

Role Media Social and Good Corporate Governance (GCG) to Management Zakat at the Institution Baitul Mall Aceh (BMA)

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ABSTRACT

This research aims to ascertain the impact of social media and good corporate governance (GCG) on zakat management at Baitul Mal Aceh (BMA). This study employs a qualitative methodology with a descriptive orientation. This research focuses on analyzing the marketing strategy employed by Baitul Mal Aceh in their zakat collection and distribution program. The research methodology employed in this study is library research, specifically the collection of Baitul Mal data and other relevant information by extensive examination of existing books and periodicals. Research findings demonstrate that GCG (Good Corporate Governance) has yielded significant advantages for companies by means of efficient management and the utilization of interaction networks, such as social media, which greatly facilitate global outreach and the formulation of strategies for the allocation and administration of zakat funds from BMA.

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INTRODUCTION

Given the current period, it is unsurprising that human existence is intricately intertwined with social media. Social media is an internet-based platform that facilitates seamless communication, interaction, and sharing of textual, photographic, and video content among individuals, including family members. Social media has emerged as a convenient platform for individuals to disseminate information and news to their family and distant relatives. It enables them to effortlessly stay updated with the newest news through social media channels. Social media is an internet platform that enables users to effortlessly exchange information with others in a digital format. (Anwar 2017)

The function of social media in distributing information. Social media plays a key function in spreading information to a broader audience. Social media offers a convenient and expedient means of acquiring information due to its user-friendly interface and unrestricted access to information. Individuals possessing electronic devices such as cellphones, laptops, or computers, along with an internet connection, are capable of accessing social media platforms on their computers.

Social media has exerted a significant impact on individuals' lives by altering social interactions and disrupting equilibrium. Societal transformations that impact social interactions and organizational structures. It additionally encompasses the process of ascertaining the beliefs, attitudes, and behavioral patterns that exist among different groups within a society. Societal transformations that can provide favorable outcomes include

facilitating the acquisition and dissemination of information, leading to both social and economic advantages. (Zeva et al. 2023)

An issue stemming from the utilization of social media is the decline in direct interpersonal interactions. Individuals increasingly depend on mediated communication rather than in-person meetings, blurring the distinction between private and public spaces. Consequently, a cultural shift occurs where users freely share their personal activities on social media platforms to construct their identity. (Aditya 2023)

Good Corporate Governance refers to a set of policies and practices implemented by a firm to establish trust and confidence inside the organization. Companies require effective governance to sustain company operations in the current volatile and unpredictable environment. Effective corporate governance, often known as Good Corporate Governance (GCG), is a highly significant subject in the contemporary world.

The World Bank claims that adherence to good corporate governance (GCG) is essential for the effective and efficient functioning of a company's performance and resources, leading to long-term economic outcomes and providing regulatory value and beneficial regulations in society. (Fajri 2022)

Implementing governance in a company is a crucial factor in consistently enhancing corporate value and sustaining a growth process. Hence, in light of the emergence of social media, it is imperative for all companies to significantly enhance their endeavors to offer seamless accessibility and capitalize on the deployment of effective governance. Companies that can thrive in the present competitive landscape are those that can attain effective governance, including BMT, as a sharia-compliant financial institution.

The rise in the quantity of BMTs frequently lacks a corresponding improvement in the caliber of effective governance. Effective corporate governance is crucial as it serves as a structured framework or procedure to uphold the stability of a company and ensure the sustained functioning of its operations in the long run, ultimately benefiting both shareholders and stakeholders.

Management is a collaborative process that involves multiple individuals or groups working together to accomplish a certain objective. The concept of zakat management encompasses strategic planning, resource organization, implementation, and evaluation processes related to zakat.

Baitul Mal Aceh has executed marketing and promotional mix strategies, shown in the implementation of four crucial parts thus far. BMA conducts marketing initiatives through the use of the 4Ps framework, which includes product, pricing, place, and promotion. Currently, BMA promotes its services by means of advertising across many media platforms, including billboards, radio, television, and social media. The promotional mix encompasses advertising, personal selling, sales promotion, sponsorship marketing, public relations, and sales communications at the time of purchase.

