

Volunteer management and institutional performance: Developing amil competencies for enhanced effectiveness in Islamic social finance organizations

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Abstract

Purpose - The purpose of this study was to examine the ability of Amil volunteers in the collection and distribution of ZIS funds, and to reveal the differences in position between Amil volunteers and Amil

Method - This research uses a descriptive qualitative method. Primary data were obtained through focus group discussions (FGDs) and in-depth interviews involving 15 Amil volunteers at LAZISNU Semarang City, while secondary data were obtained from several sources, both from journal articles, official websites of zakat; infaq; and shadaqah management institutions, ministry of religion websites, and online news that have relevance to the research theme.

Result - The results showed that the potential of Amil volunteers in collecting and distributing ZIS funds is minimal. There are more Amil volunteers than Amil, but they lack adequate skills. In addition, there is a gap between Amil and Amil volunteers. The gap can be observed in the recognition, the knowledge of ZIS materials, or the capacity to manage ZIS

Implication - The results of this study are expected to contribute to increasing the effectiveness and efficiency of ZIS human resource management, especially for ZIS volunteers

Originality/Value - This research is the first study explaining ZIS volunteers, so it has high originality. Originality is seen in the primary focus of the study, human resources in Islamic organizations, which are not widely highlighted in research studies.

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Kata kunci:

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JID | 144

Abstrak

Tujuan – Tujuan penelitian ini adalah untuk mengkaji kemampuan relawan Amil dalam pengumpulan dan pendistribusian dana ZIS, serta mengidentifikasi perbedaan peran antara relawan Amil dan Amil

Metode – Penelitian ini menggunakan metode kualitatif deskriptif. Data primer diperoleh melalui diskusi kelompok terfokus (FGD) dan wawancara mendalam dengan 15 relawan Amil di LAZISNU Kota Semarang, sementara data sekunder diperoleh dari berbagai sumber, termasuk artikel jurnal, situs web resmi lembaga pengelolaan zakat, infaq, dan shadaqah, situs web Kementerian Agama, serta berita online yang relevan dengan tema penelitian.

Hasil – Hasil penelitian menunjukkan bahwa potensi relawan Amil dalam mengumpulkan dan mendistribusikan dana ZIS sangat minim. Jumlah relawan Amil lebih banyak daripada Amil, namun mereka kurang memiliki keterampilan yang memadai. Selain itu, terdapat kesenjangan antara Amil dan relawan Amil. Kesenjangan tersebut dapat diamati dalam hal pengakuan, pengetahuan tentang materi ZIS, atau kemampuan mengelola ZIS

Implikasi – Hasil penelitian ini diharapkan dapat berkontribusi pada peningkatan efektivitas dan efisiensi manajemen sumber daya manusia ZIS, terutama untuk relawan ZIS.

Orisinalitas/Nilai – Penelitian ini merupakan studi pertama yang menjelaskan relawan ZIS, sehingga memiliki keaslian yang tinggi. Keaslian terlihat pada fokus utama penelitian, yaitu sumber daya manusia dalam organisasi Islam, yang belum banyak ditekankan dalam penelitian-penelitian sebelumnya.

Introduction

The leading actors in managing zakat, infaq, and shadaqah, which often go unnoticed, are Amil volunteers. The definition of Amil here refers to Surah At-Taubah: 60, one of the groups entitled to receive zakat is Amil. Yusuf Qardhawi defined an Amil as a person who carries out all zakat affairs, from collection to distribution of funds (Qardhawi, 2010). The lack of attention to Amil volunteers can be seen from the unclear data on the number of Amil in zakat, infaq, and shadaqah management institutions. In addition, Amil's primary duties and functions are unclear. Amil volunteers also do not have definite working hours. Even though Amil volunteers are part of Amil, their position is not as strong as Amil's in the institution. Suppose Amil is believed to have a very vital position. In that case, its existence is legitimized directly by the Qur'an and the law on the management of zakat, infaq, and shadaqah. In the Qur'an, Amil is directly mentioned as a group that is allowed to use zakat, infaq, and shadaqah (ZIS) funds. Thus, Amil volunteers are no less important, even though they serve as shadows to assist in implementing Amil tasks in the field. ZIS stands for zakat, infaq, and shadaqah, three forms of philanthropy in Islam. Zakat is a mandatory law for Muslims, while infaq and shadaqah are sunnah (recommended to do) for Muslims. JID | 145

