamic teachings, there are two main principles in economic activity; first: Islam prohibits one party from exploiting the other party for any reason, and second, Islam prohibits one party from distinguishing, limiting, and separating from other parties.

The concept of Islamic economics views that welfare is more than just increasing people's income. Sharia economic well-being aims to create overall human well-being, which includes material welfare and spiritual and moral well-being. The economic concept of sharia welfare is not only based on manifestations of economic value but also spiritual and moral values. The conception of well-being and happiness (*Falah*) refers to the purpose of the Islamic shariah with the establishment of 5 principles in the sharia *maqashid*, i.e., the intercession of religion (*ad-din*), the occurrence of the soul (*an-nafs*), the existence of reason (*al-aql*), the occurrence of

descendant (*an-nasl*), and the occurrence of property (*al-mal*). In detail, the Islamic economy's goals include several things: 1). Economic welfare includes the welfare of individuals, communities, and the state. 2). Adequacy of basic human needs, including eating, drinking, clothing, shelter, health, education, security, and the state system that guarantees the maximum Adequate basic needs relatively, 3). Optimal use of power, efficient, effective, frugal, and redundant, 4). Distribution of assets, wealth, income, and development outcomes fairly and equally, 5). It ensures individual freedom, 6). The similarity of rights and opportunities, and 7). Cooperation and justice<sup>12</sup>.

In the theoretical concept, it is mentioned that one of the *zakat*'s primary functions is to improve the welfare of society because *zakat* is paid by those who can then be channeled through the *amil zakat* body to people who are entitled to receive it (*mustahiq*). The *zakat* is issued by people who should pay *zakat* called *muzakki*. Although some *muzakki* pay their *zakat* independently with a *mustahik* candidate, which they deem appropriate, it would be better if the *zakat* distribution was managed by an intermediary institution called *amil zakat*. The aim is that *zakat* distribution can be done professionally and on target.

Some *dalil* of Al Qur'an explained that in the beginning, *zakat* was an order for Muslims manifested in the form of worship. *Zakat* is a natural form of social solidarity in Islam, and *zakat* becomes an obligation for Muslims who can meet the conditions.<sup>13</sup> If the collection and

<sup>11</sup> Amri Amir, *Ekonomi Pembangunan Islam* (WIDA Publishing, 2021); Agung Eko Purwana, 'Pembangunan Dalam Perspektif Ekonomi Islam', *Justicia Islamica*, 10.1 (2013); Nurul Huda, *Ekonomi Pembangunan Islam* (Prenada Media, 2017); Naerul Edwin Kiky Aprianto, 'Kebijakan Distribusi Dalam Pembangunan Ekonomi Islam', *Al-Ammal: Jurnal Ekonomi Dan Perbankan Syariah*, 8.2 (2016).

<sup>12</sup> Adiwarmarman A Karim, *Ekonomi Mikro Islam* (Jakarta: PT Raja Grafindo Persada, 2011); Arif Hoetoro, *Ekonomi Mikro Islam: Pendekatan Integratif* (Universitas Brawijaya Press, 2018); Adiwarmarman A Karim, *Ekonomi Mikro Islami* (Rajawali pers, 2021).

<sup>13</sup> Nurizal Ismail and Siti Aisyah, 'The Concept of Had Kifayah in Zakah Management', *Al Tjjarah*, 5.1 (2019), 15–23; Shafiu Ibrahim Abdullahi, 'Zakah as Tool for Social Cause Marketing and Corporate Charity: The Role of the....

distribution of Zakat are well coordinated by amil zakat to then directly channel the recipient (mustahiq) Zakat, infaq, and sadaqah (ZIS), then ZIS funds will be reliable as a driving force for Zakat's economic development as a third Islamic principal must be paid by every Muslim who meets the requirements (muzakki) to purify their property by channeling his Zakat to mustahik ( zakat recipient ). Zakat can be a balancing instrument in the national economic sector because the primary purpose of Zakat is to transform the mustahik into muzakki. It shows that Zakat has the potential to overcome economic inequality and poverty in a country.

