Effectiveness of the Implementation of Law Number 23 Year 2011 on Zakat Management (Study on Baznas RI's Strategy in Increasing Zakat)

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ABSTRACT

Law Number 23 the Year 2011 on Zakat Management is the main foundation for BAZNAS in carrying out its duties as the collection, distribution, and utilization of Zakat. Managing zakat certainly requires a strategy to increase the role of the community in allocating zakat through LAZ institutions, especially BAZNAS. The purpose of this research is to evaluate the implementation of Law Number 23 Year 2011 on Zakat Management. The methodology used in this research is applying the empirical Judicial approach and analyzing Lawrence M. Friedman's legal theory. The findings of this study reveal that Law Number 23 Year 2011 effectively increases the amount of zakat collection nationally. Nevertheless, zakat governance both BAZNAS and LAZ need to continue to innovate in collection strategies to encourage wider community participation. Some parts of the system are based on the legal concept of Lawrence M. Friedman's theory First, Legal Structure examines the implementation of Law Number 23 of 2011, Second, the Legal Substance that Law Number 23 of 2011 as the basis for the implementation of BAZNAS which is the national zakat management institution, Third, legal culture by looking at Law Number 23 of 2011 as an influence on the process of collecting zakat in the community with various promotional methods used by BAZNAS as BAZNAS's strategy in increasing zakat.

Keywords: *Zakat, Law, Effectiveness, Strategy, Fundraising*

INTRODUCTION

Islam has a means of empowering people through philanthropic activities such as zakat, infaq, sadaqah, waqf, and other forms of donations that can help people deal with poverty problems. One of the things that many Muslims do is zakat, which is also listed in the pillars of Islam. Zakat is included in the potential source of funding for the welfare of Muslims who are in poverty, so the potential of this zakat must be managed with professional governance and refers to the applicable legal provisions and provisions in Islamic law. Indonesia has a majority of people who are Muslim so one of the needs of the community is the management of zakat (Sudirman, 2007).

During the reign of the first Caliph Abu Bakr as-Siddiq, those who refused to pay zakat were considered unbelievers. However, for those who refused to pay zakat due to miserliness, not realizing that zakat is an obligation, this was considered a sin for their unwillingness. In such cases, zakat should be taken by force with *ta'zir* punishment as a sanction. Caliph Abu Bakr Ash-Shiddiq expressed his determination to take action against those who are *reluctant* to pay zakat by saying, "*If they are reluctant to hand over a young goat kid as they had given to the Prophet, I will* *certainly fight them for not wanting to pay zakat".*(Shuyuti, 2001)

The government established the National Amil Zakat Agency (BAZNAS), as an amil zakat agency outside the formal structure of the government that has an independent nature and is responsible to the President through the authorized Minister in this context, the Ministry of Religious Affairs. BAZNAS is the only body established at the initiative of the government with the authority to manage zakat throughout the national territory. BAZNAS is not only responsible for the management of zakat funds but also receives infaq, sadaqah and other religious social funds. The distribution and utilization of zakat, infaq, and sadaqah are carried out in line with the provisions of Islamic law and directed according to the mandate of the donor, with separate records in the bookkeeping. The governance of Zakat, Infaq and Sadaqah (ZIS) and other religious social funds (DSKL) carried out by BAZNAS is based on the principles of integration and accountability. The integrated principle refers to the hierarchical governance of zakat to improve its collection, distribution, and utilization. Meanwhile, the principle of accountability, in accordance with the provisions stated in Law Number 23 Year 2011, requires transparency in zakat governance so that the public can access related governance and distribution.(Kusumasari & Iswanaji, 2021)

The implementation of BAZNAS duties has been determined in Law Number 23 Year 2011, as a national zakat institution BAZNAS has full authority in managing zakat at the national level. The four functions mentioned in the Law that BAZNAS has are *First, the* preparation of plans in the activities of collecting, distributing and utilizing zakat. *Second,* the implementation of zakat collection, distribution, and utilization activities. *Third,* monitoring the process of collecting, distributing, and utilizing zakat. *Fourth*, data submission and accountability related to the implementation of zakat governance. The tasks and functions that have been determined by Law Number 23 Year 2011 cannot be separated by BAZNAS because the four are the integration and starting point that becomes a strategy in an effort to increase zakat to be the main factor in the success of the program carried out by BAZNAS.(Law Number 23 Year 2011 on Zakat Management).

