

## **Enhancing Professionalism in Zakat Management Through Islamic Competency-Based Human Resource Management: A Literature Review of Key Competencies for Amil Zakat**

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### **ABSTRACT**

*Adequate competencies of zakat officers (amil) significantly impact the overall effectiveness of zakat programs. This study aims to examine the implementation of Islamic Competency-Based Human Resource Management (ICBHRM) in zakat institutions, focusing on identifying key competency dimensions of zakat officers that support professionalism in zakat management. The method employed is a literature review through a systematic analysis of relevant studies from journals, books, and conference papers. Data were collected from academic sources such as Google Scholar and ScienceDirect. The findings suggest that technical, personal, and social competencies serve as the core pillars supporting the professional performance of zakat officers. These competencies play a crucial role in ensuring effective and accountable zakat management. Technical competencies include a deep understanding of zakat jurisprudence, management, and sharia accounting. Meanwhile, personal and social competencies encompass integrity, trustworthiness, and strong interpersonal skills. Zakat officer certification is also considered vital in enhancing the quality of zakat officer performance and the accountability of zakat institutions. This study concludes that implementing ICBHRM in zakat institutions can significantly improve the professionalism and efficiency of zakat management, mainly through applying the core competencies outlined in the Indonesian National Work Competency Standards (SKKNI) and leadership competencies, such as the ability to influence others, develop talent, and provide clear guidance. The discussion of these findings suggests the importance of continuous development through training and certification to ensure zakat officers can compete and adapt to modern management standards without compromising Sharia principles.*

**Keywords:** ICBHRM, Zakat Officer Competencies, SKKNI, Professionalism, Zakat Management

### **INTRODUCTION**

The management of zakat in Indonesia still faces various challenges, one of which is the lack of competency standards for zakat officers (Ahmad et al., 2015; Harahap, 2022). Zakat officers do not yet have the qualifications needed to carry out the functions of zakat fund management, such as knowledge, work attitude, and particularly technical skills related to planning and implementing zakat empowerment (Alhubbuffillah et al., 2019; Saifudin & Murtafiqoh, 2022). This situation is exacerbated by the low level of formal education and the lack

of training received by most zakat officers (Alhubbuffillah et al., 2019).

Several studies show that zakat institutions with trained staff tend to achieve better results compared to zakat institutions that do not focus on competency development (Bahri et al., 2021). Zakat institutions that do not prioritize staff training and development often struggle with resource mobilization and achieving their institutional goals (Linge, 2023). Furthermore, a lack of support and understanding of the role of zakat officers weakens the implementation of zakat programs (Raihan et al., 2023). Weaknesses in the zakat collection

process ultimately impact the limited poverty alleviation initiatives (Prakarsa et al., 2022).

Adequate competencies of zakat officers significantly influence the performance of zakat programs, ultimately maximizing the impact of zakat for beneficiaries (Said et al., 2020; Sohail et al., 2021). The lack of competency standards can result in misallocation of funds, poor resource management, and a decrease in public trust in zakat institutions (Supriyadi et al., 2020). Rahman et al. (2016) revealed that ineffective zakat management practices, due to the lack of training for zakat officers, often weaken poverty alleviation efforts, thereby hindering the primary goal of zakat as an instrument of social welfare. Finding skilled human resources for zakat officers is one of the main issues faced by zakat institutions (Hidayatullah & Priantina, 2018).

According to the authors, further research is necessary to identify specific competencies that zakat officers require to enhance their effectiveness and impact. By understanding these core competencies of amil, researchers can help design targeted training programs and professional development initiatives that will empower zakat officers to perform their roles more effectively. Furthermore, defining these competencies can support zakat institutions in creating standardized competency frameworks, ensuring that all officers are equipped with the necessary skills to fulfill their responsibilities and contribute positively to their communities. So that Zakat can function as an effective instrument for poverty alleviation and promoting social welfare. This paper aims to examine two important aspects:

1. The types of competencies required by zakat officers to professionally manage zakat.
2. Competency-based human resource management in zakat institutions.

## LITERATURE REVIEW

The concept of competency, which integrates knowledge, skills, and attitudes for effective task performance, has evolved

significantly since its inception. The origins of competency development can be traced back to 1959 when American psychologist R.W. White (1959) emphasized the inner need for individuals to perform better. In 1973, David McClelland (1973) expanded on this by asserting that measurable behavioral characteristics are better indicators of job performance than traditional assessments, proposing a competency-based approach that incorporates behaviors, attitudes, and values.

Over the years, competency models have adapted to reflect modern organizational needs. The term "core competencies", introduced by Prahalad and Hamel (1990) in 1990, emphasized the importance of bundling knowledge, skills, and technologies to create competitive advantages. In the following decades, researchers like Spencer and Spencer (2008) and David Dubois (1993) contributed to identifying components that enhance performance and meet organizational objectives.