Some previous research on the relationship of zakat to the economic welfare of the people has been carried out with almost relevant results, which reveal that zakat is a financial instrument that can be used to improve the economy of Muslims.<sup>14</sup>

Amil zakat is the key to success in the distribution of zakat which can create prosperity for the people. Study of Rohim (2020)<sup>15</sup> revealed that professional amil zakat would

contribute effectively to advancing community welfare because if zakat is optimally managed by competent amil, then zakat will play an active role in realizing economic growth in general. This study is in line with other findings that a transparent and accountable amil zakat institution is the key to the success of zakat collection and distribution for productive sectors<sup>16</sup>.

Further, other studies also reinforce this finding that the distribution of zakat with digital fundraising is also a significant factor that can optimize the zakat function in strengthening the economy of Muslims.<sup>17</sup> This digital marketing technique has proven to increase muzakki's decision to pay zakat because the study of e-commerce states that the use of digital marketing can be adopted for philanthropic needs because the concept of digital marketing is flexible because of its superiority; in the principle of "ease of use."<sup>18</sup>

Writing on NU Prenuer's Program Management in LAZISNU Banyumas, research by Mohammad Aenul Yaqin,<sup>19</sup> revealed that this

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A Conceptual Study', *Journal of Islamic Marketing*, 2019; Aan Jaelani, 'Manajemen Zakat di Indonesia Dan Brunei Darussalam' (CV. Aksarasatu, Cirebon. pp. 1-201, 2015); Dita Afrina, 'Manajemen Zakat Di Indonesia Sebagai Pemberdayaan Ekonomi Umat', *EkBis: Jurnal Ekonomi Dan Bisnis*, 2.2 (2020), 201-12.

<sup>14</sup> Maltuf Fitri, 'Pengelolaan Zakat Produktif Sebagai Instrumen Peningkatan Kesejahteraan Umat', *Economica: Jurnal Ekonomi Islam*, 8.1 (2017), 149-73; Rudi Prasetyo and Siti Afidatul Khotijah, 'Peran Zakat Dan Keprofesionalan Amil Dalam Membantu Mensejahterakan Ekonomi Umat Akibat Pandemi Covid-19', *Maro: Jurnal Ekonomi Syariah Dan Bisnis*, 4.2 (2021), 75-86; Astuti.

<sup>15</sup> Ade Nur Rohim, 'Revitalisasi Peran Dan Kedudukan Amil Zakat Dalam Perekonomian', *Journal of Islamic Economics and Finance Studies*, 1.1 (2020), 41 <<https://doi.org/10.47700/jiefes.v1i1.1925>>.

<sup>16</sup> Septria Susanti, 'Pengaruh Prinsip Accountability Dan Independency Terhadap Preferensi Muzakki Membayar Zakat Di Lembaga Amil Zakat Izi PKPU Kota Bukittinggi', *Ekonomika Syariah*, 3.1 (2019); Widi Nopiardo, 'Mekanisme Pengelolaan Zakat Produktif Pada Badan Amil Zakat Nasional Tanah Datar', *JEBI (Jurnal Ekonomi Dan Bisnis Islam)*, 2016; Emi Hartatik, 'Analisis Praktik Pendistribusian Zakat Produktif Pada

Badan Amil Zakat Daerah (BAZDA) Kabupaten Magelang', *Az Zaqqa': Jurnal Hukum Bisnis Islam*, 7.1 (2015).

<sup>17</sup> Ade Nur Rohim, 'Optimalisasi Penghimpunan Zakat Melalui Digital Fundraising', *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, Vol. 4, No (2019), 59-90; Mohammad Soleh, 'Zakat Fundraising Strategy: Opportunities and Challenges in Digital Era', *Journal of Nabdlatul Ulama Studies*, 1.1 (2020), 1-16; Arief Teguh Nugroho, Ali Nur Ahmad, and Wirjo Wijoyo, 'Analisis Strategi Fundraising Zakat Dalam Meningkatkan Jumlah Muzakki Studi Pada LAZ BaitulMaalku Kabupaten Karawang', *Ekonomi Syariah Pelita Bangsa*, Vol. 06 No (2021), 77-85.

