

Zakat Strategy in Improving Community Welfare: The Case Comparison Between Baznas Indonesia and MUIS Singapore

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Abstrak

Penelitian ini dilatarbelakangi oleh perkembangan zakat di Singapura yang dikelola oleh Majelis Ugama Islam Singapura. Singapura dengan penduduk minoritas Muslim, mampu mengembangkan zakat dan memberikan dampak positif tidak hanya didalam namun juga luar negeri termasuk Indonesia. Penelitian ini bertujuan untuk memahami bagaimana pengumpulan dan pendistribusian zakat pada Organisasi Pengelola zakat yang dikelola oleh Negara di Indonesia dan Singapura. Metode penelitian yang digunakan adalah kualitatif dengan menggunakan wawancara terfokus dengan pendekatan komparatif. Selain wawancara, penulis juga melakukan pengumpulan data melalui observasi dan dokumentasi di Badan Amil Zakat Nasional (BAZNAS) Republik Indonesia dan di Majelis Ugama Islam Singapura (MUIS) di Singapura. Hasil penelitian menunjukkan penghimpunan dana zakat di BAZNAS dan MUIS sudah optimal. Salah satu strategi yang dilakukan adalah dengan mengembangkan administrasi dan transparansi agar masyarakat mempercayakan zakatnya dikelola oleh lembaga otoritas negara. Penyaluran dana zakat oleh BAZNAS cukup optimal namun relative berbeda dengan yang dilakukan MUIS. Sebab, penyalurannya dikelola oleh beberapa pihak, sedangkan penyaluran dana zakat di Majelis Ugama Islam Singapura (MUIS) disalurkan langsung kepada yang berhak menerimanya, sehingga meminimalisir biaya operasional.

Kata Kunci: Manajemen Zakat, Kesejahteraan, Organisasi Pengelola Zakat

Abstract

This research is motivated by the development of zakat in Singapore managed by the Singapore Islamic Religious Council (Majelis Ugama Islam Singapore/MUIS). Singapore with Muslim minority population, is able to develop zakat and have a positive impact to other countries, including Indonesia. This research aims to understand and determine the collection and distribution of zakat in state authority institutions in Indonesia and Singapore. The research method used is qualitative using focused interviews with a comparative approach. Beside interviews, the authors also carried out data by observation and documentation at the National Amil Zakat Agency (BAZNAS) of the Republic of Indonesia and at the Majelis Ugama Islam Singapura (MUIS) in Singapore. The result of the research show that the collection of zakat funds at the National Zakat Amil Agency (BAZNAS) and the Singapore Islamic Religious Council (MUIS) is already optimal. One of the strategies used is to develop administration and transparency so that people entrust their zakat to be managed by state authority institutions. The distribution of zakat funds to the BAZNAS is quite optimal but not as optimal as that of MUIS. This is because the

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distribution is managed by several parties, while the distribution of zakat funds at Majelis Ugama Islam Singapura (MUIS) is distributed directly to those entitled to receive it, thereby avoiding operational costs which cause zakat funds to be deducted.

Keywords: Zakat Management; Well-being; Zakat Organization

INTRODUCTION

BAZNAS Director of Distribution and Empowerment at the National Seminar on Sharia Economics and Finance, Sharia Economic Festival (Fesyar) in Surabaya, East Java, Thursday (7/11/2019) said that "The potential for zakat is extraordinarily large, (reaching) IDR 233 .8 trillion", including corporate zakat of IDR 6.71 trillion, income zakat of IDR 139.07 trillion, agricultural zakat of IDR 19.79 trillion, livestock zakat of IDR 9.51 trillion, and cash zakat of IDR 58.76 trillion. The largest percentage of zakat sources is still dominated by income zakat (Setiawan: 2019). With an amount this large, of course BAZNAS's role is very large in mobilizing and building public trust so that large amounts of zakat funds are collected, therefore zakat can optimize distribution professionally so that it has an impact on society. This is supported by the fact that Indonesia is the largest Muslim-majority country in the world, even as reported by The Pew Forum on Religion and Public Life, adherents of Islam in Indonesia are 209.1 million people or 87.2% of the total population. This number represents 13.1% of all Muslims in the world (Solikhon, 2020: p.47). After seeing this amount, of course zakat funds have quite large potential to be developed.

