

ENHANCING THE COMPETENCE OF ZAKAT RECIPIENTS AND DEVELOPING DIGITAL APPLICATION OF ZIS (ZAKAT, INFAQ, SHODAQOH) MANAGEMENT WEB AND ANDROID-BASED

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Abstrak: Zakat merupakan instrumen penting dalam ekonomi Islam yang berperan sebagai ibadah sekaligus sarana pemberdayaan dan pemerataan ekonomi. Di Masjid Raudhotul Jannah, Cipadu Jaya dan Kreo Selatan, pengelolaan zakat, infaq, dan shodaqoh (ZIS) masih dilakukan secara manual, sehingga menimbulkan kendala dalam pengelolaan data dan efisiensi distribusi zakat. Selain itu, rendahnya keterampilan produktif mustahik menyebabkan jumlah penerima zakat meningkat melampaui ketersediaan dana. Untuk mengatasi hal tersebut, program pengabdian ini dilaksanakan dengan pendekatan participatory action research yang melibatkan 30 mustahik sebagai partisipan. Program meliputi pelatihan keterampilan menjahit, produksi keripik singkong, dan pemasaran digital, serta penerapan aplikasi manajemen zakat berbasis Android dan web. Hasil menunjukkan bahwa 54,72% peserta pelatihan menjahit berhasil memproduksi gamis dan rok. Pelatihan pemasaran digital juga berhasil meningkatkan kemampuan peserta dalam memasarkan produk secara daring melalui platform seperti Shopee. Sementara itu, sistem digital ZIS meningkatkan efisiensi, akuntabilitas, dan transparansi dalam pengelolaan zakat. Program ini menunjukkan bahwa integrasi pemberdayaan ekonomi mustahik dan transformasi digital dalam pengelolaan ZIS mampu meningkatkan kesejahteraan masyarakat, mendorong kemandirian ekonomi, serta mengurangi ketergantungan terhadap dana zakat.

Kata Kunci: pelatihan menjahit, keripik singkong, pemasaran digital, aplikasi zakat berbasis web dan android

Abstract: Zakat is an important instrument in Islamic economics that functions as an act of worship and a tool to encourage economic balance and community empowerment. In Raudhotul Jannah Mosque, Cipadu Jaya and Kreo Selatan Urban Village, the management of zakat, infaq, and shodaqoh (ZIS) is still done manually, causing data collection and distribution of zakat to be less than optimal. The low productive competence of zakat recipients causes the number of zakat recipients to continue to increase, exceeding the capacity of available funds. To overcome this problem, the team offers a solution through a community service program through the empowerment of zakat funds. This program includes skills training such as sewing, cassava chips production, and digital marketing. The results of this training increased the competence of the participants, where 54.72% of the sewing training participants completed making a robe and skirt. In addition, digital marketing training allows participants to market their products online through platforms such as Shopee. The program also optimizes digital-based zakat management to improve distribution efficiency and transparency. Overall, empowering zakat funds is expected to improve community welfare, encourage economic independence, and reduce dependence on zakat funds.

Keywords: sewing training, cassava chips, digital marketing, web-based and android zakat application

Introduction

Zakat is one of the five instrumental values in Islam that has a strategic and significant influence on individual behavior, community economics, and overall economic development (Ahmad, 1987). As a form of worship, zakat carries dual meaning: it is a spiritual obligation and

simultaneously a social responsibility. Islam commands capable individuals to allocate a portion of their wealth to empower others. Economically, zakat helps prevent wealth accumulation among a small group of people by mandating wealth distribution from the rich to the poor. According to Rozlinda (2014), zakat serves as a potential funding source for poverty alleviation and plays a crucial role in balancing income inequality within society.

Despite this potential, zakat effectiveness depends largely on how it is managed. Law No. 23 of 2011 on the Management of Zakat, Infaq, and Shodaqoh (ZIS) emphasizes the importance of institutional management, which includes planning, collecting, distributing, and utilizing zakat in a structured manner. Effective zakat management, as described by Hasibuan (2017), also involves key managerial activities such as planning, organizing, controlling, motivating, and decision-making to ensure efficient coordination of resources. Without proper systems, zakat's role as a poverty alleviation tool may fall short of expectations.