In the 1990s, Lawler III (1994) acknowledged the need for clarity in defining competencies to adapt to rapidly changing environments, promoting competency-based organizations that align workforce skills with strategic goals. This laid the groundwork for incorporating competencies into human resource practices, as seen in the works of Draganidis and Mentzas (2006) and others, which showed improvements in employee efficiency and engagement through competency-based management. More recently, the relevance of competency management has been highlighted in various sectors, including healthcare, with studies indicating that this approach enhances organizational performance and employee satisfaction (El-Motaleb, 2021; Teuween, 2022; Gunawan, 2022). Overall, the evolution of competency concepts reflects an increasing emphasis on aligning individual capabilities with organizational objectives for improved performance and effectiveness.

*Fostering competencies in zakat management: the impact of islamic human resource practices*

Competencies are essential for achieving organizational goals, fostering innovation, and ensuring sustainable growth in today's dynamic business environment (Marillo et al., 2024). To thrive amidst rapid technological advancements and globalization, organizations must cultivate relevant knowledge, skills, and abilities (Khotijah & Anshori, 2023). Understanding and developing these competencies allows organizations to adapt to changes and strategically align their capabilities with objectives (Siti Khotijah et al., 2023).

Innovative models that enhance employee competencies and knowledge management are crucial for maintaining a competitive position (Kharkiv et al., 2024). In response to intense competition, organizations create transparent career paths to retain top performers, thereby boosting overall performance (Mushthofa & Handoyo, 2023). Developing new products necessitates efficient resource use, advanced structures, and dynamic capabilities, particularly in a globalized market (Frolov, 2022). Various competencies, including cognitive and emotional, are vital for fostering innovation and achieving a competitive advantage (Hruzina, 2022).

Competency-Based Human Resource Management (CBHRM) is increasingly recognized as a framework for identifying, assessing, and nurturing employee competencies aligned with organizational needs (Rajakumar & R., 2023). This approach enables modern companies to build recruitment systems that effectively predict the behavior and creativity of potential hires, surpassing traditional methods (Zhang et al., 2024). CBHRM leverages cross-cultural data mining to enhance communication, teamwork, and innovation among managers (Yang et al., 2024).

Effective HR management practices centered on competencies help organizations integrate employees into their strategic framework, promoting adaptability and innovation (Arruda, 2023). This alignment is crucial for maintaining a competitive edge and

managing dynamic capabilities during turbulent times (Frolov, 2022). Competencies also play a central role in fostering sustainability by enabling systemic thinking and creativity, addressing complex ecological and social issues (Díaz de la Cruz & Polo Valdivieso, 2024). In HR management, competency models streamline the recruitment process by predicting the performance and creativity of new hires, allowing organizations to target suitable candidates (Zhang et al., 2024). Furthermore, competency-based approaches enhance performance management and employee development, ultimately bolstering an organization's capacity to innovate and remain resilient amid market changes (Marillo et al., 2024; Frolov, 2022).

Similarly, Islamic Competency-Based Human Resource Management (ICBHRM) adopts a holistic approach to HR that emphasizes justice, welfare, and the fulfillment of employee rights, aiming to create a harmonious and productive work environment (Ali et al., 2024). This approach is rooted in key Islamic values which are essential for all HRM processes and aim for success in both worldly and spiritual realms (Ali et al., 2024). ICBHRM is an approach to human resource management based on Islamic principles and ethics, focusing on justice, welfare, and the fulfillment of employee rights. Unlike conventional approaches that emphasize productivity and profit, ICBHRM aims to create a harmonious and productive work environment by considering employee well-being and spiritual values. The application of principles such as justice (al-'adl), balance (tawazun), and social responsibility (mas'uliyah) contributes to healthy working relationships and enhances employee commitment, which, in turn, can increase their satisfaction and loyalty (Abdul Ghani Azmi, 2015; Fesharaki & Sehat, 2018). The integration of Islamic principles into HRM practices has been shown to improve organizational performance, employee motivation, and well-being, despite challenges

such as cultural barriers and resistance to change (Salsabilah et al., 2024),

ICBHRM practices include recruitment processes that consider candidates' moral character and spiritual competencies, as well as performance evaluations that emphasize trustworthiness and honesty. By focusing on the holistic development of employees—both professionally and spiritually—IHRM can enhance motivation and innovation among staff. Research indicates that organizations implementing IHRM principles not only gain a competitive advantage but also foster an ethical and trusting work environment that contributes to employee loyalty (Abdul-Rahman & Yazid, 2015; Beekun, 2006; Boone & Özcan, 2016). The values of justice and welfare embedded in IHRM can boost employee productivity and motivation, enabling companies to recover more quickly from crises (As-Salafiyah & Rusydiana, 2020). Furthermore, the adaptability of ICBHRM principles across different cultures underscores its relevance in various contexts, strengthening its position as an effective approach for fostering a disciplined, honest, and professional work culture globally (BiMS, 2023).

