

THE EFFECTIVENESS OF USING SOCIAL MEDIA IN IMPROVING ZAKAT LITERACY FOR THE THIRD SEMESTER STUDENTS TO SUPPORT ISLAMIC ECONOMICS IN BANDUNG REGENCY

Yayu Sri Rahayu¹, Iseu Anggraeni², Wintarsih³, Muhammad Iqbal⁴, Agus Kusnandar⁵

Universitas Bale Bandung

Email: yurahayu0910@gmail.com, iseuang34@gmail.com, wintarsih2010@gmail.com, balliq85@gmail.com, aguskusnandar27@gmail.com

Abstract

This study investigates the effect of social media in increasing zakat literacy among third- semester students. As digital technology becomes more widely used, social media has emerged as an important medium for educational outreach, particularly in raising awareness and understanding of zakat. The study uses a quantitative methodology, comparing changes in zakat literacy levels before and after exposure to particular social media campaigns on Facebook, Instagram, Tik Tok, and Youtube using pre- and post-test data. 98 third-semester students from two different academic fields were chosen as a purposive sample. The average pre-test score of 58.620 rose to 77.675 in the post-test, indicating a notable improvement in zakat literacy. This improvement of 19.055 points indicates a notable rise in comprehension. Additionally, participant qualitative feedback emphasizes how popular social media content—like videos, infographics, and interactive posts—is.

Keyword: *Zakat Literacy, Social Media, Third semester students*

A. INTRODUCTION

The rapid advancement of digital technology and social media has revolutionized communication and access to information across all sectors, including education. Today's students increasingly use social media not only for social connection but also for studying and information gathering. Many young adults, particularly those in higher education, rely on social media as a dynamic and engaging platform for knowledge acquisition. This is especially significant in areas that require greater public understanding and awareness, such as zakat literacy.

Generally, zakat can be regarded as a wealth distribution mechanism in Islam that carries both social and economic significance. Zakat is a mandatory form of charity and one of the fundamental pillars of Islam. Furthermore, zakat serves as a means of support for those in need, allowing them to receive assistance to meet their necessities. Paying zakat is an act of worship (ibadah) that fosters compassion and solidarity among Muslims, providing both moral and material support, while also elevating the status and dignity of the Muslim community (Subardin et al., 2021). Indonesia holds significant potential for zakat contributions. However, the total amount of zakat collected by government and private organizations remains low. Despite this, the percentage of zakat collected for poverty alleviation is gradually rising (Mardhatillah, 2022). Research by Mutawali indicates that zakat has a positive effect on reducing poverty; as Mutawali and Mukhoyyaroh (2023) found, higher zakat contributions are associated with lower poverty rates in the country. Another issue is that the millennial generation shows limited concern for zakat, as they are not yet required to give zakat themselves; this responsibility largely falls on their parents. Many millennials have not yet developed a deep understanding of zakat's purpose or its contributions to society. Consequently, they often view zakat as a matter for older generations, believing it is not yet their role to be involved in zakat-related responsibilities. Given this perspective, there is a clear need for more intensive education and zakat literacy training for the younger generation, particularly for third-semester students at Universitas Bale Bandung.

B. LITERATURE REVIEW

Based on UNESCO (The United Nations Educational, Scientific and Cultural Organization), literacy involves a range of tangible skills, especially, the cognitive ability to read and write,

regardless of the context or method through which these skills are developed. The understanding of literacy is significantly influenced by various factors, including institutional frameworks, academic research, cultural and national contexts, as well as individual experiences (Martinez & Fernandez, 2010). The concept of literacy has been acknowledged in Islam and has been an integral part of its culture and history since the time of the Prophet. Islam emphasizes the importance of fostering a culture of reading and writing among its followers. This view of literacy in Islam is rooted in the teachings of Surah Al-Alaq, verses 1-5.

Zakat literacy refers to a persons' ability to read, understand, calculate, and access information related to zakat, which can enhance awareness and fulfillment of zakat obligations (Baznas, 2019). To improve public understanding and awareness of zakat, the National Amil Zakat Agency (BAZNAS) developed a Zakat Literacy Index (ILZ) to assess the overall level of zakat literacy. This index serves as a tool to evaluate the effectiveness of zakat education programs implemented by various zakat organizations. By analyzing the results, zakat education initiatives can be refined and optimized to better enhance public knowledge and participation in the national zakat system (Zaenal et al., 2022).