However, at Raudhotul Jannah Mosque, located in Cipadu Jaya and Kreo Selatan Villages, zakat management remains manual. Donors must visit the mosque physically to make payments, which has led to various issues such as reduced participation due to time constraints, administrative inefficiencies, and a lack of transparency in reporting. Compounding the issue, the number of eligible zakat recipients—especially those categorized as *fakir* and *miskin*—far exceeds the available funds. In 2023, the mosque distributed an average of IDR 8 million per month to 80 *mustahik* across seven RTs, while the actual number of needy families reached 123 households. To address the shortfall, RT leaders implemented a rotation system to alternate zakat distribution, attempting to ensure fair access despite limited resources.

This situation illustrates a structural challenge: the persistent reliance on zakat support due to the community's low level of productive skills. This issue is not unique to Raudhotul Jannah. Prior research highlights the importance of transitioning from consumptive zakat—limited to basic needs—toward productive zakat models. Masyita and Nurzaman (2013) advocate using zakat to fund entrepreneurial activities or vocational training, which can provide lasting economic independence. Herianingrum et al. (2019) similarly demonstrated that zakat-based microfinance schemes improve *mustahik* livelihoods when directed toward income-generating activities.

Supporting this view, Arifin et al. (2021) conducted a PkM program combining sewing training and entrepreneurship mentoring, which resulted in improved household income for participants. Sulastri et al. (2022) also showed that integrating digital marketing into productive zakat programs enabled *mustahik* to expand their market reach and business sustainability. These studies reinforce the value of equipping zakat recipients with the skills and tools necessary for long-term self-reliance.

Other research conducted by Busthomi et al. (2022) on the management of productive zakat funds and the productivity of *mustahik* (recipients of zakat) at the National Zakat Agency (BAZNAS) in Brebes Regency. Their findings showed that the productivity of *mustahik* recipients increased through assistance in the form of training, steam engines, trading carts, cooking utensils, and other assistance. With this productive assistance, *mustahik* can start new businesses, thereby improving the group's economy and income. Similar results were also

demonstrated by Qomariyah & Hilyatin (2023), who concluded that the skills training programs (sewing training, cooking or culinary training, and carpentry training, ranging from masons and carpenters) carried out by BAZNAS Kebumen Regency to realize the economic independence of mustahik can be said to be quite effective.

Another study (Ningrum, 2016) conducted at the Madiun Infaq Management Institute (LMI) reached a similar conclusion: the effectiveness of productive zakat distribution using a revolving fund model as an effort to strengthen the economy of mustahiq was optimal, as evidenced by the increase in mustahiq income, increased mustahiq productivity, and increased mustahiq food sufficiency. The revolving fund system is a zakat management system where LMI Madiun provides zakat funds to mustahiq through qardhul hasan financing. Depending on the initial agreement, the mustahiq has to return the loan funds to LMI Madiun in part or in full. These results demonstrate the importance of choosing the right tax distribution method, no longer for consumptive purposes but shifting to productive goals.

Empowerment of MSMEs at the Jember Regency Baznas has also been carried out by (Zahriyah et al., 2025) through the implementation of business soft skills training activities (motivation, management, and bookkeeping) and hard skills (cooking and serving food) for mustahiq. The results of the community service conducted by Zahriyah et al. (2025) showed a positive impact of the program on the income and economic independence of the mustahik. Similar results were also obtained from Community Service activities (Amsari et al., 2022), which focused on efforts to improve the economy of mustahik at Lazismu Medan City through training on MSME Business Strategy, MSME Business Analysis and Evaluation, and the Benefits of Digital Marketing for MSMEs. With a success rate of 82%, participants acquired new skills in utilizing digital marketing applications and a deeper understanding of MSME development to increase income.

Based on these findings, it becomes evident that increasing productive competencies—such as sewing, food processing, and digital marketing—can reduce dependence on zakat, enhance economic resilience, and maximize the impact of limited zakat funds. The core of the problem lies in the lack of income-generating skills within the community. Therefore, we offer a solution through a community service program that empowers zakat recipients by improving their skills and competencies. The ultimate goal is to foster economic independence and reduce long-term dependency on zakat, thereby improving overall community welfare sustainably and inclusively.

Methods

This community service program adopted a participatory and empowerment-based approach to enhance the productive capacity of zakat recipients at Raudhotul Jannah Mosque, Cipadu Jaya. The method involved skill training, micro-enterprise development, digital zakat management system implementation, and marketing strategy assistance. A total of 30 participants were selected from the list of zakat recipients (mustahik) registered at the mosque, based on their economic vulnerability and willingness to engage in productive activities.

