



Good corporate governance: managerial ethics in the management of 'zakat profesi' at badan amil zakat Gorontalo

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ABSTRACT

This research article explores the application of GCG principles as a form of managerial ethics in professional zakat management by BAZ in Gorontalo City. GCG indicators, including Transparency, Accountability, Responsibility, Independency, and Fairness (TARIF), are used to gather information and identify barriers to implementation. Also addresses challenges in implementing GCG within managerial ethics, inspired by Ibn Miskawaih's concept of 'middle point' ethics. A qualitative approach with a postpositivist case study design is utilized to conduct this study. Researchers conduct field research through interviews with BAZ administrators and other informants and document analysis. The research findings highlight the crucial role of GCG principles in identifying issues in professional zakat management through fair managerial ethics. Various challenges are identified, and potential solutions are proposed. The implications underscore the alignment of professional zakat management with GCG indicators; however, strengthening accountability and independence indicators is necessary to ensure consistency with BAZ programs and enhance public trust in Indonesia's Zakat Management Organization (OPZ). The hindrance posed by GCG principles is a barrier to upholding managerial ethics and achieving performance, integrity, and professionalism, providing valuable feedback for managers to establish trust. Based on the research conclusions, the researcher formulates the theory of Sustainable GCG, emphasizing the importance of adapting GCG principles in managing professional zakat to internal and external changes. The theory highlights the significance of organizational capacity, maintaining consistency of GCG principles, and adapting to technological advancements, policies, and societal needs.

Keywords: GCG Principles, Managerial Ethics, Professional Zakat Management, BAZ Kota Gorontalo

1. INTRODUCTION

Managing activities are rooted in human cognition to address challenges and improve circumstances. Pursuing basic needs, protection, social connections, and the desire for affection, recognition, and self-fulfilment drives these actions. This yearning for attachment can be examined from two perspectives: critical analysis and philosophical ideas in the Western world and contemplation of spirituality and religious beliefs in the Eastern world. Despite their differences, both emphasize the importance of ethical and moral values in civilization. Islam, as a worldwide faith, includes Indonesia, promotes the unity of God and ethical principles. One of the critical practices in Islam is the concept of zakat, which encourages collective consciousness and aims to alleviate poverty, underdevelopment, and social disparities.

During the 7th century CE, Umar ibn Khattab established a financial institution called Bayt al-mal in Madinah, Saudi Arabia. Bayt al-mal was responsible for the administration of taxes in Islamic states, particularly in the early Islamic Caliphate. This institution played a crucial role in collecting and distributing various resources, including war spoils, obligatory alms (zakat), voluntary charity (infaq), optional alms (shadaqah), expiation (kafarat), and inheritance. Baitul Maal was a significant state revenue source until the Abbasid dynasty. Despite its inherent inequalities, Baitul Maal emerged as a prominent institution in the history of Islamic civilization, including Indonesia, with the primary objective of alleviating poverty within the community.

Poverty in Indonesian society is not merely a statistical data point but a defining characteristic of a developing nation, affecting both urban and rural areas. Many regions in Indonesia need help to meet the poverty line criteria. The lack of wealth, low-income levels, and the inability to fulfill basic needs are indicators of the prevailing well-being conditions. Factors such as household size, the traditional role of husbands as primary breadwinners, and the influence of geographical locations on available occupations also contribute to this situation. For instance, even though fishermen often have plentiful catches, they often fall into debt due to impulsive spending habits upon returning from fishing expeditions.

The condition of destitution in the abyss of poverty is believed to occur because humans unintentionally transmitted poverty to the next generation. They believed being poor was a blessing and were granted to receive financial assistance from others. They must work hard to convince others of their impoverished status if they are not poor. In other words, they embraced poverty as the most effective means to survive and accepted it as an inevitable destiny. Consequently, it leads them to rely on charity as a self-created rational adaptation.

To fight against poverty, The Badan Amil Zakat Nasional (BAZNAS) operates as a Sharia-compliant financial institution under Law Number 23 of 2011, which governs zakat. BAZNAS plays a crucial role in addressing poverty through its programs implemented during 2015-2020. These programs focus on distributing zakat to uplift the socio-economic conditions of the less privileged in Indonesia. Since 2011, numerous programs have been aimed at alleviating poverty, spread across three clusters. The Family Hope Program (PKH) and School Operational Assistance (BOS) are the most well-known.

