



Distribution of Zakat through the Rumah Gemilang Indonesia Programme via the Networking Scheme

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Abstract

Among the challenges encountered by zakat institutions in Indonesia are traditional management practices and limited collaboration with other institutions. This study employs qualitative research methodologies to analyse the distribution of zakat with the aim of enhancing human resource quality through a networking framework involving fellow zakat institutions. The development model is manifested in the form of a flagship programme, Rumah Gemilang Indonesia (RGI) Magelang Campus, which results from collaboration between Lembaga Amil Zakat Dana Kemanusiaan Dhuafa (LAZ DKD) Magelang City and Lembaga Amil Zakat Nasional (LAZNAS) Al-Azhar Peduli Ummat Jakarta. Data collection techniques were conducted through observation, interviews, and documentation. Data analysis involved a series of activities, including data reduction, data presentation, and deriving conclusions. The findings of the study indicate that network development is essential for zakat institutions to enhance their performance in fundraising and distribution programmes. The collaboration between LAZ DKD and LAZNAS Al-Azhar, exemplified by the Rumah Gemilang Indonesia (RGI) Magelang Campus, has demonstrated significant benefits that bolster the development of zakat management for both institutions. For LAZNAS Al-Azhar, the RGI Magelang Campus represents a key programme for zakat fund distribution, while for LAZ DKD, it serves as a leading initiative to foster closer ties with the community. The partnership between the two institutions continues to evolve, giving rise to additional pioneering programmes that are mutually beneficial and have empowering effects on the mustahiq. From an Islamic legal perspective, the distribution of zakat for the empowerment of the impoverished youth is permissible, as they are classified among the groups entitled to receive zakat. Through this training programme, it is anticipated that participants will emerge as individuals capable of paying zakat in the future.

Keywords: Partnership; Rumah Gemilang Indonesia; Zakat Collection Institution; Zakat Program.

Abstrak

Di antara permasalahan yang dihadapi lembaga amil zakat di Indonesia adalah manajemen yang bersifat tradisional dan minim kolaborasi dengan lembaga-lembaga lain. Penelitian ini merupakan penelitian deskriptif kualitatif yang bertujuan menganalisis distribusi zakat untuk meningkatkan kualitas sumber daya manusia melalui pengembangan networking dengan sesama lembaga zakat. Model pengembangan tersebut diwujudkan dalam bentuk program unggulan berupa Rumah Gemilang Indonesia (RGI) Kampus Magelang yang merupakan hasil kerjasama antara LAZ DKD Kota Magelang dengan LAZNAS Al-Azhar Peduli Ummat Jakarta. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui sejumlah aktifitas yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengembangan jejaring perlu dilakukan lembaga amil zakat untuk meningkatkan kinerja lembaga terkait program penggalangan dan penyaluran dana. Kerjasama antara LAZ DKD dan LAZNAS Al-Azhar dalam bentuk RGI Kampus Magelang terbukti memberi banyak manfaat yang mendukung bagi pengembangan manajemen zakat kedua lembaga. Bagi LAZNAS Al-Azhar, RGI Kampus Magelang menjadi salah satu program penyaluran dana zakat dan bagi LAZ DKD RGI Kampus Magelang menjadi salah satu program unggulan untuk mendekatkan diri pada masyarakat. Dalam perspektif hukum Islam, distribusi zakat untuk pemberdayaan generasi muda yang miskin dibolehkan karena mereka termasuk salah satu kelompok yang berhak menerima zakat. Melalui program pelatihan ini, diharapkan mereka akan menjadi orang yang mampu membayar zakat kelak pada masa yang akan datang.

Kata Kunci: Kerjasama Kemitraan; Lembaga Amil Zakat; Program Zakat; Rumah Gemilang Indonesia.



Introduction

Islamic philanthropic institutions have experienced rapid growth in Indonesia, managing zakat, infaq, sedekah, waqf, humanitarian funds, and other social funds.¹ In the Indonesian context, the National Zakat Agency (BAZNAS) supervises institutions that manage zakat, infaq, sedekah, and other social funds, while the Indonesian Waqf Agency (BWI) oversees those that manage waqf funds. These institutions are categorised into three operational scales: national, provincial, and district or city levels. Operating under the auspices of religious principles, Islamic philanthropy has proliferated and deeply entrenched itself within society.² Magelang City is one of the locations notable for its abundance of Islamic philanthropic institutions. Many of these institutions not only originated in Magelang but also include branches of central organisations seeking to expand their influence in the Magelang City and Regency areas.³ The significant presence of these institutions indicates substantial philanthropic potential among Muslims. The research team posits that in regions lacking a strong commitment to philanthropic activities, the establishment of such institutions may be unwarranted due to the low or non-existent philanthropic potential.

Over time, these philanthropic institutions have gleaned insights from their experiences, particularly concerning zakat institutions that are not managed transparently and accountably, which are susceptible to misuse, inadequately responsive to developments, and predicted to struggle in competing with increasingly competitive social institutions.⁴ Usman's research concluded that unprofessional management remains a barrier to the advancement of philanthropic institutions in Indonesia. The implications of this include a managerial attitude that diminishes the significance of infaq or donations, management carried out as a secondary task, absence of proper human resource selection, minimal creativity, and a lack of monitoring and evaluation.⁵ The establishment of zakat networks presents a challenge in enhancing zakat institutional performance. Collaboration with other organisations necessitates transparency and accountability; without these principles, other entities are unlikely to engage in mutually beneficial partnerships. These principles are integral to quality management, aligning with total quality management principles. The implementation of these principles serves as a prerequisite and standard for professional and modern zakat institutions.⁶

In contemporary times, effective zakat management necessitates extensive communication, collaboration, and cooperation with both governmental and private institutions. A notable example of such cooperation is the partnership between Lembaga

¹ Muhammad Zainudin, "Filantropi Islam Dalam Pertumbuhan Ekonomi Umat Melalui Ziswaf," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 6, no. 4 (2024): 4089–4101, <https://doi.org/10.47467/alkharaj.v6i4.860>.

² Nanang Naisabur et al., "Islamic Philanthropy Fiqh in Modern Context," *Al-Muamalat: Jurnal Ekonomi Syariah* 10, no. 1 (2023): 24–35, <https://doi.org/10.15575/am.v10i1.21068>.

³ Bayu Setiaji, "Personal Interview with Director of LAZ DKD Kota Magelang," 2024.