Studies on the competence of Amil volunteers have not been conducted so far. Dini, Malik, and Rahmat H (2020) conducted a study and mapped Amil's competencies in increasing the fundraising of ZIS funds. Amil must have several managerial competencies listed in Law No. 23 of 2011 and traits in accordance with Islamic teachings, such as shiddiq, amanah, tabligh, and fathanah. The absence of studies on the competence of Amil volunteers in zakat management institutions places more emphasis on the existence of Amil volunteers. Amil volunteers are only seen as additional resources (Umdah, 2019). The existence of Amil volunteers who become non-permanent workers is motivated by the limited resources of Amil in ZIS management institutions. Although there are Amil volunteers, despite having effective performance in the implementation of ZIS management performance, their position is still considered secondary. Amil volunteers are still seen as not Amil because they do not meet the fiqh criteria (Herianto, 2021). However, Amil volunteers are still required as change agents with the criteria of Islamic values, social care, and strong ethics (Herianto and Sasia, 2024). It is also unfortunate that some consider that the role of Amil volunteers does not influence the collection of existing ZIS funds (Hamdan, Yaqin, and Lutin, 2021).

Guntoro, Mutaqin, and Hadi (2023) emphasized that having resources with superior work competencies is essential for creating effectiveness and efficiency in managing zakat. The competencies ZIS managers possess impact the accountability of ZIS management institutions (Astuti and Asrori, 2016). However, the role of volunteers in assisting the collection and distribution of ZIS funds is very effective. This can be found in research conducted by Dewi (2019). According to him, Amil volunteers are important in achieving ZIS management institutions. This role is as a socializer by distributing brochures, and sending cooperation letters to various agencies; fundraisers at certain events, outlets, and in mosques; educators of zakat, infaq, and shadaqah through games, presentations, distributing brochures, phonseling, and being active on social media; evaluators of their performance; and report makers in front of donors. Amil volunteers in order to work in accordance with their duties, and are required to have competencies commensurate with

the field. As stated by Kiki and Kamal (2016) about disaster preparedness volunteers who need to get training and regeneration materials, one of which is about the triage start method material.

This study aims to identify and analyze the competencies required by Amil volunteers in ZIS management and prepare recommendations to increase their capacity to support ZIS collection.

JID | 146

Overall, this research also complements previous research on Amil volunteers, which still has limited studies, especially related to increasing the capacity of Amil volunteers. What is meant by potential here relates to the ability of knowledge and the ability to analyze, as well as the skills possessed by volunteers in managing zakat, infaq, and shadaqah. Amil volunteers need to be equipped to explain and convince people to be aware and motivated to give zakat through LAZ as the first step in the fundraising stage. Furthermore, Amil (as well as Amil volunteers) have several duties as stated in MUI (is an independent institution that functions as a government partner in providing religious views or fatwas) Fatwa No. 08/2011 to collect zakat, maintain zakat, and distribute zakat which includes reporting (MUI Fatwa No. 8/2011 on Amil Zakat).

The existence of Amil volunteers has become a separate discussion in the study of ZIS management. Unfortunately, not many researchers consider the importance of the ability of Amil volunteers to fund zakat, infaq, and shadaqah. The lack of empirical research that concretely measures the skills needed by volunteer Amils to improve ZIS management makes the results of this study an increasingly important contribution to the literature. ZIS fundraising activities require Amils to have in-depth knowledge of the target audience, effective communication strategies, and strong networking skills to build sustainable partnerships. Amil must have a sense of responsibility and seriousness when carrying out tasks from upstream to downstream in the ZIS fundraising process. The existence of volunteer Amil in ZIS management is very important, especially in countries with many ZIS management institutions, such as Indonesia. This fact makes the hypothesis in this study that the competence of volunteer Amil (such as knowledge, communication skills, and networking) positively affects the success of ZIS collection. The method used to test this hypothesis is the interview method, which collects data from ZIS institutions. The results of this study can help improve the effectiveness of ZIS management in various institutions and agencies. This research can also provide practical insight for ZIS institutions in improving the abilities and competencies of volunteer Amil, which can help optimize the management of zakat, infaq, and shadaqah.

