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WORKLOAD, SERVICE QUALITY, AND EMPLOYEE PERFORMANCE IN A ZAKAT INSTITUTION

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Abstract

Amil zakat institutions, particularly small service offices with limited human resources, struggle to balance workload, employee performance, and service quality while sustaining organizational effectiveness. This qualitative case study examines organizational effectiveness at the LAZISMU Bligo Service Office through the lived experiences of its stakeholders. Twenty-five informants were purposively selected across four groups: four staff and one manager (workload, performance, internal effectiveness), ten muzakki (service quality), and ten mustahik (organizational effectiveness). Data were gathered through semi-structured interviews, observation, and document review, and analyzed thematically using both literature-derived and inductively emerging categories. Findings show staff perceive workload as manageable, sustained by viewing work as amanah (trust), which eases pressure and motivates effort beyond formal duty. Muzakki see service quality as grounded in staff courtesy and transparent reporting, though desiring more proactive communication. Mustahik define effectiveness through dignity and personal attention rather than targets. Across groups, amanah, ikhlas, and ibadah emerge as the common thread linking these dimensions, offering insight into effectiveness in Islamic philanthropic organizations.

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INTRODUCTION

Islamic philanthropic institutions have assumed an increasingly significant role in poverty alleviation and community welfare improvement through the systematic management of zakat, infaq, and sadaqah (ZIS). National zakat statistics indicate that Indonesia's annual zakat collection potential reaches hundreds of trillions of rupiah, yet actual realization remains far below this potential, in part because of organizational management effectiveness challenges within zakat institutions (Eri & Suhairi, 2022). LAZISMU (Lembaga Amil Zakat, Infaq, dan Sedekah Muhammadiyah) is one of Indonesia's leading national level zakat management organizations, operating through an extensive network that includes the LAZISMU Bligo Service Office in Pekalongan Regency.

Organizational performance improvement strategies require a comprehensive understanding of the factors that shape employee capacity, including workload distribution and performance management practice (Ranto, 2024). Organizational culture also affects management effectiveness through the way people communicate with one another, showing that everyday organizational practice has a direct bearing on operational outcomes (Marthaliana & Rachmawati, 2025). LAZISMU Bligo was selected as the object of this study because it represents a small service office where four staff members and a single manager carry the full weight of fundraising, distribution, administration, and reporting at once, a configuration that differs sharply from the larger provincial or national offices that dominate existing zakat institution research.

This study centers on four areas of institutional life that earlier field observation at LAZISMU Bligo suggested were closely bound together: the workload staff carry while performing multiple simultaneous roles, the quality of service muzakki experience when they entrust their zakat to the institution, the performance staff bring to their daily tasks, and the broader effectiveness of organizational management as it is understood internally by the manager and externally by mustahik who receive the institution's assistance. Preliminary observation revealed staff members simultaneously carrying multiple responsibilities because of limited human resources, raising questions about how this workload is actually experienced, whether it strains or sustains performance, and how it relates to the service muzakki receive and the effectiveness mustahik perceive.

Research on zakat institutions reveals operational characteristics distinct from conventional organizations. Studies by Yuslakh & Ismail (2024) and Nurarafah & Ahdiyanti (2021) indicate that zakat organizations require specialized approaches to communication and management in order to strengthen institutional credibility and optimize fund collection. Maulana et al. (2025) further found that organizational commitment among zakat institution employees rests on affective, continuance, and normative dimensions driven by the internalization of spiritual values, income stability considerations, and a sense of moral responsibility. What remains underexplored is a grounded, first person account of how workload, service quality, employee performance, and organizational effectiveness are actually lived and connected by the staff, manager,

muzakki, and mustahik of a single small service office, rather than an account inferred from aggregated scores that a very small staff population cannot meaningfully support.

