The Impact of Industrial Era 4.0 and Social Media Marketing on Zakat Payments: A Study of E-Commerce and Online Applications by Zakat Institutions in Bogor

Ardyan Renaldy, Moh. Mas’udi*
Universitas Muhammadiyah Yogyakarta, Indonesia

Article History
Received: November, 3rd 2022 Revised: May, 19th 2023 Accepted: May, 22nd 2023

Abstract

This study aims to determine the potential of the 4.0 era and the influence of social media marketing activity on online zakat payments through e-commerce and online applications for zakat institutions in terms of the opinions and knowledge of the people of Bogor Regency and City. The data collection technique was done through direct interviews with 35 respondents aged 17-55. The determination of respondents used a purposive sampling technique. This study used a descriptive qualitative method. The primary data was obtained by distributing questionnaires online to respondents, and secondary data was brought based on a literature review. The data analysis was conducted by collecting information from primary and secondary data and then processed to the drawing conclusion. The results of the study show that some people who choose to pay Zakat online have several reasons, such as still wanting to empower the surrounding environment, so to pay Zakat maal, they prefer to pay offline because they can also stay in touch with neighbors and amil zakat. But many of them agree and support the use of social media marketing activity because it is easier and more practical to implement.

Keywords: Digitization of Zakat, E-Commerce, Modern behavior, Online payment, Social media marketing.

I. Introduction

At this time, the era is increasingly sophisticated, and technology is growing rapidly. The emergence of increasingly sophisticated electronic devices such as smartphones allows us to do anything related to technology, such as paying with electronic money for electricity bills, transferring money, and even paying Zakat. Since 2011 Indonesia has entered Industry...
4.0, marked by increasing connectivity, interaction, and boundaries between humans, machines, and other resources, which are increasingly convergent through information and communication technology (Kemenperin.go.id).

In terms of Zakat, with an online system, payments can be made anytime and anywhere. With Industry 4.0, everything can be made easier through an online application system. Moreover, paying Zakat is obligatory for Muslims who are not included in the 8 groups of people who are entitled to receive Zakat. Zakat is a balancing instrument in the financial-economic sector of society or what is commonly referred to as al-māliyah al-ijtimā’iyah (Mairafi et al., 2022). Therefore, Zakat has a very important and strategic role in terms of muamalah, or the backbone of the people’s welfare (Lubis & Latifah, 2019). Empowerment carried out by Zakat institutions must also be able to improve the social and economic status of the community. This is in line with the concept of empowerment, which functions as an alternative solution to problems of the social and economic status of the community (Noermawati et al., 2018).

Nowadays, many people giving Zakat prefer to do it practically and fast. Therefore the change in muzakhi behavior has shifted from transacting physically and having to visit the Zakat institution office to transacting through the Zakat institution application or e-commerce. This has been proven by zakat management institutions or organizations such as Baznas, which continue to innovate in developing digital services to maximize payment and distribution in this industrial era 4.0. Society tends to change their lifestyle and behavior towards digital action and lifestyle in every activity that accompanies it daily (Amarodin, 2020; Shuaib & Badmus, 2022).

Zakat institutions and organizations are currently collaborating with e-commerce to achieve annual targets set by the government every year, taking advantage of the advancement of time and technology so that payments can be more practical and fast. Examples of zakat payments through e-commerce include LinkAja, Tokopedia, Shopee, Bukalapak, and others. Zakat institutions in Indonesia, such as Baznas and LAZ, have also provided online zakat payments. With the initiation of Industry 4.0, the collection of Zakat from year to year should increase, considering that paying Zakat is easy and practical. Research conducted by (Afiyana et al., 2019) states that the realization of zakat funds in Indonesia has increased yearly, but this realization is not commensurate with the potential for existing Zakat.