Research Methods

This research adopts a descriptive qualitative approach to understand Amil volunteers' competence in managing ZIS funds. The qualitative approach was chosen for its flexibility in exploring the complex perceptions, experiences, and challenges from the participants' perspectives and uncovering the nuanced meanings behind existing practices (Creswell, 2015). A descriptive design was employed to present a comprehensive and detailed overview of the existing conditions of volunteer Amil, their potential, and the competence gaps identified, without focusing on testing causal hypotheses. This approach allows the researcher to identify rich patterns, themes, and categories from unstructured data.

Data for this study were sourced from both primary and secondary data. Primary data were collected through fieldwork via Focus Group Discussions (FGDs) and in-depth interviews. FGDs facilitated collective discussions among volunteer Amil, enabling them to share experiences, perspectives, and perceptions interactively. This method effectively explored group dynamics, identified consensus or dissensus, and examined common issues related to volunteer roles and competencies. Concurrently, in-depth interviews were conducted to acquire more personal and detailed information from individual participants. This approach allowed the researcher to delve into each volunteer's backgrounds, motivations, specific challenges, and unique experiences, which might not emerge in a group setting (Bryman, 2016). Semi-structured interview questions were employed to ensure flexibility in topic exploration based on participant responses while focusing on the research objectives. Secondary data, on the other hand, comprised internal documents from ZIS management institutions, official websites, academic journals, and news articles. These sources enriched the research context, verified primary information, and provided a theoretical and comparative foundation for the findings.

The research object was NU Care LAZISNU Semarang City, an active non-governmental Islamic philanthropic institution affiliated with the Nahdlatul Ulama religious organization, located at PCNU Building, 2nd floor, Jalan Puspogiwang I/47, Gisikdrono, West Semarang, Semarang City. This location was chosen due to LAZISNU Semarang's active presence and significant network of volunteer Amil, promising relevant and rich data. A total of 15 Amil volunteers from NU Care LAZISNU Semarang City were purposively selected as participants, deemed adequate for qualitative research based on the principle of data saturation. Selection criteria included: a minimum of one year of experience in ZIS fund collection and/or distribution activities; active involvement in various programs; willingness to participate voluntarily in FGDs and in-depth interviews; gender representation; and variation in tenure to capture diverse competency dynamics. Researchers collaborated with LAZISNU staff to identify participants according to these criteria.

Ethical considerations formed an integral foundation of this research. Before data collection, all participants received detailed explanations regarding the study's objectives, procedures, expected duration, and potential risks or benefits. Written informed consent was obtained from each participant, affirming their voluntary participation and understanding of their rights. Data confidentiality and participant anonymity were strictly ensured through pseudonyms, secure storage of raw data and recordings, and presentation of findings in aggregate or thematic forms.

The data analysis process was conducted in two primary forms, following the interactive qualitative data analysis model by Miles, Huberman, and Saldana (2020). This model encompasses three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification. Data reduction involved the systematic selection, focusing, and transformation of raw data from interview transcripts and field notes through an inductive coding process (open, axial, and selective coding) to identify relevant themes. Data display organizes the reduced data into structured formats to facilitate understanding, such as matrices and narratives. Conclusion drawing and verification involved making tentative conclusions continuously verified against raw data, through cross-case comparisons among participants, and by seeking negative cases to strengthen the validity. Furthermore, the analysis incorporated an in-depth interpretation technique: beginning with restatement (accurate presentation of raw data), proceeding to

description (identification of patterns and trends), and concluding with interpretation (uncovering deeper meanings, implications, and significance of the findings). This technique was chosen as it enables the researchers to report what was found and analyze the "why" and "how" phenomena, thereby providing a comprehensive understanding of volunteer Amil's experiences and competencies.

Despite its careful design, this methodology presents certain limitations. The findings are not statistically generalizable due to the qualitative nature, limited sample size (15 participants), and single institutional focus (NU Care LAZISNU Semarang City). Qualitative analysis also inherently involves researcher interpretation, which, despite efforts to maximize objectivity, is not entirely free from potential interpretive bias; however, efforts to minimize this were made through data verification. Additionally, findings might reflect specific institutional policies and practices. Nevertheless, this research offers a valuable in-depth understanding of volunteer Amil roles and competencies, serving as a solid foundation for broader future research or practical interventions.