According to the authors, the adaptability of ICBHRM principles aligned with the Islamic Work Ethic (IWE), which emphasizes values not only enhances employee commitment and satisfaction but also cultivates a work environment that reflects both spiritual values and professional standards. This integration promotes a harmonious workplace, where ethical conduct is paramount, thereby reinforcing the overall effectiveness of human resource practices in diverse cultural settings. According to the authors, Islamic Competency-based Human Resource Management (ICBHRM) can play a crucial role in enhancing the competencies of *amil zakat* in Indonesia. At present, the management of *zakat* is challenged by the absence of competency standards for *zakat* officers, who frequently lack the requisite qualifications, knowledge, and skills for effective fund management. Implementing ICBHRM

represents a significant step forward in addressing these challenges and ensuring that *zakat* officers are equipped to fulfill their roles effectively.

## DATA AND METHODOLOGY

### *Data*

Data for this research were obtained from the available literature related to various aspects of Islamic Competency-Based Human Resource Management (ICBHRM) and how it is used in the organizational contexts, specifically regarding *zakat* institutions, which include journals, books, and conference papers. The critical literature includes studies such as Spencer & Spencer (2008), Kandula (2013), Draganidis & Mentzas (2006), Ganie (2019) and Hasan (2019), where the emphasis is put on how competencies contribute to organizational growth and employee performance. In addition, the study considers hypotheses that several authors set on the role of human resource management practices in the competence of employees in *zakat* institutions.

### *Methodology*

This research paper employs a literature review methodology to explore competency of *amil zakat*. A literature review systematically identifies and evaluates relevant works related to a specific research question (Fink, 2019). This approach effectively investigates the theoretical and empirical aspects of Competency-Based Human Resource Management (ICBHRM) and its impact on *zakat* management. The study began with a thorough literature review to define key concepts and theories about competencies and ICBHRM in *zakat* institutions. Sources were selected based on academic relevance, including definitions and models that demonstrate how competencies enhance organizational effectiveness. The analysis was conducted by synthesizing findings from the literature to draw conclusions about the importance of competencies within *zakat* institutions.

## RESULTS

*Existing amil zakat competencies: important elements in constructing the competency dimensions for amil zakat*

This section offers an overview of competency theories and their application within zakat organizations, specifically emphasizing the essential competencies required for zakat administrators (amil zakat). By referencing the Human Resource Management (HRM) model, it explores how zakat institutions in Indonesia can implement competency frameworks to improve organizational effectiveness.

The researchers have tried to find out some skills that are being sought in most zakat fundraisers to achieve efficient management based on the sharia of zakat, hence the management of zakat. Suitable competencies assist in augmenting accountability and transparency in zakat institutions and increasing the public's trust, especially the zakat donors (muzaki) towards zakat management organizations. Felt and published contemporaneous literature stresses technical, personal and social competency aspects of performing zakat fundraisers.

Technical competencies for zakat fundraisers encompass knowledge and skills in zakat management, such as advanced understanding of zakat fiqh, organizational management, and Islamic finance accounting. These competencies ensure zakat management aligns with Sharia practices. For example, Putra et al. (2023) and Sirait and Nasution emphasize the need for fundraisers to understand zakat jurisprudence and modern management to

optimize zakat distribution, accountability, and reporting. Training on Islamic accounting standards like PSAK 109 and PSAK 112 (Falikhatun et al., 2024) aids fundraisers in preparing accurate audit reports. Technology also enhances efficiency, as Friyansah et al. (2022) highlights the role of mobile apps in zakat administration. Additionally, Djupri (2016) and Rahman (2017) underscore certification as essential for zakat fundraisers, enhancing professionalism and formally recognizing their competence. Certification, as Guntoro notes, significantly improves fundraisers' effectiveness by refining their application of zakat principles and collection methods.

Personal and social competencies play significant roles in zakat management. These competencies relate to a person's attributes, such as honesty, sufficiency, interpersonal relations, etc. For instance, Romli and Daud (2023) observed that from the perspective of public confidence building for zakat institutions, the following personal attributes were essential: honesty (Siddiq), trustworthiness (Amanah), communicativeness (Tabligh) and intelligence (Fatonah). Interpersonal competencies also solicit a requirement for communication and teamwork because, in raising funds, zakat fundraisers also liaise with various stakeholders, i.e. the public, zakat donors (muzak), and zakat beneficiaries (mustahiq). Mubarok et al. (2024) further maintained that supportive supervision and continuous training increase the zakat fundraisers' job performance regarding social and personal issues, improving the zakat management's professionalism.