<sup>18</sup> Fred D. Davis, 'Perceived Usefulness, Perceived Ease of Use, and User Acceptance of Information Technology', *MIS Quarterly: Management Information Systems*, 13.3 (1989), 319-39 <<https://doi.org/10.2307/249008>>; Hesi Eka Puteri and others, 'Examining the Determinants of Using E-Money Prepaid Software for Millennial Generation', *European Journal of Business and Management Research*, 7.2 (2022), 183-91.

<sup>19</sup> Mohamad Aenul Yaqin, 'Manajemen Program NU Prenuer di Lazis Nu Banyumas' (unpublished PhD Thesis, IAIN Purwokerto, 2019).

study that the management of the NU Preneur LAZISNU Banyumas program is a modern zakat program that aims to prosper the community. The Role of Zakat, Infaq, and Sadaqah (ZIS) In Efforts to Improve the Economy of Metro City Communities Study At LAZISNU Metro City, a researcher by Ani Mardiantari et al.<sup>20</sup> LAZISNU Fundraising in Obtaining Zakat, Infaq and Sadaqah Funds in Limpung Kabupaten Batang District, research conducted by Evi Lailatun Nafiah.<sup>21</sup> This research also conducted by Subandi et al.<sup>22</sup>, this study found that there was zakat management that brought economic change to Nahdliyyin in general.<sup>23</sup>

LAZISNU is also one of the institutions capable of improving the socio-economics of the Kalibaru district community in Banyuwangi.<sup>24</sup> They said that three special programs could be models in community development, namely the provision of scholarships, NU Preneur, and NU Care, which were pillars in the community's economic development. (<https://www.nu.or.id/nasional>) Meanwhile that, research of Munifah et al.<sup>25</sup> said that zakat mal needs to be carried out so that accountability and transparency can increase community trust, which positively

impacts community development. Transparency and accountability and the application of Good Corporate Governance, in general, is one thing that is very important in the management of zakat, infaq, and sadaqah.<sup>26</sup>

Based on this description, the author is interested in researching "The Role of the Amil Zakat, Infaq and Sadaqah N Institutions ahdlatul Ulama (LAZISNU) in Enhancing the Economy of Citizens and Their Effects on Harakah Nahdliyyah in Metro City."

## Method

This study aimed to find out the role of LAZISNU in improving the economy of the nahdliyyah community in the City of Metro and also to find out the effect of the LAZISNU program on harakah nahdliyyah in Metro City. This research is a field of quantitative research. The author conducts interviews and retrieves required quantitative data such as data on the economy of citizens, LAZISNU, and harakah nahdliyyah. The research method applied in this study is a field survey with a quantitative approach. The stages of data analysis are carried out by conducting pre-research and hypothesis tests. Data analysis techniques with multiple linear regression were applied in this study.

<sup>20</sup> Ani Mardiantari and others, 'Peranan Zakat, Infaq Dan Sedekah (ZIS) Dalam Upaya Meningkatkan Perekonomian Masyarakat Kota Metro', *At-Tabdzib: Jurnal Studi Islam Dan Muamalah*, 7.2 (2019), 1–19; Elin Dinata Putri and Yuli Dwi Yusrani, 'Peranan Zakat, Infaq Dan Sedekah (ZIS) Dalam Upaya Meningkatkan Perekonomian Di Kecamatan Jatiroto', *Mubasabatuna: Jurnal Akuntansi Syariah*, 1.2 (2022), 51–58; Widi Nopiardo Nopiardo, 'Analisis Model Pendistribusian Zakat Produktif Baznas Kabupaten Tanah Datar (Kajian Empiris Di Nagari Parambahan Kecamatan Lima Kaum)', *EKONOMIKA SYARIAH: Journal of Economic Studies*, 4.1 (2020), 55–73.

<sup>21</sup> Evi Lailatun Nafiah, 'Fundraising Lazisnu Dalam Perolehan Dana Zakat, Infaq Dan Sadaqah Di Kecamatan Limpung Kabupaten Batang', *Semarang: UIN Walisongo Semarang*, 2018.

<sup>22</sup> Subandi.