The above phenomenon is ironic since the population of the Indonesian Muslim community is the largest in the world (Hasan, 2021). According to the Head of BAZNAS, Bambang Sudibyo in (Afiyana et al., 2019) stated that at the national level, the Zakat collected at official amil bodies is still very small compared to the large Zakat collection halls. With the largest Muslim community in the world, the target set is still far from what was expected. In research (Wijaya & Khotijah, 2020), zakat institutions must be responsive to serving the community. Responsiveness includes two aspects: responsiveness to Muzaki’s needs and responsiveness to Mustahik's needs. Zakat institutions must try their best to be fair in distributing ZIS funds to those entitled to receive them, which will create social harmony.
In general, social media is a means of long-distance communication. Social media marketing is another term for using social media in terms of marketing. In line with the increase in technology, especially in social media, according to research conducted by Hootsuite, 150 million out of 268 million Indonesians used social media, or equal to around 56%. This is one of the considerations for companies to make social media a tool for promoting their products (Anggraeni et al., 2019). In this era, digital media, such as the internet, is developing rapidly, which is important in the business world. This certainly helps business people to carry out marketing activities much more modern. Social media has great potential to get closer to customers to increase profit, marketing and communication strategy, cost efficiency, and effectiveness. High social interaction provides a great opportunity for businesses to introduce their products to customers (Handaruwati, 2018).

Social media has influenced consumer behavior in the 21st century (Hasan & Kamiluddin, 2021). This includes awareness, information acquisition and sharing, opinions, attitudes, purchases, and post-purchase behavior. With the availability of social media, companies can now communicate with their customers and get feedback from them, and also customers can communicate with other customers and share information about products and services (Tong, 2020; Zakiy, 2019). The existence of social media marketing which broadly and easily provides information to each of its users, the company has utilized this information in content that is able to attract its customers, which has led to the creation of the public trust (Jauzi & Zakiy, 2021; Khasanah et al., 2022; Kusuma & Putri, 2019).

II. Literature Review

2.1. Industry 4.0
The source of Industry 4.0 initially lies in the manufacturing powerhouse in Germany. This conceptual idea has been widely adopted by other countries such as Europe, India, China, and several other Asian countries. Industry 4.0 refers to the fourth industrial revolution, and therefore 4.0 will occur through the Internet of Things and Internet services integrated with the manufacturing environment. The fourth industrial revolution provides an opportunity to change the world proactively. In another sense, the basis of the fourth industrial revolution is the availability of all relevant information in real-time by linking all instances involved in the value chain. The ability to optimally add value at any time from the data is also important. Relationships of people, things, and systems create dynamic, self-regulating, optimized real-time value-added connections within and across the enterprise that can be optimized according to different criteria, such as cost, availability, and resource consumption.

2.2. Social Media Marketing Activity
Social media marketing activity is a process used by companies in promoting through social media because, in social media, there are large and more promising communities compared to advertising in the ways that have existed so far. Social media marketing is a way for a company to promote its products or services online, making a community its target market.
Tong, 2020). Social media marketing enables companies to better understand customer needs to build more effective and efficient relationships (Kusuma & Putri, 2019).

According to Gunelius in (Willem et al., 2020), there are 4 aspects for success variables in social media marketing: 1) Content is shared with a community/social group that can expand the online audience network, 2) Content made as attractive as possible is used as a strategy for marketing a product by utilizing existing social media, 3) Social networks that are currently expanding can provide opportunities for someone to meet more people with similar interests, and 4) Building a strong community starts from the closeness between members, which is the knowledge of uniting and compacting a community to achieve common goals (Zakiy & Rozikan, 2020).

2.3. Zakat
Legal Basis of Zakat
Zakat is one of the pillars of Islam, and the law is obligatory (fardhu) for Muslims who meet certain conditions. The legal basis for the obligation of Zakat is stated in the Qur’an, Sunnah, and Ijmak Ulama. The legal basis for Zakat will be explained in the following:

Sourced from Al-Quran

وَأَقِمُوا ۟ٱلصَّلَوٰةَ۟وَءَاتُوا ۟ٱلزَّكَوٰةَ۟وَٱرْكَعُوا ۟مَعَ۟ٱلرَّٰكِعِينَ۟

And pray, pay Zakat, and bow with those who bow” (QS. Al-Baqarah Ayat 43).

Sourced from Sunnah

From Abu Abdurrahman Abdullah ibn Umar r.a, said (that) I heard the Prophet said: "Islam is built on five pillars: Testimony that there is no God but Allah SWT and Muhammad SAW is the messenger of Allah SWT, upholding prayers, paying Zakat, performing pilgrimage, and Ramadan fasting (HR. Tirmizi and Muslim).