Table 2 summaries personality criteria and competence classification by some Zakat researchers.

Type of Competency	Competency	Description	Reference
Technical	Fiqh of Zakat Knowledge	In-depth understanding of zakat laws, conditions, provisions, and distribution by Islamic Sharia.	(Sirait & Nasution, 2023)
Technical	Zakat Management and Accounting	The ability to manage zakat administration, reporting, and financial transparency in compliance with standards such as PSAK 109 and PSAK 112.	(Falikhatun et al., 2024)
Technical	Technology and Digitalization	Mastery of technology, such as web applications for zakat management, to enhance efficiency and accuracy in administration.	(Friyansyah et al., 2022)
Technical	Training and Certification	Participation in training and certification programs to standardize competencies effectively across zakat management institutions.	(Guntoro et al., 2023), (Djupri, 2016), (Rahman et al., 2016)
Technical	Financial Accountability	Strong financial accountability and transparency are required to maximize zakat's potential and gain public trust.	(Suginam & Siregar, 2020)
Technical	Modern Management Skills	Modern management practices, such as strategic planning, data-driven decision-making, and contemporary management methods, are applied in zakat administration.	(Friyansyah et al., 2022)
Personal	Ethics and Morality	They uphold values such as itqan (excellence), quality (competence), amin (trustworthiness), and the qualities of Siddiq (truthfulness), Amanah (trustworthiness), Tabligh (communication), and Fatonah (wisdom) to maintain integrity and public trust.	(Daud, 2023)
Personal	Character Education	Education that focuses on shaping the behaviour and personality of zakat administrators (mail) to be virtuous, disciplined, and knowledgeable.	(Salamun et al., 2024)
Personal	Holistic Competency Development	A holistic approach encompassing motivation, training, and personality development of zakat administrators to enhance performance and professionalism in zakat management.	(Mubarok et al., 2024)
Social	Public Speaking and Communication	Public speaking and communication skills to build stakeholder trust and promote transparency within the institution.	(Sirait & Nasution, 2023)

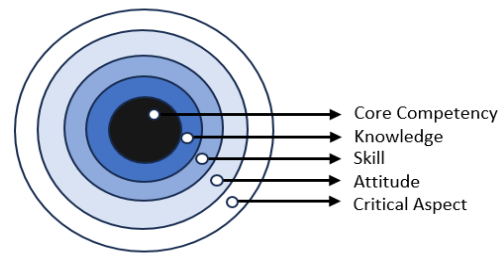
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### *Competency standards for the professionalism of amil zakat*

The Competency Standards for Zakat Administrators (Amil Zakat) in Indonesia are based on the Indonesian National Work Competency Standards (SKKNI). These standards aim to enhance professionalism by defining amil's professional, ethical, and managerial skills, facilitating job market readiness and efficient zakat management. The legal basis for these standards is the Minister of Manpower Decree No. 30/2021 and the Minister of Religious Affairs Decree No. 18/2022. The two decrees from the Minister of Manpower (Kepmenaker) and the Minister of Religious Affairs (Kepkemenag) differ in focus. Kepmenaker emphasizes building broad work competencies for zakat management to align Amil Zakat with market and sharia requirements, while Kepkemenag focuses on developing a qualification structure based on job levels, detailing specific competencies and professional behavior. Both aim to enhance Amil Zakat's professionalism and efficiency.

Based on the Decree of The Indonesian Minister of Manpower and Transmigration No. 30 of 2021, 40 units are attached to each of the five core competencies Zakat Amil should have. These competencies include the core competencies, knowledge, skills, attitudes, and the critical aspects of professionalism and effectiveness in task performance. These competencies aim to steer the management of amil zakat by Sharia principles and modern management concepts. Further elaboration can be seen in Figure 1 below.

Figure 1: Competence of Zakah Administrators by Minister of Manpower Decree, 30 Year 202



source : Author

Core competencies for Zakat Administrators (amil) include essential values and skills like knowledge of zakat, management of collection and distribution, comprehension, and report writing. Mastery of these competencies enables amil to perform duties according to Sharia, ensuring tasks are efficient and compliant. Amil must deeply understand zakat jurisprudence (fiqh zakat), sharia law, and management, allowing for precise collection and lawful distribution. Technical skills, such as using information technology to manage data and communicating effectively with zakat payers (muzaki) and recipients (mustahik), are crucial for professional growth. Additionally, personal attributes like responsibility, accuracy, communication skills, and a commitment to public welfare are essential to foster public confidence in zakat management. According to the 14th SKKNI element, data-driven and situationally responsive actions are necessary, emphasizing ethical decision-making and sustainability in managing zakat processes. In addition, as far as SKKNI is concerned, 40 competency units are learned regarding the three main functions of zakat institutions: 12 units focus on zakat collection, 16 units on zakat distribution, six units on organizational and financial management of zakat institutions, and six units on human resources and administrative management of zakat institution.