⁴ Basar Dikuraisyin Kusumaningtyas, Esa Ayu, M Maulana Asegaf, "Human Capital Sebagai Strategi Pengembangan Sumber Daya Profesional Di Lembaga Zakat Nurul Hayat," *Filantropi: Jurnal Manajemen Zakat Dan Wakaf* 2, no. 2 (2022): 155–74, <https://doi.org/10.22515/finalmazawa.v2i2.4847>.

⁵ Nurodin Usman, "Implementasi Prinsip Akuntabilitas Dalam Manajemen Wakaf Produktif: Studi Kasus Rumah Sakit Islam Kota Magelang," *IJTIHAD Jurnal Wacana Hukum Islam Dan Kemanusiaan* 16, no. 2 (2017): 179, <https://doi.org/10.18326/ijtihead.v16i2.179-196>.

⁶ Billy Eka Wardana et al., "Analysis of Quality Management of Islamic Education at the Pabelan Islamic Boarding School, Mungkid District, Magelang Regency," *Journal International Inspire Education Technology* 2, no. 3 (2023): 136–50, <https://doi.org/10.55849/jiiet.v2i3.466>.

Amil Zakat Dana Kemanusiaan Dhuafa (LAZ DKD) Magelang City and Lembaga Amil Zakat Nasional Al-Azhar (LAZNAS Al-Azhar) Peduli Ummat Jakarta. As a regional zakat institution, LAZ DKD requires both material and spiritual support from a larger institution, in this case, LAZNAS Al-Azhar Peduli Ummat Jakarta. Conversely, LAZNAS Al-Azhar seeks regional partners capable of assisting in the implementation of national-scale programmes. One practical manifestation of this collaboration is the Rumah Gemilang Indonesia (RGI) Magelang Campus. RGI, a national-scale programme developed by LAZNAS Al-Azhar, aims to operate in various regions, including Magelang through LAZ DKD Magelang City. This study seeks to analyse the development of zakat institution management through a partnership cooperation scheme among zakat institutions, specifically focusing on the Rumah Gemilang Indonesia Magelang Campus. This programme exemplifies the cooperative efforts between LAZ DKD Kota Magelang and LAZNAS Al-Azhar Peduli Ummat Jakarta. The analysis results are anticipated to yield policy recommendations pertaining to the enhancement of zakat institution management through partnership cooperation, thereby fostering a robust and mutually beneficial network for all stakeholders. This endeavour is crucial, as zakat institution programmes currently remain disparate, lacking strong connections between individual initiatives.

Method

This study is a qualitative descriptive analysis aimed at examining the flagship programmes of zakat institutions within the framework of a partnership scheme. The zakat institution under investigation is the Zakat Amil Institution of the Dhuafa Humanitarian Fund in Magelang City, abbreviated as LAZ DKD. LAZ DKD operates as a district or city-level zakat amil institution that is responsible for managing and developing zakat initiatives in Magelang City. Furthermore, LAZ DKD collaborates with various entities, including both governmental and private organisations. This study employs an Islamic law approach from the perspective of the beneficiaries entitled to receive zakat. The contextual application of this approach aims to enhance the quality of human resources among the impoverished youth through training programmes designed to improve economic empowerment.

For data collection, this study utilises observation techniques, in-depth interviews, and documentation. The data gathered will be analysed using qualitative descriptive methods. Interviews were conducted with primary data sources, namely Bayu Setaiji, Director of LAZ DKD, and Alvin Adi Wibowo, the Person in Charge of the RGI Programme. These individuals are regarded as the most knowledgeable about LAZ DKD's policies and the RGI programmes. Additionally, supplementary information was obtained from RGI staff and several participants who have benefited from this programme.

The data that has been successfully collected is subsequently analysed using a qualitative descriptive analysis method. This analytical process is undertaken to understand, examine, explore, and interpret the phenomena related to the management activities of the research object. Qualitative data analysis can be conducted through various methods or techniques, one of which is the Miles and Huberman model employed in this study. According to Miles and Huberman, as cited in Emir, the data analysis process involves a series of interrelated and dynamic activities. The steps include data reduction, data presentation, and drawing conclusions.⁷

⁷ Emir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: PT Raja Grafindo Persada, 2012).

The role of zakat networking in advancing Islamic philanthropy

In everyday discourse, the term 'philanthropy' is understood as the act of voluntary giving aimed at assisting those in need or serving the public interest. Related concepts in the English language include charity, giving, services, association, and voluntary action.⁸ Broadly, philanthropy is conceptualised through two main approaches: traditional philanthropy and social justice philanthropy.⁹ Traditional philanthropy is perceived as a movement that addresses urgent and temporary issues, whereas social justice philanthropy is interpreted as empowering and aimed at generating long-term impacts.

Philanthropic practices are deeply rooted in Islamic teachings, as evidenced by the laws governing zakat, infaq, sedekah, and waqf.¹⁰ These social-ritual practices have been prevalent since ancient times and continue to be observed in Islamic countries, including Indonesia.¹¹ Research conducted by Mardiah elucidates that these practices have persisted through the ages and remain relevant today.¹² Although the methods employed are diverse, the majority are executed through conventional means. It is anticipated that conventional and consumptive philanthropic practices may be inadequate in responding to comprehensive and significant social and economic developments and changes.¹³

In Indonesia, philanthropic practices that have begun to be systematically managed include waqf and zakat. The scope of waqf has expanded to encompass various assets beyond land.¹⁴ Zakat practices have gained momentum, with the establishment of zakat collection institutions by both governmental bodies and community organisations. The characteristics of philanthropy epitomise a form of human solidarity enacted by all societal strata, manifesting in various forms, including digital platforms.¹⁵

Zakat, one of the pillars of Islam, is often characterised as a religious obligation associated with wealth that has significant social implications. The significance of zakat is underscored by its frequent juxtaposition with the obligation of prayer in the Qur'an. Zakat serves to connect those who possess surplus wealth with those entitled to receive assistance. The management of zakat aims to promote income equality and the distribution of wealth

⁸ Subur Nurodin Usman, Agus Miswanto, *Model Tata Kelola Lembaga Filantropi Islam: Total Quality Management Approach*, Tunas Gemilang Press, 01 ed. (Jogjakarta: Penerbit Tunas Gemilang Press, 2021).

⁹ Hendri Hermawan Adinugraha Puji Purwatiningsih, Aris, "Histori Filantropi: Tinjauan Teori Postmodern," *ZISWAF: Jurnal Zakat Dan Wakaf* 5, no. 1 (2018): 149–70, <https://doi.org/10.21043/ziswaf.v5i1.3573>.