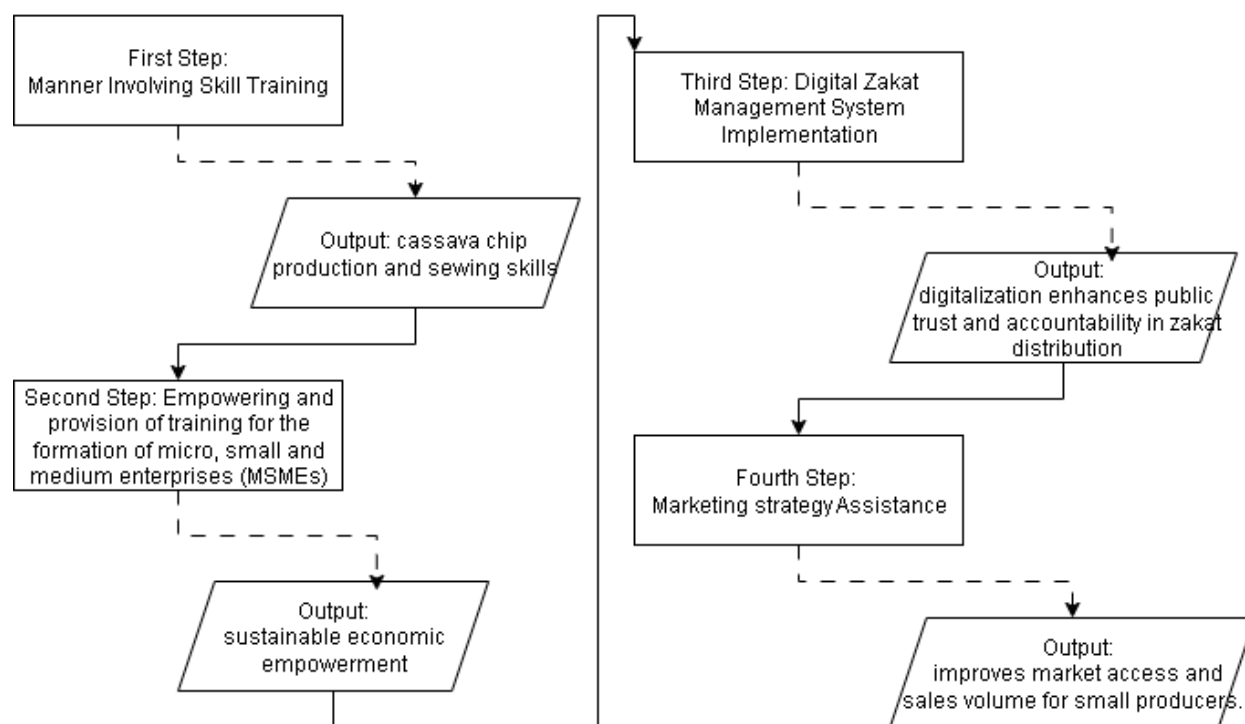


Figure 1. Proposed method

Figure 1 illustrates the steps in the current community service engagement program. The first stage of the method was economic empowerment training, focusing on two main areas: cassava chip production and sewing skills. These trainings involved practitioners and professionals as instructors who delivered technical materials and facilitated hands-on sessions. This approach follows the framework of community empowerment proposed by Ife and Tesoriero (2006), where participatory learning and skill transfer are emphasized as key strategies in building self-reliant communities. The training content was developed collaboratively, and each session concluded with a feedback mechanism using participant questionnaires to evaluate understanding and satisfaction.

In parallel, a productive zakat program was implemented by allocating a portion of zakat funds to support small business activities. These funds were used to procure essential equipment and materials for sewing and cassava chip production. The model reflects the productive zakat paradigm described by Masyita and Nurzaman (2013), which encourages the use of zakat not only for consumption but for sustainable economic empowerment. Participants were selected for this stage based on motivation and readiness to manage a micro-enterprise.

The program also developed a web and Android-based zakat management application to support transparency and efficiency. The development process included user need analysis, database design, system development, Blackbox testing, and implementation. The system features include master data management (for zakat givers and recipients), transaction recording, and zakat reporting. These features align with the zakat digital governance model

proposed by Aziz et al. (2020), who emphasize that digitalization enhances public trust and accountability in zakat distribution.

In addition to technical training, coaching clinics and workshops were held in both business areas. The cassava chip workshop covered procurement of ingredients, recipe formulation, cooking processes, packaging, and basic marketing. Meanwhile, the sewing clinic taught participants clothing measurement, pattern making, and garment construction. These activities incorporated experiential learning, which, according to Kolb (1984), enhances skill retention and practical application, especially in vocational contexts.