Minister of Manpower Decree (Table 1): Competency Units in each Function/Field include a fragmentation Editor Assisting Unit.

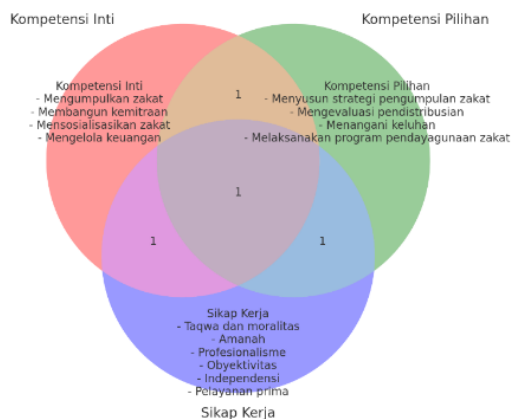
No.	Main Function	Number of competency units
1.	Zakat collection	12
2.	Zakat distribution	16
3.	Organizational and financial management	6
4.	Administrative and financial management	6

Source: author

This table outlines essential competencies for effective zakat management in four key areas for zakat administrators (amil zakat): (1) collecting funds from zakat payers (muzaki); (2) distributing zakat to eligible recipients (mustahik); (3) managing zakat institutions and finances; and (4) handling and reporting financial activities. Key skills, knowledge, and attitudes are vital for fulfilling these roles in line with Sharia, building public trust and ensuring transparency. The Minister of Religious Affairs Decree No. 18 of 2022 specifies core competencies (zakat collection, relationship management, advocacy), elective skills (strategy, grievance handling), and attitudinal qualities (integrity, professionalism), which collectively enhance technical and ethical standards in zakat management.

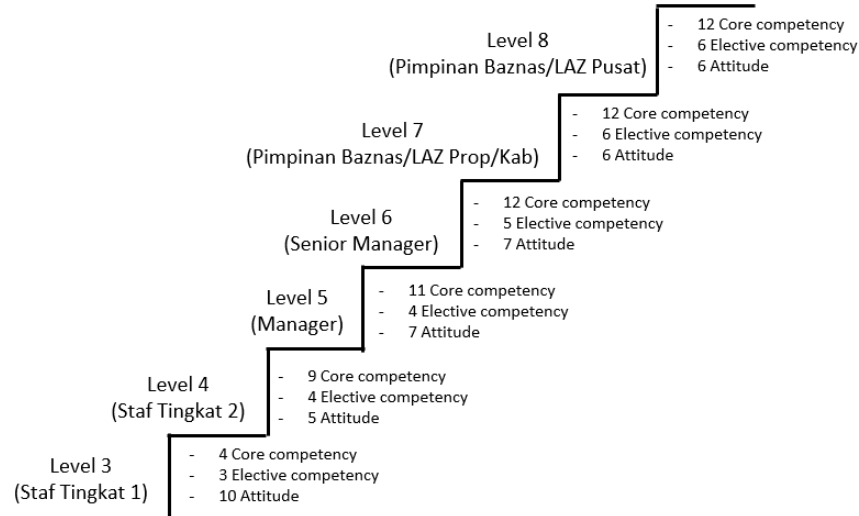
The Minister of Religious Affairs Decree No. 18 of 2022 also comprises exhaustive frameworks about the competency qualifications required at each level of the zakat management positions. These guidelines break down competencies into six job levels, from three to eight. Each level denotes incremental duties and abilities conforming to the career advancement of the zakat administrators (amil zakat). This enactment of qualification levels is intended for educational or training programs, competency certification, human resource development, recognition of qualification equivalency, etc. This structure is illustrated in Figure 3 below.

Figure 2: Competency Qualifications for Each Job Level According to the Minister of Religious Affairs Decree No. 18 Year 2022



Source: author

Figure 3: Competency Qualifications for Zakat Administrator Job Levels Based on Minister of Religious Affairs Decree



Source: author

Zakat management in Indonesia has adopted qualification levels, among which several tiers of competence have been identified, starting from operational staff to national leadership. Staff member level 1 (level 3) deals with the basics of zakat administration and services, whereas level 2 staff (level 4) have skills in managing data and technology. After that, managers (level 5) of the organizations are entrusted with operational and data-based management, and in some cases, the strategic ones, while senior managers (level 6) conduct activity and strategic planning for zakat operations. The provincial-level leader (level 7) shapes the coherence of regional policies, and the national-level leader (level 8) manages national-level policy direction and innovations. In general, the competency framework for zakat administration practitioners is exhaustive. Qualified professionals practicing zakat administration must be equipped with technical, ethical, and managerial skills to perform the zakat processes effectively.