According to data from the Central Statistics Agency (2021), the number of poor people as of March 2021 was 27.54 million people. When compared with March 2020, the number of poor people increased by 1.12 million people. Meanwhile, in September 2020, the percentage of poor people decreased by 0.01%. Based on area of residence, poverty in urban areas increased by 0.01% from 7.88% to 7.89% as of March 2021. However, the poverty rate in rural areas decreased by 0.10% from 13.20% to 13.10%. Even though the percentage of poor people in rural areas has decreased, the poverty rate is still higher than in urban areas. The increase in the poverty line is caused by various factors. One factor is that the global health crisis caused by COVID-19 has changed people's behavior and economic activities (PUSKAZBAZNAS, 2021: p.4).

Every year BAZNAS calculates the poverty alleviation figures carried out by the Indonesian Zakat Management Organization. The 2021 poverty alleviation figure is calculated by multiplying the Poverty Indicator value by the population of poor mustahik who were assisted

by OPZ during 2020, as many as 44% of poor mustahik were removed from the poverty line both by the National OPZ and by BAZNAS RI in 2020, the number of mustahik who eradicated by the National OPZ was 285,063 mustahik and the number of mustahik eradicated by BAZNAS RI was 28,859 mustahik (PUSKAZBAZNAS, 2020: p.9). This means that the zakat distribution strategy in Indonesia has increased, although not rapidly, but is sufficient to improve the welfare of society.

In Singapore, zakat also plays a major role in the Muslim economy, especially in helping to eradicate problems of poverty and ignorance. In Singapore, zakat collection is under the supervision and authority of the Singapore Islamic Uqama Council (MUIS) based on the Administration of Muslim Law Act (AMLA) which was issued and inaugurated by the Singapore government on 25 August 1968 (Subardi, 2020: p.58). As the highest government institution in Islamic religious affairs in Singapore, MUIS has responsibility and plays an active role in managing zakat funds collected from the community.

Singapore is a country with a Muslim minority, but the growth of zakat can be said to be quite successful, not without reason. MUIS has implemented a professional management system for more than 10 years to be able to maintain the trust of Singaporean Muslims in collecting and distributing zakat funds so that they are right on target. Based on data published by MUIS through its official website, from year to year the amount of zakat collected always increases, the number of Muslims in Singapore which is only around 15% or around 500 thousand people is not an obstacle to the existing zakat value, but is an encouragement for MUIS to maintain a professional and transparent management system (Subardi, 2020: p. 58. Singapore, as a country where Muslims are a minority but is quite good at collecting and distributing zakat, it is quite interesting to examine the efficiency of zakat fund management in terms of collecting and distributing it.

Judging from the explanation above, zakat collection in Indonesia through the National Zakat Amil Agency (BAZNAS) is quite optimal, supported by Indonesia being a Muslim majority country, especially seen from the 2021 World Giving Index. Indonesia is the most generous country in the world (Word Giving Index, 2021), whereas in terms of The distribution is also quite good but not yet optimal in improving community welfare. Then what about the success of Majelis Uqama's zakat.

THEORITICAL FOUNDATIONS

Understanding Management from a general perspective and the Al-Quran and Hadīs

Management according to the Big Indonesian Dictionary (KBBI) is the effective use of resources to achieve targets, both within a company and organization to achieve a goal and according to management terminology there are various definitions, according to Sonner, management is a process, planning, organizing, leading and efforts of organizational members to achieve predetermined goals (KBBI: 2023). Meanwhile, from an Islamic perspective, management is termed using the word al-tadbir or regulation (Ramayulis, 2008: p.362). This word is a derivative of the word dabbara (to regulate) which is often found in the Koran, such as the word of Allah SWT

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝

"He regulates all affairs from heaven to earth, then (all affairs) ascend to Him 605) on a day whose length (length) is a thousand years according to your calculations" (Q.S As-Sajadah: 05)

From the contents of the verse above, it can be seen that Allah SWT is the regulator of nature (Al Mudabbir/manager). The orderliness of the universe is proof of the greatness of Allah SWT in managing this nature. However, because humans created by Allah SWT have been made caliphs on earth, they must organize and manage the earth as well as possible as Allah manages this universe (Gaffar, 2019: p.38).

Talking about management issues, of course, cannot be separated from the four existing components, namely (POAC) planning (planning), organizing (organizing), actuating (implementation) and controlling (supervision). And these four components are explained in several verses of the Koran and Hadīs.