The program included product marketing strategy training and digital marketing assistance to ensure the sustainability of the businesses initiated by participants. Marketing experts provided guidance on marketing products offline (through local bazaars or exhibitions) and online (using platforms such as Shopee and Tokopedia). Follow-up sessions and mentoring ensured that participants could apply the strategies effectively. This digital component aligns with the findings of Sulastri et al. (2022), who concluded that integrating digital marketing in community empowerment significantly improves market access and sales volume for small producers.

Participants' involvement was central to all phases of the program. Masjid Raudhotul Jannah played a key role in facilitating the venue, recruiting local instructors, and supporting logistics. Evaluation was conducted after each activity through feedback forms, direct assessment of participants' products (cassava chips and sewn garments), and weekly monitoring of their business progress. The zakat management application was evaluated based on user interface functionality and system stability.

To complement the narrative method description, this paper suggests presenting a visual diagram or infographic outlining the flow of the PKM process—from initial assessment, training, application development, to mentoring and evaluation—to improve clarity and reader engagement, as also encouraged in applied community-based research (Baskerville & Myers, 2004).

Results and Discussion

This community service program was conducted from Thursday, July 2024, to August 2024. The first activity, with the location of the activity carried out at the Raudhotul Jannah Mosque Hall Cipulir Estate Park Complex, Cipadu Jaya Village, Larangan District, Tangerang City. There were 53 participants, five organizers, a mosque supervisor, an instructor, and an instructor's assistant (Figure 2).

The activity began with the introduction of instructors and participants. Then the trainees were taught how to measure the body and limbs and record the measurement results in the book according to the practice standards. The activity ended with dividing the group into two groups for further activities.



Figure 2. Sewing Skills Training for Beginners



Figure 3. Basic Sewing Instruction for Beginners

Figure 3 shows that the sewing training program begins with the first step, which is measuring the limbs. Participants are taught to take the right measurements, such as body length, chest circumference, waist, and hips, so the stitches fit the body shape. After that, participants were trained to make patterns of gamis and skirts. Pattern making is done by drawing on special pattern paper based on the measurements that have been taken, making it easier for participants to cut fabric later.

The next stage is cutting the material. Based on the pattern made, participants are directed to cut the fabric according to the shape and size of the pattern. This activity requires accuracy so the material is not wasted and the cut remains neat. Participants proceed to the sewing stage after all parts of the fabric are cut. In this process, participants begin to assemble pieces of fabric using a sewing machine, starting from the simplest part until finally forming a gamis or skirt ready to use.

In sewing training, the machine used is a 100-watt Butterfly dynamo brand sewing machine that uses electric power as its energy source. The sewing machine was chosen on the recommendation of the instructors so as not to make it difficult for novice participants when learning to operate the sewing machine. The trainees only need to use one foot to move the machine, then arrange the fabric to be sewn, and place the thread and needle appropriately so that the sewn fabric can produce a good output. The machine can make 24 stitching patterns for beginners and advanced. The specifications of the sewing machine weigh 30 kilograms with dimensions of length, width, and height of 80 cm x 50 cm x 50 cm, and the machine can do 800 stitches per minute. In the sewing machine training, each participant succeeded in

producing gamis and skirt products independently, so that the number of products produced was 29 gamis and 29 skirts, and one shirt. These products are categorized as hard products. The techniques and formulas used to make construction patterns are included in the soft product, including calculating body length, sleeve length, chest length, hip length, etc.



Figure 4. Group Photo Session

Figure 4 shows the documentation of a group photo session between the training participants and the instructors using shirts and pants, which are the best work of the participants during the sewing training. Sewing training is often associated with women, especially in the convection world known as CMT (Cut, Make, and Trim). CMT includes cutting fabric, sewing, and finishing the final design on the processed material (Haryono, 2017).

