

THE URGENCY COMPETENCY CERTIFICATION FOR ZAKAT EARNERS IN INCREASING THE PROFESIONALISM AND CREDIBILITY ZAKAT MANAGEMENT

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Abstract

Certification of amil competency is considered important as a means of improving the professionalism and credibility of zakat management. The purpose of this study is to determine the importance of certification for amil zakat and to improve the professionalism and credibility of zakat management. This study uses a qualitative approach method to find out in depth about the urgency of competency certification for amil zakat in an effort to improve the professionalism and credibility of zakat management. The data analysis technique used is comprehensive. The results of the study indicate that competency certification for amil zakat has a significant impact on improving the professionalism and credibility of zakat management. With certification, amil zakat has a measurable and officially recognized competency standard, which can influence public trust in zakat management. In addition, certification helps amil in carrying out their duties more effectively and efficiently, which ultimately contributes to better and more sustainable zakat service quality. In addition to improving the professionalism and credibility of zakat management, certification provides official recognition of the profession of amil zakat. This certification functions as an evaluation tool to ensure continuous improvement in the duties of amil. Better zakat management is expected to be positively felt by the community in need.

Keywords: Amil certification, Credibility, Professionalism

INTRODUCTION

Zakat is a portion of wealth that must be paid and given to those who are entitled to receive it, as stated in the Aladalahquran and Asadalhsunnah. The definition of zakat can be understood briefly as wealth that has reached the nisab, requiring the owner of the wealth (Muslim) to give part of his wealth to those who are entitled to receive it (Mustahik) in accordance with Islamic law. Zakat is issued if the wealth owned is wealth that requires zakat and has reached its nisab, so that the wealth must be handed over to the mustahik or handed over to an institution that manages zakat or a person (imam) who is tasked with collecting zakat. (Ahmad, 2019).

Indonesia is a country with a majority Muslim population, which is 216.66 million people or 85% of the total population. With a large Muslim population, Indonesia has great zakat potential and can be utilized to reduce poverty (Permana, 2018). Zakat is one of the important sectors in Islamic philanthropy. As the third pillar of Islam, zakat must be paid by every qualified Muslim (muzakki) to purify his wealth by distributing his zakat to mustahik (zakat recipients) (Rahma, 2019).

Zakat is one of the obligations of Muslims, Amil zakat is tasked with collecting, managing, and distributing zakat funds to help those in need. according to the provisions. Competence includes the transfer and application of skills and knowledge in new situations, needed to increase the agreed benefits. It is important for every Muslim to understand the fiqh of zakat and carry out the Pillars of

Islam, including reciting the shahada, worshiping, and paying zakat, fasting, and hajj. (Qodariah, 2020).

One of the legal bases that shows the commandment of zakat is the word of Allah SWT in the letter AtadalahTaubah verse 103 which means "Take zakat from some of their wealth, with which you cleanse and purify them and pray for them. Verily your prayer is a peace of mind for them. And Allah is All-Hearing, All-Knowing".

Zakat has a very strategic role in efforts to eradicate poverty or economic development. Unlike other sources of finance for development, zakat does not have any feedback except the consent and hope for reward from Allah SWT. However, this does not mean that the zakat mechanism does not have a control system. The strategic value of zakat can be seen through: First, zakat is a religious calling. It is a reflection of a person's faith. Second, the source of zakat finance will never stop. This means that people who pay zakat will never run out and those who have paid every year or other time periods will continue to pay. Third, zakat can empirically eliminate social disparities and on the contrary can create asset redistribution and equitable development (Sartika, 2008).

As a country with the largest Muslim population in the world, the issue of zakat in Indonesia does not only stop at a religious perspective, but can also be addressed as a social reality, namely as a national resource that needs to be managed and empowered in a trustworthy and correct manner. This means that zakat is an economic resource that needs to be managed with full responsibility and placed as social and economic capital for efforts to empower the people (society). According to the Indonesian Zakat Forum, the potential for zakat in Indonesia reaches IDR 300 trillion per year. However, from that great potential, only around IDR 1.8 trillion has been achieved per year (Fitri, 2017).

According to data from the Central Statistics Agency, 2017, the poverty line in the Special Region of Yogyakarta in March 2017 was IDR 374,009, per capita per month. While the poverty line in March 2016 was Rp 354,084, per capita per month, or the poverty line increased by around 5.63 percent when compared to the September 2016 condition of Rp 360,169, per capita per month, then in one semester there was an increase of 3.84 percent. If managed properly, zakat can be one of the push factors for improving the economic conditions of the community, because with the distribution of zakat there will be growth in welfare in the zakat recipient group (Khasanah, 2010).