BAZNAS zakat collection strategy

Collection or what can also be called fundraising can be interpreted as an activity of collecting funds and other resources from the community (whether individuals, groups, organizations, companies or governments) which will be used to finance the program and

operational activities of the institution which ultimately is to achieve the mission and the objectives of the institution (Zarkasih, 2021: p.125-133).

In Indonesia itself, there are two institutions that have the task of managing, distributing and utilizing zakat, namely the Amil Zakat Agency (BAZ) and the Amil Zakat Institution (LAZ). (Muin, 2020: p.105) The Amil Zakat Agency is a zakat management institution established by the government which was established at the suggestion of the Ministry of Religion and approved by the President. The head office of this zakat institution is located in the nation's capital (BAZNAS, 2023). The task of BAZ itself is not only to manage or distribute, but among other things, to carry out administrative and technical tasks of collecting, distributing and utilizing zakat; collect and manage data needed to prepare a zakat management plan; providing guidance in the field of management of collection, distribution and utilization of zakat; carry out the collection, distribution and utilization of zakat, prepare plans and programs for the implementation of collection, distribution, utilization and development of zakat management (Regency/City and District levels).

The Standard Operating Procedures (SOP) for BAZ Zakat Collection are: Establishing Zakat Collection in each Zakat Collection Unit (UPZ); The Zakat Collector is tasked with receiving and collecting zakat, infaq, sodaqoh from Muzakki; Mal zakat calculations are carried out by muzakki or with the assistance of Amil Zaka Agency officers; and the proceeds from zakat collection are utilized for mustahiq in accordance with the provisions (Standard Operating Procedures (SOP), 2023). BAZNAS, BAZNAS Provincial and Regency/City BAZNAS in carrying out their duties form a Zakat collection organization, namely the Zakat Collection Effort (UPZ).

The Zakat Collection Unit (UPZ) is an organizational unit formed at all levels with the task of collecting zakat to serve muzakki, who are in villages/sub-districts, government and private agencies, both domestically and abroad (Zakat Collection Unit (UPZ) BAZNAS, 2023). By becoming a BAZNAS UPZ, the agency/institution is legally authorized to carry out zakat collection activities based on the Decree (Decree) of the General Chair of BAZNAS.

The Amil Zakat Institution (LAZ) is a zakat management institution formed by the private sector or outside the government. LAZ is a zakat management institution which was completely formed on the initiative of the community and by people engaged in the fields of da'wah, education, social affairs and the benefit of the Muslim community. This Amil Zakat institution is confirmed, fostered and protected by the government. In carrying out its duties LAZ is obliged to make reports to the government according to its level (BAZNAS, 2023).

MUIS Zakat Collection Strategy

Zakat in Singapore is collected from 6 types of Zakat, namely: Savings Zakat, gold zakat, shares zakat, insurance zakat, business zakat and fitrah zakat (Typo Of Zakat, MUIS: 2023).

With the 1968 Zakat and Fitrah Regulations, the concentration of activities and distribution of zakat has been carried out under the responsibility of the Singapore Islamic Religious Council (MUIS). The efforts used by MUIS in collecting zakat funds are by developing several existing strategies.

MUIS in its activities makes extensive use of technology to support the organization's work system, such as using telephone communication tools, fax, and using internet facilities to introduce programs and institutions. Apart from that, MUIS created a Zakat collection service program: using internet banking technology or what is known as e-nets/e-payment, (DBS/POSB iBanking, mBanking), via check, with a special card (cash card) which debits the amount of Zakat will be paid (CIMB Clicks), wadiah savings with audio deduction system (OCBC bank).

RESULTS AND DISCUSSION

There are differences and similarities in the Zakat management strategies of the National Amil Zakat Agency (BAZNAS) and the Singapore Islamic Religious Council (MUIS).

Zakat Objects at BWI and MUIS

Table 1 shows that the objects of zakat at BAZNAS and MUIS have many similarities (Zakat Singapore, MUIS: 2023), namely zakat on shares, trade/commerce, gold and silver, mutual funds/insurance.

However, there is a difference, namely that BAZNAS has company and income zakat but does not use savings zakat objects, while MUIS uses savings but routine zakat objects such as doctors, lawyers, consultants, and the like, as well as income obtained from other independent work (Zakat Singapore, MUIS: 2023). Zakat on income or profession in Singapore is included in zakat on savings, MUIS considers that zakat on income is zakat on savings because after meeting needs and saved until it reaches the haul, it is said to be zakat on savings.