¹⁰ Irham Nugroho Nurodin Usman, Agus Miswanto, "Analysis of Changes in the Status of Waqf Assets to Improve the Quality of Islamic Education in SD Muhammadiyah Innovative Mertoyudan Magelang," *Jurnal Tarbiyatuna* 13, no. 2 (2022): 119–33, <https://doi.org/https://doi.org/10.31603/tarbiyatuna.v13i2.8081>.

¹¹ Tali Tulab and Dina Yustisi Yurista, "Management of Zakat Fund Utilization for Educational Programs at LAZ Nurul Hayat," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 7, no. 2 (2024), <https://doi.org/https://doi.org/10.30659/jua.v7i2.31088>.

¹² Siti Mardiah, "Manajemen Strategi Baznas Dalam Pengelolaan Dana Filantropi Islam," *I-Finance* 4, no. 1 (2018): 64–83, <https://doi.org/https://doi.org/10.19109/ifinance.v4i1.2302>.

¹³ Nurul Alfiatus Sholikhah, "Peran Lembaga Filantropi Untuk Kesejahteraan Masyarakat Global (Studi Kasus Pada Aksi Cepat Tanggap Madiun)," *Journal of Islamic Philanthropy and Disaster (JOIPAD)* 1, no. 1 (2021): 27–42, <https://doi.org/10.21154/joipad.v1i1.3051>.

¹⁴ Yasin Arief S. and Tali Tulab, "Model Pengelolaan Tanah Wakaf Di Kota Semarang," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 2, no. 1 (2018): 63, <https://doi.org/10.30659/jua.v2i1.3570>.

¹⁵ Dony Arung Triantoro, Tri Wahyuni, and Fitra Prasapawidya Purna, "Digital Philanthropy: The Practice of Giving Among Middle To Upper-Class Muslim in Indonesia and Soft Capitalism," *Qudus International Journal of Islamic Studies* 9, no. 2 (2021): 315–50, <https://doi.org/10.21043/qjiis.v9i2.7814>.

within society, facilitating a transition from recipients of zakat to contributors.¹⁶

The characteristics of zakat include specific requirements regarding the types of assets subject to zakat, a minimum threshold for assets that must be zakated, and stipulations that certain asset types must have been owned for over one year. These unique characteristics impact the governance models of zakat institutions, which must consider these traits. Zakat institutions do not possess absolute autonomy in the collection and distribution of zakat assets; they function primarily as intermediaries between the muzakki (those who give zakat) and the mustahik (those who receive zakat).¹⁷ In executing their mediation roles, zakat institutions are entitled to management rights, commonly referred to as *amil zakat* rights. Professional zakat institutions must actively devise sustainable work programmes for both collection and distribution phases. Innovative programmes are essential to ensure that zakat institutions fulfil their responsibilities efficiently. Zakat can be leveraged for productive initiatives aimed at enhancing the community's standard of living, with productive zakat being allocated to mustahik as capital for initiating or expanding economic activities.¹⁸

In Indonesia, the potential of zakat is vast and holds promise for improving public welfare. However, the collection and distribution of zakat have not yet reached their full potential. One of the primary challenges in zakat management is the lack of transparency, accountability, coordination, networking, and collaboration. The presence of numerous zakat institutions within specific regions, such as Magelang City, can have beneficial implications due to the involvement of multiple stakeholders in zakat management. Conversely, this proliferation can lead to unhealthy competition, as each institution may target the same demographic with similar programmes, resulting in duplicated and ineffective zakat collection and distribution efforts.

In advancing zakat management, the establishment of a network of zakat institutions is a crucial aspect, particularly concerning the fundraising and distribution of zakat funds. Consequently, managers of zakat institutions must foster synergies, relationships, partnerships, and communication with entities that can support their objectives.¹⁹ Iswanaji's research advocates for the formation of zakat networks and collaborations, encompassing networks among zakat institutions, zakat expertise, capital investment, and development, as well as information and communication networks related to zakat and media publishing networks.²⁰ The networking initiatives that have been initiated can be further developed by managers of zakat collection institutions in conjunction with relevant stakeholders, including government bodies, Islamic financial institutions, and other philanthropic organisations,

¹⁶ Zuul Fitriani Umari Saprida, Saprida, "Manajemen Pengelolaan Zakat Di Desa Prambatan Kecamatan Abab Kabupaten Pali," *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 7, no. 1 (2021): 115–34, <https://doi.org/10.36908/isbank.v7i1.274>.

¹⁷ Efri Syamsul Bahri Bastiar, Yandi, "Model Pengukuran Kinerja Lembaga Zakat Di Indonesia," *ZISWAF : Jurnal Zakat Dan Wakaf* 6, no. 1 (2019): 43, <https://doi.org/10.21043/ziswaf.v1i1.5609>.

¹⁸ Suherman Rosyidi Safira, Farah Dianti, "Pengelolaan Zakat Produktif LAZNAS Al-Azhar Untuk Pemberdayaan Dhuafa Melalui Program Rumah Gemilang Indonesia," *Jurnal Ekonomi Syariah Teori Dan Terapan* 6, no. 1 (2019): 36, <https://doi.org/10.20473/vol6iss20191pp36-41>.

¹⁹ Umi Sangadah Lusi Indriyani Andre Putra Pratama, "Peran Zakat Dan Wakaf Dalam Meningkatkan Kesejahteraan Masyarakat : Analisis SWOT" 1, no. 3 (2024): 1–13, <https://doi.org/https://doi.org/10.61132/eksap.v1i2.169>.

²⁰ Mohammad Amin Iswanaji, Chaidir, M. Zidny Nafi' Hasbi, Fitri Salekhah, "Implementasi Analytical Networking Process (Anp) Distribusi Zakat Terhadap Pembangunan Ekonomi Masyarakat Berkelanjutan (Study Kasus Lembaga Baznas Kabupaten Jember Jawa Timur)," *Jurnal Tabarru': Islamic Banking and Finance* 4, no. 1 (2021): 195–208, [https://doi.org/10.25299/jtb.2021.vol4\(1\).6681](https://doi.org/10.25299/jtb.2021.vol4(1).6681).

both domestically and internationally.²¹

Zakat institutions must cultivate positive relationships with government authorities, specifically the Regional Government and the Ministry of Religious Affairs, which serve as regulators and overseers of regional zakat institutions. Zakat institutions must adhere to all requisite procedures for operational permits and institutional legitimacy.²² In addition to collaborating with government entities, zakat institutions should also foster effective communication with community leaders, donors, volunteers, and community organisations. Zakat managers ought to maintain a database of such individuals as a means to enhance zakat fundraising efforts.²³ Furthermore, zakat collection institutions should establish communication and networking with volunteers or sympathisers dedicated to welfare and social justice. In practice, the management of zakat collection institutions has involved numerous individuals, whether as political supporters, funders, or volunteers motivated by sympathy for the institution.