The promotional mix activities would be intensified by direct outreach efforts in the field. All stages of AIDDA theory (attention, interest, desire, decision, and action) are carried out as well as continual marketing and promotional activities. The efficacy of BMA in convincing individuals to contribute zakat is evident from the consistently growing income recorded in the Baitul Mal Aceh Zakat income list. (Haekal and Amri 2017)

The role of Zakat is crucial in achieving harmony in life and promoting community welfare. Regrettably, zakat does not seem to be functioning optimally in the present circumstances. There is compelling evidence that inequities and inequality persist in this particular domain. Consequently, the level of contentment and joy in individuals' lives remains unfulfilled. Furthermore, our inadequate understanding and lack of care in implementing zakat instructions give birth to other issues that fall short of expectations.

Nevertheless, Islamic beliefs are illogical and unrelated to matters of humanitarian concern. Hence, in order to address the common issues faced by zakat administering organizations, it is imperative to enhance the power and capacity of these institutions. Enhancing the standing of zakat institutions can be accomplished by adhering to the principles of effective corporate governance. This will enable BAZ or LAZ, as zakat management institutions established by the government or foundations, to carry out their operations in complete alignment with the objectives of the zakat institution, as intended during its establishment. (Sari and Pangeran Harahap 2017)

The purpose of this is to effectively manage and regulate the organization, ensuring a fair distribution of power and authority, particularly in assigning responsibility to stakeholders and the community. Thus, Baitul Mal ought to enhance the promotion of zakat by raising public consciousness and fostering enthusiasm for adhering to Islamic principles, thereby reinforcing their sense of compassion towards one another.

The establishment of Baitul Mal Aceh fostered social connections in Aceh. The state's involvement in constructing and regulating the progress of zakat plays a crucial role in shaping the long-term sustainability of the country across multiple domains, including the economic sector's expansion of zakat.

With regards to zakat, as mentioned in Surah Al-Baqarah verse 83:

وَأَذِّنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِأَنفُسِكُمْ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

It means:

"And (recall) the occasion when we made a covenant with the Children of Israel, instructing them not to engage in worship of anyone other than Allah, and to exhibit kindness towards their parents, relatives, orphans, and the impoverished." Engage in benevolent communication with others, engage in religious rituals and observances, and fulfill the obligation of giving zakat." However, you then averted your attention (refused) with the exception of a minor portion of yourself, and as a result, you (ultimately became) dissenters." (QS. Al-Baqarah 2: Verse 83).

This unwillingness to fulfill the obligation of paying zakat stems from both ignorance and a profound lack of comprehension of zakat's role in the social fabric, namely its job in mitigating social envy throughout society. One effective method for fostering positive and peaceful relationships with individuals experiencing poverty is by fulfilling the obligation of paying zakat. Nevertheless, establishing effective contact with individuals from other backgrounds is an essential aspect of religious devotion that should not be delayed in a multicultural country such as our cherished Indonesia.

The management of zakat funds in Baitul Mal in several Aceh provinces involves several stages of planning. These stages include the collection of zakat funds, the distribution of zakat funds, the monitoring and coaching of the funds, and the evaluation of each implemented program. Zakat, a type of assistance intended for the well-being of individuals, is allocated and delivered to many categories of individuals who are categorized as being in extreme need, including 1. Fakir (those who are extremely poor), 2. Poor individuals, 3. Amil (those who collect and distribute Zakat), 4. Gharim (those in debt), and 5. Servants. 6. Muallaf, 7. Fisabilillah, 8. Ibn Sabil.

The interpretation of this distribution was based on a broad understanding of the meaning of fi sabilillah, as the Qur'an and Ijma' do not explicitly mandate the inclusion of additional zakat recipients beyond the 8 primary groups. When a social organization is involved in providing assistance to impoverished individuals, including provisions for food, housing, education, and medical care. The effectiveness and progress of the zakat management institution, along with advancements in its implementation programs, particularly in fund collection and distribution in Baitul Maal Aceh Singkil, directly contribute to the establishment of trust among the public and the long-term sustainability of the institution. (Wahida, 2017).

One of the challenges encountered by Baitul Mal Aceh is the limited understanding among individuals. Some people still have the belief that zakat funds do not require payments, which hinders the smooth operation of fruitful zakat operations. (Yunus et al. 2023)

RESEARCH METHOD

When writing an article, the selection of research methods and approaches is crucial. These methods and approaches enable the acquisition of precise data and facilitate the achievement of the intended study objectives. In this study, the researchers employed descriptive methodologies as well. The descriptive method is a research approach employed to thoroughly investigate an existing topic, with the aim of gathering further factual facts and information. This is achieved by systematically assembling, evaluating, and interpreting all relevant data pertaining to the subject matter, in order to uncover fundamental explanations for the phenomenon under investigation.