Table 1. Zakat in Baznas dan MUIS

| Baznas | MUIS |
|----------------------|------------------|
| Zakat Perusahaan | Zakat Simpanan |
| Zakat Penghasilan | Zakat Emas |
| Zakat Emas dan Perak | Zakat Saham |
| Zakat Perdagangan | Zakat Insurans |
| Zakat Saham | Zakat Perniagaan |
| Zakat Reksadana | |

Source: Data processed (Zakat Singapore, MUIS: 2023).

Zakat Collection Strategy at BAZNAS and MUIS

National Zakat Amil Agency (BAZNAS)

BAZNAS is the only official zakat authority body formed by the government. Indonesia is an archipelagic country, so BAZNAS was formed at the provincial and city/district levels to facilitate the administration of zakat but still focus on BAZNAS RI. National collection is the total funds collected by various OPZs throughout Indonesia during the year. Those included in OPZ throughout Indonesia are BAZNAS, Provincial BAZNAS, Regency/City BAZNAS, National LAZ, Provincial LAZ, and official Regency/City LAZ which have the obligation to report collection and distribution to BAZNAS in accordance with the mandate of Law Number 23 of 2011 concerning Management. zakat (PUSKAZBAZNAS, 2020: p.34).

The growth of zakat, infaq and alms in 2002-2020 has had a positive increase. Collections in 2020 experienced growth of Rp. 4,311.65 billion or 42.16% compared to 2019. An interesting growth trend in 2005 and 2007 where ZIS growth reached more than 95% was caused by the Aceh Tsunami (2005) and Jogja Earthquake (2007) events. This incident

illustrates that one of the factors in increasing the number of collections was caused by an event or natural disaster. The same thing also happened in 2020, during the COVID-19 pandemic, the number of donations increased than usual, as stated in the PWPS Puskas BAZNAS (2021) and the 2020 Puskas BAZNAS Policy Brief (PUSKAZBAZNAS, 2020: p.35).

Zakat in Indonesia is collected from 6 sectors, namely company zakat, income zakat, gold and silver zakat, trade zakat, stock zakat and mutual fund zakat. The six types of zakat are issued when they have reached their respective nisab and within a year (reached the haul).

Implementation of fundraising or collection of zakat funds is carried out using the method: Direct Collection or Direct Fundraising, namely a method that uses techniques involving direct participation from muzakki. This method aims if the muzakki has a desire to make a donation after receiving socialization from the institutional fund raiser, then immediately complete all the information needed to make the donation. Examples of these direct collection methods are, direct mail, direct advertising, and telefundraising; Indirect Fundraising or Indirect Collection is a method that uses techniques that do not involve direct muzakki participation. This method is not carried out by providing accommodation directly to muzakki or donors immediately. For example, this method is carried out using promotional methods that lead to the formation of a strong institutional image, without being directed towards donation transactions at that time. Examples of this method are advertorials, image compiling and organizing events, building relationships, and mediating figures whose existence cannot be denied, and have quite strong ties to society (PUSKAZBAZNAS, 2020: p.5).

Zakat collection is carried out by the Zakat Management Organization (OPZ). In general, there are three platforms available for digitalization: internal platforms, which are platforms developed by each OPZ in the form of a website or application, such as BAZNAS providing a zakat payment page on its website, as well as the muzakki corner application; and external platforms, which are platforms provided by OPZ partners to collect zakat funds. Various zakat

institutions have used various technology-based zakat payment channels, such as through e-commerce, online crowdfunding, digital payment machines, as well as QR codes. Thus, the use of technology can facilitate the management of zakat, namely with Crowdfunding platforms, collecting zakat funds is also done through crowdfunding platforms, such as Kitabisa.com. several zakat institutions such as BAZNAS, Rumah Yatim, Global Zakat, Dompot Dhuafa, LazisMU, Rumah Zakat, and NU Care-LAZISNU have opened payment channels through this platform. Through this platform, muzakki can monitor plans, updates and distribution of zakat carried out through this channel. Thus, the use of technology in collecting zakat funds can facilitate and strengthen muzakki's confidence in paying zakat through OPZ (PUSKAZBAZNAS, 2020: p.5).