<sup>23</sup> Munifah Munifah, Saifudin Yusuf, and Dewi Nur Alfa Damayanti, 'Mengevaluasi Laporan Keuangan Lazisnu Agus Setiawan, Tri Setyorini

Blitar Melalui Diskursus Akuntansi Zakat Mall', *SINDA: Comprehensive Journal of Islamic Social Studies*, 1.2 (2021), 115–21; Nur Kasanah, *Model Filantropi Nahdliyyin: Menghimpun Infaq Menebar Manfaat Melalui Gerakan Koin NU* (Penerbit Adab, 2021); Balya Hidayat and others, 'Peran Lazisnu Dalam Meningkatkan Sosial Ekonomi Masyarakat Kecamatan Kalibaru Kabupaten Banyuwangi', *Natunja: Jurnal Ekonomi Syariah*, 1.1 (2021), 7–20.

<sup>24</sup> Hidayat and others.

<sup>25</sup> Munifah, Yusuf, and Damayanti.

<sup>26</sup> Nur Kabib and others, 'Pengaruh Akuntabilitas Dan Transparansi Terhadap Minat Muzakki Membayar Zakat Di BAZNAS Sragen', *Jurnal Ilmiah Ekonomi Islam*, 7.1 (2021), 341–49; Mochammad Ilyas Junjuran, M Maulana Asegaf, and Moh Takwil, 'Pengaruh Transparansi, Akuntabilitas, Dan ICGG Terhadap Tingkat Kepercayaan Muzakki Di Lembaga Amil Zakat Dompot Amanah Umat', *Akuntansi: Jurnal Akuntansi Integratif*, 6.2 (2020), 112–25; Hasibuan; Susanti.

### Result and Explanation

The results of this study reveal several things related to the roles of LAZISNU to *harakah nadliyah* in Metro City, which is expected to provide a solution to the strategy empowers people through *zakat*, *infaq*, and *sadaqah*.

### Pre-Research Test

The validity test is used to measure the error or absence of a questionnaire based on the calculation of the validity of the author using SPSS version 16 and measured by comparing *r-count* with *r-table*. Suppose the *r-count* is greater than the *r-table*. In that case, the question item is declared valid based on the results of the test validity of the questionnaire and then the recapitulation of the validity test.

LAZISNU variable validity test (X1). As for the value *r-table* at the significance level,  $\alpha=5\%$  is 0.374, and the LAZISNU X1 variable validity test results are displayed in Table 2.

**Table 2. Validity Test of Economic Society (X2)**

No questions	R count	R table	Remarks
1	.428	>0,374	Valid
2	.476	>0,374	Valid
3	.394	>0,374	Valid
4	.332	>0,374	Valid
5	.437	>0,374	Valid
6	.491	>0,374	Valid
7	.575	>0,374	Valid
8	.533	>0,374	Valid
9	.589	>0,374	Valid
10	.541	>0,374	Valid

Based on table 2, it can be known that all question items in the LAZISNU variable questionnaire (X1) obtained the result that obtained the *phallic* can be greater than the *r-table*; thus, it can be stated that all items in the LAZISNU variable validity test (X1) feasible (valid) can be used as research measuring instrument.

### Validity Test of Economic Society (X<sub>2</sub>)

The value of the *r-table* at the level of significance  $\alpha 5\%$  is 0.195 and results from testing the validity of the X2 citizen economic variables in table 3.

**Tabel 3. Variable of LAZISNU**

No questions	R count	R table	Remarks
1	.448	>0,195	Valid
2	.514	>0,195	Valid
3	.397	>0,195	Valid
4	.499	>0,195	Valid
5	.584	>0,195	Valid
6	.427	>0,195	Valid
7	.867	>0,195	Valid
8	.712	>0,195	Valid
9	.643	>0,195	Valid
10	.556	>0,195	Valid

Based on table 3, it is known that all question items used in the citizen economic questionnaire were obtained the result that the calculated rhyme could be more significant than the *r-table* could thus be stated that all items on the test the economic validity of citizens (X2) feasible (valid) can be used as research measuring instrument.

### Validity Test of Harakah Nahdliyyah (Y)

As for the value of table *r* at the significance level,  $\alpha 5\%$  is 0.195, and the results of the validity test of the *harakah nahdliyyah* variable (Y) are displayed in table 4.