Indonesia is a country with a majority Muslim population, this means that the majority of the Indonesian population is obliged to pay zakat every year, automatically the potential amount and utilization of zakat in Indonesia, especially in efforts to improve welfare, is very large (Nafiah, 2015).

This potential has certainly been recognized by the government, this can be seen from the existence of a legal basis/law on zakat, one of which is Law No. 23 of 2011 concerning zakat management. To encourage the implementation of this Law, the government also facilitates the establishment of the Zakat Infaq and Shodaqah Amil Institution (LAZIS) which is tasked with managing zakat, infaq and shodaqoh in every region in Indonesia (Nafiah, 2015).

Zakat Collector

Linguistically, the word amil comes from the word 'amil ya'malu which means to do or carry out a job. The word 'amil is positioned as a subject, which means he is a person who does a job (Luthfi, 2018). In terms of terminology, scholars have different understandings regarding the meaning of amil zakat, including the following:

First, according to Imam Ibn Qosim Al-Ghazi, as quoted in the work of the Indonesian Ulema Council (MUI) in 2011, amil zakat is an individual who is given a special task by the Imam or state

leader to carry out the function of collecting and distributing zakat assets. This view emphasizes the aspect of responsibility given by the highest authority in government, making amil zakat an extension of zakat management within the scope of the state.

Second, according to Imam Asy-Syafi'i, as mentioned (Luthfi, 2018) article, amil zakat is interpreted as someone who is appointed by a guardian or ruler with the main task of collecting zakat. This approach also pays attention to the legitimacy of the authority that appoints amil, indicating that this role is not arbitrary but must be under the supervision and legitimate appointment of the ruler. A person or group of people who are appointed and tasked to carry out zakat management activities, namely amil zakat, must meet several requirements as follows:

Amil zakat is an individual or group of people who are appointed to manage zakat, with certain requirements so that the implementation of their duties is in accordance with the mandate of religion and the provisions of Islamic law. First, they must be Muslim because this task is a mandate that can only be carried out by those who submit to Allah Subhanahu Wa Ta'ala. Second, amil zakat must be mukallaf, that is, they are adults according to Islamic law and have the ability to distinguish between right and wrong. In addition, they must have a trustworthy nature in order to maintain the trust of the muzaki. Understanding the fiqh of zakat is also an important requirement, because zakat management must be in accordance with the provisions of sharia. Finally, amil zakat needs to have competence and experience in the field of zakat management in order to be able to carry out their duties optimally and provide optimal benefits for mustahik.

Amil zakat is a profession, so they should also be professional and highly dedicated figures in carrying out their work (Directorate of Zakat Empowerment, 2016). The following are the duties of amil zakat, including: Collecting zakat, the task of amil zakat is to go around looking for muzaki in the area where they work. They help calculate the obligatory zakat assets owned by muzaki to collect zakat (Luthfi, 2018).

Looking for poor people, the next task of amil zakat is to look for and record the mustahik in the area where they work to distribute zakat assets, especially for the poor and needy (Luthfi, 2018). Looking for poor people, the next task of amil zakat is to look for and distribute zakat assets, especially for the poor and needy (Luthfi, 2018).

LITERATURE REVIEW

In general In general, amil is someone who is required to have expertise in managing zakat funds. So professionalism in management is very important. This expertise is obtained through the Competency Certification pathway. For Amil Zakat, it is called the Amil Competency Certification to improve the professionalism and credibility of zakat management so that amil has the standards of skills, ethics, and commitment that a zakat amil must have in carrying out his duties. Professionalism in zakat management, also has the ability to understand regulations related to zakat, and integrity in carrying out the mandate to manage community funds. Professional zakat amils are expected to be able to work according to the established competency standards and maintain the quality of service in order to increase public trust in zakat management. (Baznas, 2024)

According to Sulaiman (2018), professionalism is related to the attitude, commitment, and competence of individuals in carrying out tasks with integrity and guided by established standards, especially in sectors that require public accountability, such as zakat management. Competency certification is one way to ensure that zakat collectors have the appropriate expertise for the task, which ultimately increases the credibility of zakat institutions.