Apart from the website, OPZ has also developed an Android-based application to collect zakat funds from muzakki. With just a few steps, zakat payments can be easily completed. For example, BAZNAS, LAZ Muhammadiyah, and LAZ Indonesian Zakat Initiative (IZI) have launched smartphone-based applications. This application, for example Muzaki Corner BAZNAS, has made it easier for muzaki to fulfill their obligation to pay zakat (PUSKAZBAZNAS, 2020: p.14).

Then, in 2020, most OPZs have external digital channels in collaboration with various digital wallet service providers in Indonesia and have been connected to the Quick Response Indonesian Standard (QRIS). So, with one scan, muzaki or donors can choose which digital wallet to use to make zakat payments. Furthermore, in utilizing other external digital channels such as the Crowdfunding platform, BAZNAS took the initiative to create zakathub as a common platform for all OPZs in Indonesia to utilize zakat fund collection through the crowdfunding platform. One of the crowdfunding platforms used is Kitabisa.com. Many OPZs use Kitabisa.com to collect zakat funds from muzaki. Apart from that, BAZNAS as the coordinating institution for OPZ formed zakathub on this platform. As an effort to provide access for foundations or other community organizations to receive ZIS funds from donors and distribute them to people who are entitled to receive them (PUSKAZBAZNAS, 2020: p.14).

Apart from that, transactions using e-wallets or digital wallets have become a trend in society for carrying out various transactions, so it is estimated that in the not too distant future Indonesia will move towards a cashless society where transactions will be carried out non-cash. So, to support this government program and accommodate the needs of muzaki who will distribute ZIS funds non-cash, several OPZs have collaborated with e-wallet platforms to provide non-cash Zakat payment facilities. BAZNAS, for example, has collaborated with several digital wallet companies such as Gopay, LinkAja, OVO and also several banks (PUSKAZBAZNAS, 2020: p.15).

The spirit of giving zakat is always promoted by all OPZs towards muzaki: with various zakat campaigns. In a digital era like this, OPZ also collaborates with various digital platforms to make it attractive and easy for muzaki to pay zakat. BAZNAS launched the Muzaki Corner platform, as a facility to facilitate ZIS payments made by muzaki. It is hoped that with the convenience provided in paying zakat, the potential for zakat collection in Indonesia can be maximized (PUSKAZBAZNAS, 2020: p.52).

Majlis Ugama Islam Singapura (MUIS)

Majlis Ugama Islam Singapura or also known as the Religious Council of Singapore is a legal entity formed by the government and under the Ministry of Culture, Community and Youth and under the direct supervision of the Minister responsible for Islamic affairs. MUIS regulates the administration and interests of Singapore's Muslims, starting from matters related to Munakahat and Muamalat.

"MUIS is the only institution that regulates all Muslim issues in Singapore" (Suffuyan, Interview: 2023)

Zakat is an instrument of economic development which certainly requires a strategy to create a prosperous society, in this case zakat collection, zakat collection in 2021 rose to a record amount of \$59.5 million, despite the impact on the household economy due to the COVID-19 pandemic. This is a strong sign of healthy wealth accumulation by the community over the year and their support of the MUIS program, The amount raised was approximately \$7.7 million or approximately 14.9% higher than in 2020 (\$51.8 B). This increase in

collections is also the highest recorded by MUIS in the last 11 years. Strong support from the community through zakat collection also allows MUIS to distribute higher amounts to the underserved through Ramadan and End of Year Disbursement (MUIS, 2021: p.23).

With the 1968 Zakat and Fitrah Regulations, the concentration of activities and distribution of zakat has been carried out under the responsibility of the Singapore Islamic Religious Council (MUIS). The efforts used by MUIS in collecting Zakat funds are by developing 2 strategies, namely persuasive (promotion) and marketing techniques.

The promotional strategy carried out by MUIS in promoting its programs and services is as follows: Through brochures or advertisements; pick up the ball; religious lectures or regular recitations. Furthermore, the technical marketing strategy, this technique is carried out to make it easier for the community to collect zakat funds, the efforts made are as follows: Utilization and development of technology; product development; administrative development; Human Resources (HR) development.

Basically, the BAZNAS and MUIS zakat collection strategies are not much different, direct and indirect zakat collection are the methods used by both, with the development of technology, indirect zakat collection is more widely used than direct zakat collection because it makes it easier for people to access information and is easier to collect. zakat.