This study examines organizational management effectiveness at LAZISMU Bligo Service Office through the everyday accounts of the people whose work and lives intersect with the institution: staff and the manager for workload, performance, and internal effectiveness, muzakki for service quality, and mustahik for organizational effectiveness as external beneficiaries. Its novelty lies in a wholly qualitative, multi-informant design in which each theme is anchored to the respondent group best positioned to speak to it, rather than pooling conceptually distinct stakeholders under a single measure, combined with sustained attention to how Islamic values run through every theme rather than standing apart as a separate variable. The study aims to explore how staff experience and make sense of their workload and its bearing on performance, to understand how muzakki experience service quality and what it means for their trust in the institution, to examine how the manager and mustahik separately understand organizational management effectiveness, and to formulate recommendations grounded in these accounts for strengthening LAZISMU Bligo's organizational management.

METHOD

This study employs a descriptive qualitative case study design to build a grounded, first person understanding of organizational management effectiveness at LAZISMU Bligo Service Office, a small amil zakat service office in Pekalongan Regency, Central Java. Rather than testing predetermined relationships between variables, the design treats workload, service quality, employee performance, and organizational management effectiveness as lived experiences to be understood through the words and observed practices of the people who carry them, consistent with an interpretive orientation toward organizational research.

Informant Selection and Respondent Group Correspondence

A central methodological principle applied throughout this study is respondent group correspondence: each theme is explored primarily through the informant group best positioned, by its actual relationship to the institution, to speak to it, so that no single account blends two structurally different relationships. Workload and employee performance are explored through staff, since both describe an employee's own work experience; all four active staff members of LAZISMU Bligo were included through total population sampling given the very small size of the institution's workforce. Service quality is explored solely through muzakki, since the SERVQUAL framework developed by Parasuraman et al. (1988) describes an exchange based service relationship in which the respondent voluntarily engages the institution's service, a description that corresponds to a muzakki's relationship with LAZISMU Bligo as a service user who chooses the institution. Mustahik, as recipients of unrequited charitable assistance, do not stand in an equivalent exchange relationship, so their accounts were not treated as service quality data. Instead, mustahik serve as an independent respondent group for organizational

management effectiveness, describing program impact and how they are treated as beneficiaries, a perspective that corresponds to the constituent satisfaction and goal attainment dimensions of the Gibson et al. (2012) organizational effectiveness framework. Because organizational management effectiveness is approached from two independent vantage points, the manager internally and mustahik externally, the two accounts are reported and interpreted as separate, non-merged panels rather than blended into a single narrative, so that the internal managerial view and the external beneficiary view can be compared for convergence or divergence rather than averaged away.

Ten muzakki who had used LAZISMU Bligo's services within the preceding year were purposively selected to represent variation in gender, age, and length of relationship with the institution, ranging from two to eighteen years of zakat payment through LAZISMU Bligo. Ten mustahik who had received the institution's Poverty Alleviation Assistance Program within the preceding year were purposively selected with similar attention to variation, with relationships to the institution ranging from four to six years. Interviewing continued until the same themes began recurring across informants within each group rather than yielding materially new information, indicating that the twenty five informant sample reached an adequate depth of understanding for the purposes of this case study.

Data Collection

Three data collection methods were used for triangulation: in-depth semi-structured interviews with all twenty five informants, field observation systematically documenting organizational processes, workplace interactions, and service encounters, and document review examining performance reports, meeting minutes, and institutional operating procedures. Interviews were conducted across twenty five sessions in total, ten with muzakki, ten with mustahik, four with staff, and one with the manager, each lasting approximately thirty to forty five minutes. All interviews were audio recorded with participant consent and transcribed verbatim, producing the primary dataset analyzed in this study. Field observation was conducted across multiple site visits to the LAZISMU Bligo service office, documented through structured field note templates covering physical facility conditions, staff visitor interactions, and service encounter sequencing, supplemented by time stamped photographic documentation of the service environment. Document review covered internal operational records, including distribution reports, meeting minutes, and standard operating procedure documentation.

Data Analysis

Data were analyzed using thematic analysis following an iterative process of data familiarization, initial coding, theme searching, theme review, theme definition and naming, and report production, combining deductive coding drawn from the Gibson et al. (2012) organizational effectiveness dimensions of goal attainment, resource acquisition, process efficiency, and constituent satisfaction, the SERVQUAL dimensions of Parasuraman et al. (1988) covering reliability, responsiveness, assurance, empathy, and

tangibles, and the performance dimensions of Pradhan & Jena (2017) covering task, contextual, and adaptive performance, with inductive coding drawn directly from the data, most notably the recurring theme of Islamic values. To strengthen analytic credibility, coding was cross checked by a second coder against a random subsample of transcripts, with disagreements resolved through discussion, an investigator triangulation procedure that supplements the multi-method data triangulation described above. Analysis culminated in a synthesis phase in which patterns within each informant group were compared across groups to identify where accounts converged, diverged, or qualified one another.