The Types of Zakat
Zakat Maal (Zakat property)
This Zakat is imposed on assets (maal) owned by individuals or institutions with terms and conditions that have been legally determined (syara). Something can be called maal (property) if it fulfills 2 conditions:

a. Benefits that can be taken, such as cars, livestock, houses, money, gold, and others. Each has its own calculations.

b. It can be owned, controlled, stored, and collected.

Zakat Fitrah
Ibn Umar Ra said that “Rasulullah SAW obligated zakat fitrah one date or grain on slaves, free people, men and women, children, and adults from Muslims and ordered to pay it before they came out of prayer (‘id).” The Qur’an does not discuss the issue of zakat fitrah, but the legal basis for implementing zakat fitrah is obtained from the hadith. The Syafii school of thought allows zakat fitrah to be distributed according to the types of Zakat, namely from agricultural products and fruits. The most important thing is what the people
of their country eat or what they usually eat, as stated in Mughni al Muhtaj by Fiqh Al-Shaykh Shamsuddin Muhammad bin Ahmad Al-Khatib AlSyarbini (977 H).

Silver and Gold
The provisions for paying Zakat using gold and silver, muzaki (zakat payers), are required to pay Zakat that has been owned for 1 year, and the nisab is sufficient. The calculation is 2.5% of the value of the gold. For example, if someone has 100 grams of gold, the Zakat that must be paid is 2.5% of the gold. If 1 gram of gold costs Rp. 500,000, then the amount of Zakat that must be paid is 100 gr x Rp. 50,000 x 2.5% = 1,250,000.

Cattle
Livestock subjected to the obligation of Zakat are animals that provide benefits to humans, are herded, find their own food through shepherds, and already have one nisab year. Each farm animal is different. For example, if there are 30 cows, the Zakat is a one-year-old calf.

Zakat Trade or Tijarah
Zakat trade or tijarah is Zakat that is related to trade commodities. This Zakat has conditions that are taken capital and calculated from the total sales of goods by 2.5%. Someone can pay money for that value or in the form of merchandise.
III. Methodology

The type of research was qualitative. The qualitative method is a procedure that turns words or written works into descriptive data that looks at the aspects of quality, value, and meaning of an existing fact (Fitrah, 2018). This study analyzed the ease of paying Zakat in the industrial era 4.0 and the influence of social media marketing activity in luring people to be more active in paying Zakat.

The sampling technique used in this research was the purposive sampling method. Purposive sampling involves certain considerations or special selection. Researchers interviewed 35 informants, 16 of whom lived in Bogor City and 19 in Bogor Regency. The subjects of this study had an age range of 17-55 years. The age 17-55 was chosen because, at that age, the informant is considered capable of making rational choices about a decision so that the data obtained can be accounted for.

Data collection was carried out in this study by way of interviews. An interview is a data collection technique carried out to get a process of interaction between the interviewer and the informant through direct communication. The informants have given Zakat online, especially Zakat maal. Thirty-five respondents were considered enough because the answers from all of them were almost the same on average and had almost the same conclusions from all the answers from the sources.

Then the validity test can be done by:

- Credibility test
  Testing credibility can be done through improvement, observation, increasing persistence, triangulation, analysis of negative cases, and using reference materials. Reference material is part of the support used to prove that the data taken by researchers is authentic.

- Transferability Test
  The transferability test is used so readers or others can understand the research results. Therefore, researchers must provide clear, systematic, and reliable descriptions. Furthermore, the reader can decide whether or not the research results can be applied to other contexts and social situations.

- Dependability Test
  In qualitative research, dependability test is carried out through auditing activities throughout the research process. The results are not said to be dependable if the researcher cannot prove the actual process of the research. An independent auditor or supervisor can carry out the dependability test mechanism to ensure that researchers carry out the whole series of research processes.

- Conformability Test
  The conformability test in qualitative research is not much different from the dependability test, so a series of processes can be carried out simultaneously. Conformability test means testing the results related to the process. A conformability test is carried out to prevent the results without the research process being carried out. To set the style, type Equation in the
IV. Results and Analysis

4.1. The Role of Industry 4.0 on Zakat Payments Through E-Commerce and Online Applications for Zakat Institutions in Bogor

One of the factors in this research is how the informants respond to the role of online Zakat that they experience because this factor accommodates the responses from the informants. In general, according to Biddle, role theory focuses on one of the social characteristics: humans behave in different and predictable ways depending on the situation and social identity that each has (Prayudi et al., 2018). With the facilitation of Zakat in the industrial era 4.0, what do you think about implementing Zakat online?

a. In my opinion, this can facilitate zakat activities, especially in the current era, which is starting to be busy using digital money (Respondent 1 answer on January 20, 2022).

b. In my opinion, implementing Zakat online is very efficient and effective because it can make it easier for muzakis to distribute assets that will be Zakat without having to come directly to the Amil Zakat agency, thereby saving time (Respondent answer 4 on January 24, 2022).