BAZNAS is a national body that specializes in zakat governance, in the legal structure BAZNAS is given the mandate to manage zakat funds. Legal material in its implementation in Indonesia is based on Law Number 23 of 2011 which in the governance of zakat certainly requires a strategy to increase the role of citizens in channeling zakat through LAZ institutions, especially BAZNAS. The right strategy can change the management of zakat which was initially unplanned or unorganized to be more neat and well organized. (Rahmawati, 2023) When the strategy used is not appropriate, it will affect the potential of zakat that should be maximized, the National Amil Zakat Agency (BAZNAS) functions as part of the legal culture in zakat management, it is hoped that the quality of zakat services can be improved and the potential of zakat collected can be maximized in accordance with applicable regulations. On the basis of this background, the researcher is interested in researching how the effectiveness of BAZNAS's strategy in increasing public awareness in giving zakat?

LITERATURE REVIEW

Definition of Zakat

Zakat in the etymological context is derived from the term *zaka* which is growing, good, pure and blessed. Meanwhile, in terms of meaning the amount of property that is obliged to be distributed to those entitled to receive zakat. According to Law Number 23 of 2011 concerning the management of zakat is the obligation of a Muslim to issue some amount of his property and this regulation also regulates the bodies entitled to receive the provision of zakat using Islamic law.(Astuti, 2018) The nature of this zakat is mandatory which has fulfilled the *nishab* and *haul* then will be given to 8 (eight) *asnaf* groups. Broadly speaking, the purpose of zakat build a two-way relationship: a vertical relationship with God and a horizontal relationship with others. In the vertical relationship, zakat acts as a form of worship, an expression of piety, and an expression of a servant's gratitude to God for the sustenance that has been given, and also as a means to clean and purify oneself and one's possessions. Meanwhile, in horizontal relations, the purpose of zakat is to foster social equality and strengthen love between those who are well-off and those in need, thus helping to reduce social inequality.(Fakhrduddin, 2008)

Verse 60 in Surah At-Taubah explains that zakat given by *muzaki* (people who pay zakat) is intended for 8 (eight) categories of recipients. This verse clearly mentions the groups that are entitled to receive zakat. However, the verse does not explain further the provisions in the distribution, such as the appropriate portion for each group or the priority among these groups in receiving zakat.(Firdaningsih, 2019):

1) *Fakir* is an individual who has no wealth at all and is unable to fulfill his or her needs.
2) *The poor* are individuals who have wealth, but the amount is insufficient to fulfill their needs.
3) *Amil* is an individual in charge of collecting and distributing zakat.
4) *Mualaf* are individuals who have recently embraced Islam and need support to strengthen their faith.
5) *Riqab* is a term for slaves or servants who want to be freed.
6) *Gharim* are individuals who have debts to fulfill their needs.
7) *Fisabilillah* is an individual who struggles in the way of Allah, either through jihad, da'wah or other forms of struggle.
8) *Ibn Sabil* is an individual who is. On his way to run out of provisions.