Table 1. Variable Operationalization

Variable	Dimensions Explored	Informant Group	Data Source
Workload (WL)	Task volume, complexity, time pressure, multitasking, role clarity	Staff (n = 4)	In-depth interview, field observation
Employee Performance (EP)	Task, contextual (OCB), and adaptive performance	Staff (n = 4)	In-depth interview, document review
Service Quality (SQ)	Reliability, responsiveness, assurance, empathy, tangibles	Muzakki (n = 10)	In-depth interview
Organizational Management Effectiveness (OME)	Goal attainment, resource acquisition, process efficiency, constituent satisfaction	Manager (n = 1, internal) and Mustahik (n = 10, external)	In-depth interview, document review, field observation
Variable	Dimensions Explored	Informant Group	Data Source

Source: Authors (2026)

RESULTS

Respondent Characteristics

The twenty five informants span four groups whose profiles reflect their distinct relationships to LAZISMU Bligo. All four staff members are male, aged between 28 and 40 years, with tenure ranging from two to six years; two hold a senior high school education and two hold a diploma or bachelor's degree, and their roles cover general administration, fundraising, and distribution. The manager is male, 49 years old, holds a bachelor's degree, and has served as head of the service office for ten years. Among the ten muzakki, seven are men and three are women, ranging in age from their twenties to

their eighties, with six having paid zakat through the institution for one to five years, two for six to ten years, and two for more than ten years, up to eighteen years in the longest case. Among the ten mustahik, five are men and five are women, mostly in their fifties to eighties, and all are recipients of the institution's Poverty Alleviation Assistance Program, with relationships to the institution ranging from four to six years.

Table 2. Informanty Characteristics

Group	Characteristic	Description	n (%)
Staff/Employees	Gender	Male	4 (100%)
	Age	28-40 years	
	Education	Senior High School	2 (50%)
		Diploma / Bachelor's	2 (50%)
	Tenure	2-6 years	4 (100%)
Manager	Gender	Male	1 (100%)
	Tenure in Post	10 years	1 (100%)
<i>Muzakki</i>	Gender	Male	31 (72.1%)
		Female	12 (27.9%)
	Interaction Frequency	Once per year	31 (72.1%)
		Monthly	6 (14.0%)
		2-6 times per year	6 (14.0%)
<i>Mustahik</i>	Duration as <i>Muzakki</i>	1-5 years	27 (62.8%)
		> 5 years	16 (37.2%)
	Gender	Female	32 (74.4%)
		Male	11 (25.6%)
	Dominant Age	60-70 years	10 (23.3%)
	Program	Poverty Alleviation Assistance	43 (100%)
	Duration as <i>Mustahik</i>	1-6 years	43 (100%)

Source: Primary data processed (2026)

Workload Among Staff: Proportional and Spiritually Anchored

Across all four staff interviews, workload was described as demanding but proportional rather than excessive. The head of fundraising, six years into his post, put it plainly: his workload felt "quite proportional, not excessive," even though the work demanded concentration and precision. The head of distribution, with two years of tenure and the shortest history among the four, described his own workload in similar terms, rating it as neither too light nor too heavy and manageable within the limits of a normal working day. The two administrative staff members, one with four years of service and one with five, echoed the same pattern: workload that requires care and sometimes intense multitasking, particularly around distribution verification and reporting deadlines, but that stays within a range they can absorb without chronic strain.

What distinguishes this account from a generic description of manageable workload is the explanation staff themselves offer for why it stays manageable. All four staff members independently framed their work as amanah, a trust to be discharged rather than simply a job to be completed, and this framing recurred as the primary mechanism through which workload pressure is absorbed. One staff member described returning to the thought that "this is an amanah" whenever a task began to feel heavy, explaining that the reminder made the burden feel lighter and more meaningful. Multitasking during peak periods, most often mentioned in relation to Ramadan and year-end reporting, was acknowledged by every staff member as the point at which workload comes closest to its upper limit, yet none described this as overwhelming; instead, each described drawing on colleague support and, again, a sense of spiritual purpose to carry the period through.