To enhance zakat management, zakat institutions should seek collaborations with sharia financial institutions, such as Sharia Banks and Sharia Cooperatives. Both zakat institutions and sharia financial institutions share aligned objectives in the advancement of sharia economics. Sharia financial institutions, through various formats, have demonstrated their significance and impact in empowering local economies and have become pivotal in the evolution of sharia economics. Conversely, zakat institutions, which have historically engaged in empowering the impoverished, have not adequately showcased their role and contributions to the advancement of sharia economics.²⁴

The anticipated collaboration between the two types of institutions is intended to yield reciprocal benefits, not only for the institutions themselves but also for the broader Islamic economic landscape. Islamic financial institutions have experienced rapid growth and established extensive networks, which zakat institutions can leverage to enhance their own operations and keep pace with the burgeoning Islamic economic sector. This collaboration can manifest through programme socialisation and fundraising initiatives. Zakat institutions may avail themselves of the wider facilities offered by Islamic financial institutions to reach a greater number of prospective muzakki.²⁵ Conversely, Islamic financial institutions stand to gain access to liquidity through the cash funds held within zakat institutions. Such synergy would facilitate easier access to funding for zakat institutions, particularly in the property sector. Islamic financial institutions may assist zakat institutions in fundraising efforts and

²¹ Hambari Hambari Ayuniyyah, Qurroh, Didin Hafidhuiddin, "The Strategies in Strengthening the Role of Zakat Boards and Institutions in Indonesia," *International Journal of Zakat* 5, no. 3 (2020): 73–87, <https://doi.org/10.37706/ijaz.v5i3.244>.

²² Bambang Iswanto and Miftah Faried Hadinatha, *The Constitutional Court Decision and Islamic Philanthropy Movements: Analysis of Zakat Organizations Legality in Samarinda*, *Mazahib Jurnal Pemikiran Hukum Islam*, vol. 22, 2023, <https://doi.org/10.21093/mj.v22i1.5968>.

²³ Iswanaji, Chaidir, M. Zidny Nafi' Hasbi, Fitri Salekhah, "Implementasi Analitical Networking Process (Anp) Distribusi Zakat Terhadap Pembangunan Ekonomi Masyarakat Berkelanjutan (Study Kasus Lembaga Baznas Kabupaten Jember Jawa Timur)." *Jurnal Tabarru': Islamic Banking and Finance* 4, no. 1 (2021): 195–208. [https://doi.org/10.25299/jtb.2021.vol4\(1\).6681](https://doi.org/10.25299/jtb.2021.vol4(1).6681).

²⁴ Iswanaji, Chaidir, M. Zidny Nafi' Hasbi, Fitri Salekhah, and Mohammad Amin. "Implementasi Analitical Networking Process (Anp) Distribusi Zakat Terhadap Pembangunan Ekonomi Masyarakat Berkelanjutan (Study Kasus Lembaga Baznas Kabupaten Jember Jawa Timur)." *Jurnal Tabarru': Islamic Banking and Finance* 4, no. 1 (2021): 195–208. [https://doi.org/10.25299/jtb.2021.vol4\(1\).6681](https://doi.org/10.25299/jtb.2021.vol4(1).6681).

²⁵ Aristoni Aristoni, "Problematika Peran Perbankan Dalam Regulasi Kelembagaan Pengelolaan Zakat," *ZISWAF : Jurnal Zakat Dan Wakaf* 5, no. 1 (2018): 99, <https://doi.org/10.21043/ziswaf.v5i1.3512>.

provide funding or investment opportunities.²⁶

Foundational elements of the zakat institution programme

LAZ DKD is a pioneering philanthropic institution in Magelang that manages zakat, infak, alms, endowments, and other social funds. According to Bayu Setiaji, the Director of LAZ DKD, the sources of funds managed by this zakat institution include individuals, companies, government agencies, and other non-binding entities. The funds are managed in a trustworthy, transparent, and professional manner and are allocated to various empowerment programmes.²⁷

LAZ DKD was established on 12 July 2004 by the Dhuafa Humanitarian Fund Foundation through Notarial Deed No. 6 by Kun Setyowati, SH, which was subsequently legalised through the Decree of the Minister of Law and Human Rights of the Republic of Indonesia AHU-89.AH.01.04 in 2009. Officially, LAZ DKD commenced its operational activities on 15 August 2004, initially operating from a temporary office located at the Al-Mujahiddin Grand Mosque Complex, Jl. A. Yani No. 114, Kedungsari, Magelang, Central Java 56114. Currently, LAZ DKD occupies its own building, Wisma DKD, situated at Jalan Serayu Timur No. 2, Menowo, Kedungsari, Magelang City, Central Java.

The mission of LAZ DKD is to function as a trusted zakat collection institution focused on fostering community independence. Its objectives are to (1) optimise the quality of ZIS management to ensure it is trustworthy, professional, and transparent, (2) enhance the utilisation of ZIS in a creative, innovative, and productive manner, (3) develop partnerships with communities, companies, government entities, and NGOs both domestically and internationally, and (4) provide information, education, and advocacy services to the beneficiary community.

In executing its programmes, LAZ DKD centres on eight pillars: Champion Friends (Education Sector), Empowered Friends (Economic Sector), Caring Friends (Social Sector), Healthy Friends (Health Sector), Orphan Friends, Qurban Friends, Preaching Friends, and Ramadhan Friends.²⁸ The services offered by LAZ DKD related to zakat, infak, alms, and endowments include: (1) Short Course in Zakat Management Service, (2) Alms Counter Service, (3) Friend Bulletin Service, (4) Giant Alms Jar Service, (5) DKD Goes To School Service, (6) Zakat Campaign Service, (7) Alms Consultation & Pick-up Service, (8) Rumah Gemilang Indonesia Service, and (9) Al-Quran Learning and Memorisation Service.²⁹

One of the flagship programmes of LAZ DKD, developed in collaboration with LAZNAS Al-Azhar, is Rumah Gemilang Indonesia (RGI). LAZNAS Al-Azhar is a national-level zakat institution renowned for its successful social transformation initiatives.³⁰ Among the applications of zakat by LAZNAS Al-Azhar is the distribution of zakat funds through the

²⁶ Makhruh Ahmadi, "Pengembangan Dana Zakat, Infak, Shadaqah Dan Wakaf Terhadap Pertumbuhan Industri Keuangan Non Bank Syariah," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 2, no. 2 (2017), <https://doi.org/10.30651/jms.v2i2.1134>.