Gorontalo City, the locust of this research, is the smallest region in Gorontalo Province, with a population figure of 219,399 people. Out of this number, around 108,504 people are in the workforce, while 57,972 others are unemployed. Moreover, 101,654 people are teenagers (15 years and above), indicating that nearly half of the population are students. However, the achievement report of the 2030 Sustainable Development Goals (SDGs), which refers to the local Sustainable Development Goals, shows that the impoverished population in Gorontalo City increased by 14% in 2020.

With the rise in poverty, Gorontalo City is one of the top three regions experiencing a high prevalence of stunting, 30% above, according to the World Health Organization's nutrition standards. Despite the government's programs to alleviate poverty and despite its relatively small-sized city, BAZNAS should face the issue of poverty easily. Since 2012-2016, potential zakat collection amounted to IDR 48,429,872,336, with approximately IDR 1,844,027,729 to 2 billion per year, are sustained because it derived from one-third of civil servants' salaries, by Regional Regulation Number 10 of 2008, which addresses zakat managed by the treasurer of the Regional Work Unit (SKPD). However, it has been reported that the number has decreased since 2017-2021.

The decline in zakat collection among civil servants in Gorontalo City can be attributed to various factors: lack of trust in the institutions, low awareness of the obligations as a moslem, focus on specific types only (zakat fitrah), low incentives and rights, differences in calculating the potential zakat collection due to discrepancies between traditional Islamic jurisprudence and contemporary realities, controversies surrounding eligible activities about emerging 'professions'. Moreover, cultural practices influenced muzakki to distribute zakat directly to family or neighbours. Challenges to zakat management arose from the need for more transparency, accountability in programs, activities, and disbursement, and a shortage of competent and trustworthy human resources. The high costs associated with socialization efforts and a weak bureaucratic system and organizational governance further impede effective zakat management in Gorontalo City.

Based on exploring poverty alleviation programs as the primary responsibility of zakat management institutions, it was found that the community and civil servants doubt the organizational governance of BAZNAS regarding transparency, accountability, effectiveness, innovation and utilization of zakat. This is due to the human resources competencies and incentives, resulting in low motivation for zakat socialization and collection. On the other hand, the diversity of occupations or professions raises new questions about which goods or activities are subject to zakat, leading many muzakkis to choose to distribute zakat based on historical-cultural understanding, such as prioritizing neighbours and family members.

Regarding the exploration of zakat program and utilization activities, it is necessary to set boundaries for a more focused and timely assessment, namely: (1) Good corporate governance (GCG) as a guiding principle for organizational management practices that rely on investment or donations to fulfill the mission and objectives of the institution, involving the application of several main principles such as transparency, accountability, responsibility, independence, justice, and equality to build trust from stakeholders; (2) Managerial ethics as a fundamental basis in all aspects of organizational operations that promote ethical and moral values to achieve optimal results and improve performance effectiveness, with the aim of gaining trust from all stakeholders as a responsibility to society; (3) Profession-based zakat, which is zakat levied on income from certain occupations or professions, including salaries, honorariums, or other income from activities within that profession; and (4) BAZNAS Gorontalo, a Non-Structural Government Institution established by the Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of the Republic of Indonesia, located in Gorontalo City and responsible for managing Profession-based Zakat.

Through the boundaries set in the above research focus, several problems requiring solutions for the BAZNAS Gorontalo institution were found, such as: How is the practice of managing profession-based zakat in BAZNAS Gorontalo based on GCG principles? What factors influence the application of GCG principles in managing profession-based zakat in BAZNAS Gorontalo? What are the challenges in implementing the principles of Good Corporate Governance (GCG) in managing professional zakat in the BAZNAS (Badan Amil Zakat) of Gorontalo City in the context of managerial ethics and the middle ground ethics?

2. METHODS

The dissertation research on Good Corporate Governance: Managerial Ethics in the Management of "Profession-based Zakat" at the Badan Amil Zakat of Gorontalo City was conducted using a qualitative method in field research. The approach is

postpositivism, where scientific truth is obtained through interpretation and social construction through interaction. The researcher acts as a vital instrument to gather data, information, and knowledge and to understand the comprehensive meaning of the conditions occurring at the research location. Thus, the reality related to human efforts within a group to achieve goals, a unique fact with specific meaning, can be understood as the core findings of the field.

The research location is Badan Amil Zakat Nasional (BAZNAS) of Gorontalo City. BAZNAS is an institution responsible for managing community funds with a legal basis under Law Number 23 of 2011 concerning the management of zakat and other religious social funds (DSKL), involving government and community elements in their roles as Amil. Furthermore, as a government-established institution, the Gorontalo City BAZNAS is a public organization that applies transparent modern organizational governance principles in accepting criticism and suggestions for improvement.