Based on table 4, it can be known that all question items in the *harakah nahdliyyah* variable questionnaire (Y) obtained the results that obtained the *phallic* which can be greater than the *r-table* can thus be stated that the whole items on the validity test on the *harakah nahdliyyah* variable (Y) feasible (valid) can be used as research measuring instruments.

**Table 4. Result of Validation Test**

No questions	R count	R table	Remarks
1	.619	>0,374	Valid
2	.448	>0,374	Valid
3	.361	>0,374	Valid
4	.442	>0,374	Valid

No questions	R count	R table	Remarks
6	.619	>0,374	Valid
7	.508	>0,374	Valid
8	.559	>0,374	Valid
9	.606	>0,374	Valid
10	.404	>0,374	Valid

### Reliability Test

The Reliability Test is an index that shows how far this measurement tool can be reliable or can be trusted. As for the results, test reliability can be seen in table 5.

**Table 5. Result of Reliability Test**

Variable	Cronbach' Alpha
LAZISNU(x1)	0,826
Economic of Citizens(X2)	0,859
Harakah Nahdliyyah (Y)	0,804

Based on table 4, it can be known that from reliability testing obtained test results for variable X1, Cronbach's Alpha score is 0.826, and for variable X2, Cronbach's Alpha score is 0.859. For variable Y, Cronbach's Alpha score is 0.804. Because all the values above 0.05 means variable question items X1, X2, and Y can be said to be reliable or trusted as a data collection tool in research.

### Test Analysis Multiple Linear Regression

Multiple Linear Regression used to determine the relationship between dependents with its independent variable.<sup>27</sup> If the independence variable increase or decrease and to find out the direction of the relationship between independent variables related positively or negatively, this study use model regression linear multiple with the equation as the following:

$$y = a + b_1x_1 + b_2x_2 + e$$

Remarks:

y = Harakah Nahdliyyah

x<sub>1</sub> = LAZISNU

x<sub>2</sub> = Economic of Citizen

**Table 6. Test of Multiple Linear Regression**

Model	B	SE	Beta	T	Sig.
(Constant)	21.213	9.676		2.192	.000
LAZISNU	.135	.074	.145	2.775	.002
Economic of Citizens	.306	.083	.314	2.870	.000

$$y = a + b_1x_1 + b_2x_2 + e$$

$$y = 21,213 + 0,135 + 0.306$$

Equation Regression above can be explained as follows:

Constants of 21,213, meaning LAZISNU and the economy of citizens are 0,000, then harakah nahdliyyah is worth as much as 21,213. Coefficient regression X1 LAZISNU as much as 0.135 with t count 2,775 on = 0.05 obtained t table 2,048. because t count > t table then the coefficient significant data. It means that LAZISNU has a significant influence on harakah nahdliyyah.

Coefficient regression of X2 variable of the economy the citizens as much as 0.306 with t count 2,870 at =0.05 obtained t table 2,048. Because of the value of t count > t table, the data coefficient is significant. It means there is a significant influence on the economy of citizens to harakah nadliyah.

### Hypothesis Test

#### Partial Test (t-test)

The T-test is used to find out whether the independent variable as partial basis influential straight or not there is variable the dependencies. This test uses t table 2,048; if the value is t count > t table, then the hypothesis alternative is accepted. If the independent variable partially affects the

<sup>27</sup> Hussein Umar, 'Research Methodology: Applications in Marketing', Jakarta: Gramedia Main Library, 2003; Uma Agus Setiawan, Tri Setyorini

Sekaran and Roger Bougie, *Research Methods for Business: A Skill Building Approach* (John Wiley & Sons, 2016).



dependent variable. The test results t are as follows :

**Table 7. Result of T-test**

Variable	T count	T table	Conclusion
LAZISNU	2,775	2,048	Ha accepted
Economic of Citizens	2,870	2,048	Ha accepted

Based on the t-test for the LAZISNU variable, it was obtained that the t count is 2,775 with a significance of 0.002 of value t count (2,775) > t table (2,048) with significant value < 0.05, then LAZISNU partially has significantly influence Harakah Nahdliyah.