Professionalism includes the ability to carry out tasks well, compliance with certain standards, and moral and legal responsibility. In the context of zakat collectors, this is important to ensure that zakat management is carried out transparently, accountably, and in accordance with sharia (Sulaiman, 2018).

Credibility

Credibility refers to the level of trust given by the community to zakat collectors and zakat institutions based on the competence, integrity, and transparency displayed in the management of zakat funds. This credibility is very important because it determines the extent to which zakat institutions are able to convince the community that zakat funds are managed properly, according to the mandate, and reach the entitled mustahik.

According to Hidayat's research (2019), the credibility of zakat institutions is based on their ability to carry out accountable, transparent, and responsible management. Credibility can be improved through certification of zakat amil competency, which ensures that amil has qualifications according to standards and is trained in professional zakat management. This reduces public doubts regarding the use of zakat funds, and increases trust in zakat management institutions.

"Credibility in zakat management is highly dependent on how zakat institutions and their amils demonstrate consistent transparency, accountability, and integrity. Competency certification is an instrument to ensure that zakat amils have adequate expertise and knowledge, thereby increasing public trust" (Hidayat, 2019).

Groups Entitled to Receive Zakat

The groups entitled to receive zakat or mustahik are groups that according to Islamic law are eligible to receive assistance from zakat funds. This refers to the eight asnaf or groups of zakat recipients mentioned in the Qur'an, specifically in Surah At-Taubah verse 60.

According to this verse, the groups entitled to receive zakat are: Fakir is a person who has almost no assets or income. Poor is a person whose income is so minimal that it is not enough to meet basic needs. Amil is a person who is tasked with managing zakat. Mu'allaf is a person who has just converted to Islam and needs support to strengthen his faith. Riqab is a slave or slave who wants to free himself. Gharimin is a person who is in debt for the necessities of life in halal matters. Fisabilillah are those who fight in the way of Allah, including in da'wah activities or the defense of Islam. Ibn Sabil is a traveler who runs out of provisions on the journey.

These eight groups are the basis for amil zakat in determining the allocation of zakat funds appropriately and in accordance with sharia. The competence of amil zakat through certification is expected to ensure that the distribution of zakat is given to those who are entitled according to sharia provisions. These eight asnaf recipients of zakat are groups that are specifically mentioned in the Qur'an to receive zakat funds. In-depth knowledge and understanding of asnaf are important requirements for amil zakat in order to be able to distribute zakat according to Islamic rules. (Nashrullah, 2020).