Social media refers to online platforms that facilitate user participation, interaction, sharing, and content creation across multiple formats, including blogs, social networks, wikis, forums, and virtual environments. These platforms allow users to connect and engage without the constraints of time or location. Among these, blogs, social networks, and wikis are the most widely used types of social media globally. This is inline with what Kaplan and Heinlan (2012) said that Social media refers to a collection of online platforms built on Web 2.0 technology, enabling users to create and share content that can be distributed across networks. The major purpose of social media is to allow users to communicate with one another in an easy and effective manner. Existing social media technologies can provide a social Social media allows people to communicate easily and effectively with one another. Existing social media technologies can create a social learning environment where learners interact with each other or with knowledgeable individuals from around the world, fostering the desired behavior change (Makoe, 2011; McCombs, 1992). As of January 2023, there were 167 million active social media users in Indonesia, representing approximately 60.4% of the country's total population (Shilvina Widi, 2023). This provides a learning environment where individuals can engage with one another or connect with knowledgeable people from around the world, facilitating the desired behavioral changes (Makoe, 2011; McCombs, 1992). According to Data Indonesia (Hermila et al., 2023), this figure highlights the widespread use of social media in the country.

Famous social media sites such as Facebook, Instagram, Twitter, and YouTube are widely used globally. Each platform has distinct features that allow users to communicate in a variety of ways, including sending messages, sharing posts, commenting, and following others. Social media has expanded beyond text and photos to incorporate videos, live streaming, podcasts, and other interactive content. The Growth of Popular Social Media Platforms. Facebook, Instagram, Twitter, and YouTube have all garnered massive global popularity. Each has unique features and encourages different types of social involvement, such as texting, sharing posts, commenting, and following others. Social media has expanded beyond text and photos to include videos, live streaming, podcasts, and other interactive content.

Previous research have shown the use of social media for teaching and learning literacy such reading and writing, Moyo (2013) who conducted study about the use of social media in enhancing and enriching students' reading experience in the class. Moreover, Syafii (2010) who successfully used social media for improving reading and writing skill. The use of social media by students gives many positive impacts, as revealed by Thomas et al. (2021) that using social media can provide positive things such as being yourself for students.

Therefore, this study focuses on utilizing social media platforms such as Instagram, TikTok, Facebook, and YouTube as visual tools to enhance zakat literacy among third-semester students to support Islamic Economics in Bandung regency. This method aligns with their preference for internet-based content, reflecting their familiarity and comfort with technological advancements.

C. METHOD

The effectiveness of social media in enhancing third-semester students' zakat literacy is assessed in this study using a quasi-experimental methodology with a one-group pre-test and post-

test design. A structured test instrument was employed to measure students' zakat literacy both before and after the intervention. The participants included third-semester accounting and English language education students from a private institution in Bandung Regency. A total of 98 students were chosen using a purposive sampling technique, ensuring that individuals meeting specific criteria aligned with the research objectives were included. The primary instrument for this study is a zakat literacy test consisting of 32 multiple-choice questions designed to assess students' knowledge, comprehension, and application of zakat principles. The test addresses key topics such as:

The definition and principles of zakat, Various types of zakat (e.g., zakat fitrah and zakat maal), Methods of calculation and distribution, The role of zakat in supporting Islamic economics. Before its implementation, the instrument underwent validity and reliability testing to confirm its appropriateness for measuring zakat literacy effectively. During the pre-test phase, students completed the zakat literacy test to establish a baseline for their knowledge and understanding. This was followed by the intervention phase, where students engaged with social media platforms such as TikTok, Instagram, Facebook, and Twitter to enhance their zakat literacy. The intervention included curated content such as posts, videos, infographics, and interactive discussions focusing on zakat-related topics. Finally, in the post-test phase, the same zakat literacy test was administered to evaluate improvements in the students' knowledge and understanding after the intervention.