#### *Competency-based human resource management in zakat institutions*

Hasan's research (2019) conducted in Malaysia helps to comprehensively explore how human resource management is linked to the management of zakat institutions within zakat

institutions. He underlined that zakat institutions are not only money gatherers and allocators, but they should practice efficient HR management in all aspects of the organizations to realize all their objectives efficiently. Managers seek to utilize their opportunities by adopting contemporary practices like information technology and zakat administrator certification (Karunia & Makhtum, 2023). Using competency-based HR management enhances competitive edge since resources are optimally managed and maximized enabling sustainable development owing to effective competency systems (Ganie & Saleem, 2018). In the case of institutions, the implementation of CBHRM, is likely to result in better management resources, improvement of employee performance, and efficiency in achieving the intended results for the organizations.

For zakat administrators (amil), it is competencies that work as bridges between performance, training, and motivation, making it clear that all-inclusive training needs to be undertaken that focuses on improving the technical and motivational aspects of the performance of amil (Mubarok et al., 2024). In the training and defining competent amil, it is crucial, especially on the constraints in the model of zakat program, in goals poverty alleviation

through zakat. Programs aiming at training officials in charge of zakat programs need to focus more on developing technical know-how. However, there is an increased realization of the importance of combining character education and adab training so that Amil is trained on all technical aspects and actual Islamic values (Salamun et al., 2023). The professionalism of zakat administrators entails a profound comprehension of zakat regulation, administration, and accountability, which are pertinent to trust building and success in the management of zakat institutions (Sirait & Nasution, 2023).

In this context, ICBHRM (Islamic Competency-Based Human Resource Management) emphasizes justice and equality in managerial practices, regulating attitudes and behaviors in the workplace according to Islamic principles. This concept stresses the importance of objectivity in recruitment, compensation, and performance appraisal, while promoting consultation in decision-making, in contrast to Western practices that tend to be individualistic (Ali et al., 2024). Competencies of zakat administrators (amil) play a crucial role in this framework, bridging performance, training, and motivation. It is essential that training programs for amil not only enhance technical know-how but also integrate character education and adab training to instill actual Islamic values (Mubarak et al., 2024; Salamun et al., 2023). Islam provides clear guidelines on gender interaction and the protection of women's rights, as well as emphasizing the need for transparency and fairness in all HRM processes. Thus, IHRM serves as a foundation for creating harmonious and productive relationships between managers and employees, while also supporting well-being in healthy business competition.

#### *A critical review on the existing competency models*

This section presents a critical review of the competencies of zakat administrators (amil zakat) within a framework referencing the HRM model that can be adopted by zakat institutions in

Indonesia. This section presents a critical review of the competencies of zakat administrators (amil zakat) within a framework referencing the HRM model that can be adopted by zakat institutions in Indonesia. The Competency Standards for Zakat Administrators (Amil Zakat) in Indonesia outline a structured framework encompassing professional, ethical, and managerial skills in the technical, legal, and Sharia aspects of zakat management. However, a critical gap remains: the lack of focus on leadership skills, particularly in higher levels of responsibility such as provincial and national roles. Notably, provincial and district leaders within Baznas consist of a council of five influential leaders whose roles significantly impact Baznas's overall management.

Effective zakat competencies demand not only technical and administrative skills but also leadership capabilities that empower amil to inspire and guide teams, manage change, and drive the organizational vision—qualities crucial for navigating complex challenges within zakat institutions. Leadership skills enhance amil's ability to address complexities, facilitate community engagement, and foster trust among stakeholders. Without leadership training, even a well-structured competency framework may fall short in creating zakat administrators capable of advancing institutional goals and broader community welfare. Addressing this gap could significantly elevate the effectiveness and impact of zakat management in Indonesia.

Focusing on leadership development within the zakat framework can greatly enhance the overall effectiveness of zakat institutions. Leadership training should emphasize key competencies such as strategic thinking, emotional intelligence, and conflict resolution, enabling amil to make informed decisions and effectively manage diverse teams. By cultivating a leadership mindset, zakat administrators can better navigate the complexities of their roles, ensuring that their teams are motivated and aligned with the institution's vision. This development not only

prepares amil to take on higher responsibilities but also empowers them to mentor and develop future leaders within the organization. As a result, the emphasis on leadership can lead to a more cohesive and proactive environment where zakat institutions can thrive, adapt to changing societal needs, and ultimately fulfill their mission of alleviating poverty and improving community welfare.