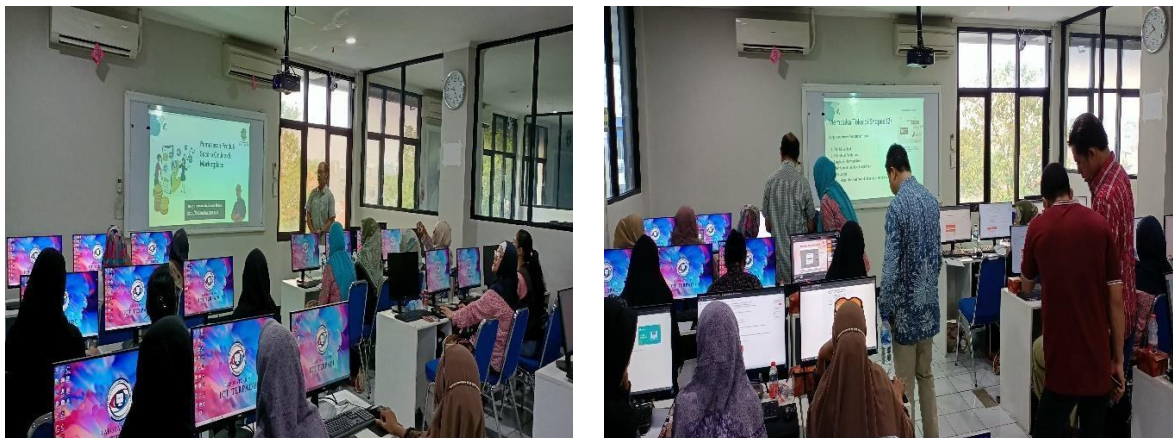


Figure 5. Digital Marketing Material Presentation

Figure 5 shows the digital marketing training activities on Sunday, August 22, 2024, from 09.00 WIB to 12.00 WIB in the ICT laboratory room at Budi Luhur University. In this session, the instructor who gave the material is a practitioner (expert) in digital marketing. He presented material related to understanding digital marketing, media/channels that can be used for product marketing, tips and tricks for marketing online, and material for creating online stores using Shopee and WordPress applications. Optimizing the use of WhatsApp social media can be done by creating a status that is then synchronized with Instagram. If the product being marketed uses the Instagram platform, then the style of the product must be under millennial

trends, considering that most users are millennials. Therefore, the content displayed must be as relevant as possible (Hamzah, 2021).



Figure 6. The process of making cassava chips

Figure 6 depicts the activity of making cassava chips on October 3, 2024, at 08.00 WIB to 12.00 WIB, cassava chips production activities were carried out in the courtyard of the Raudhotul Jannah Mosque Hall Cipulir Estate Park Complex. In this activity, the instructor was a practitioner who has been selling cassava chips for 30 (thirty) years. In the training session, participants were given knowledge and skills in cutting cassava, making original seasoning and sambal balado, frying with good techniques, and packing the product. It is hoped that with this training, trainees can practice at home to create new business opportunities.

The results show that the cassava chips MSME business is supported by the high purchasing interest of the community, despite facing competition from other PKK groups. This analysis is important to assist the PKK groups in improving the local economy (Bandrang, 2022). WhatsApp social media is a very effective promotional tool because most people have used it. One of the advantages of WhatsApp is its ability to connect sellers and buyers directly through phone numbers, allowing for more personalized communication (Syarif, 2022). Conventional advertising is considered very burdensome because it involves huge costs, such as advertising to make billboards, distributing flyers, today's digital-based technology is an effective solution in advertising by utilizing social media (Rozinah, 2020).