Results and Discussion

Potential Amil volunteers in managing ZIS funds

A volunteer voluntarily donates their time, energy, thoughts, or expertise to help others and realizes they will not get a salary or wage for their contributions. Volunteering is an activity that all levels of society can do as a form of concern and commitment to a particular vision ('Ainulyaqin and Lutin, 2021). Volunteering is any activity freely given by an individual to benefit another person, group, or organization. This volunteerism usually refers to activities that are not mandatory, for example, there is no obligation in the form of a contract, kinship, or friendship between the helper and the helped; done for the benefit of others, society, or specific organizations; does not expect compensation; and is carried out in an organized context (Abidin, et al., 2021).

Additionally, volunteers can be defined as individuals or groups who dedicate themselves to serving the community with the motivation or awareness that they want to improve the community environment. This awareness arises for various reasons, including religious, local cultural, or humanitarian. Financial strings are not the main reason for a volunteer's activities (Latief, 2013). In line with this opinion, Katmini and Widyowati (2023) state that volunteers are people who have no obligation to help a party, but the urge to contribute significantly to an activity and commit to being involved in activities that require a willingness to sacrifice what they have, whether in the form of time, energy, thoughts, or material to give to others.

Volunteering is any relatively involuntary activity, intended to help others in some way, without thought of financial gain, and is a form of work rather than recreation or entertainment. Volunteer means any person, young or old, who makes his or her time, energy, knowledge, experience, and talents available to others, without expecting anything in return. Those people are willing to learn, to vary their wisdom, and to accept the wisdom of others. By learning to do so. They experience personal growth and inner satisfaction. They can appreciate the importance of time and kindness, and how valuable both are to others in society who may be less fortunate (Sharpe, 2005).

Amil volunteers do not have a strong position in ZIS management institutions, either in the structure, Law on Zakat Management No. 23 of 2011, or in MUI Fatwa No. 8 of 2011. The Amil volunteers are not included in the structure. Amil volunteers are freelancers who have no attachment to the institution's regulations, as well as to the law and MUI Fatwa. Law No. 23/2011 on Zakat Management defines Amil zakat as a person or institution that the government appoints to manage zakat, infaq, and sadaqah. Amil is responsible for collecting, distributing, and utilizing zakat, infaq, and sadaqah from Muslims. This law stipulates that Amil must fulfill specific requirements and carry out their duties with integrity, transparency, and accountability.

Meanwhile, MUI Fatwa No. 8/2011 on Amil Zakat defines Amil as an individual or group authorized to manage zakat. This fatwa emphasizes that an Amil must have the capacity and moral integrity to be officially appointed by the authorized zakat institution. The fatwa also explains that Amil plays an important role in ensuring that zakat is distributed in accordance with Islamic law and that the right mustahik is reached. Both definitions emphasize the importance of Amil in Indonesia's zakat management system. Law No. 23/2011 emphasizes the legal and formal aspect of Amil's appointment by the government, while MUI Fatwa No. 8/2011 emphasizes the importance of Amil's capacity and moral integrity in zakat management. Both underline the central role of Amil in collecting and distributing zakat effectively and in accordance with Islamic law.

According to the Law of the Republic of Indonesia Number 13 of 2011 on Handling the Poor, a volunteer is "a person who voluntarily involves himself in humanitarian activities by assisting without compensation in the form of money or other materials". Meanwhile, Cnaan, Handy, and Wadsworth (1996) provide a comprehensive framework for understanding who qualifies as a volunteer. They highlight that volunteers perform services of their own free will, without financial compensation, and the services benefit strangers or the wider community, rather than family or friends. In this paper, Cnaan, Handy, and Wadsworth explore and provide a comprehensive framework for understanding the definition of volunteering. They determined that the definition of volunteering consists of four primary components:

1. Freedom of choice: Volunteers participate in events voluntarily, free from pressure or duty.
2. Get no financial compensation: Volunteers are not paid or compensated financially in exchange for their work.
3. Benefit to others or the community: Volunteer efforts should help strangers or the community, not only close relatives or friends.
4. Formal structures: While not required, formal organizations are frequently used to organize volunteer activities.