BAZNAS and MUIS carry out various strategies, such as making zakat institution programs better known to the public, improving community resources, and what is no less important, they both strive for transparency and develop administration so that the public trusts their zakat to be managed by the institution. This is important in optimizing zakat collection.

The difference lies in the zakat collection center. Indonesia is a vast country that has formed Zakat Collection Units (UPZ) in every region and has even established many private Zakat management institutions such as the Amil Zakat Institution (LAZ) and Dompot Duaafa, this aims to ensure that zakat collection can be optimal and is expected to be able to educate ordinary people towards the obligation to pay zakat. This is different from Singapore which focuses zakat collection only on MUIS.

Strategi Penyaluran Zakat BAZNAS dan MUIS

National Zakat Amil Agency (BAZNAS)

The distribution or distribution of Indonesian zakat is regulated in Law no. 23 of 2011 concerning zakat management Article 26 states that distribution is carried out based on a priority scale taking into account the principles of equity, justice and regionalism.

In carrying out the distribution of zakat funds to mustahik, regional principles are applied, namely zakat that has been collected in an area is given to mustahik in that area. As for those who are entitled to receive zakat, we need to recognize and prioritize mustahik with the following qualities: Piety; Knowledge; People who see that pleasure comes from Allah alone, do not look at certain causes, except for mere thanks; Taking care of oneself because of one's poverty, covering one's needs and not complaining about one's situation; and people who have debts, family responsibilities, are suffering from illness, and who are desperate for their needs are entitled to receive compensation from zakat or alms (PUSKAZBAZNAS, 2021: p.51).

Distribution is one part of the distribution of zakat funds collected by the Zakat Management Organization (OPZ). The distribution of zakat funds is differentiated into two approaches, namely consumptive distribution and productive utilization. This means that if we talk about distribution of zakat, it means that the distribution of zakat is for mustahik consumers. What is included in the distribution sector is education, da'wah, health and social humanity. Meanwhile, what is included in the field of utilization is the distribution of economic activities (PUSKAZBAZNAS, 2021: p.52).

As for the distribution of zakat, it is emphasized in the MUI Fatwa Number 15 of 2011 that the decision in the first part of point 3 regarding the distribution of zakat is an activity to distribute zakat assets so that they reach the zakat mustahik correctly and well (MUI Fatwa). There are eight groups of mustahik who are entitled to receive zakat, namely: Fakir, poor, amil, converts, riqab (slaves), Gharim (people who have debts, fisabilillah, and ibnu sabil. Some of the strategies implemented by BAZNAS in distribution activities are: Humanitarian programs such as BAZNAS BAZNAS disaster response and active services.

Educational programs include the BAZNAS scholarship institution, and BAZNAS scholar school, Health Program: BAZNAS healthy house. This is a program that represents BAZNAS in integrated health services to all mustahik including health services in disaster areas which include curative, preventive, rehabilitative, promotive and advocative as well as following health regulations and legislation in the Republic of Indonesia.

Economic programs include livestock empowerment; and economic development. Zakat community development program and BAZNAS microfinance

Majlis Ugama Islam Singapura (MUIS)

In 2021, the zakat funds collected amounted to \$59.5 million, an increase of around 14.9% from 2020, namely \$51.8 million. This of course also has an impact on increasing distribution in various MUIS zakat financial assistance (FA) programs and programs.

"The zakat funds distributed by MUIS have increased from year to year and are disbursed through different seasons throughout the year depending on the needs of the Muslim community" (Suffiyan, Interview: 2023).

The collected zakat funds are distributed in different seasons throughout the year (MUIS Annual Report, 2021), namely disbursement of financial assistance (FA), disbursement of Ramadhan and disbursement at the end of the year. The disbursement is optimized so that the funds collected are used up within a year.

MUIS zakat distribution collaborates with designated Social Development mosques throughout Singapore to fund and support programs aimed at the underprivileged and needy (asnaf fakir and poor people). Zakat financial assistance comes in various forms such as: V monthly financial assistance criteria based on income per capital (PCI); Debt settlement; Anxiety relief; funeral costs; Education grants; and Fidyah food vouchers.