Employee Performance: Meeting Standards and Reaching Beyond Them

Staff self-assessments of performance were consistently positive but measured, with each staff member describing their work as meeting the standards the institution has set while acknowledging specific areas for growth. The administrative staff member with five years of service described his performance as generally exceeding his supervisor's expectations while noting that formal evaluation still leans more heavily on quantitative indicators, such as the number of muzakki served or reports completed on time, than on the quality of service itself. The head of fundraising offered a similarly balanced account, describing himself as having met institutional standards while conceding that his contribution had not always reached a level that exceeded expectations, a self-assessment he offered without defensiveness.

The theme that recurred most strongly across all four staff accounts was a form of contextual performance closely resembling organizational citizenship behavior: helping colleagues without being asked, taking on tasks outside formal job descriptions, and remaining willing to work beyond normal hours when the institution needed it. One staff member described this willingness explicitly as an expression of ibadah rather than an expectation of reward, noting that he took on extra duties "*not because I was forced to, but because of the intention to help and contribute.*" Every staff member also pointed, unprompted, to the institution's performance evaluation system as an area still under

development: evaluation exists and happens periodically, but staff described it as informal, insufficiently structured, and weighted toward outputs that can be counted rather than the quality of service or the informal contributions staff make to one another.

Service Quality Through the Eyes of Muzakki

Muzakki accounts of service quality were markedly positive and strikingly consistent in vocabulary: staff were repeatedly described as *ramah*, *sopan*, and *profesional*, friendly, courteous, and professional, regardless of the muzakki's age, gender, or length of relationship with the institution. A muzakki who has given zakat through LAZISMU Bligo for eighteen years, the longest tenure among all informants, described the staff as having never let her down across nearly two decades of annual visits. A muzakki who joined more recently, after two years, described being struck from his very first visit by how quickly and clearly his questions about zakat were answered, without being made to feel talked down to. Reliability and trust in fund management, corresponding to the SERVQUAL dimension of reliability and to the broader concept of *amanah*, were the qualities muzakki cited most often as the foundation of their continued loyalty, closely followed by the clarity and credibility of the reports the institution provides on how zakat funds are used.

Alongside this largely positive picture, two gaps recurred often enough to constitute genuine themes rather than isolated complaints. The first is communication proactivity: several muzakki, particularly those who interact with the institution only once a year around the zakat season, expressed a wish that staff would reach out with program updates rather than waiting for muzakki to ask. A muzakki active in fundraising conversations described wanting to feel "truly connected" to the institution rather than checking in only once annually, while an older muzakki in his seventies suggested that a more digital channel, reachable from home, would suit muzakki like him who find it harder to visit the office in person as they age. The second gap concerns the physical service environment: a small number of muzakki, generally those who described themselves in more analytical terms about the encounter, felt that the waiting area and office facilities had not quite kept pace with the quality of the staff who work there.

Organizational Management Effectiveness: Two Views From Inside and Outside

The manager's account of organizational management effectiveness centers on a familiar tension between strong goal attainment and chronic resource constraint. He described the distribution of assistance to *mustahik* as the function the institution executes most reliably, because its procedures are already well established, while fundraising results vary more from year to year depending on economic conditions and the intensity of outreach to prospective muzakki. He was candid that the institution's greatest strength, the trust it has built with muzakki and the surrounding community over time, sits alongside its greatest constraint, a staff too small for the functions it is asked to perform. He described the practice of staff handling multiple functions, from collection to distribution to administration to reporting, not as a deliberate efficiency strategy nor as a

symptom of crisis, but as a condition the institution manages consciously, watching for signs that it is beginning to cost staff their wellbeing or beneficiaries their service quality. The clearest process bottleneck he identified was beneficiary verification, the field survey work required before assistance can be distributed to a new mustahik, which he described as unavoidably time and labor intensive because it protects the accuracy and fairness of who receives help.