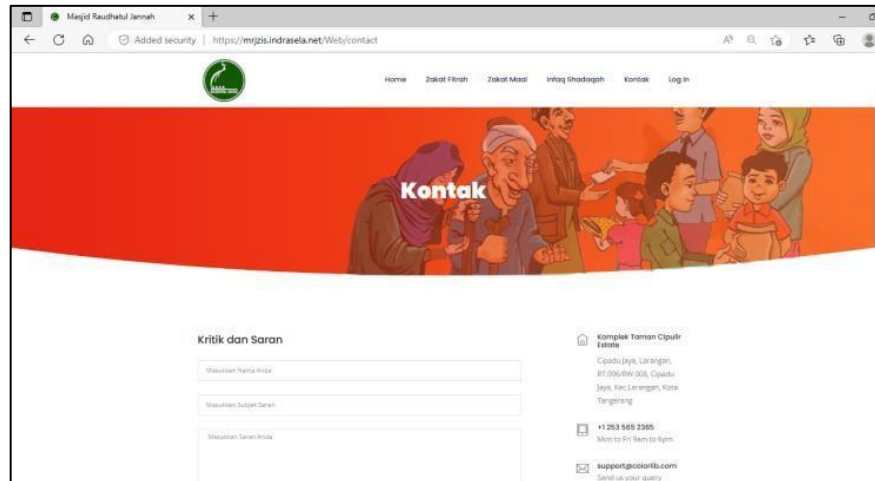


Figure 7. Main Page of Web-based Zakat Management Application

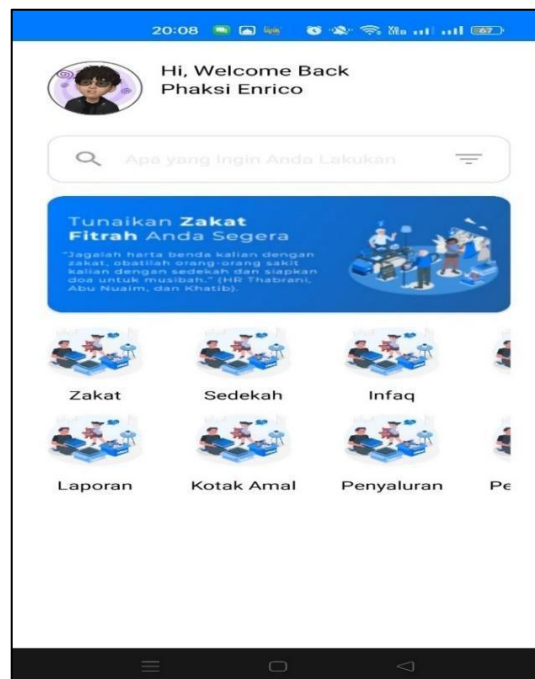


Figure 8. Main page of the mobile-based zakat management application

On July 11, 2024, at 7:30 pm, the web-based zakat management application features were presented, including muzakki and mustahik data collection, zakat deposit, and zakat distribution (see Figure 7 & Figure 8). Then, on July 18, 2024, at 7:30 pm, the features of the mobile version of the application will be presented, which include user registration, inputting muzakki data, depositing zakat, uploading proof of deposit, and zakat reports. This application is designed to facilitate zakat management, increase reporting transparency, and facilitate tracking of zakat funds, thus supporting effective zakat management in Cipadu Jaya and Kreo Selatan Villages.

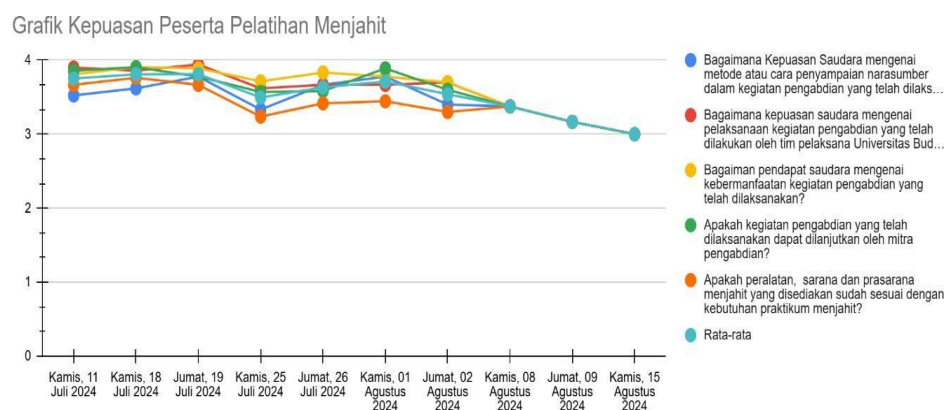


Figure 9. Sewing Participant Satisfaction Survey

Based on the results of the Google Form survey presented in [Figure 9](#), which included several questions about participant satisfaction with the service activities, the average satisfaction score was three. This score typically falls within the category of "moderately satisfied" or "neutral," indicating that the program was generally well received but still offers room for improvement. Participants reported being fairly satisfied with the method of material delivery by the instructor. This result suggests that the instructor could communicate the material adequately, although there remains potential to enhance the experience through more interactive or engaging teaching methods.

Regarding the implementation of the activities by the Budi Luhur University service team, participants felt that the team managed the program well. However, technical or organizational aspects could be improved to enhance the overall participant experience. Regarding usefulness, the participants acknowledged the practical value of the service activities, especially in providing hands-on skills. Still, the average score of three indicates that the perceived benefits could be increased by improving certain program elements.

Participants also believed that the service partners could sustainably continue the activities, although further guidance and additional support may be necessary to ensure long-term impact. As for sewing equipment and infrastructure, most participants felt that the available facilities met the needs of the practicum. Nevertheless, there were suggestions for enhancing or supplementing some tools and resources to support the sewing training process better. Overall, the survey results reflect that the service activity was positively received, with clear opportunities for improvement in content delivery, equipment provision, and program sustainability. Overall, the survey results show that the participants received this service activity, but there is potential to improve certain aspects in delivery, equipment, and program continuity.

Before the digital marketing training, the training participants did not have the knowledge and skills to do digital product marketing, because the product marketing process was still carried out conventionally and offline. After the digital marketing training was held on August 22, 2024, there was an increase in the knowledge and skills of participants in marketing digitally, this can be seen in [Figure 10](#).