²⁷ Setiaji, "Personal Interview with Director of LAZ DKD Kota Magelang."

²⁸ Mujahidun Mafruroh, Faridhotul, "Implementasi Pentasharufan Zakat Pada LAZ DKD Magelang Perspektif Konsep Basic Needs Approach," *Cakrawala: Jurnal Studi Islam* 12, no. 1 (2017): 64–74, <https://doi.org/10.31603/cakrawala.v12i1.1669>.

²⁹ Nurodin Usman, Agus Miswanto, *Model Tata Kelola Lembaga Filantropi Islam: Total Quality Management Approach*. Tunas Gemilang Press. 01 ed. Jogjakarta: Penerbit Tunas Gemilang Press, 2021.

³⁰ Safira, Farah Dianti, "Pengelolaan Zakat Produktif LAZNAS Al-Azhar Untuk Pemberdayaan Dhuafa Melalui Program Rumah Gemilang Indonesia," *Jurnal Ekonomi Syariah Teori Dan Terapan* 6, no. 1 (2019): 36. <https://doi.org/10.20473/vol6iss20191pp36-41>.

RGI programme, which focuses on education for the underprivileged by providing skills aimed at fostering independence. This initiative involves intensive training lasting six months for participants who meet specific criteria. Education at RGI is provided free of charge, with no fees levied, and participants even receive pocket money.³¹

RGI was inaugurated on 1 June 2009 and began operations on a 1,600 square metre waqf land in Kampung Kebon Kopi, Pengasinan Village, Sawangan District, Depok City.³² Initially, RGI offered two skill classes: a computer class and a garment class. Over time, RGI has expanded, introducing a variety of classes, including fashion design, photography and videography, graphic design, computer and network engineering, office skills, automotive engineering, electrical engineering, and software engineering. RGI has also established several branches in various regions, including the first RGI branch in East Jakarta, followed by branches in Magelang, Surabaya, Aceh, and Yogyakarta.³³ Each RGI branch offers different skill class specialisations, such as office application skills in East Jakarta, graphic design in Magelang, fashion design and software engineering in Surabaya, automotive motorcycle engineering and electricity in Aceh, and halal chef classes in Yogyakarta.³⁴

The RGI programme aims to assist government efforts to reduce unemployment and alleviate poverty. Participants are instructed by professional educators in their respective fields, equipping them with the skills and competencies required in the job market when optimally executed.³⁵ In its implementation, RGI adopts a pesantren model, emphasising the organisation of non-formal education through short course packages across various disciplines. This approach ensures that RGI training participants not only acquire essential knowledge and skills foundational to their future but also develop a solid understanding of basic faith.³⁶ Rumah Gemilang Indonesia is rooted in a concern for social issues, particularly the high unemployment rates among the productive age demographic.

LAZNAS Al-Azhar is dedicated to offering innovative programmes via zakat funds to empower the productive age group, providing scholarships for training programmes for zakat recipients, enabling them to work professionally in accordance with their skills and to develop into individuals of noble character.³⁷ Students come from diverse regions, particularly areas outside Java, including Aceh, Lampung, Medan, as well as from

³¹ Rachma Indrarini Firmansyah, Raden Rizaldi, "Dampak Program Rumah Gemilang Indonesia Oleh Laz Al-Azhar Jawa Timur Dalam Mengurangi Jumlah Pengangguran Di Kota Surabaya," *Sibatik Journal* 1, no. 8 (2022): 1279–90, <https://doi.org/https://doi.org/10.54443/sibatik.v1i8.161>.

³² Nadia Yovani Rodiyah, Siti, "Analisa Sosiologis Evaluasi Program Pemberdayaan Pendidikan : Rumah Gemilang Indonesia , Depok Jawa Barat," *Didaktika: Jurnal Kependidikan* 13, no. 1 (2024): 1299–1308, <https://doi.org/https://doi.org/10.58230/27454312.624>.

³³ Alvin Adi Wibowo, "Personal Interview with The Director of Rumah Gemilang Indonesia Kampus Magelang," 2024.

³⁴ Zulia Fajarwati Alfari, Salman, "Pemberdayaan Yatim Dan Dhuafa Melalui Program ' Short Course ' (Kursus Singkat) Rumah Gemilang Indonesia Sawangan," *Jurnal Bina Ummat* 4, no. 1 (2021): 27–53, <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v4i1.100>.

³⁵ Firmansyah, Raden Rizaldi, "Dampak Program Rumah Gemilang Indonesia Oleh Laz Al-Azhar Jawa Timur Dalam Mengurangi Jumlah Pengangguran Di Kota Surabaya." *Sibatik Journal* 1, no. 8 (2022): 1279–90. <https://doi.org/https://doi.org/10.54443/sibatik.v1i8.161>.

³⁶ Helmi Yesri Samiono, Bambang Eko, Karina Amanda Puthy, Yossi Anggraeni, "Peningkatan Soft Skill Pengembangan Diri Di Dunia Kerja Pada Santri Rumah Gemilang Indonesia Sentra Primer," *Journal of Research Applications in Community Service* 1, no. 2 (2022): 43–50, <https://doi.org/10.32665/jarcoms.v1i2.1269>.