From the interview results above, it can be concluded that the community is optimistic about online Zakat. According to the Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI), Hasanuddin A.F. said that according to Islamic law, zakat distributed online is not a problem. In fact, online Zakat can make it easier for people to pay their Zakat. Besides, this method makes it easier for muzakki to distribute Zakat and is considered legal. However, one cannot fail to hope that the amil zakat institution will remain responsible even though it is distributed online and carried out according to Sharia provisions’ principles (Rozikan & Zakiy, 2019).

Furthermore, the question was about the consistency of the people of Bogor City and Bogor Regency after knowing they could pay Zakat online.

After knowing that paying Zakat can be done easily through E-commerce and the online application of Zakat institutions, do you want to pay Zakat online from now on? Why? (Give a reason)

a. God willing, it will continue to be implemented. Because online Zakat also makes it easier for us to pay Zakat anywhere and anytime, especially since I have fairly high job mobility, so when I’m at home, it seems reluctant to leave the house (Response of respondent 1 on January 23, 2022).

b. Willing, because through online and e-commerce applications, the process is easier and more time efficient. Moreover, now that everything is online, it doesn’t slow down, and
the process is not complicated, especially now that there is a pandemic, so there is no need to leave the house (Response of respondent 2 on January 29, 2022).

From the questions above, it can be concluded that the interviewees desire to pay Zakat online, especially Zakat maal, because, as is well known, this is easy to do. There are various ways to pay, including bank transfers, e-banking, internet banking, etc.

Then the next question is regarding the convenience experienced by muzakki (zakat payers) in paying Zakat through the online system, namely whether the existence of an online zakat system makes it easier for muzakki (zakat payers) or is it the other way around? (Give a reason)

a. It's easier for millennials because they can pay Zakat from anywhere and anytime without any restrictions (Response of respondent 1 on January 25, 2022).
b. With an online zakat system, it's easier for people to pay Zakat, because it's simpler online (respondent 2's answer on January 26, 2022).

The resource person gave a positive and supportive response because, in this 4.0 era, which uses technology all the time, it is very suitable to implement an online zakat system, because apart from being practical, online Zakat is also safe and guaranteed to be right on target, even though we pay it in e-commerce, we still pay Zakat. The payment must pass through the supervision of official zakat institutions in Indonesia, such as Baznas, Laz, Rumah Dhuafa, etc., and under the supervision of amil zakat.

Then the next question concerns the obstacles experienced by muzakki (zakat payers) so that they are reluctant to pay Zakat online to the informants. The question is, what kind of obstacles make people reluctant to give Zakat online? (Give explanation)

a. Lack of information about the online zakat application and knowledge about the online zakat system (Respondent 2's answer on January 25, 2022).
b. In my opinion, the invisible distribution of zakat funds makes some people hesitate to pay Zakat online. The public may also feel worried that the zakat funds collected are not distributed to the parties they should be (Response of Respondent 4 on January 25, 2022).

It can be concluded from the informants' answers that they still do not know about Zakat online because of the lack of information. They are also still worried that the Zakat they pay online is not on target.

The next question concerns the positive and negative impacts of paying Zakat online. According to you, what are the positive and negative impacts if people make zakat payments online? Either from e-commerce or Zakat institution online applications? (Give explanation)

a. On the positive side, people don’t need to come directly to the Zakat office. On the negative side, not many programs socialize online zakat payment programs, and people are afraid of crime and fraud (Response of Respondent 3 on January 24, 2022).
b. The positive impact is that anyone, anytime, anywhere, everyone can give tithe online. The negative impact is that there are fears that irresponsible individuals will appear to abuse it or possibly commit fraud (Response of Respondent 4 on January 23, 2022).