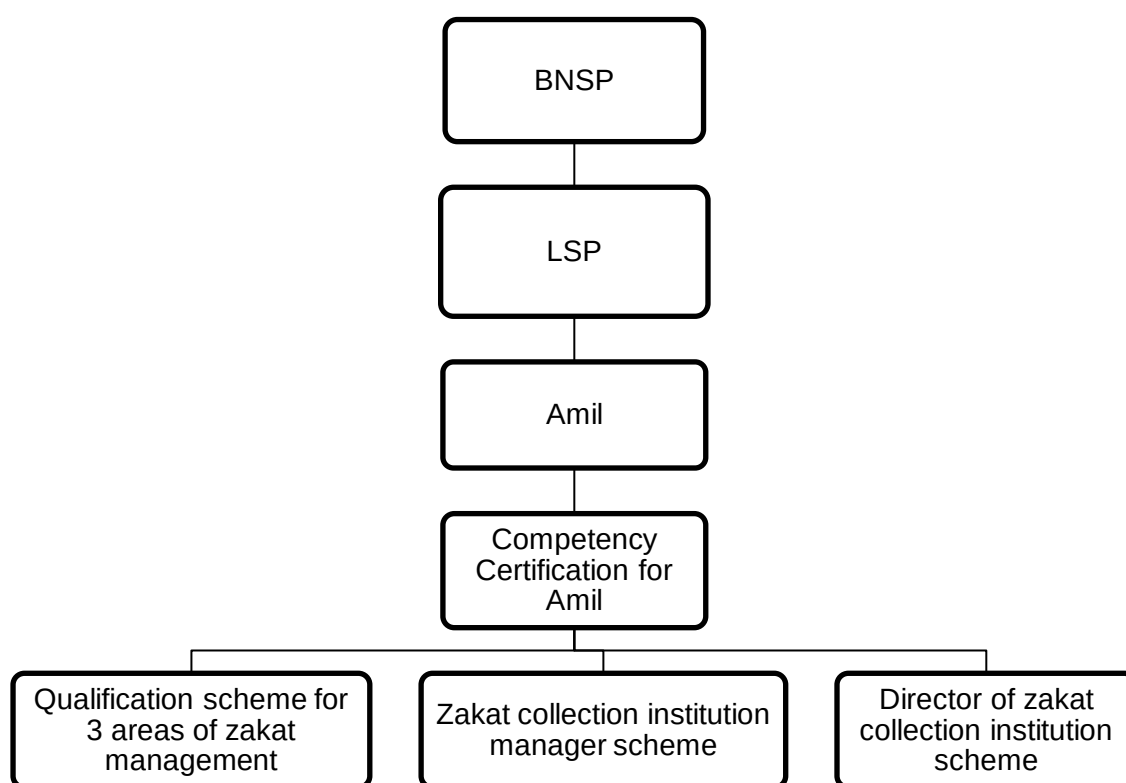
Zakat management

Zakat management in the context of "The Importance of Competency Certification for Amil Zakat in Increasing the Professionalism and Credibility of Zakat Management" refers to the process of planning, collecting, distributing, and reporting zakat funds which are carried out in a structured manner and in accordance with sharia principles. Professional and credible zakat management is

very important to ensure that zakat funds are managed in a trustworthy and targeted manner, so that the benefits can be felt by mustahik (zakat recipients) according to sharia objectives.

According to Haris (2018), zakat management includes several key stages, namely Planning and Socialization, involving the creation of programs and strategies to optimize zakat potential, as well as socialization to muzakki (zakat givers) to increase awareness and participation. Collection, including the process of receiving zakat from muzakki, either through direct payments or online, which must be carried out transparently. Distribution, this stage refers to the distribution of zakat to mustahik according to asnaf (entitled groups), which requires the analytical skills of amil to ensure accuracy of targets. Reporting and Evaluation, transparent documentation and reporting of zakat management for accountability to muzakki and increasing public trust.

Competency certification for zakat amil is very important in ensuring that amil has the expertise to carry out each stage of zakat management professionally. This includes a deep understanding of zakat law, managerial skills, and the ability to conduct proper evaluations. Good zakat management requires amil who not only understands zakat law, but also has the ability in management and accountability. Competency certification is an important step in creating professional zakat amil who are able to carry out their duties effectively (Haris, 2018).



The 3-field zakat management qualification scheme certification is a program that aims to improve the competence and professionalism of individuals in zakat management. This scheme covers three main areas, namely zakat collection, zakat distribution, and management of zakat reports and administration. This certification provides recognition of a person's ability to manage zakat in accordance with Islamic law and applicable operational standards, and ensures that zakat management is carried out transparently, accountably, and on target. This program aims to advance the zakat sector and support the improvement of people's welfare.

The Zakat Management Institution Manager Scheme Certification is a certification program designed to measure and recognize professional competence in managing zakat management institutions (LAZ). This scheme covers various aspects, from strategic planning, zakat fund management, operational supervision, to compliance with ethical and legal standards in zakat management. The purpose of this certification is to ensure that zakat management institutions have the ability to manage institutions effectively, efficiently, and transparently, and can provide maximum contribution to empowering mustahik (zakat recipients). This certification also helps improve the professionalism of zakat managers in Indonesia.

The certification scheme for Director of Zakat Collection Institutions is a program that aims to assess and recognize a person's competence in leading and managing a zakat collection institution (LAZ). This scheme focuses on mastering the strategic, managerial, and leadership aspects needed by a director to ensure that zakat management runs well, in accordance with sharia, transparently, and accountably. This certification includes the ability in planning, organizing, supervising, and making decisions related to zakat management, which ultimately supports the achievement of the goals of zakat collection institutions in improving the welfare of the community. This program aims to improve the quality of leadership in zakat institutions in Indonesia.

RESEARCH METHOD

This study uses a descriptive qualitative approach, focusing on literature review to explore in depth the concept and practice of zakat management competency certification. This study uses entirely secondary data obtained through academic books related to zakat management and competency certification, accredited scientific journals indexed by Sinta and reputable national journals, official documents and regulations such as certification guidelines and regulations related to zakat management in Indonesia. Data collection is carried out through literature searches and analysis. Then this study groups methods or competency indicators from various journals and books, so that general patterns can be identified in the implementation of certification. The results of the study are expected to provide recommendations for zakat institutions and related authorities in compiling or improving zakat management competency certification standards.