Slightly different from Cnaan et al, Snyder and Omoto (2008) provide limitations on the characteristics of someone who can be said to be a volunteer. According to them, six things characterize volunteers. First, the action must be voluntary and must be done based on one's wishes. Second, voluntary actions that provide services for others involve a certain amount of consideration or decision-making, not acts of reflexive assistance or "emergency assistance". Third, volunteering must be done over a period of time. Fourth, the decision to volunteer is based entirely on purpose, with no expectation of reward. Fifth, volunteering should have the purpose of serving people or

coming to something that needs help. Sixth, volunteering is done on behalf of a specific person or cause, and generally through an institution or organization.

JID | 150 Based on the above opinion, Amil's volunteers at NU Care LAZISNU Semarang City are irrelevant to these conditions. Being an Amil volunteer is a choice made by each person themselves without coercion from other people or institutions. Amil volunteers also provide benefits to the community at large, especially in terms of helping institutions in carrying out social work. However, Amil volunteers in this institution are not included in the institutional structure; they also do not get financial rights from the ZIS funds collected.

A person who volunteers has their motivations for volunteering. These motivations can range from an altruistic desire to help others to personal benefits such as skill development, social relationships, and psychological well-being (Haski-Leventhal, 2009). In contrast, Amil volunteers who join NU Care LAZISNU Semarang City are usually appointed by local institutions affiliated with the Nahdlatul Ulama (NU) religious organization.

Smith (1994) and Wilson and Musick (1997) consider that volunteering is chiefly done by dominant people or groups who have already established themselves regarding economic, social, cultural, and material resources. Usually, such dominant people or groups have a high status, making them very useful for institutions or organizations that need volunteers. This is irrelevant when compared to what happens with Amil volunteers. Amil volunteers are recruited not to make the institution seen by the community as having a high status, but rather based on human resource needs only.

Meanwhile, Amil is defined as someone authorized to take care of alms (zakat and various types), collecting them from the property owners and distributing them to the rightful parties when authorized by the ruler. Amil is even mentioned in the Qur'an as the party who gets the right to receive zakat property in the third order, after the fakir and the poor (Bakir, 2021). Ibn Kathir, in describing Amil as a person who organizes and tries to manage zakat and owns it, At-Thabari said that Amil is a person who tries to take zakat from the muzaki and distribute it to the mustahik, his share according to what he does, whether they are rich or poor. They are not allowed to be Amil zakat for close relatives of the Messenger of Allah (saw) (Hakim, 2020).

So, an Amil volunteer is hired by the ZIS management institution to assist the Amil in carrying out ZIS management work, both in the fundraising and distribution sections. Usually, a volunteer Amil is needed at certain times, such as during Ramadan and Eid al-Adha, and for specific jobs, such as to work in disaster areas or to collect alms (alms products that are put into a tin like a piggy bank called a NU infaq box or KOIN NU). Thus, the Amil volunteer contribution is the same as that of Amil.

Amil volunteers in zakat, infaq, and shadaqah management organizations should possess the knowledge and skills needed for ZIS management. These abilities and knowledge consist of:

1. Knowledge of ZIS fiqh.

A thorough understanding of ZIS fiqh will enable volunteers to do their tasks effectively. This knowledge encompasses comprehending the meaning of zakat, especially its distinctions from infaq and sadaqah, as well as zakat mal and zakat fitrah; comprehension of the requirements for zakat, including nisab (the minimum amount of assets that must be zakaah) and haul (the one-year term

of ownership of goods); and being aware of the kinds of assets that must be zakaah, including money, gold, silver, livestock, agricultural products, and trade assets.

2. Knowledge of Amil's primary duties, attitude, and values.

The primary duties of an Amil include three things. The first is the task of collecting zakat, infaq, and alms from muzakki (zakat givers) in a manner that is in accordance with sharia and applicable regulations—second is distributing ZIS funds to mustahik (zakat recipients) appropriately and fairly, in accordance with the categories of recipients determined by sharia. Third, preparing periodic financial and activity reports.