The researcher asked the last question regarding the opinion of paying Zakat offline/online to the informant. The question is, if asked to choose to pay Zakat online or offline (come to the Zakat office), what do you prefer? Why?

a. Choosing to pay Zakat online, especially in this era of the pandemic, activities at home are far better than having to go out. Everything can be done remotely (Respondent 4’s answer on January 21, 2022).

b. I’d rather go online because if I’m offline, I’m too lazy to go to his office, especially Zakat maal if I pay Zakat fitrah offline at the mosque (Respondent 5’s answer on March 9, 2022).

From the last two questions, it can be concluded that online zakat payments have positive and negative impacts, but online zakat payments are preferred by the interviewees because there are many advantages, such as convenience in paying without leaving the house.

4.2. The Role of Social Media Marketing Activity for Zakat Through E-Commerce and Online Applications for Zakat Institutions in Bogor

Apart from the industrial era 4.0, social media marketing activity influences online Zakat in this study. Social media marketing activity is a promotion in the digital world/social media, which aims to attract people to use or access it. Social media marketing activity is a marketing/promotion on an online-based platform that can facilitate interaction, collaboration, or content sharing (Seo & Park, 2018). The dimensions of social media marketing activity are entertainment, interaction, trendiness, customization, and perceived risk. In this section, the researcher asks questions to informants about the role of social media marketing activity for online Zakat, namely:

What is the role of social media marketing activity for muzakki (zakat payers) to pay Zakat through E-commerce or online zakat institution applications? (Give a reason)

a. Of course, it plays a very important role, where social media marketing is like the face of a Zakat institution. How to build branding and socialization of Zakat through various content in the form of poster designs or motivational videos will increase people’s interest in online Zakat. Inviting people to be sensitive about Zakat through visual messages is a plus point from the positive impact of this digital era (Respondent 3’s answer on January 21, 2022).

b. In my opinion, the role of social media marketing is still lacking because I rarely see various promotions being carried out on social media to invite people to pay Zakat online, and this needs to be intensified regularly so that the wider community is invited to pay Zakat online (Respondent 4’s answer on March 9, 2022).

Finally, the researcher asked about the impact of social marketing activity on people’s preference for paying Zakat online through e-commerce and online applications for Zakat
institutions. According to you, the question is, does the role of Social Media Marketing impact the community to be more fond of paying Zakat? Especially online (Give reasons).

a. I think it's very impactful in modern times like this because, for now, all people definitely use smartphones and live online everywhere. Intensified social media marketing makes it easier for us to tithe (respondent 1 answer on January 24, 2022).

b. It could be because indirectly, as reminded, but further strategies are needed so that the marketing can reach more people to increase willingness to tithe, especially online (Response of Respondent 5 on February 18, 2022).

V. Conclusion and Recommendation

5.1. Conclusion

The potential for online zakat payments in Bogor Regency and City, most respondents prefer to pay online for the various reasons they provide, such as easier and more practical, can be done anywhere and anytime. However, several informants prefer to pay offline for reasons such as wanting to deceive the surrounding environment to pay Zakat Maal prefers to pay offline because they can also stay in touch with neighbors and amil zakat. Regarding promoting Zakat online through social media marketing activity, the sources said that the promotion of Zakat online through social media was very good since it can impact many people, and the public will be more educated about online Zakat, especially now that many people already have smartphones and, on average, play social media even though the impact has not been felt significantly. This happens because they rarely see/feel on social media an invitation or campaign to pay Zakat online, even though this is a very big opportunity so that people are more aware of the importance of paying Zakat and can achieve the Zakat target set by the government.

5.2. Recommendation

Zakat institutions in Indonesia must increase public promotion and education to pay Zakat more optimally, especially online through social media marketing activities. Also, relevant organizations should be able to move to a more modern, fast-paced, and practical system. Consequently, it can help achieve the potential target of national Zakat.

References


The Impact of Industrial Era 4.0 and Social Media Marketing on Zakat Payments: A Study of E-Commerce and Online Applications by Zakat Institutions in Bogor
Ardyan Renaldy, Moh. Mas’udi
Page: 13-24


https://doi.org/10.24843/MATRIKJMBK.2018.v12.i02.p01


https://doi.org/10.47686/bbm.v3i1.36


https://prosiding.ummy.ac.id/grace/index.php/pgrace/article/view/246


https://doi.org/10.21070/perisai.v3i1.1999


https://doi.org/10.14710/jati.13.1.17-26

https://doi.org/10.24034/j25485024.y2018.v2i4.3931