The employed research methodology The purpose of this journal is to employ a qualitative methodology, specifically by gathering data from previous books and journals, to examine the correlation between social media, good corporate governance, and zakat management with Baitul Mal. The aim is to accurately and comprehensively identify the existing issues in Baitul Mal in Aceh. Qualitative research aims to comprehensively comprehend a phenomenon by examining the holistic aspects of people' experiences, including behavior, actions, motivation, and perceptions, in a descriptive manner. (Fitrah 2017)

The writers themselves served as informants in this research, providing information extracted from publications. The focus of this research is the marketing technique employed by Baitul Mal Aceh in their zakat collection and distribution program.

The research methodology employed in this study is library research, specifically the acquisition of Baitul Mal data and other relevant information through an extensive review of existing books and periodicals.

The research used a descriptive qualitative method to elucidate the impact of social media, Good Corporate Governance (GCG), and the Baitul Mal agency in Aceh. It aims to examine their role in promoting government initiatives to raise awareness about the significance of zakat.

RESULTS AND DISCUSSION

The influence of social media with the Baitul Mal Agency in Aceh

Philip Kotler and Kevin Keller (2012) define social media as a platform that enables customers to exchange multiple forms of textual, visual, auditory, and video information with both other consumers and companies, and vice versa. Social media provides unparalleled chances to enhance connection between organizations and consumers across many global regions, including distant areas. (Purbohastuti 2017)

Baitul Mal Aceh leverages established social media platforms to disseminate pertinent information pertaining to the gathering and allocation of zakat and other religious resources to those deemed eligible. On the website baitulmal.acehprov.go.id, there is a plethora of up-to-date news and information regarding the activities and events at Baitul Mal. This information is also accessible through various social media platforms such as Twitter, Facebook, and Instagram, facilitating convenient access to information without the need for direct involvement. to the place where he works. (Riswanto 2023)

The utilization of social media is steadily rising, with its contents being valuable to scholars, individuals in need of assistance, charitable donors, and even journalists. Permission or any costs are not required for anyone to quote and disseminate all news and information from the BMA website and social media. The presence of social media facilitates the dissemination of zakat through efficient and reliable publications to the public.

The influence of GCG with the Baitul Mal Aceh agency

Baitul Mal Aceh, as an organization that upholds Good Corporate Governance (GCG) principles, operates autonomously, ensuring that each agency within the organization does not exert dominance over one another and that there is no biased intervention. The principle of independence ensures that every organization is able to conduct its operations and fulfill its duties in compliance with relevant rules. This can impact the organization's progression towards greater dynamism, resulting in increased visibility to the public.

Effective corporate governance entails adherence to sharia principles, requiring all commercial and operational actions to align with these standards. Baitul Mal Aceh, as a prominent financial institution, should exemplify the implementation of sharia corporate governance, which is aimed at serving the community's best interests. Implementing a firm management system helps enhance efficiency. Public confidence in BMT as a sharia-compliant financial institution also enhances faith in Baitul Mal Aceh's corporate governance practices. (Nugroho 2017)

The Role of Baitul Mal in Realizing Government Programs on the Importance of Zakat

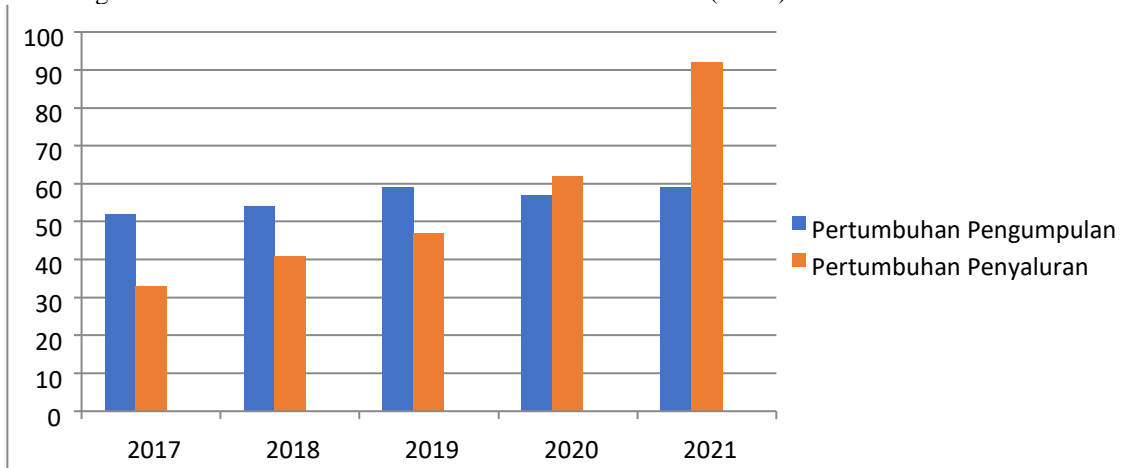
In 2017, Baitul Mal Aceh implemented a strategic initiative to enhance the impact of zakat in order to effectively combat poverty in Aceh. Baitul Mal Aceh has achieved a significant advancement in assisting the impoverished by offering interest-free loans for company capital (Qadrul Hasan) to numerous individuals in Aceh. "The program implemented is effectively contributing to economic growth and enhancing the standard of living of the beneficiaries," stated Mr. T Sulaiman, the head of the Baitul Mal Aceh Secretariat, through the official Baitul Mal Aceh internet account.