*A proposal to enhance zakat management: integrating leadership competencies into amil zakat competency standards*

The current competency standards for Zakat Administrators (Amil Zakat) lack sufficient emphasis on leadership skills, particularly at the provincial and national levels where a council of five influential leaders in Baznas plays a pivotal role in shaping overall management. Effective zakat management requires not only technical abilities but also leadership skills to inspire teams, manage change, and advance organizational goals. Leadership skills such as impact and influence, developing others, and directiveness are critical for leaders to effectively guide teams, foster growth, and achieve desired outcomes within zakat institutions.

Impact and Influence skills empower amil to inspire and mobilize others toward common goals, ensuring that zakat programs are more impactful. Developing Others is essential for nurturing talent within the organization, creating a pipeline of future leaders who can sustain the mission of zakat management. Meanwhile, Directiveness, or the ability to provide clear guidance and instructions, is crucial in complex environments, where decisive leadership can significantly affect operational efficiency and community trust. The absence of these leadership competencies in the current standards may hinder zakat administrators from fully realizing their potential in guiding their teams and navigating the challenges inherent in zakat management. By incorporating leadership competencies into the framework, zakat institutions could enhance their effectiveness and

responsiveness, ultimately leading to better outcomes for the communities they serve.

Within the framework of Islamic Work Ethic (IWE), competencies such as Directiveness, Impact and Influence, and Developing Others can be connected with Islamic work ethic principles, including justice, responsibility, exemplary conduct, and empowerment. Islamic Competency-based Human Resource Management (ICBHRM) further emphasizes these principles by promoting a holistic approach to employee development that aligns with the IWE. By integrating ICBHRM practices and Islamic Work Ethic (IWE), organizations can foster an environment where these competencies thrive, ensuring that employees not only excel in their roles but also embody the ethical values central to Islamic teachings. This synergy between ICBHRM and IWE can lead to enhanced organizational performance and a more committed workforce. The following are the relevant IWE competencies for ICBHRM, each detailing key skills and knowledge areas:

#### 1. Directiveness

- Al-Adl (Justice): A leader who is firm and provides clear guidance while remaining just in setting rules and expectations, treating everyone equally. In IWE, justice serves as a foundation for decision-making and treatment of the team. The Qur'an teaches the importance of being just, both in leadership and in every action. In Surah Al-Maidah (5:8), Allah states, "... Be just; that is nearer to righteousness."
- Amanah (Trust/Responsibility): Fulfilling responsibility by ensuring the team understands their roles and obligations in achieving shared goals, in line with the principle of amanah that teaches leaders to be trustworthy and fulfill their responsibilities.

- The concept of amanah is emphasized in many verses, including Surah Al-Ahzab (33:72), which mentions that humans receive amanah from Allah. The Hadith of the Prophet Muhammad (peace be upon him) also highlights the importance of amanah as a foundation of trust, as narrated by Abu Hurairah, “The signs of a hypocrite are three... one of them is when entrusted, he betrays.”
2. Impact and Influence
    - Uswah Hasanah (Good Example): Influencing others through exemplary conduct, where leaders demonstrate noble morals and attitudes that can be emulated by their teams. Thus, their influence occurs through behaviors that align with the values of Islamic work ethics. The Qur'an designates the Prophet Muhammad (peace be upon him) as the best example for Muslims in Surah Al-Ahzab (33:21), “Indeed, there has certainly been for you in the Messenger of Allah an excellent pattern...” Hadiths also emphasize the importance of leaders as good role models for others.
    - Dakwah Bil Hal (Inviting by Action): The ability to invite or influence others through tangible actions that align with Islamic teachings, thereby inspiring the team. Dakwah Bil Hal is an approach that prioritizes actions as a form of more meaningful influence. The principle of dakwah bil hal is derived from the example of the Prophet Muhammad (peace be upon him), where dawah is carried out through good behavior and morals. The Qur'an indicates the significance of concrete deeds in dawah, as in Surah An-Nahl (16:125), “Call to the way of your Lord with wisdom and good instruction...”
  3. Developing Others
    - Tarbiyah (Education/Training): Empowering and guiding team members with care to develop their potential holistically, not only in skills but also in character. The concept of tarbiyah is drawn from many verses and hadiths that emphasize the importance of education and development. One verse that signifies tarbiyah in personal and moral development is in Surah Luqman (31:13-19), which contains Luqman's advice to his son regarding morals, worship, and relationships with others.
    - Shura (Consultation/Collaboration): Encouraging team members to discuss, consult, and collaborate in their personal development. Through shura, leaders also support team growth and involvement in decision-making. The principle of consultation or shura is mentioned in the Qur'an, for example, in Surah Ash-Shura (42:38), “... And their affair is [determined by] consultation among themselves...” Consultation is a practice exemplified by the Prophet (peace be upon him) in leading the community, illustrating the importance of collaboration and consultation in Islam.
- Integrating leadership development into zakat management training programs can foster a