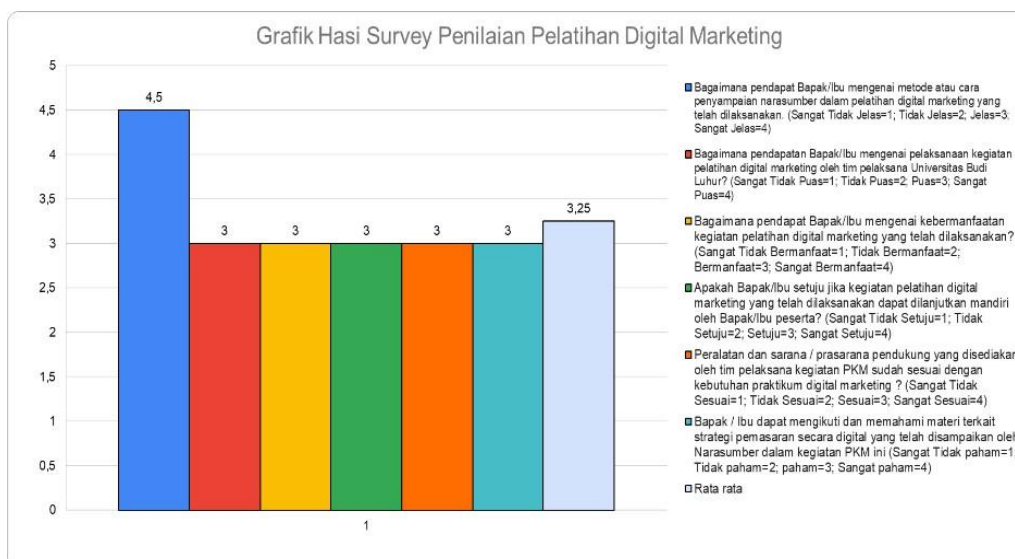


Figure 10. Results of Participant Assessment on Digital Marketing Training

Based on the data from the assessment of training participants on the implementation of digital marketing training in [Figure 10](#), it can be concluded that most of the training participants gave an average score of 3.25, which means that the training participants can understand and apply the digital marketing material delivered by the instructor, especially in digital marketing. Thus, there is an increase in knowledge and skills after attending the training, so problems related to marketing products online can be overcome by utilizing the Shopee application and creating an online shop website.

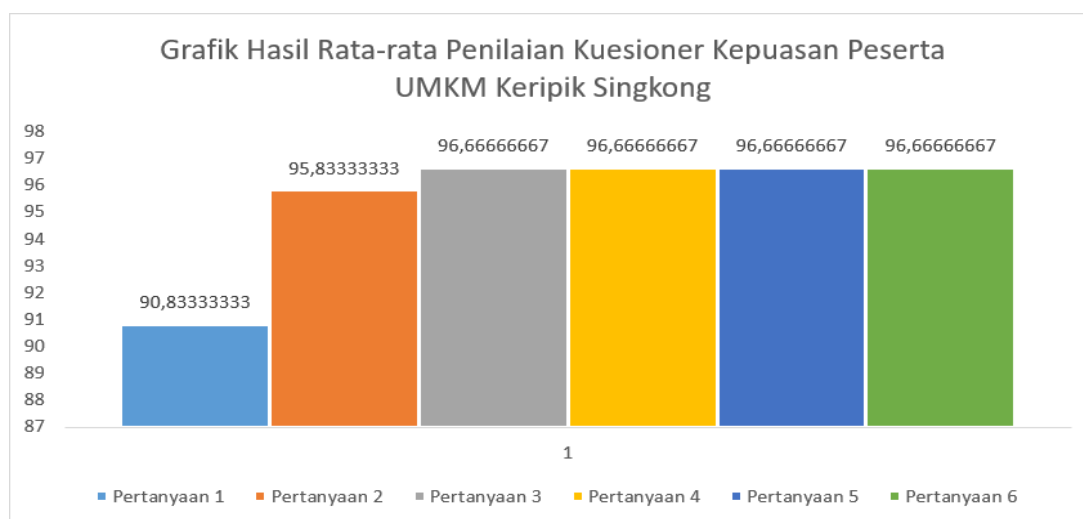


Figure 11. Results of Participant Assessment at Cassava Chips MSMEs

The results of the satisfaction questionnaire of Cassava Chips MSME training participants showed a very high level of satisfaction (see [Figure 11](#)). The delivery method of the instructor was rated 90.83%, and the implementation of the activities scored 95.83%. The usefulness of the training, the suitability of the facilities, and the understanding of the material all received an average score of 96.67%. Participants also agreed that the training could be continued independently. Overall, the training was considered very useful and went well.