³⁷ Alfari, Salman, "Pemberdayaan Yatim Dan Dhuafa Melalui Program 'Short Course' (Kursus Singkat) Rumah Gemilang Indonesia Sawangan." *Jurnal Bina Ummat* 4, no. 1 (2021): 27–53. <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v4i1.100>.

disadvantaged backgrounds or those who have dropped out of school. Upon completion, participants receive a graduation certificate detailing their performance as evidence of their expertise in the studied field.³⁸

The RGI Magelang Campus was founded in 2012 and focuses on human resource development through training programmes for underprivileged youth. RGI is one of LAZ DKD's flagship initiatives, with educational programmes offered in two batches each year, each lasting for 20 weeks: February to May (odd semester) and August to December (even semester). Training is divided into two components: theoretical instruction and internships at partnering agencies or institutions.³⁹ Each batch comprises 10-20 participants, with a mix of male and female individuals aged 17-30 years, preferably from low-income backgrounds or those who have experienced educational setbacks.⁴⁰ Each participant is entitled to receive education and skills training, accommodation while residing in a dormitory, and pocket money. To date, the RGI Magelang Campus has empowered over 200 young individuals from disadvantaged backgrounds across various fields of work and community service.⁴¹

The programme aims to cultivate skilled, creative, and innovative members of society, particularly among the impoverished, enabling them to pursue independent ventures to enhance their welfare. This collaboration is signified by the donation of 10 computer units from LAZNAS Al-Azhar. LAZ DKD is responsible for providing a classroom with the capacity for 30 students, equipped with comfortable and adequate facilities, as well as for the sustainable operational costs of the programme. As of August 2024, the RGI Magelang Campus has conducted 20 training sessions, each attended by 10-20 participants from economically disadvantaged families in Magelang and surrounding areas.⁴²

In response to the current demands of the job market and society, the training programmes offered focus on skills related to entrepreneurship, MSME management, and graphic design. These skills are intended to empower participants for increased productivity in the workplace and in independent business ventures. The training programmes organised by the RGI Magelang Campus are provided free of charge, specifically targeting young individuals who lack opportunities for higher education, orphans, dropouts, high school graduates, Islamic boarding school alumni, or children from impoverished backgrounds.⁴³

The funding for the RGI Magelang Campus is fully supported by the two cooperating entities, LAZ DKD and LAZNAS Al-Azhar Jakarta. Both organisations are non-profit institutions committed to managing community funds in the form of zakat, infak, alms, endowments, and other social funds from individuals, institutions, companies, and other entities. LAZ DKD and LAZNAS Al-Azhar share a common commitment to addressing community challenges through the responsible, transparent, and professional management of zakat, infak, alms, and endowments, which is manifested in various social programmes aimed at empowering communities with dignity.

³⁸ and Leonardo Zulkarnain Pratiwi, Aisyah, Siti Anisah, "Penerapan Achievement Motivation Training (AMT) Untuk Meningkatkan Kepercayaan Diri Pada Peserta Didik Jurusan Teknik Komputer Dan Jaringan Rumah Gemilang Indonesia, Depok," *Jurnal Abdimas Madani Dan Lestari (JAMALI)* 05, no. 02 (2023): 130–37, <https://doi.org/10.20885/jamali.vol5.iss2.art5>.

³⁹ Wibowo, "Personal Interview with The Director of Rumah Gemilang Indonesia Kampus Magelang."

⁴⁰ Khalifah Muhamad Ali Rahmi Adilah, Fauziyah, Muhammad Findi, "The Evaluation of Mustahiq Training Effectiveness in Rumah Gemilang Indonesia (RGI) for the 16th Generation to Increase Work Readiness," *International Journal of Zakat* 3, no. 1 (2018): 109–21, <https://doi.org/10.37706/ijaz.v3i1.67>.

⁴¹ Setiaji, "Personal Interview with Director of LAZ DKD Kota Magelang."

⁴² Tim Penyusun Laporan Tahunan, "Laporan Kegiatan LAZ DKD Kota Magelang Tahun 2023," 2023.

⁴³ Setiaji, "Personal Interview with Director of LAZ DKD Kota Magelang."

Currently, the RGI Magelang Campus operates from a representative building within the Islamic boarding school complex established by LAZ DKD, namely the Tahta Rayatil Qur'an Islamic boarding school. This institution is equipped with the necessary facilities for RGI activities, including classrooms, offices, and dormitory accommodation.⁴⁴ The RGI Magelang Campus serves as a human resource training programme for the underprivileged youth, operated by LAZ DKD in collaboration with LAZNAS Al-Azhar. Training is conducted in two batches annually, with each batch lasting six months or one semester. Each batch consists of 10-20 participants, all of whom reside in the dormitory and are required to adhere to the regulations established by RGI management. In this programme, LAZNAS Al-Azhar Peduli Ummat is obligated to provide certain funds or financial assistance monthly to cover the operational needs of the RGI Magelang Campus programme, while LAZ DKD is responsible for addressing any funding shortfalls. This collaborative programme is both creative and beneficial for both institutions.⁴⁵

Networking zakat in the perspective of management and Islamic law

Currently, zakat institutions have developed so rapidly that the names of these institutions have emerged both locally and nationally.⁴⁶ Cooperation between zakat institutions is important for expanding the network and scope of programme implementation, both during fundraising and distribution. Collaboration among zakat institutions has been exemplified by LAZ DKD Magelang City and LAZNAS Al-Azhar Peduli Ummat Jakarta, through a flagship programme in the form of the RGI Magelang Campus. This collaboration has yielded significant benefits and support for the development of both institutions in accordance with their respective roles. The partnership between LAZ DKD and LAZNAS Al-Azhar has produced numerous programmes that benefit not only the two institutions but also the participants of the RGI Magelang Campus programme and their families, while also providing satisfaction for muzakki with LAZNAS Al-Azhar's zakat services.

The RGI Magelang Campus programme also offers advantages to the local government by providing free education and training services to children from underprivileged families. The education and training facilitated by RGI have equipped students with expertise in information technology and graphic design, skills that will be invaluable upon entering the workforce. Education is widely recognised as a long-term solution to the problem of poverty. The high costs associated with education, or the lack of financial resources for impoverished individuals prioritising basic needs such as food, often hinder their access to quality education.

Poverty and a lack of motivation to pursue further knowledge are indicators of the causes of ignorance. Education, in this context, is not limited to formal education but is understood in a broader sense. To address these issues, RGI aims to serve as a centre for education and skills training, fostering a generation that is creative, productive, independent, and noble. Since its establishment in 2009, RGI has emerged as a trendsetter for model solutions aimed at reducing unemployment rates, particularly among orphans and the economically disadvantaged. RGI alumni are distributed across various regions in Indonesia,

⁴⁴ Tim Penyusun Laporan Tahunan, "Laporan Kegiatan LAZ DKD Kota Magelang Tahun 2023."

⁴⁵ Setiaji, "Personal Interview with Director of LAZ DKD Kota Magelang."