The chosen research methodology is a case study, which ensures a comprehensive examination of the subject. This approach entails in-depth analysis and addresses the "how" questions, enabling a genuine and thorough exploration and interpretation of data about individuals, groups, and social organizations. The data utilized in this study is qualitative, obtained from carefully selected vital informants who relate to the research objectives and contribute to theoretical comprehension. Additional informants will also be sought based on the input provided by the key informants.

To identify individuals who can provide information, snowball sampling is utilized. This involves seeking referrals from others who possess relevant information. It continues until the desired level of information is reached. If the obtained information aligns with what has been gathered previously, it indicates that an adequate number of informants have been included, and additional informants may not be necessary. In the present research, the initial informants or sources of information are the Amil at the Gorontalo City BAZNAS. Subsequent informants include the other stakeholders, such as officials of Gorontalo City Government and other partners of BAZNAS.

The quantitative data in this research consists of numerical information and amounts as general parameters in the implementation of program activities by Amil. This includes decision hierarchies such as laws, government regulations, ministerial regulations, and even regulations by the mayor of Gorontalo regarding the amount and magnitude of zakat, the number of zakat recipients, as well as planning, implementation, and reporting documents related to the research issues and focus that can be processed quantitatively.

The primary data source for this research is qualitative data, which includes perceptions, opinions, attitudes, experiences, knowledge, motivation, and behaviours of informants who have roles in the chosen organization due to their perceived knowledge and understanding of the quantitative data source. This includes archives or documents that record transactions and events in annual reports, as well as relevant mass media news, books, and other published articles related to the research focus. To collect data relevant to the research focus and problem formulation in this dissertation, two methods were conducted simultaneously over six months, from September 2022 to March 2023.

The research methods employed in this study include opinion research and archival research, which were carried out concurrently. The research activities consisted of three stages: 1) Getting-into BAZNAS office in Gorontalo City to build a sympathetic and comfortable atmosphere so their perspectives and experiences would be easier to express; 2) Getting along with focused on developing a more personal and familiar relationship between the research and the subjects. The researcher aimed to gain comprehensive information and a deeper understanding of the meaning behind the gathered information and observations. Building trust with the informants was crucial in this stage; and 3) Logging the data involved collecting data through four techniques;

- a. Observing specific phenomena, events, or objects to causal factors and identifying governing patterns.
- b. Interview, an interactive face-to-face verbal interaction, is utilized to uncover information from informants regarding the perspectives, understanding, and experiences of Amil in managing the organization (planning, management, distribution, control, and reporting of zakat utilization). The tools employed in this technique are recording devices and unstructured interview guidelines.
- c. Documentation is a method of collecting, recording, and documenting data to maintain the accuracy of the research. The documentation technique also records the research design, methods, data sources, observation results, analysis conducted, and validated findings to replicate research outcomes as scientific references. Therefore, researchers took notes on the field and stored interview transcripts, written documents, photos, and audio-video recordings, then uploaded them into computer software storage. Thus, the research process and necessary improvements for future research are easily tracked.
- d. Literature review is a series of research that involves data collection from literary sources through the process of reading, note-taking, and data processing for research purposes. It also includes theoretical analysis using relevant references related to the values, culture, and norms applicable to the social situation being studied. The literature review utilizes scientific literature such as books, scientific papers, and other published articles.

Data processing techniques are used to explore the meaning of the data collected through field notes, interview results, and other supporting data. The goal is to enhance understanding and enable the data to serve as research findings. These findings cover three aspects: 1) Managerial Ethics, including regulations and policies on professional zakat management in Gorontalo City; 2) Organizational Performance, related to institutional governance, integrated activity cycles between central and regional levels, as well as partnerships among government, business world, and society; 3) Program Activity Performance: representing the responsibility of the community in managing professional zakat in Gorontalo City.

Data analysis is conducted simultaneously with data collection and consists of three stages: data reduction, data presentation, and drawing conclusions/verification. All data obtained from the research location will be edited and coded in tables, graphs, and narratives to obtain a partial and holistic overview. Furthermore, data verification is carried out by analyzing patterns, themes, relationships, and frequently occurring topics to validate the research problem and focus, which are then summarized.