Attitude held by Amil consists of: integrity, by upholding honesty and transparency in all aspects of ZIS management; care, by having a high sense of concern for the needs and conditions of mustahik; professionalism, by carrying out tasks professionally, including complying with applicable operational rules and standards; and empathy, by showing empathy and sensitivity to the situation of mustahik. JID | 151

While the values held by Amil include: the value of trust, carrying out duties with full responsibility and maintaining the trust given by muzakki and mustahik; fair, namely distributing ZIS funds fairly without taking sides; social responsibility, by understanding that the task as Amil is part of social responsibility to improve the welfare of the community; commitment to sharia, by constantly adhering to sharia principles in all aspects of ZIS management; lastly justice and welfare, namely Committed to creating social justice and improving community welfare through proper and efficient ZIS management.

3. Knowledge about fundraising in ZIS management institutions

This knowledge includes: zakat payment services through offices; ZIS payment services through stands opened at religious events; distribution of information pamphlets; distribution of infaq coin boxes; ZIS from home services; transfer services through ATMs and m-banking; and ZIS payments through Barcode/QR code scanners (Marfu'ah and Shadiqin, 2022; Karim et al, 2022).

4. Knowledge about caring for donors

Caring for ZIS donors requires a comprehensive and sustainable approach. Through effective communication, transparency, appreciation, engagement, program innovation, use of technology, and education, zakat management institutions can maintain good relationships with donors and ensure their continued support (Burnet, 2002; Sargeant and Jay, 2014; Grace, 2005).

5. Institutional social media management knowledge and skills

Each ZIS management institution has social media to disseminate information related to the institution's programs.

6. Donor data processing skills and development potential

Documenting, updating, and keeping donor data in a secure location or file is known as donor data management. The goal of managing donor data is to facilitate data retrieval and updating for present and future managers. Because donor personal information can change anytime, donor data must be updated consistently. For instance, I need your home address, phone number, gift kind, donation instructions, and more.

7. Skills to manage NU Infaq Box (KOIN)

One way to demonstrate this talent is by opening outlets, and another way is to socialize in the infaq boxes. The booth keeper can offer guests the option to pay zakat, infaq, and shadaqah, and keep the infaq box visible at the booth.

JID | 152 *The gap between Amil and Amil volunteers*

The gap between Amil and Amil volunteers can be seen in recognition: their structural presence in the institution or employment status, knowledge of ZIS material, and ability to manage ZIS. Amil volunteers generally have the status of non-permanent employees or volunteers. They do not have long-term employment contracts or formal ties that permanent employees usually have. Therefore, they are not integrated into more formal and hierarchical organizational structures. Amil volunteers also often work with great flexibility in terms of time and tasks. They are only needed at certain times or for specific projects, so they are not incorporated into management structures that usually require more consistent time commitments and responsibilities.

Technically, the programs run at NU Care LAZISNU Semarang City are carried out by a limited number of executors: the director, the finance department, the fundraising and program department, and the media and IT department. These four sections each consist of one person with the task of standing by operationally in the office. In contrast, the managerial part, which has the role of tactical and institutional decision makers, is not always personally present in the office.

Zakat, infaq, and shadaqah management institutions have limited budgets and resources to hire and manage many permanent employees. Thus, institutions utilize Amil volunteers to cover this shortfall without adding a significant administrative burden. This limitation in resources is considered by Aulia and Adawiyah (2021), as well as Heryati, Rahim, and Jusriyadi (2021), to affect the results of institutional management significantly. As a result, the performance of limited resources is not maximized. The amount of work borne is not proportional to the availability of resources. Not to mention, if these limited resources do not have the ability and competence in management. These things affect the performance of the institution.

Including all volunteers in the board structure can make the organization too complex and less efficient. The organization can maintain a faster and more efficient decision-making process by limiting the board structure to permanent employees with long-term responsibilities. Increasing the number of people in the board structure means adding layers of bureaucracy that can slow down the decision-making process. Each additional member may have to be involved in meetings, communications, and decision-making processes, all of which require time and resources (Mintzberg, 1979).