The data collected from the pre-test and post-test were analyzed using several statistical methods. Descriptive statistics were applied to summarize the results of both tests, including measures such as the mean, median, standard deviation, and range. A normality test was performed using either the Shapiro-Wilk or Kolmogorov-Smirnov test to assess if the data followed a normal distribution, which guided the choice of further statistical tests. If the data were normally distributed, a paired sample t-test was used to compare the mean scores of the pre-test and post-test to identify any significant differences. For non-normally distributed data, the Wilcoxon Signed-Rank test was used as a non-parametric alternative. Cohen's d was calculated to evaluate the effect size of the intervention on zakat literacy. The study lasted six weeks, with the pre-test and post-test conducted at the start and end of the intervention, respectively. Throughout this period, social media-based content was consistently provided, offering students ongoing exposure to zakat-related materials.

D. RESULT AND DISCUSSION

The pre-test and post-test were descriptively analyzed to show how third-semester students' zakat literacy levels changed before and after using social media as a tool to improve their zakat literacy. The results of this analysis serve as a basis for interpreting the effectiveness of social media in improving zakat literacy in the third semester students.

Table 1. Descriptive Statistic

N	Pre-test		Post-test	
	Valid	98	98	
	Missing	0	0	
Mean		58.62073	77.67515	
Median		60.82645	79.18503	
Mode		73.655	88.440	
Std.		18.18674	13.536575	
Deviation	2			
Variance		394.043	176.432	
Range		73.776	64.405	
Min		15.815	36.764	
Max		86.776	97.497	
Sum		5867.855	7692.261	

It is evident from the output analysis results in Table 1 of the descriptive statistics that 98 respondents took part in the study and completed the pre-test and post-test, which functioned as tools to gauge zakat literacy. The pre-test had a minimum score of 15.815 and a maximum score of 88.776. The average score was 58.620. The average score on the post-test, in contrast, was 77.675, with a minimum score of 36.764 and a maximum score of 97.497. In the post-test, the median score rose from 60.826 in the pre-test to 79.185. Additionally, the most frequent score (mode) in the pre-

test was 73.655, while in the post-test, it increased to 88.440.

In the pre-test, the standard deviation was 18.186, while in the post-test, it decreased to 13.366. This reduction in the standard deviation indicates that the method used to deliver information about zakat not only improved general knowledge but also reduced the gap in understanding among respondents. This is further evidenced by the range of scores in the post-test, which decreased to 64.405 from the pre-test range of 73.776. Descriptively, it is evident that there was an improvement in scores from the pre-test to the post-test after the use of social media.

The statistical analysis results reveal a shift in the distribution of respondents' understanding of zakat concepts after implementing the learning method using social media. This is seen by the standard deviation's decline from 18.186 in the pre-test to 12.499 in the post-test. It demonstrates that the learning technique reduced the comprehension gap and improved respondents' general knowledge. This conclusion is supported by the fact that the range of scores dropped from 71.875 in the pre-test to 13.536 in the post-test. This substantial decrease in the range provides additional evidence that the disparity in understanding between the highest and lowest-performing respondents has been significantly reduced.

Table 2. Normality test results

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pretest	.139	98	.000*	.932	98	.004
Postes	.137	98	.000*	.981	98	.000

The Shapiro-Wilk test results show that the pre-test data has a significance value of 0.004, while the post-test data has a significance value of 0.000. Since both values are below the 0.05 threshold, it indicates that the pre-test and post-test data do not follow a normal distribution. As a result, the assumption of normality required for parametric tests is not satisfied. Consequently, a non-parametric method will be used for further analysis, specifically the Wilcoxon signed-rank test for paired samples, to assess changes in zakat literacy levels before and after using social media as a tool for learning and improving zakat literacy.