Several activities were conducted to test the validity of data, such as: a) Performing member checks, which involve confirming critical statements provided by informants at the end of interviews based on the notes taken. The purpose is to ensure that the obtained information and the prepared research report align with the informant's intended meaning; b) Extending the observation period for three months, from January to March 2023, to adequately check the accuracy of various information and data obtained; c) Comparing specific data to obtained data from other relevant sources, such as BAZNAS from another region or the central office at different topics and times. It was done to compare and validate data; d) Conducting peer briefings was a research findings' discussion with fellow researchers who were familiar with the methodology. It was arranged in three days of challenging critiques, suggestions, and questions to test the research's validity.

3. RESULTS AND DISCUSSION

The Practice of Professional Zakat Management in Baznas Gorontalo City

Good Corporate Governance (GCG) is a requirement for public organizations, emphasizing the importance of good governance ethics by all stakeholders. GCG in profit-oriented and nonprofit organizations harmonizes ethics and management theories. BAZNAS, a formal institution established based on regulations, has changed in line with regime changes and social phenomena in Indonesia. As a Non-Structural Government Institution, BAZNAS is the only public institution that embodies the divine revelation of Allah, based on the guidance of the Prophet Muhammad, as a treasury of wealth and responsible for ensuring the community's welfare.

Throughout its history, BAZNAS has transformed from a group of trusted individuals who understood the requirements and allocation of zakat from muzakki to mustahiq in pesantren, mosques, and surau, into a modern institution that applies effective and efficient principles in organizational governance, both theoretically and practically. Starting from the recruitment process, selection, and appointment confirmation, the institution adopts many contemporary management theories and technical requirements to ensure that the entrusted human resources can play a significant role in determining the eligibility of muzakki to fulfil zakat and ensuring its utilization for mustahiq. Additionally, BAZNAS regularly plans, records, collects, manages, distributes, utilizes, and reports the funds of zakat on wealth (mall) or professional zakat in the form of "pure rupiah" to the higher authorities.

Top of Form

The organization's governance naturally changes as knowledge, thinking, and understanding of complex human regulations and norms adjust. Therefore, Good Corporate Governance (GCG) should be used to evaluate organizational management through planning, management, recording, distribution, utilization, reporting, and accountability.

In general, BAZNAS Gorontalo City, in managing professional zakat obtained from civil servants in the city government, has implemented GCG based on indicators of transparency, accountability, responsibility, independence, and fairness as managerial ethics to reduce poverty. Each indicator has its characteristics and requirements for discussion, allowing policies and decisions to be evaluated. However, regarding accountability, it is concluded that BAZNAS Gorontalo City still needs an internal auditor mechanism that conducts routine control over zakat governance. This occurs because implementing such a mechanism conflicts with decisions and policies and requires an extensive study of its duties and functions. Furthermore, external auditors or public accountants have not been used due to the need for significant funds. Sharia auditors, authorized by the Ministry of Religious Affairs, need to function optimally as their functional officials are based in Jakarta, and their numbers are limited. The absence of "internal auditing" resulted in the embezzlement of zakat funds in 2018, based on the modus operandi and court facts, and the perpetrators were sentenced to criminal punishment as a deterrent effect according to Law 23 of 2011, aiming to prevent similar incidents from recurring in the future.

Furthermore, BAZNAS Gorontalo City is considered "not independent" in terms of independence. Firstly, there are concerns that emotional proximity can influence the policies and decisions of individuals or group leaders. Secondly, there are other regulations regarding government grants to Gorontalo City for the salaries and

operations of the leaders. Thirdly, the organizational structure places the Mayor of Gorontalo City at the top position, leading to a hierarchical understanding that places the Chairman and Members of BAZNAS Gorontalo City as subordinates.

Obstacles To Implementing Gcg Principles

There are several obstacles to implementing GCG principles in BAZNAS Gorontalo City. Firstly, regarding transparency, there is an interpretation of zakat utilization reporting regulations that limit it only to the higher authorities, namely BAZNAS, at the provincial and national levels. This causes transparency to be seen as a form of openness to superiors rather than to the shareholders like the muzakki who want to know the technical use of zakat funds. Access to such information is also tricky for mustahiq, who want to know how zakat funds are utilized.

Furthermore, accountability faces obstacles as the reporting mechanism is directed only to relevant hierarchical institutions and the Gorontalo City Government as the grant provider. The reward scheme is based on achievements measured through percentages and internal assessments rather than satisfaction with service and poverty alleviation efforts. Meanwhile, the punishment mechanism only involves administrative sanctions for zakat administrators who fail to meet the requirements without significant consequences. Responsibility also encounters obstacles as there is still a need for clear elaboration on the duties and authorities within the organizational structure. Although experience is not the primary factor, being a zakat administrator is a structural responsibility within the government institution and a religious duty directly accountable to Allah Subhanahu Wa Ta'ala.