In addition to this basic social assistance scheme, MUIS also collaborates with mosques to provide social and religious support programs such as Islamic learning, life skills development, and community involvement. Some of these programs include: Core programs or life skills programs for all zakat recipients such as Islamic learning, financial management, welfare programs and child

enrichment (MUIS Program, MUIS: 2023); Mosque befrienders scheme. Socially friendly services provided to long-term zakat recipients, namely low-income elderly, people with chronic/critical illnesses, people with disabilities; social development community funds. D ComFund supports projects and services for vulnerable groups in Muslim communities. To apply, please send an email to info@muiss.gov.sg with the subject 'SD Comm Fund Application'.

As with the collection, distribution of zakat by BAZNAS and MUIS is not much different, although the programs and distribution of zakat are different, they are basically the same, namely for the welfare of society. The MUIS zakat distribution strategy is carried out if people register or submit requests for zakat funds, if no one requests it, MUIS does not issue zakat funds except during the month of Ramadan and two different seasons, this is different from zakat distribution in Indonesia. Zakat in Indonesia is mostly distributed through BAZNAS surveys to people who are entitled to receive it.

BAZNAS and MUIS zakat distribution is optimal but zakat distribution in Indonesia is not as optimal as in Singapore, the zakat funds collected cannot cover every need of people in need for the reason that Indonesia is a large and densely populated country, in my opinion one of the factors that makes The distribution of zakat has not been optimal in improving the welfare of society because there are several parties who have the authority to deduct zakat funds before they are distributed to those who are entitled to receive the zakat funds, whether they are deducted for operational needs or for personal needs so that the amount received by the 8 asnaf is not the full amount of the previous amount. .

Meanwhile, the distribution of zakat in Singapore is considered optimal for reasons. First, the country is a Muslim minority country. secondly, the distribution of zakat is only through MUIS and is directly received by people in need, thereby avoiding operational costs and deductions from zakat funds. Zakat distribution in Singapore is considered maximum because income below \$359.76 Singapore Dollars or IDR 4,000,000 is categorized as poor, but the state/kingdom (for non-Muslim communities) and the Singapore Islamic Religious Council (for

Muslim communities) will support the lives of the poor in that country (Suffiyan, interview: 2023). So it can be concluded that the poor people in Singapore remain prosperous, this shows that the impact of zakat distribution is very influential in the welfare of the Muslim community in this lion country.

Zakat Strategy in Improving Community Welfare

The collection of zakat funds at the National Zakat Amil Agency (BAZNAS) and the Singapore Islamic Religious Council (MUIS) is optimal. One of the strategies used is to develop administration and transparency in the management of zakat funds so that people entrust their zakat to be managed by the state's authority institutions. The distribution of zakat funds to the National Zakat Amil Agency (BAZNAS) is quite optimal but not as optimal as that of the Singapore Islamic Religious Council (MUIS) even though the strategy used is almost the same. This is because the distribution of zakat funds at the National Zakat Amil Agency (BAZNAS) is managed by several parties before they reach those entitled to receive them, while the distribution of zakat funds at Majlis Ugama Islam Singapura (MUIS) is distributed directly to those entitled to receive them, thereby avoiding operational costs. causing zakat funds to be deducted. It can be concluded that the Muslim community in Singapore is relatively prosperous seeing that the poor in this country are guaranteed by the state and the Singapore Islamic Religious Council (MUIS), when compared to the Indonesian community where the poverty rate has decreased but is still a large figure.

CONCLUSION

From the results of research conducted by the author regarding zakat strategies in Indonesia and Singapore in improving people's welfare, the author can draw the conclusion that the collection of zakat funds at the National Zakat Amil Agency (BAZNAS) and Majlis Ugama Islam Singapore (MUIS) is optimal. One of the strategies used is to develop administration and transparency so that people entrust their zakat to be managed by state authority institutions. The distribution of zakat funds to the National Zakat Amil Agency (BAZNAS) is quite optimal but not as optimal as that of the Singapore Islamic Religious Council (MUIS). This is because the distribution is managed by several parties, while the distribution of zakat funds at Majlis Ugama Islam Singapura (MUIS) is

distributed directly to those entitled to receive it, thereby avoiding operational costs which cause zakat funds to be deducted.

In the conclusion above, the author can provide advice to BAZNAS as the center for zakat management, hopefully it can continue to optimize the collection and distribution of zakat funds in a transparent manner so that zakat can be felt by all people in need and to readers, the results of this research are expected to increase knowledge regarding zakat and waqf. which can have an impact and play an important role in the welfare of society.

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