Based on the t-test for the variable of the economy of citizens obtained t count is 2,870 with significance 0,000 of score t count (2,870) > t table (2,048) with significant value < 0.05 then the economy of the citizens partially have a significant effect on harakah nadliyah. Thus it can be concluded that LAZISNU and the economy of citizens have a significant effect on harakah nahdliyah, which means an increase in the economy of citizens causes an increase in the aspect of harakah nahdliyah.

### Signification Test Simultaneous (F-Test)

The test F-count was used to analyze the influence of the independent variable that is LAZISNU and citizens' economies simultaneously against the dependent variable that is harakah nahdliyah. Suppose the probability level of the significance of the F-count is smaller than a certain level of significance of 5%. In that case, the influence of the independent variable is LAZISNU, and the economy of the citizens simultaneously with the dependent variable, namely the Nadliyah harakah, is significant. For more details it can be seen in the table:

Model	Sum of	Df	Mean	F	Sig.
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	Squares		Square		
Regression	107.393	2	53.697	4.854	.000 <sup>a</sup>
Residual	724.035	25	28.961		
Total	831.429	27			

Table 8. Result of Test Simultaneous (Uji F)

a. Predictors: (Constant), economy of the citizens, LAZISNU

b. Dependent Variable: Harakah Nadliyah

Based on the test of F for variable LAZISNU and the economy, the citizens obtained an F count of as much as 4,854 with a score significance of 0,000 and a score F count (4,854) > F table (3,34) with a significance value of 0,000 < 0.05 then Ho rejected and Ha received so can be assumed on a basis simultaneous there is a significant influence.

### Determination Coefficient Test (R<sup>2</sup> Test)

The coefficient of determination is a tool to measure the magnitude of free variables' effect on bound variables. Determination coefficient R<sup>2</sup> is used to measure how far the ability to explain the variation of the dependent variable is. Can be seen in the calculations in the following table:

Tabel 9 Coefficient Determination (R<sup>2</sup> Test)

Model	R	RS	ARS	SE
1	.359 <sup>a</sup>	.129	.060	5.382

a. Predictors: (Constant), ekonomi warga, LAZISNU  
b. Dependent Variable: Harakah Nadliyah

Based on the value of R-Square of 0.359, it can be concluded that the influence of LAZISNU and the economy of citizens on Nadliyah harakah is 35.9%. At the same time, the remainder of 64.1% can be explained by other variables that are not included in the research model.

### Discussion

Based on these results and looking at the result of previous studies, the authors argue that the results of this study reinforce the findings of the previous research, which said

that LAZIZNU and the economy of society affect *harakah nahdiah*.<sup>28</sup> In general, LAZIZNU is an institution that manages the funds of the people who hold an essential role in maintaining social stability misfortune by Muslims. The advantage of zakat management by LAZIZNU is to guarantee obedience in paying zakat, to maintain the feelings of inferiority of the mustaches when dealing directly to receive zakat from the muzakki and achieve effectiveness and efficiency and be on target in the use of zakat according to the priority scale that is on the place. Of course, the ZIS funds raised show Islamic martyrdom in the organization of an Islamic government.<sup>29</sup>

This research has implications for formulating the *nahdlatul ulama's* programs to pay attention to and strengthen the LAZIZNU, which will directly impact the economy and the *harakah Nahdlatul Ulama*. To run the programs, the LAZISNU needs to build community trust and organize the management of institutions in managing people's funds because it has been pioneered and continuously improves the quality of existing insane resources.

It is just that the sociodemographic conditions of each region are not the same. The city of Metro's social, cultural, and political conditions is considered because it is so typical where the majority community is a transmigrant who has been in the past ten years. Furthermore, all parties need to take a

role in economic development.<sup>30</sup> In general, we advise the government and related parties that optimizing the role of LAZIZNU is very important in mobilizing better economic conditions and the *harakah of nahdlatul ulama*.