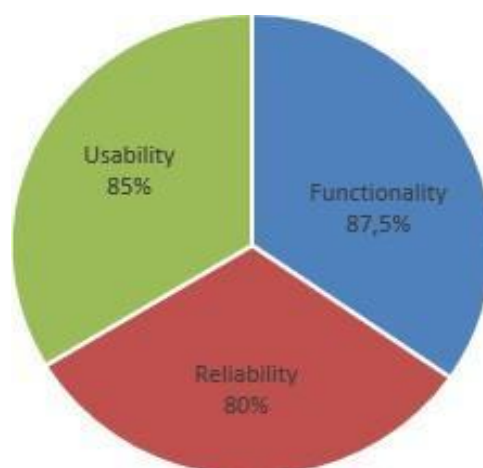


Figure 12. Testing Results of Web-Based Zakat Management Application and Mobile

Figure 12 shows the result of testing a web-based and mobile zakat management application, where as many as 87.5% of trainees gave the best assessment in the availability of zakat features (functionality). In the category of usefulness of zakat features, as much as 85% gave the best assessment on the available zakat features (usability). In the ease of operation of zakat features, as much as 80% gave a good assessment on the available zakat features (reliability). Based on the assessment results above, it can be concluded that almost 80% of training participants can understand and comprehend the use of web-based and mobile zakat management applications.

The implementation of the current community service (PKM) builds upon the foundation laid in the previous PKM research by Zahro (2022), which focused on basic sewing skills such as dress pattern making, body measurement, and fabric cutting. The emphasis in that program was on understanding the time investment required to produce high-quality, value-added products. While Zahro's initiative contributed significantly to building foundational knowledge and awareness among participants, it also revealed the need for further interventions to enhance efficiency and output.

The current PKM continues the previous sewing curriculum and a more applied and technology-oriented intervention by providing a new Butterfly-brand sewing machine. This program aligns with community empowerment through access to productive assets, as Kretzmann and McKnight (1993) proposed in their Asset-Based Community Development (ABCD) model. By supplying relevant tools and building upon prior skills, the program enables participants to move from basic knowledge to applied production, which is critical for income generation.

The availability of proper equipment is crucial in skill-based empowerment programs. Suharto (2009) emphasized that sustainable community development requires knowledge transfer and adequate infrastructure to support practical application. In this PKM, the placement of the sewing machine in a central and accessible location (Raudhotul Jannah Mosque Hall) serves as a shared resource that can be continuously used and maintained by the community.

It also introduces the principle of collective ownership, which is key to sustainability in community-based projects.

The training's focus on increasing productivity and product quality through machine use addresses the common issue in micro-enterprise development: low production capacity and inconsistent quality. This approach is supported by previous findings from PkM programs such as Sulastri et al. (2021), who found that integrating appropriate technology in vocational training significantly increased output and market readiness of home industry products. Furthermore, the digital marketing training component aligns with current economic transformation trends, enabling participants to access broader markets and thus enhancing their economic resilience, resonating with the entrepreneurial empowerment model by Zimmerer and Scarborough (2008), which highlights the integration of skills, tools, and market access as a triad of success for small-scale enterprises.

Finally, the continued engagement of the target community in this program highlights the importance of ongoing mentoring and capacity building, which are often overlooked in one-time training sessions. According to Ife and Tesoriero (2006), sustainable empowerment is achieved not merely through knowledge transfer but through the building of self-sustaining systems that encourage ownership, learning, and adaptation. Therefore, the current PKM, by reinforcing previous learning and adding practical tools and mentoring, creates a more holistic approach to economic empowerment, laying the groundwork for long-term impact on community welfare and self-reliance.

Conclusion

This community service program (PkM) successfully achieved its objective of improving community competence in productive skills—particularly in sewing and digital marketing—to foster economic independence among lower-income groups. By equipping participants with practical abilities such as sewing gamis and skirts, as well as introducing them to digital marketing platforms, the program laid a foundation for sustainable micro-enterprise development. The generally positive participant satisfaction indicates that the program addressed real community needs; however, improvements are still needed in interactive learning methods, completeness of training facilities, and program sustainability. For future development, follow-up activities should include advanced skill training, branding and packaging workshops, and structured mentoring for service partners to ensure continuity. Expanding this initiative into a community-based entrepreneurship model supported by digital tools would be a strategic step toward enhancing long-term economic empowerment.

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