Table 3. Ranks

	N	Mean Rank	Sum of ranks
Post test and Pre test	Negative Ranks	0 ^a	.00
	Positive Ranks	91 ^b	4786.00
	Ties	7 ^c	
	Total	98	

- a) Post-test of zakat literacy < pre-test of zakat literacy
- b) Post-test of zakat literacy > pre-test of zakat literacy
- c) Post-test of zakat literacy = pre-test of zakat literacy

Based on the SPSS output in the Ranks table, it was found that no respondents experienced a decrease in scores from the pre-test to the post-test. However, 91 respondents showed an increase in their scores, indicating that 92.86% of the respondents experienced an improvement in zakat literacy levels after using social media. Additionally, 7 respondents had no change in their scores between the pre-test and post-test, representing 7.14% of respondents with the same level of literacy. The mean rank of 46.42 reflects the average ranking of the score improvements, with a total overall increase in scores amounting to 478.00.

These results are highly positive, demonstrating that the use of social media is effective in improving zakat literacy among the majority of students. The fact that no participants experienced a decrease in scores and only a small number showed no change further reinforces the effectiveness of social media. The consistent improvement observed in 91 out of 98 participants highlights the significant impact of social media as an educational tool for enhancing understanding of zakat.

After analyzing the patterns of change in zakat literacy scores using the Ranks table, the next step is to evaluate the statistical significance of these changes. To achieve this, the researcher will

examine the results of the Wilcoxon test presented in the Test Statistics table. This analysis will provide a deeper understanding of the extent to which the observed changes can be considered statistically significant, thereby strengthening the conclusions regarding the effectiveness of using social media to enhance zakat literacy among third-semester students.

Table 4. Wilcoxon Result Test

	Post test and Pretest
z	-9.154 ^b
Asymp.Sig. (2-tailed)	.000

- a. Wilcoxon Signed Ranks Test
- b. Based on negati ranks

Based on the Test Statistics table from the Wilcoxon test output, the significance value is 0.000, which is less than α (0.05). This shows that the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted.

1. H_0 :There is no difference in zakat literacy levels among third-semester students before and after using social media as a learning medium.
2. H_a : There is a difference in zakat literacy levels among third-semester students before and after using social media as a learning medium.

This result confirms that the use of social media as a learning resource significantly impacts zakat literacy among third-semester students. The rejection of H_0 and acceptance of H_a indicate that learning through social media not only results in measurable changes but also statistically significant improvements in zakat literacy levels. There is a significant difference in the enhancement of zakat literacy among third-semester students before and after using social media as a learning tool. These results suggest that social media, as an innovative and relevant learning medium, effectively improves third-semester students' understanding of zakat literacy.

This finding aligns with observations from the previous Ranks table, where the vast majority of respondents (91 out of 98) demonstrated score improvements. The Wilcoxon test results provide robust statistical evidence supporting the effectiveness of social media in enhancing zakat literacy among students. The influence of the learning strategy used in this study is highlighted by the statistical significance and significant magnitude of the observed improvements between the pre-test and post-test, as shown by the Ranks table.

The study results demonstrate that using social media as a learning medium significantly improved zakat literacy among students. This improvement is clearly evident from the comparison of pre-test and post-test scores, which show a substantial increase in respondents' understanding. The rise in scores reflects an increase in knowledge—from initially not knowing to becoming informed—accompanied by a positive change in attitude (Wulandari & Prameswari, 2017).

Descriptive analysis supports this, demonstrating that the average pre-test score of 58.620 rose to 77.675 in the post-test. This 19.055-point improvement indicates a notable rise in comprehension. Students can effectively learn about zakat from social media, according to these studies.

This indicates that third-semester accounting and English education students' zakat literacy can be improved through the use of social media as a learning tool. This finding is further supported by previous research conducted by Sulistiani, Mulyadi, and Gumilar (2021), which highlighted the effectiveness of social media in increasing zakat awareness.

E. CONCLUSION

Based on an in-depth discussion of the "The Effectiveness of Using Social Media in Improving Zakat Literacy for the Third Semester Students to support Islamic Economics in Bandung Regency, several key conclusions can be drawn, providing comprehensive insights into this topic. The conclusions of this study are as follows: the use of social media significantly enhances zakat literacy among third- semester students, as evidenced by descriptive analysis showing a notable increase in the average score from the pre-test to the post-test. This improvement reflects a substantial increase in zakat understanding among students in the Accounting and English Education programs.

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