Obstacles to independence are also related to the legality and low public trust in BAZNAS Gorontalo City. The Gorontalo City government still needs to mediate the collection of zakat funds, especially zakat maal and zakat profesi, under the mayor's orders rather than based on the organization's ability to achieve collection targets through its innovative capabilities. Additionally, the mechanism of granting funds also prevents BAZNAS from taking action to achieve targets and instead relies on the mayor. This raises suspicions that zakat utilization is based on aligning with government programs rather than the Sharia principles that should be the responsibility of the local and central governments.

Lastly, fairness also faces internal obstacles within BAZNAS. Several stakeholders are involved in this organization, including the Gorontalo City Government and the Ministry of Religious Affairs in Gorontalo City. Balancing shareholders' roles, responsibilities, rights, and obligations becomes crucial in achieving fairness. In order to enhance the implementation of GCG principles, steps are needed to strengthen

independence, transparency, accountability, responsibility, and fairness in BAZNAS Gorontalo City.

Challenges in Applying Gcg Principles in The Management of Professional Zakat in The Context of Managerial Ethics in Baznas Gorontalo City

The challenges of implementing the principles of Good Corporate Governance (GCG) in managing professional zakat in BAZNAS Gorontalo City, in the context of managerial ethics, include:

1. Awareness and Education: Increasing awareness and understanding of GCG principles as managerial ethics based on sustainable middle-ground ethics through adequate training and education for zakat administrators. They must understand the importance of GCG principles and ethical values in managing professional zakat.
2. Policy Formation: Developing policies and organizational governance procedures by GCG principles as managerial ethics based on relevant middle-ground ethics concepts according to Islamic teachings and ensuring compliance with GCG principles to enable consistent implementation.
3. Supervision and Control: Implementing GCG principles as managerial ethics in managing professional zakat requires effective mechanisms for supervision and control. The challenge is establishing adequate monitoring systems to prevent misuse of zakat funds, ensure transparency, and ensure accountability in managing professional zakat funds.
4. Resource Availability: Implementing GCG principles in managing professional zakat requires adequate human resources, technology, and finances. The challenge is to ensure the availability of sufficient knowledge and expertise, adequate technological infrastructure, and a sufficient budget to support the implementation of GCG principles as a concept of managerial ethics through understanding the middle ground ethics.
5. Organizational Culture: Changing the organizational culture presents a significant challenge in implementing GCG principles, as managerial ethics requires changing attitudes, values, and behaviours within the organization. It involves internalizing and implementing every GCG principle and ethical value in managing professional zakat. Challenges to be addressed are overcoming resistance to change, building commitment and participation from all members of the organization, and creating an environment that supports the implementation of GCG values.

In facing these challenges, BAZNAS Gorontalo City needs to make sustained efforts to enhance understanding, develop appropriate policies, strengthen supervision and

control, allocate adequate resources, and intensify efforts to transform the organizational culture in line with GCG principles as managerial ethics.

4. CONCLUSION

Overall, the findings of this research have implications and contribute critical ideas for stakeholders involved in the research object, especially relevant shareholders and BAZNAS Gorontalo City. The author concludes that the management practices of professional zakat in the institution have met sufficient standards in GCG principles. However, there is a need to strengthen accountability and independence indicators to ensure alignment with poverty alleviation programs, particularly for Muslims in Gorontalo City, and to enhance public trust in Indonesia's only zakat management organization.

The substance of this research depicts that the inhibiting factors in implementing GCG principles are the presence of mental barriers in applying ethical codes and professional standards to enhance the performance and integrity of the administrators. Despite these implications being part of critical feedback in this context, GCG principles can provide feedback to the administrators, enabling them to become trustworthy religious organizations. This is crucial to ensure that the muzakki (zakat contributors) no longer choose other zakat management organizations individually or independently, which may appear more modern and capable.

As a recommendation based on the substance of this research, the author formulates the "Sustainable Good Corporate Governance Theory", in which the author concludes that the implementation of GCG principles in managing professional zakat based on the concept of managerial ethics should be conducted continuously and adaptively in response to changes in the internal and external environment. This concept also emphasizes the importance of building organizational capacity, consistently applying GCG principles, and adapting to technological advancements, policies, and societal needs.