Sudewo (2004) has identified the above situation as the characteristics of traditional management, of which there are fifteen (15) characteristics, namely; taking work lightly; considering work as a second class, or not considering it as a priority; no management; no planning; overlapping organizational structures; no fit and proper test; blurred boundaries between authority and responsibility; sincere without reward; managed part-time; weak Human Resources (HR); work is not used as a choice; weak creativity; no monitoring and evaluation; no discipline; and committee nature.

The assumption that zakat management is a job that can be done while doing the main job is one of the fifteen characteristics mentioned by Sudewo above. As a result, managers with main jobs other than in zakat management institutions rarely come to the office and do the work as they should. Only a few people are actively working every working hour.

Amil volunteers in NU Care LAZISNU Semarang City, have different backgrounds and different activities, most of them being housewives and students. Among Amil volunteers, activities in ZIS management institutions should be considered side activities. A university student who has a full schedule of classes can only spare a few hours each week to help the ZIS organization in administration or social activities. Meanwhile, a housewife can be involved in ZIS activities in her spare time, after household chores are done.

In order to determine the potential of Amil volunteers at NU Care Lazisnu Semarang City, a test was conducted on 15 Amil volunteers. A total of 25 questions related to the seven knowledge and skills above. The test results are shown in the table below:

Table 1 Pre-test and Post-test Results of Amil Volunteers

Criteria	Test Score
High	33.3%
Medium	38.85 %
Low	11.1%
Average	16.7%

The table above shows that most volunteer Amils have intermediate level competency in ZIS management; however, several things, such as understanding zakat fitrah and the differences between zakat, infak, and sedekah, still require more attention. Amil volunteers have moderate abilities with regard to knowledge and skills in ZIS management. For example, in discussing the definition of zakat fitrah. Many participants thought that zakat fitrah is obligatory for Muslims if they are already baligh (of sound mind, able to be subjected to the obligation of worship according to fiqh). In fact, puberty is not a requirement for the performance of zakat fitrah. All people, newborns, toddlers, children, adults, and the elderly, are obliged to pay zakat fitrah, provided they can afford it. The category of being able to afford zakat fitrah is measured by having more staple food on Eid al-Fitr.

Similarly, in discussing the difference between zakat, infaq, and shadaqah. Most participants understood that zakat is legally obligatory, in contrast to infaq and shadaqah, which are sunnah. However, when discussing the differences between the three, many experienced confusion. In fact, zakat can be understood as issuing a portion of property imposed on people with certain assets, assets that have reached a certain limit, which are issued at a certain time, and only given to certain groups. This is clearly different from infaq and shadaqah. They do not require a certain amount of wealth, a limit on wealth, time, or people who can receive it. Infaq and shadaqah can be used for anything; even shadaqah can be done by giving non-material things, such as smiles and removing stones from the road that can disturb others. Infaq and shadaqah can also be done at any time and can be given to anyone.

The lack of understanding of zakat volunteers regarding this material further emphasizes the findings of Dini, Malik, and Rahmat H (2020), Astuti and Asrori (2016) who stated that it is necessary to increase knowledge and continuous training for Amil volunteers so that they have adequate competence in carrying out the tasks of collecting, managing, and distributing zakat, infaq, and alms professionally, transparently, and in accordance with sharia principles and the needs of the community.

Errors in the management of zakat, infaq, and sadaqah (ZIS) by Amil volunteers who do not understand sharia principles can cause injustice to beneficiaries and violations of sharia rules. As stated by Fauzia (2013), proper management of zakat based on sharia principles is important; errors in management can also have negative consequences for beneficiaries. Likewise, Law No. 23/2011 has regulated the importance of understanding Sharia in the management of zakat and the risk of mismanagement that could result in injustice.

In the study conducted, we found that Amil has the ability to manage financial data sourced from monthly donations, donor data, and beneficiaries. The ability relates to recording all transactions and donations received accurately and in detail. This includes maintaining proofs of donations and classifying them by type and intended use. Another capability in financial data management is producing clear and transparent periodic financial reports to interested parties, such as donors, administrators, or monitoring parties.