Law No. 23/2011 on Zakat Management stipulates that in article 25, "*zakat must be given to mustahik in accordance with Islamic law.*" This provision is strengthened by Article 26, which stipulates that the distribution of zakat must be based on considering priorities that still refer to the principle of equal justice and aspects based on the region. This regulation directs that zakat is one of the ways to overcome economic inability, as regulated in accordance with the provisions of article 27, which states that zakat allows to be empowered as a productive value activity to help the *poor* and improve the standard of living of the welfare of the people.(Hani, 2015) The management of zakat based on Law Number 23 Year 2011 not only has a positive impact on *mustahiq* but also can have a positive impact on *muzaki*. The benefits that have been obtained by the *muzaki* are simply by having purified their wealth and souls and having carried out their obligations to set aside some of their assets for others.(Ayuningtyyas, 2020)

Zakat Improvement Strategy

Muklish argues that strategy means an action that has an *incremental* or continuous improvement by using the perspective expected by customers in the future. Thus, strategy must always depart from real conditions, not based on assumptions or desires alone. The acceleration of innovation in an ever-changing market and changes in consumer behavior patterns demand core competencies.(Muklisin, 2018) Strategy is a way used to expand and develop a product provided. In this case, the product provided by BAZNAS is zakat, which is an obligation as Muslim throughout the world. One of the right strategies to be carried out in philanthropic institutions is to maintain stability in income and expenses, even good strategies can also increase the income of an institution. Because if there is no increase in the collection of zakat, infaq or alms in philanthropic institutions, there will be a stagnant consistency without experiencing an increase or decrease.(Azhari, 2016)

An improvement strategy to attract people's power regarding the obligation of the zakat movement by convincing prospective *muzaki* to channel their zakat through BAZNAS and maintaining the trust of *muzaki* to continue channeling their zakat through BAZNAS. For this reason, the strategies used must be in accordance with the range, conditions, and situation so that the strategies used increase and can be managed properly. (kurniawati, 2020) According to Mudrikah, public interest is a tendency or liking for something, which encourages individuals to consistently pay attention and focus on it in a state of joy and pleasure. The stages of strategy development are generally divided into two main parts(Mudrikah, 2018):

1) Strategic Planning: This stage covers the steps from reaching the goal to formulating the plan to be implemented.
2) Strategic Implementation: This stage involves implementing the chosen strategy and monitoring the implementation of the strategy.

According to Purwakananta, there are three main elements that are interrelated and need to be optimized in the zakat fundraising strategy, namely effective communication, ease of donation process, and satisfactory service for donors (Purwakanata, 2024).

Legal Effectiveness (Lawrence M. Friedman Theory)

According to Lawren Firedmasn, legal effectiveness is divided into three, namely as follows (Friedman, 1977):

1) The legal structure is one of the main elements that make up the legal system, including all legal institutions and law enforcers. The legal apparatus acts as the main implementer in this legal structure, with the main tasks including law formation (legislation), law dissemination and socialization, law enforcement, and efficient and effective management of legal administration by an accountable government.
2) Legal substance is the result of legal products that contain rules and norms that are the basis for compliance in the legal system. This legal product is formed by individuals or parties contained in the legal system, in the form of new policies or regulations that are compiled to become part of legal products. Legal substance includes all effective regulations that are unwritten (living law) as well as written (law on the books).
3) The legal culture that develops in society. Legal culture encompasses the views of social groups, including law enforcement officials, towards the rules and legal system, as well as their beliefs, principles, thoughts and goals. Thus, legal culture describes the thinking atmosphere of social dynamics and societal forces that influence the extent to which the law is applied, avoided, or abused. If there is no legal culture, the rule system will be rigid and lifeless, like a trapped fish, not like a living fish free in the ocean.

RESEARCH METHODOLOGY

This research applies an empirical juridical approach, which is a type of legal research that aims to analyze the results of the research.(Muhaimin, 2020) In this context, Law 23 of 2011 concerning Zakat Management examines the effective implementation of BAZNAS strategies to increase awareness in the community to carry out zakat obligations as Muslims. Using a qualitative analysis approach, this research utilizes primary data sources by obtaining direct information about BAZNAS's strategy in increasing public awareness of zakat and secondary data collected from various relevant literature and library sources. This research is based on the theory proposed by Lawrence M. Friedman. To collect data, interview techniques were used with experts who work at BAZNAS.