Implementing the Sustainable Good Corporate Governance Theory in managing professional zakat is a concept of managerial ethics that integrates GCG principles based on ethical values in decision-making and fairness according to Islamic teachings. This approach aims to achieve virtue according to the thinking of Ibn Miskawaih, which has two external dimensions. It is commendable at the 'middle point,' while at the 'extreme points,' it is blameworthy.

The application of this theory requires the comprehensive and sustainable adherence to GCG principles in managing professional zakat, such as transparency, accountability, responsibility, independence, and fairness, as a means of protecting the

interests of the muzakki (contributors of zakat) and mustahiq (recipients of zakat). By implementing sustainable GCG principles, the management of professional zakat can become more efficient, effective, and accountable. The decision-making process by zakat administrators should consider ethical aspects, prioritizing principles of justice, honesty, and integrity.

Therefore, managerial ethics provides a solid moral foundation through an understanding of the middle ground ethics that emphasizes justice and a balanced approach for zakat administrators to ensure the proper management of professional zakat while considering the needs and welfare of the mustahiq. This concept of managerial ethics also emphasizes the importance of maintaining a balance between utilizing zakat for the mustahiq and acquiring professional zakat from the muzakki as a continuous program in BAZNAS.

By implementing the Sustainable Good Corporate Governance Theory based on managerial ethics and the middle point concept, zakat administrators can ensure that the management of professional zakat is conducted responsibly, fairly, and sustainably. This will create public trust, maximize the benefits of zakat for recipients, and maintain the long-term sustainability of professional zakat programs.

In its implementation, the Sustainable Good Corporate Governance Theory at BAZNAS Gorontalo City can be applied to address several important aspects, such as: 1) Building Organizational Capacity: BAZNAS Gorontalo City needs to continuously build organizational capacity through training, human resource development, and the formation of competent teams to implement GCG principles. In an era of rapid change, organizations must have adequate resources to face new challenges and adapt to the increasingly complex needs of professional zakat management; 2) Flexibility and Adaptability: BAZNAS Gorontalo City needs to be a flexible and adaptive organization to internal and external environmental changes. This includes the ability to respond to technological advancements, government policies, and societal demands. BAZNAS must identify new trends, develop relevant strategies, and update professional zakat management practices according to the dynamics of the needs. 3) Strengthening Oversight and Evaluation: BAZNAS Gorontalo City needs to strengthen effective oversight and evaluation mechanisms in this theory. This involves periodic monitoring of GCG implementation, identification of weaknesses, and the development of improvement measures. Through strict oversight, BAZNAS can align professional zakat management practices with GCG principles and swiftly address any issues; and 4) Stakeholder Engagement: This theory encourages BAZNAS Gorontalo City to involve relevant stakeholders in professional zakat management. Collaborations with the government, society, academia, and other organizations can provide diverse

perspectives and constructive suggestions, leveraging the necessary resources to achieve sustainable professional zakat management.

By implementing this theory, BAZNAS Gorontalo City can establish a strong foundation for ethical, transparent, and sustainable professional zakat management. This will significantly benefit the Muslim community in Gorontalo City and enhance public trust in BAZNAS as a responsible zakat management institution. Applying this theory also has positive implications, such as: a) Improved Well-being of the Muslim community: Through this theory, BAZNAS Gorontalo City can enhance the well-being of Muslims in its region. Well-managed zakat funds can be used for economic empowerment, education, healthcare, and social programs that directly benefit zakat recipients; b) Economic Empowerment: Through this theory, BAZNAS Gorontalo City can support community economic empowerment by transparently and accountably managing professional zakat and ensuring that zakat funds are effectively used by those in need, thereby improving their economic conditions; c) Increased Public Trust: through this theory, BAZNAS Gorontalo City can build high levels of public trust. Transparent and accountable management of zakat funds can enhance public trust in BAZNAS as a professional and responsible institution; d) Enhanced Organizational Image: In the long run, this theory will help BAZNAS Gorontalo City improve its organizational image. By being a prime example in professional zakat management, BAZNAS can build a reputation as an efficient, transparent, and community-oriented institution; e) Dissemination of Good Management Models: Through this theory, BAZNAS Gorontalo City can become a role model for other zakat management institutions in Indonesia. By sharing experiences and lessons learned, BAZNAS can help improve the quality of professional zakat management nationwide.

Thus, implementing the Sustainable Good Corporate Governance Theory by BAZNAS Gorontalo City will benefit the Muslim community, society, and the organization. In a broader context, this theory provides guidance and inspiration for zakat managers across Indonesia to enhance the effectiveness and positive impact of professional zakat management.

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