Baitul Mal offers aid to mustahiq individuals by providing them with essential tools, enabling them to streamline their work processes and enhance their company operations. This support aims to help them augment their earnings and fulfill their daily living requirements.

Baitul Mal Aceh has achieved numerous successful breakthroughs, particularly in the field of education. They actively contribute to the community by offering scholarship assistance programs and educational support to underprivileged students, extending their reach to the westernmost region of Indonesia. The scholarships offered include tahfiz Qur'an scholarships for underprivileged children, ongoing tahfiz Qur'an scholarships for students, full entrepreneurship scholarships for underprivileged children, and life skills training such as baby-sitting training, training for children with special needs, computer skills, and graphic design.

Since 2016, Baitul Mal has implemented a new program called One Family One Bachelor (SKKS). Initially, this program was only available to 96 students, with 48 students from UIN and 48 students from Unsyiah. According to Mr. Sulaiman, the Baitul Mal Aceh institution has observed a consistent annual increase in zakat revenues, thanks to the heightened public consciousness in performing this obligation. However, there was a little decline in 2020 due to an increase in the zakat nishab, but this did not result in any significant issues.

Percentage of Collection and Distribution of Zis Baitul Mal Aceh (BMA) in the Last Five Years:



1.1 Graphic: Collection and Distribution of Zis Baitul Mal Aceh (BMA)

Source: <https://baitulmal.acehprov.go.id/infografis>

In addition to the initiatives launched since 2016, further programs have been developed that will continue to enhance the well-being of the community. The Gampong scheme, suggested by Mr. Hendra Saputra in his capacity as a BMA secretariat personnel, was proposed through the Baitul Mal Aceh account.

The Gampong program aims to garner significant community engagement due to its local presence and its effectiveness in addressing prevalent economic challenges. By facilitating revenue generation, asset distribution, and empowerment, the program effectively tackles existing issues within the community. Furthermore, as the month of Ramadhan draws near, numerous individuals express a desire to fulfill their zakat obligations. With this initiative, they no longer need to travel to the Baitul Mal office, as Baitul Mal Gampong can provide assistance from a nearby location. This facilitates the collecting of zakat and allows for better long-term planning. The distribution of zakat to the impoverished can be categorized as short-term, medium-term, and long-term approaches. By employing meticulous strategizing, zakat can be effectively administered and equitably given.

CONCLUSION

GCG has yielded substantial advantages for the company through efficient administration and the utilization of an interactive network (social media), which greatly facilitates global outreach and facilitates the formulation of strategies for the allocation and administration of zakat money from BMA.

Social media provides unparalleled chances to enhance connection between organizations and consumers across many global regions, including distant areas. Baitul Mal Aceh employs established social media platforms to disseminate pertinent information to mustahik on the collection and allocation of zakat and other forms of Islamic wealth. The advent of social media has facilitated the dissemination of zakat through public channels, making the process more efficient and expeditious.

Baitul Mal Aceh, as a prominent financial institution, should exemplify the implementation of sharia corporate governance in order to effectively serve the community's interests. Implementing a firm management system helps enhance efficiency. The public's confidence in BMT as a sharia financial institution also enhances faith in Baitul Mal Aceh's corporate governance practices.

Baitul Mal has achieved numerous significant advancements from then until now. In addition to its contributions in other areas, Baitul Mal actively supports the community by offering scholarship and educational assistance programs to underprivileged students, even in the westernmost region of Indonesia. The scholarships offered include tahfiz Qur'an scholarships for underprivileged children, continuous tahfiz Qur'an scholarships for students, comprehensive entrepreneurship scholarships for disadvantaged children, and life skills training encompassing childcare, special needs education, computer proficiency, graphic design, and more.

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