RESULTS AND DISCUSSION

This study was conducted to determine the urgency of competency certification for zakat collectors in improving the professionalism and credibility of zakat management. In the last five years, the development of the number of zakat collectors with competency certification in Indonesia has shown a very positive trend, in line with efforts to improve professionalism and accountability in zakat management. Based on BAZNAS Regulation Number 2 of 2018, which regulates zakat collector certification, the number of certified zakat collectors experienced a significant spike in 2019, with around 1,000 collectors having received certification, and this figure will increase to more than 3,000 collectors in 2024. This increase in number is driven by increasing public awareness of the importance of zakat, as well as the existence of training and socialization programs carried out by various zakat collector institutions to improve the knowledge and skills of collectors. However, challenges remain, such as the lack of trained human resources in several zakat collector institutions and minimal socialization regarding the important role of professional zakat collectors. the positive impact of increasing the number of certified zakat collectors is clearly visible, with more transparent

and accountable zakat management, so that people increasingly trust to channel their zakat to institutions managed by competent collectors. It is hoped that zakat management in Indonesia can continue to develop and provide greater benefits to people in need.

Available data shows that competency certification for zakat collectors in Indonesia is still in the development stage. As of September 2023, 255 zakat collectors have been certified through LSP Beksya, an institution that handles certification in this sector. Competency-based training and certification are also being actively implemented in various regions, such as South Kalimantan, with a focus on strengthening the capacity of zakat collector human resources. Although there is no definitive data regarding the number of collectors certified in 2024, there is significant encouragement from the government and related institutions to increase this number, especially through training and evaluation programs based on national standards. This information supports the assumption that there is an increase in certification participants from year to year, according to the target proposed in the certification growth scenario.

The certification competency test for zakat collectors in Indonesia aims to ensure that zakat collectors have the knowledge, skills, and work attitudes that are in accordance with the established standards. This certification is carried out by the Professional Certification Institute (LSP) under the National Zakat Collection Agency (BAZNAS) and includes several important materials that must be mastered by participants.

The materials tested in the Zakat Collection Certification Competency test are, first, knowledge of zakat jurisprudence based on zakat law, where there is an understanding of the amil about the obligation of zakat, types of zakat and its requirements. Mustahik and Asnaf themselves must also have knowledge about who is entitled to receive zakat and how to determine mustahik, as well as zakat calculations that adjust the ability to calculate the amount of zakat that must be paid based on nishab and haul. Second, Zakat Management which includes fundraising using techniques and strategies in collecting zakat from the community, including the use of information technology.

Distribution of zakat is based on procedures and principles in distributing zakat to mustahik effectively and efficiently, as well as Reporting and Accountability based on the skills of amil in preparing financial reports and transparency in managing zakat funds. Third, Communication and Interpersonal Skills where there is the ability to communicate in interacting with the community to increase participation in the zakat program, as well as negotiation and persuasion, a technique to convince the community about the importance of paying zakat. Fourth, the ethics and professionalism of an amil in a professional work attitude and understanding work ethics as a zakat amil, including social responsibility and commitment to transparency and self-development based on an amil's awareness of the importance of continuous training to improve personal competence as a zakat amil.

This competency test is not only an evaluation of theoretical knowledge, but also tests the practical abilities of amil in managing zakat professionally. By participating in this certification, amil is expected to be able to improve the quality of zakat management in their respective institutions and provide a positive impact on society.

Ensuring accountability and effectiveness of zakat distribution is a crucial step in ensuring that the funds collected can provide maximum benefits to people in need. This process involves transparency in the management of zakat funds, from collection to distribution to mustahik. By implementing a clear reporting system and periodic audits, zakat institutions can ensure that every donation is used appropriately and in accordance with sharia principles. In addition, the use of information technology in zakat distribution can also increase efficiency, enable real-time monitoring

of fund allocations, and make it easier for donors to see the impact of their contributions. Accountability and effectiveness of zakat distribution not only increase public trust, but also contribute to poverty alleviation and improving social welfare.

Time effectiveness and responsiveness to the needs of mustahik are two important aspects in zakat management that can determine the success of social assistance programs. In this context, zakat institutions are required to be responsive in distributing aid to those in need, especially during times of crisis or disaster. A fast and timely distribution process ensures that mustahik get the support they need before their conditions worsen. In addition, it is important for zakat institutions to conduct an in-depth analysis of the specific needs of mustahik, so that the assistance provided is not only general, but also relevant and appropriate to the situation at hand. With a responsive and data-based approach, zakat institutions can increase the positive impact of their programs, helping mustahik in a more effective and sustainable way.