⁴⁶ Umi Sangadah Lusi Indriyani Andre Putra Pratama, "Peran Zakat Dan Wakaf Dalam Meningkatkan Kesejahteraan Masyarakat : Analisis SWOT" 1, no. 3 (2024): 1-13, <https://doi.org/https://doi.org/10.61132/eksap.v1i2.169>.

where they not only work for themselves but also contribute positively to their communities. To date, more than 30 new businesses have been established by alumni to enhance their welfare, with over 80% of alumni actively participating in economic contributions to support their families.⁴⁷

The curriculum for the RGI Magelang Campus programme, particularly in graphic design, includes material that is currently in high demand in today's job market. Graphic design skills are among the most sought-after competencies in contemporary job vacancies, and the salary prospects for individuals proficient in graphic design are comparatively high. There are several reasons why graphic design skills are essential for today's youth. First, graphic design effectively conveys a company's message visually, making it more accessible to the public and potential customers. A skilled graphic designer can create compelling image concepts, determine relevant themes, and persuade potential customers to engage with the products offered. Second, graphic design plays a critical role in the success of a company's branding. Strong graphic design significantly influences branding initiatives for products or companies, including logos, social media content, product design, and website content, all of which fall under the purview of the graphic design team. Third, graphic design experts possess a thorough understanding of the principles of design, which are essential for reinforcing the message being communicated, including considerations of colour, imagery, proportions between text and images, logo placement, and other visual elements that enhance memorability and acceptance among potential users.⁴⁸

The RGI educational framework adopts a harmonious integration of the pesantren education system and vocational education. Throughout the training process, participants are equipped not only with general knowledge to enhance their skills but also with religious knowledge, including an understanding of sound aqidah, noble morals, discipline in worship, and other religious values. Through this programme, participants are expected to experience a transformation in mindset and perspective, enabling them to apply their newfound knowledge as soft skills in the future.⁴⁹

During the educational period, participants undergo training within a pesantren education system that prioritises religious knowledge, good morals, a high social spirit, and the character of future leaders. The RGI institution supports the pesantren platform, while focusing on the organisation of non-formal education through short course packages. This combination aims to ensure that RGI training participants absorb knowledge and skills that will fortify their future foundations, while also fostering strong knowledge and basic faith. Education and training serve as mechanisms through which individuals can develop themselves and unlock their potential, transforming latent abilities into significant strengths that can help them achieve personal goals.⁵⁰

⁴⁷ Alfarisi, Salman, "Pemberdayaan Yatim Dan Dhuafa Melalui Program 'Short Course' (Kursus Singkat) Rumah Gemilang Indonesia Sawangan." *Jurnal Bina Ummat* 4, no. 1 (2021): 27–53. <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v4i1.100>.

⁴⁸ Wibowo, "Personal Interview with The Director of Rumah Gemilang Indonesia Kampus Magelang."

⁴⁹ Samiono, Bambang Eko, Karina Amanda Puthy, Yossi Anggraeni, "Peningkatan Soft Skill Pengembangan Diri Di Dunia Kerja Pada Santri Rumah Gemilang Indonesia Sentra Primer." *Journal of Research Applications in Community Service* 1, no. 2 (2022): 43–50. <https://doi.org/10.32665/jarcoms.v1i2.1269>.

⁵⁰ Alfarisi, Salman, "Pemberdayaan Yatim Dan Dhuafa Melalui Program 'Short Course' (Kursus Singkat) Rumah Gemilang Indonesia Sawangan." *Jurnal Bina Ummat* 4, no. 1 (2021): 27–53. <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v4i1.100>.

Research by Helmi concluded that most RGI alumni have successfully entered the workforce, with some establishing their own enterprises.⁵¹ Consequently, the zakat funds distributed by the Rumah Gemilang Indonesia programme facilitate the transformation of mustahik into muzakki. This development is also associated with a reduction in poverty and unemployment among the productive age group, as well as an improvement in the economic conditions of impoverished families.⁵²

The objectives and outcomes of the expertise acquired by RGI Magelang Campus alumni can be illustrated in the following Table 1.

Table 1. Competency Objectives of RGI Magelang Campus Alumni

No	Output	Outcome	Impact
1	Profound theological understanding	Ustadz, Dai, and Educator	Enhancing the cognitive capabilities of individuals
2	Noble ethics	Professional and Ethical Muslim	Affluent family
3	Weldable scientific knowledge	Educated and economically self-sufficient	Enhancing the economic vitality of the community
4	Specialised expertise in graphic design	Expert in graphic design	Developing the business sector
5	Soft skills		

Source: Processed from research data

The Rumah Gemilang Indonesia programme has several indicators to assess the extent of its success. The Rumah Gemilang Indonesia Magelang Campus is specifically designed to address the disparity between employment opportunities and the number of students graduating from formal education each year. Students at Rumah Gemilang Indonesia are selected based on specific criteria that take into account the requirements for zakat recipients.⁵³ One of the success factors for mustahiq is attributed to external influences, such as capital support from zakat funds.⁵⁴ In this context, the RGI Magelang Campus has achieved its institutional mission of equipping students with the necessary hard and soft skills for the workforce. RGI alumni have gained recognition for their contributions,

⁵¹ Aprillia Tri Purwandari Helmi, Riki, Aziz Suharto, Muhammad Andre, Nugraha Siregar, Fahdilah Umar, R Venty Paramitha H, M Sulthan, Laode Haddia, M Raihan Fahlevi, "Membangun Jiwa Kewirausahaan Berlandaskan Nilai Islam Di Rumah Gemilang Indonesia Sawangan , Depok," *Jurnal Pemberdayaan Masyarakat Universitas Al Azhar Indonesia* 05, no. 03 (2023): 164–71, <https://doi.org/http://dx.doi.org/10.36722/jpm.v5i3.1857>.

⁵² Safira, Farah Dianti, "Pengelolaan Zakat Produktif LAZNAS Al-Azhar Untuk Pemberdayaan Dhuafa Melalui Program Rumah Gemilang Indonesia." *Jurnal Ekonomi Syariah Teori Dan Terapan* 6, no. 1 (2019): 36. <https://doi.org/10.20473/vol6iss20191pp36-41>.

⁵³ Rodiyah, Siti, "Analisa Sosiologis Evaluasi Program Pemberdayaan Pendidikan : Rumah Gemilang Indonesia , Depok Jawa Barat." *Didaktika: Jurnal Kependidikan* 13, no. 1 (2024): 1299–1308. <https://doi.org/https://doi.org/10.58230/27454312.624>.