There needs to be increased socialization with the community in raising funds and explaining how important it is to commit to zakat, infaq, and sadaqah. There is a better-interwoven collaboration between LAZISNU and people with (*Munfiq*), sadaqah (*mutashaddiq*), and zakat (*Muzakki*) with those who manage ZIS can be the best solution in improvement to be able to realize and maximize the program of LAZISNU. Improving the quality of HR and utilizing technology in socialization need to be maximized through various training to improve HR compensation and skills in managing zakat, infaq, and sadaqah for the better. Fundraisers need skills in fundraising because it deals directly with the community, especially in communicating effectively and fostering loyalty from muzakki.

## Conclusion

Based on the research results and discussion, the researcher can draw some conclusions as follows. First, LAZISNU positively influences the citizens' economy in Metro City. LAZISNU (X1) significantly affects *harakah nadliyah* (Y). This state testing hypothesis H1 had been proven there is an influence between LAZISNU against *harakah*

<sup>28</sup> M DAAIM, 'Model Pengelolaan Zakat NU CARE-LAZISNU Tingkat Provinsi Jawa Tengah' (IAIN KUDUS, 2020); Astuti Yuliyah, 'Pengelolaan Zakat Infaq dan Sedekah dalam Pemberdayaan Umat di Lazisnu Kabupaten Banyumas' (UIN Saifuddin Zuhri Purwokerto, 2022); Munifah, Yusuf, and Damayanti; Hidayat and others.

<sup>29</sup> Ali Yusuf Nasution and Qomaruddin Qomaruddin, 'Mekanisme Pengelolaan Dana Zakat, Infaq Dan Sadaqah Di Bank Syariah Sebagai Implementasi Fungsi Sosial Bank', *Jurnal Syarikab : Jurnal Ekonomi Islam*, 1.1 (2015), 50–59 <<https://doi.org/10.30997/jsei.v1i1.264>>; Efri Syamsul

Bahri and Sabik Khumaini, 'Analisis Efektivitas Penyaluran Zakat Pada Badan Amil Zakat Nasional', *Al Maal: Journal of Islamic Economics and Banking*, 1.2 (2020), 164 <<https://doi.org/10.31000/sadaqahaal.v1i2.1878>>.

<sup>30</sup> Hastuti Hastuti and others, 'Peningkatan Peran Perempuan Dalam Upaya Mendorong Kemandirian Ekonomi Keluarga Melalui Pelatihan Kewirausahaan', *Jurnal Pengabdian Multidisiplin*, 2.1 (2022), 10–16; Mila Sartika, 'Pengaruh Pendayagunaan Zakat Produktif Terhadap Pemberdayaan Mustahiq Pada LAZ Yayasan Solo Peduli Surakarta', II.1, 75–89; Widiastuti and Rosyidi; Fitri.

nahdliyah. As the calculation of the results obtained, the T value count is as much as 2,775 > t table 2,048 with a significant level of 0.002; it is smaller than 0.05. At this moment, state that  $H_a$  accepted and  $H_o$  rejected. This testing statistically proves LAZISNU significantly influences harakah nahdliyah in Metro City. Second, the economy of citizens has a positive influence on the harakah nahdliyah in the City Metro. It is stated that testing hypothesis  $H_2$  has proven the influence of the economy between citizens on the harakah nahdliyah. It can be seen from calculation results obtained by T value count as much as 2,870 > t table 2,048 with the level significant 0,000 is smaller than 0.05. At this moment state that  $H_a$  accepted, and  $H_o$  was rejected. This testing statistically proves that the citizens' economy significantly affects harakah nahdliyah in City Metro. Third, the role of LAZISNU and upgrading the economy of the citizens, where there is a positive influence on harakah nahdliyah in Metro City. It can be seen from the results that the value of Fount of the LAZISNU and Citizen Economy variable is 4,854 with a significance value of 0,000 and a value (4,854) > F table (3,34) with a significance value < 0.05 with significance 0%. Also, the value result of adjusted  $R^2$  is 0.359 or 35.9%. So, LAZISNU in City Metro and Citizens' Economy all positively and significantly affect Harakah Nahdliyah. Based on the testing results, it is known that the variable of the economy of the citizens is dominant in Harakah Nahdliyah. It is because on to the table coefficients, the value of b (estimation coefficient) in the economy of citizens is more significant than the value of b (estimation coefficient) in other variables.

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