RESULTS AND DISCUSSION

The Effectiveness of Law Number 23 Year 2011 on Zakat Management in Baznas RI in the Perspective of Lawrence M. Frieedman Theory

1) Legal structure

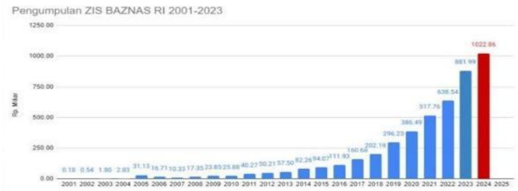
Institutions shaped by the legal framework, have various roles to support the smooth running of the system in question. This element allows us to understand the extent to which the legal system provides services in managing legal elements in a structured manner.(Friedman, 1977)

In the legal structure, the position of BAZNAS is not strong enough to be one of the corrections that there are still problems in its institutional legal structure, as the results of the interviews found that BAZNAS still has the status of a non-structural government agency (LNS) whose position is different from the Corruption Eradication Commission (KPK) and the General Election Commission (KPU) which are included in the independent ministerial-level institutions. Article 5 paragraph (3) of Law Number 23 Year 2011 "*BAZNAS as a non-structural government institution that is independent and responsible to the president through the minister*" This makes the responsibility of BAZNAS as an independent national zakat management agency limited because the responsibility is not directly to the president but through the minister of religion.(Interview with Hambali, 2024)

But there is also an increase in collection due to the emergence of the regulation of the Law on zakat management in 2011. Based on interviews and zakat collection data from 2012 to 2023, it appears that the implementation of Law No. 23/2011 on Zakat Management has had a significant impact in increasing the collection of Zakat, Infaq, Sedekah (ZIS), and Other Religious Social Funds (DSKL) in Indonesia. This regulation is not only a legal basis that strengthens the role of the National Amil Zakat Agency (BAZNAS) to become an official state institution but also allows the active role of the community in zakat governance through the intermediation of the Amil Zakat Institution (LAZ) as a strategic partner of BAZNAS. In terms of growth, the national zakat collection shows a substantial increase, with an average *Compound Annual Growth Rate* (CAGR) of 31.36%. Starting from IDR2.21 trillion in 2012, the national zakat collection reached IDR32.3 trillion in 2023. This shows that the legal framework of Law Number 23 Year 2011 has successfully strengthened the capacity of zakat institutions throughout Indonesia. The strategic role of LAZ in zakat management is increasingly evident, reflected in the significant growth in *on balance sheet* zakat collection by LAZ, which increased from IDR3.77 trillion in 2022 to IDR6.57 trillion in 2023.

Meanwhile,although BAZNAS throughout Indonesia (BAZNAS, Provincial BAZNAS, and Regency/City BAZNAS) also experienced an increase in the collection of zakat on the balance sheet from Rp3.13 trillion in 2022 to Rp3.71 trillion in 2023, the growth rate is still below the collection compared to LAZ throughout Indonesia. This fact shows that public trust towards LAZ seems to be better, thus challenging BAZNAS, especially Provincial BAZNAS and Regency/City BAZNAS to improve aspects of transparency, professionalism, and innovation in zakat governance. Law No. 23 Year 2011 provides a strong foundation for BAZNAS to continue to improve itself, with the hope of strengthening its role as an official and trusted zakat management agency. With continuous adjustment and improvement, BAZNAS is expected to be able to increase public trust, collaborate more effectively with LAZ, and contribute more optimally to improving the welfare of the people in Indonesia.(Interview with Kurniawan, 2024) The following are indicators of the increase in zakat collection each year:

Figure 1: ZIS Collection of BAZNAS RI Through the Years



Source: processed by authors

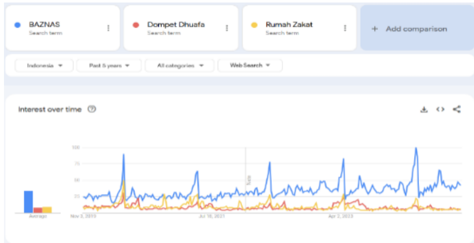
In BAZNAS's efforts to increase public trust, there are several indicators obtained by BAZNAS in an effort to increase zakat, namely (Interview with Kurniawan, 2024) First, BAZNAS achieved Brand Awareness or BAZNAS brand awareness in the community as measured by the Top Brand Award as follows:

Figure 2: TOP Brand Index 2022

Source: TOP Brand website

In 2024 BAZNAS occupied the top position (38.9%) of the TOP classification, then Dompet Dhuafa (27.0%) became the second position of the TOP category, third position by Baitul Maal Hidayatullah (6.7%), fourth position Rumah Zakat Indonesia (5.4%), and fifth position Baitul Maal Muamalat (4.2%). *Secondly*, based on the Google Trends graph for the past five years, it can be seen that searches for "BAZNAS" (blue line) are consistently higher than those for "Dompet Dhuafa" (red line) and "Rumah Zakat" (yellow line). Search peaks usually occur during certain periods, most likely coinciding with special moments such as Ramadan or other times that motivate people to donate. This shows that BAZNAS' brand awareness is higher and BAZNAS has managed to maintain its position as the most searched institution in the context of zakat.

Figure 3: Google Trend on Zakat



Source:https://trends.google.co.id/trends/explore?date=today%205-y&geo=ID&q=BAZNAS,Dompet%20Dhuafa,Rumah%20Zakat&hl=en

The *three* regularly conducted *muzaki* satisfaction surveys show that the level of *muzaki* satisfaction with BAZNAS services is very high, with an average overall score of 98.67 out of 100. The survey involved various groups of respondents with satisfaction scores of 100 from 30 respondents, 98.44 from 128 respondents, 94.12 from 34 respondents, and 100 from 109 respondents. This figure reflects a consistent positive assessment and shows that BAZNAS successfully provides satisfactory services for Muzaki, which in turn can increase their trust and loyalty in supporting the zakat program.

Figure 4: Survey of BAZNAS RI's Muzaki

Source: processed by author

The *fourth* impact of the program managed by BAZNAS is the number of BAZNAS beneficiaries and the success in alleviating extreme poverty. In 2023 BAZNAS contributed to the poverty alleviation program, nationally there are 577,138 people successfully alleviated from the poverty line, 321,000 people out of the extreme poverty line. BAZNAS Center alone contributed to 56,316 people who were successfully alleviated from poverty.

2) Legal Substance

The output of the legal system consists of regulations and published decisions. These regulations and decisions are implemented by relevant parties, both those who administer (the authority that makes the law) and those who are regulated (the people or entities affected by the law).(Friedman, 1977) There are several substances from Law Number 23 Year 2011 that show weaknesses through the regulation as follows: (Hambali, 2024)

a. Article 30-33

This article explains the financing or source of funds for BAZNAS, which the Law does not explain in detail related to financing in the Central BAZNAS or Regional BAZNAS, but the contents of the article only explain that BAZNAS financing depends on the Ministry of Religion for the Central BAZNAS and the Regional Government for the Regency / City BAZNAS. This is what makes financing uncertain in an independent institution.

b. Article 15 paragraph (3)

This article contains the provision "*BAZNAS kabupaten/kota is established by the Minister or a designated official on the proposal of the regent/mayor after obtaining the consideration of BAZNAS.*" In the appointment of BAZNAS employees in the regions, the Central BAZNAS does not have full authority over this matter. Because the law explains that the authority lies with the Regional Government and the Ministry of Religious Affairs, it is feared that this could lead to policy dualism. Then also a lack of planning between Central and Regional BAZNAS which makes Central BAZNAS more dominant in terms of planning and still weak coordination with LAZ and UPZ, this needs regulation so that there is synergy between Central BAZNAS, Regional BAZNAS, and other LAZ.

c. Article 22

This article states *"Zakat paid by muzaki to BAZNAS or LAZ is deducted from taxable income."* The regulation does not explain in detail that the payment of zakat through BAZNAS can be calculated as a tax deduction, so there is uncertainty regarding the procedures for utilization and tax incentives and raises explicit meaning in the Law.