⁵⁴ Firmansyah, Raden Rizaldi, "Dampak Program Rumah Gemilang Indonesia Oleh Laz Al-Azhar Jawa Timur Dalam Mengurangi Jumlah Pengangguran Di Kota Surabaya." *Sibatik Journal* 1, no. 8 (2022): 1279–90. <https://doi.org/https://doi.org/10.54443/sibatik.v1i8.161>.

significantly aiding their family economies.⁵⁵ The success of the RGI programme exemplifies the evolution of LAZ DKD into a zakat institution that has adopted modern management practices. From a quality management perspective, LAZ DKD has effectively implemented total quality management (TQM) indicators, which include a focus on the customer, continuous improvement, and total involvement.

The findings of the study indicate that the internal customers of LAZ DKD have expressed satisfaction with the performance and services provided by the institution. This suggests that the principle of customer focus has been effectively implemented by LAZ DKD. The institution has delivered quality service with minimal complaints regarding its operations. This conclusion is further supported by Setiadi's research, which demonstrates that service quality and customer satisfaction significantly influence stakeholder loyalty to an institution or organisation.⁵⁶

In Islam, networking has long been a fundamental aspect of social interaction, emphasising brotherhood and friendship. The core principle of networking from an Islamic perspective is to cultivate positive and beneficial relationships among individuals to assist and strengthen one another in virtuous endeavours. Networking prioritises collective good, aligning with Islamic teachings that advocate for communal welfare. One of the primary reasons for the significance of networking in Islam is the recognition of humans as social beings who depend on each other. Networking entails establishing relationships with others to enhance abilities, knowledge, and opportunities to advocate for positive values. Social networks can also serve as a conduit for disseminating messages of goodness. Additionally, networking can facilitate the peaceful and positive propagation of Islamic values within society, enabling Muslims to invite others to righteousness in a gracious and contemporary manner.

From an Islamic legal standpoint, zakat may only be allocated to eight designated groups of recipients. However, there are no explicit guidelines detailing the technical aspects of zakat distribution. Consequently, zakat can be distributed in various forms according to the context of the place, time, type of business, and the circumstances of the impoverished. Distributing zakat in the form of education and training represents a productive model that aims to deliver greater long-term benefits to society. The objective is to enhance the welfare of the poor, enabling them to achieve financial stability and, ultimately, to become individuals who contribute to zakat.

Regarding the implementation of the continuous improvement principle, LAZ DKD has based its work programmes on comprehensive planning concepts that involve multiple stakeholders. These programmes are informed by evaluations of previous years' activities and are communicated to all relevant stakeholders, with periodic evaluations and monitoring conducted. Hence, the PDCA (Plan-Do-Check-Act) principle has been successfully applied by LAZ DKD, which is anticipated to enhance its performance in subsequent years. Handayani's research concluded that every organisation must engage in

⁵⁵ Alfarisi, Salman, "Pemberdayaan Yatim Dan Dhuafa Melalui Program 'Short Course' (Kursus Singkat) Rumah Gemilang Indonesia Sawangan." *Jurnal Bina Ummat* 4, no. 1 (2021): 27–53. <https://doi.org/https://doi.org/10.38214/jurnalbinaummatstidnatsir.v4i1.100>.

⁵⁶ Tommy Setiawan Ruslim Steven Setiadi, "Faktor Yang Mempengaruhi Customer Satisfaction Dan Dampaknya Terhadap Intention to Spread Positive WOM Keren Coffee," *Jurnal Manajerial Dan Kewirausahaan* 5, no. 4 (2023): 1080–90, <https://doi.org/10.24912/jmk.v5i4.26986>.

ongoing creativity and innovation, continuously striving for improvements to maintain and enhance the quality of its products and services.⁵⁷

Concerning the third principle, total involvement, the study's results indicated that internal customers felt LAZ DKD provided appropriate opportunities for involvement and demonstrated respect towards all individuals associated with the institution. Choiriyah's research highlighted that every member of the institution is a valuable asset, possessing a unique character that contributes to the institution's development.⁵⁸

Conclusion

Based on the aforementioned description, this study concludes that LAZ DKD has successfully developed zakat management through a partnership model with other zakat collection institutions, specifically LAZNAS Al-Azhar. This partnership model is actualised through a flagship programme known as Rumah Gemilang Indonesia Magelang Campus. Through the RGI Magelang Campus programme, both LAZ DKD and LAZNAS Al-Azhar derive numerous benefits that mutually support the advancement of zakat management within both institutions. For LAZNAS Al-Azhar, the RGI Magelang Campus serves as one of the zakat fund distribution programmes, while for LAZ DKD, it represents a premier initiative aimed at fostering closer ties with the community. Through this collaboration, LAZ DKD has effectively implemented robust zakat quality management in accordance with total quality management indicators, which comprise three key dimensions: customer focus, continuous improvement, and total involvement.

In subsequent developments, this management cooperation extends beyond the RGI programme and is also manifested in other initiatives, such as the Gemilang Village Programme, the distribution of sacrificial animals, the allocation of zakat fitrah, and ambulance services, among others. This underscores LAZ DKD's commitment to user satisfaction, ongoing performance enhancement, and the active involvement of diverse stakeholders in the management process to further develop the institution.

This study highlights two principal findings: firstly, the enhancement of zakat management quality through increased collaboration among zakat institutions; and secondly, the recommendation for zakat distribution to include systematic training programmes that align with contemporary curricular needs. This study offers particular advantages through the training programmes conducted by RGI Magelang Campus, notably in the field of graphic design, which are not offered by RGI programmes elsewhere. From the perspective of Islamic law, zakat distribution in the form of training programmes is deemed essential for improving the quality of human resources, thereby enabling individuals to achieve a better and more prosperous future.

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⁵⁷ Nurodin Usman Nur Budi Handayani, Mahsun, Imam Mawardi, "Implementasi TQM Dalam Pendidikan Karakter Di Asrama Manbaul Qur'an MAN Temanggung," *Ta'dibuna: Jurnal Pendidikan Islam* 12, no. 5 (2023): 493–501, <https://doi.org/10.32832/tadibuna.v12i5.14847>.

⁵⁸ Muhammad Hakim Azizi, Syamsul Bakri, and Siti Choiriyah, "Implementation of Total Quality Management in the Ministry of Religion-Based Education," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (2023): 125–36, <https://doi.org/10.31538/ndh.v8i1.3067>.

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