Regarding the distribution process to zakat mustahik, Amil also has the knowledge and experience about the mechanism, while Amil volunteers do not have both (both financial data management and distribution). This can be seen from the statement delivered by one of the Amil below:

"Those who usually get assistance are in accordance with the criteria that do meet. If you have received data from UPZIS, there is no need to conduct a survey. Seeing the biological condition and place of residence. For mustahik data criteria, there are already available from the LAZISNU Center, including SOP (Service Operational Standards)" PMA (Minister of Religious Affairs Regulation) 2016. In addition to the SOP, it can also be seen from bahtsul matsail and MUI fatwa" (Interview with P, one of the Amil).

Not only that, Amil volunteers also do not have access to the organization's social media management. However, Amil volunteers have the skills to manage their own personal social media. However, managing institutional media is different from individual social media. This relates to the ability to strategize content in accordance with the objectives of the institution, or the ability to interact and respond to comments or messages from the public related to ZIS management.

Broadly speaking, Amil volunteers are usually only involved in simpler administrative tasks and do not have the same strategic planning and reporting responsibilities. Amil volunteers also have less experience due to their part-time or temporary nature, so the opportunity to develop in-depth skills is limited. In terms of education, although Amil volunteers have a good education, they lack specialized training in ZIS management. The training they receive is shorter and not as intensive as professional Amil. Nonetheless, Amil volunteers and Amil professionals have complementary roles, with volunteers assisting in operational tasks and Amil professionals ensuring the overall ZIS management system runs effectively and in accordance with Sharia principles.

The gap between Amil volunteers and Amil, both in terms of knowledge and management competency, is because Amil volunteers do not receive the same training as Amil. There is no formal institutional status recognition by the ZIS institution for the existence of Amil volunteers in the ZIS institution. Amil volunteers are often recruited informally based on the spirit of volunteerism, and Amil volunteers less emphasize the aspect of competence and commitment. The existence of Amil volunteers in the institution is also only seen as a firefighter, needed only in crucial situations, if not in a crucial period, it is not needed. Although firefighters are not always needed, the ZIS institution does not realize that firefighters must also have adequate knowledge and skills to extinguish fires.

This gap needs to be closed with training and certification of Amil. Guntoro, Mutaqin, and Hadi (2023) believe that what is needed in ZIS management institutions is not just Amil who understands fiqh, but an Amil who has been certified. As a manager of ZIS funds, Amil is required to have several understandings and competencies. Amil certification can make a real and positive improvement in the quality of Amil's performance. Certification has been proven to help create effectiveness and efficiency in Amil's performance.

Conclusion

The findings in this study indicate the urgency of developing the potential of Amil volunteers in ZIS management institutions in terms of knowledge and skills. Because Amil (as a da'i) is an important resource in da'wah, especially in da'wah management of zakat, infaq, and shadaqah. The knowledge aspect is in the form of knowledge about ZIS fiqh, knowledge about the main duties of Amil, knowledge about fundraising in ZIS management institutions, and knowledge about caring for donors. At the same time, the skills aspect is in the form of institutional social media management skills, skills in processing donor data and development potential, and skills in managing the NU Infaq Box (KOIN). Amil really needs these skills to preach the material of zakat, infaq, and shadaqah. Furthermore, the gap between Amil and Amil volunteers can be seen from their knowledge of ZIS material and ZIS management. Based on these findings, ZIS institutions need to provide more structured and intensive training for Amils volunteer to improve their understanding of zakat fiqh and managerial skills and better integrate them into formal organizational structures.

The results of this study are expected to contribute to increasing the effectiveness and efficiency of ZIS human resource management, especially for ZIS volunteers in terms of professionalism and competence of Amil volunteers. Skilled Amil volunteers can contribute to the development of innovative empowerment programs, and trained volunteers can also help strengthen the structure and governance of ZIS management institutions.

The limitation in this research lies in the scope of the number of ZIS management institutions that are the object of research. Supposedly, the more coverage of the institutions studied will provide a comparison and can be used as a generalization of facts about the position and ability of Amil volunteers in ZIS management institutions. Comparisons are needed, especially in ZIS management institutions with a wider and larger reach, so that they can find patterns or forms of involvement of Amil volunteers in ZIS management institutions. Further research is needed in order to gain more comprehensive knowledge related to the theme of Amil volunteers. Further research could explore in more depth the influence of training and education on improving the

performance of volunteer Amil in managing ZIS, or compare larger and smaller ZIS institutions in terms of volunteer management.

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