d. Articles 37-42

This article implies actions or sanctions regarding zakat that have not been carried out optimally. Because the implementation is still weak the Ministry of Religious Affairs only gives announcements related to violations but there is no strong follow-up due to these violations. So that this still needs many aspects to improve Law Number 23 Year 2011 so that BAZNAS is able to carry out its functions optimally.

e. Article 6

This article states *"BAZNAS is an institution authorized to carry out the task of managing zakat nationally"*. This explains the duties of BAZNAS, one of which is collection planning, in terms of socialization to build public awareness to give zakat, BAZNAS runs several socialization programs related to Law Number 23 of 2011 with the hierarchy below in the form of Government Regulation Number 14 of 2014 and Decree of the Minister of Religious Affairs Number 606. In these three regulations, some main principles can be formulated, namely as follows:

1) Zakat, infaq, sadaqah, and other social religious funds obtained and collected by BAZNAS must not be sourced from money laundering activities, proceeds of corruption, or other violations.

2) The total amount of zakat, infaq, sadaqah, and other social religious funds obtained must be based on the proof of deposit issued as a sign of receipt of zakat.
3) There is a separation in recording and accounting between the receipt of zakat, infaq, sadaqah, and other religious social funds to maintain transparency.
4) Amil zakat is obliged to calculate zakat based on the principles of *haul* (period of ownership) and *nisab* (minimum limit of assets that qualify for zakat).
5) Assets on which zakat must be paid and which are fully and completely owned by the muzaki (giver of zakat).

These principles guide the socialization that BAZNAS implements to ensure that zakat management is in accordance with regulations. The following is an example of a zakat obligation campaign that is made in accordance with Sharia provisions and regulations.

Figure 5: Campaign of BAZNAS RI

Source: processed by author

In the Zakat education campaign, BAZNAS conveyed the basis of the applicable regulations. As in the poster on the calculation of zakat, BAZNAS conveyed the source of the Ministry of Religion Regulation Number 52 of 2014, with a poster model about who is entitled to receive zakat also including the source of regulation of BAZNAS Regulation Number 3 of 2018 (Kurniawan, 2024).

The efforts implemented by BAZNAS to increase public participation and awareness of the obligation to give zakat are one of them by applying integrated and innovative communication strategies referring to applicable regulations in this case Law Number 23 of 2011 concerning Zakat Management. In carrying out its duties, BAZNAS is based on Law Number 23 of 2011 to collect, manage, and distribute zakat, including increasing public education about the importance of zakat and improving the welfare of the people.

To perform its role, BAZNAS uses an *Integrated Marketing Communication* (IMC) approach *to* educate the wider community with digital media. The use of social media can also reach a wider audience, especially millennials who are active in social media, the consistency of messages carried out by BAZNAS not only strengthens BAZNAS's identity but also increases understanding in the lives of Muslim communities of the importance of zakat. The next approach taken by BAZNAS with AISAS (*Attention, Interest, Search, Action, Share*) this approach is used to help zakat audiences recognize zakat as a social contribution that has a real impact on community benefit. In accordance with the legal substance regulated in Law Number 23 Year 2011, BAZNAS also periodically regulates the effectiveness of education to the public regarding the importance of zakat, which not only complies with the legal substance regulated by law but also enriches innovative methods of delivering zakat education, so that the value and benefits of zakat are more easily understood and accepted by the wider community.(Interview with Kurniawan, 2024)

3) Legal culture

Legal culture according to Friedman includes values and views that influence the extent to which law can be effectively applied in society. This legal culture acts as a link between legal regulations and law-related behavior shown by all members of society.(Friedman, 1977) BAZNAS strategy in increasing zakat collection as a link for the applicable legal regulations and the behavior of the community according to these legal regulations, in Law Number 23 the Year 2011 there is no obligation for