Improving professionalism in carrying out the task of distributing and empowering zakat is a very important strategic step to achieve the desired social goals. With competency certification, zakat amils are expected to be able to develop in-depth knowledge regarding the utilization of zakat, both in productive and consumptive forms. This certification not only provides recognition of their abilities, but also encourages amils to continue learning and adapting to best practices in zakat management. By increasing work professionalism, amils can be more effective in designing and implementing sustainable community empowerment programs, so that the impact of the zakat distributed can be felt in real terms by mustahik. This in turn will increase public trust in zakat institutions and strengthen the role of zakat as an effective instrument of social empowerment.

The main problem currently faced is that there are still many zakat collectors who have not received certification. In fact, in theory, amil certification has great potential to increase public trust in zakat institutions and their management methods. Based on the Human Capital theory proposed by Becker (1993), professional competence supported by certification can increase public trust in the quality of services provided by institutions or professional individuals.

The reality in the field shows that the level of public trust in giving donations is greatly influenced by the professionalism and transparency of the institutions that manage zakat. To assess how urgent this certification is in society, a survey method with a quantitative and qualitative approach was used. The research findings show that amil certification is very important to increase public trust. Most respondents stated that they are more confident in distributing zakat and donations through institutions that have licensed amils, because they are considered more professional, trustworthy, and in accordance with sharia principles.

The need for this certification is also supported by the regulations that have been set. Referring to the Regulation of the Indonesian Waqf Board (BWI) and the Fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI), amil certification is one of the strategic steps to ensure that zakat management is carried out in accordance with sharia principles, professionally, and accountably. Through certification, funds collected from the community can be more trusted and managed properly to be distributed to those in need.

Certification is not only crucial to meet regulatory requirements, but also as a strategic step in increasing zakat collection. If the funds collected increase, the potential social impact will also be more widespread, so that the welfare of the community, especially the mustahik group, can increase significantly. Therefore, it is very important for zakat institutions to encourage the amil certification process as a step to improve the quality of zakat management and build community trust in a sustainable manner.

Certification of zakat collectors serves as an important evaluation tool for the government in supporting competent zakat institutions, while also increasing the credibility of zakat management in Indonesia. With certification, zakat collectors are expected to demonstrate accountable competency standards, so that zakat fund management becomes more professional and effective. The Ministry of Religion has emphasized the importance of this certification to encourage zakat institutions to increase zakat collection, including from the State Civil Apparatus (ASN), which so far has great potential but has not been fully utilized. Through the certification program, the government not only pays more attention to zakat institutions that meet the criteria, but also creates a conducive environment for the development of better zakat programs that have a positive impact on society. This is in line with efforts to ensure that each zakat collector has adequate knowledge and skills in the utilization of zakat, so that it can provide maximum benefits for mustahik.

CONCLUSION

Zakat management in Indonesia, managed by official institutions such as BAZNAS, has shown significant developments in terms of collecting and distributing zakat, infaq, and alms (ZIS) funds. The increase in fund accumulation from year to year proves the success of structured zakat management, supported by innovative programs in the fields of education, economy, health, humanity, and da'wah. Certification of zakat collectors plays an important role in ensuring the professionalism, competence, and quality of zakat management services, so as to increase productivity and service standards in various zakat institutions. Transparency and accountability are the main keys to increasing public trust in zakat management. With the legal basis of Law No. 23 of 2011, the distribution of zakat funds is expected to be carried out fairly in accordance with the eight recipient groups (asnaf) that have been determined. In the future, program innovation and increasing the capacity of zakat collectors will be important aspects in facing the challenges of more complex zakat management. By strengthening zakat management and the professionalism of collectors, it is hoped that zakat management in Indonesia can play a more effective role in supporting poverty alleviation and improving the social welfare of the community.

ACKNOWLEDGEMENT

The author would like to thank the Medan State Polytechnic for supporting access to relevant literature sources during the writing of this article. Thanks are also due to Dr. Hubbul Wathan, M.A for his invaluable input and suggestions during the editing process. His support and guidance, especially in relation to the Islamic Social Philanthropy course, including guidance in compiling published Islamic lectures, and always accompanying him at every opportunity.

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