culture of accountability and innovation, equipping *amil* with the necessary tools to tackle the dynamic challenges faced in the sector. By emphasizing leadership alongside technical competencies, zakat institutions can create a more adaptive and resilient workforce. Furthermore, fostering an environment where leadership is valued will motivate *amil* to take initiative, encouraging proactive problem-solving and enhancing the overall impact of zakat initiatives. This holistic development strategy positions zakat management not just as a function of compliance but as a dynamic leadership opportunity, capable of driving meaningful change within communities.

### **DISCUSSION**

The implementation of the Standard Competency of National Work Competence (SKKNI) within the human resource systems of zakat management institutions presents a promising opportunity to establish a uniform framework for defining competencies. This standardization would significantly enhance the operational effectiveness and efficiency of the National Zakat Agency (BAZNAS) and decentralized zakat institutions (LAZ) (Febriandika & Rohmah, 2024). By energizing human resource competencies, zakat management systems can be improved, leading to better development outcomes for the Indonesian population (Erni et al., 2024). The application of the SKKNI framework can streamline personnel efficiency in zakat management organizations, ultimately contributing to socioeconomic improvements in the community (Karunia & Makhtum, 2023; Ali et al., 2023).

Despite the establishment of such standards, the existing literature on the practical application of the SKKNI competency theory by the Ministry of Religious Affairs (Kepkemenag) and the Ministry of Manpower (Kepmenaker) concerning zakat management remains limited. A deeper exploration of competency theories and concepts, particularly in relation to zakat

administrators, is necessary for advancing research in this area (Kandula, 2013; Draganidis & Mentzas, 2006; Hasan, 2019). To elevate human resource management in zakat institutions, it is essential to integrate government-prescribed competencies into studies focused on zakat management efficiency. Currently, research efforts must design competency theories and frameworks that comply with the Minister of Religious Affairs Decree Number 18 of 2022, which would provide a national-level approach for recruiting, training, and evaluating zakat administrators.

Furthermore, integrating Islamic Competency-Based Human Resource Management (ICBHRM) into zakat institutions marks a crucial step toward enhancing operational effectiveness and achieving organizational goals. As Hasan (2019) indicates, zakat institutions need to evolve beyond their traditional roles to embody efficient human resource practices, including zakat administrator certification and the use of information technology. These contemporary practices are vital for optimizing resources and improving employee performance, which aligns with the idea that effective competency systems can enhance a zakat institution's competitive advantage (Ganie & Saleem, 2018). In developing zakat administrators (*amil*), it is essential to focus on bridging competencies with performance, training, and motivation, ensuring comprehensive training that equips *amil* to tackle the complexities of zakat management. The incorporation of Islamic Competency-Based Human Resource Management (ICBHRM) and Islamic Work Ethic (IWE) principles can further promote fairness and transparency in managerial practices, fostering an equitable environment and cultivating leadership competencies crucial for navigating the challenges of zakat management. This holistic approach positions zakat institutions as key players in advancing social welfare and community development.

## CONCLUSION

The conclusion of this research indicates that the proper development of competencies for zakat administrators is a key factor in enhancing effectiveness and professionalism in zakat management. Technical, personal, and social competencies identified in contemporary literature emphasize the importance of a deep understanding of zakat jurisprudence, organizational management, and Islamic finance accounting. Additionally, personal attributes such as honesty, trustworthiness, and communication skills play a significant role in building public trust in zakat institutions. Therefore, training that encompasses understanding zakat regulations, technology skills, and professional ethics is crucial for improving accountability and transparency in zakat management.

However, a significant gap exists in the current competency standards, particularly in the lack of emphasis on leadership skills at the provincial and national levels. Essential leadership competencies—such as the ability to influence others, develop talent, and provide clear guidance—are crucial for fostering an adaptive and responsive work environment to address existing challenges. Integrating principles of Islamic Competency-Based Human Resource Management (ICBHRM) and Islamic Work Ethic (IWE) can further promote fairness and transparency in managerial practices, cultivating an equitable environment and developing leadership competencies vital for effective zakat management. By incorporating leadership skills into amil zakat training, zakat institutions can nurture a more innovative and collaborative workforce, enhance program effectiveness, and strengthen stakeholder relationships. This approach is expected to amplify zakat's positive impact within the community, advancing poverty alleviation efforts as a core goal.

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