Indonesian citizens for Muslims to channel zakat through BAZNAS, nor are there any legal consequences for Muslims who do not pay zakat, unlike tax obligations. Therefore, BAZNAS does not have the authority to force people to pay zakat. This requires BAZNAS to be more creative and innovative in building public trust, one of which is through effective *fundraising* or zakat collection strategies. The zakat collection strategy implemented by BAZNAS includes three main pillars, as follows (Interview with Purwakanta, 2024) :

a. Communication

BAZNAS applies effective and inspiring communication to increase public awareness and interest in zakat. Through campaigns that focus on the values of zakat without utilizing content that sells sadness and exploits poverty, BAZNAS builds a positive image and reputation as an institution that is at the forefront of helping the difficulties of mustahik (individuals who deserve zakat) both through programs that have consumptive (emergency) and empowerment programs on an ongoing basis.

b. Canal

BAZNAS provides various channels in accordance with people's habits to make it easier, including targeting the millennial generation. There are channels for zakat collection units in certain agencies, corporate channels to facilitate CSR and Corporate Zakat collaboration, and retail channels that include accounts and m-banking, payment counters, and zakat pick-up services. Since 2016 BAZNAS has prepared digital channels through websites, applications, e-commerce, and social media.

c. Services

BAZNAS services are designed to build Muzaki satisfaction and loyalty. These services are divided into four main categories, namely Seamless interaction through customer service, loyalty programs to maintain relationships with muzaki, service development that ensures data presentation, and a good transaction experience from muzakki. These quality services are targeted mainly at the millennial generation who need technology-based speed and convenience in various aspects of service.

The central role played by BAZNAS to facilitate BAZNAS collection as well as increase transparency is efforts to build a strong law with zakat management by Law Number 23 Year 2011. Digital technologies such as e-wallets, bank transfers, and QR codes not only provide ease of payment for *muzaki* but also inclusive access. This digital process supports the establishment of a legal culture in zakat by increasing the compliance of *muzaki*, who can access zakat information and services in accordance with regulations. This reflects an approach that prioritizes efficiency and compliance with legal requirements. BAZNAS' optimization to introduce zakat as a daily lifestyle that is directly integrated with people's digital activities. With this strategy, BAZNAS succeeded in creating public awareness in performing zakat which aims to support Law Number 23 Year 2011. The integration of digitalization carried out by BAZNAS is a concrete step to strengthen the legal culture in zakat management that emphasizes the importance of transparency, and accountability in accordance with regulations.

Socialization related to zakat conducted by BAZNAS has strengthened the legal culture in society. Based on the results of data interviews shown in Puskas BAZNAS 2022 the level of public understanding of zakat that still needs to be improved every year. 42.7% of millennials have moderate understanding and 21.4% have high literacy. Broadly speaking, BAZNAS has succeeded in creating public awareness related to zakat, but there needs to be a broader and deeper challenge related to literacy to build public awareness to understand, comply with, and carry out zakat obligations in accordance with applicable laws and regulations. Furthermore, the positive response of the community related to zakat has begun to increase with indicators of increased online zakat transactions through official government channels. This means that a strong legal culture has been reflected, where people begin to view zakat as a religious obligation of a Muslim.(Kurniawan, 2024)

CONCLUSION

Based on the findings of the research conducted, it can be concluded that Law Number 23 Year 2011 plays the main role in increasing public participation in zakat with growth above 30% every year. There are several structural and substantive challenges using Lawrence M. Friedman's theoretical analysis that affect effectiveness including:

1. Legal Structure that the position of BAZNAS is limited in its independence as a non-structural government agency that is responsible to the President through the Minister of Religion, employee arrangements and sources of funds are not so clear, which makes the effectiveness of BAZNAS in carrying out its main functions.
2. Legal Substance There are several provisions in the article of Law Number 23 Year 2011 such as the value of financing which is considered less detailed and the reduction of zakat tax whose procedures are also less clear, this requires adjustment so that it can be implemented properly.
3. Legal Culture that BAZNAS's task is successful in increasing public awareness of zakat through innovative distribution and utilization programs that are packaged with fundraising strategies (making effective communication, ease of donation process, and satisfying services for donors.

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