Mustahik accounts of organizational effectiveness diverged sharply in vocabulary from the manager's, focusing not on targets or resource allocation but on how they were treated as people. The theme that recurred across nearly every mustahik interview, often in close to the same words, was the experience of being genuinely attended to rather than merely processed. Several mustahik described arriving at their first visit apprehensive, expecting to be looked down upon as recipients of charity, and being surprised instead by staff who greeted them warmly, addressed them respectfully, and took the time to ask about their circumstances beyond what any form required. One elderly mustahik recalled being offered a seat and asked what she needed rather than being left standing while paperwork was processed, a small gesture she described as making her feel treated "*like a human being, not just a number in a queue.*" Several mustahik, particularly those in their seventies and beyond, raised the same practical wish: that staff might occasionally visit them at home, since travelling to the office has become physically difficult as they age. On the material impact of assistance, mustahik described real but modest relief, help with daily necessities that eases a specific and immediate burden more than it transforms their overall circumstances, alongside a psychological sense that someone cares about their situation.

Islamic Values as an Integrative Mechanism

Read together, the four groups of accounts converge on a single recurring vocabulary: amanah, ikhlas, and ibadah. Staff use these words to explain why workload does not become overwhelming and why they extend themselves beyond formal duty. The manager uses them to describe the institution's operating philosophy, stating that every rupiah collected is managed with accountability precisely because the work is, in his words, answerable not only to people but to God. Muzakki use amanah to explain why they trust the institution with their zakat, often citing it as the single most important reason for their continued loyalty regardless of how satisfied they are with more transactional aspects of service. Mustahik, without necessarily naming the concept explicitly, describe its effects directly in the dignity and warmth with which they say they are treated. Across all four vantage points, these values function less as a separate variable sitting alongside workload, service quality, performance, and effectiveness, and more as the connective tissue running through and reinforcing all of them at once.

DISCUSSION

Workload and Its Relation to Employee Performance and Organizational Effectiveness

The staff accounts gathered here align with Yuliantini & Suryatiningsih (2021), who found that workload supports rather than undermines organizational performance when it is managed within reasonable limits, and with the inverted-U logic advanced by Anggraeni & Gaffar (2025), in which workload kept within a manageable range is associated with stronger employee performance while workload that exceeds it erodes both productivity and quality. What this study adds is an explanation of the mechanism behind that manageability at LAZISMU Bligo specifically: workload here is buffered less by formal workload management systems, which staff themselves describe as still informal, than by a spiritual reframing of work as amanah that staff apply consistently and independently of one another. This suggests that in an Islamic philanthropic institution, the relationship between workload and performance may run partly through a psychological and spiritual mechanism that conventional workload literature, developed mainly in secular organizational contexts, does not fully capture. The one point at which staff accounts and the manager's account meet most directly is the acknowledgment, on both sides, that peak periods such as Ramadan and year end reporting push workload closest to its limit and occasionally slow the institution's response time to muzakki, a pattern the manager described managing through proactive communication about delays rather than through additional staffing, which he identified as constrained by the institution's budget.

Service Quality and Its Relation to Employee Performance and Trust

Muzakki descriptions of service quality correspond closely to the reliability and assurance dimensions identified by Parasuraman et al. (1988) as central to SERVQUAL, and the consistency of the courteous, professional vocabulary muzakki used across ages and tenures suggests that staff performance, particularly the contextual and adaptive dimensions described by Pradhan & Jena (2017), is experienced by muzakki as a direct and personal extension of staff character rather than as an institutional policy. This resonates with Yuslakh & Ismail (2024), who emphasize that institutional image and trust are central to zakat institution effectiveness, and with the muzakki accounts here that placed amanah and transparent reporting above convenience or efficiency as the basis of their continued loyalty. The communication proactivity gap that recurred among muzakki who interact with the institution only once a year is worth reading alongside Marthaliana & Rachmawati (2025), whose finding that communication mechanisms mediate the relationship between organizational culture and management effectiveness suggests that closing this particular gap could carry benefits for organizational effectiveness more broadly, not only for muzakki satisfaction narrowly defined.

Organizational Management Effectiveness Through Two Lenses

The manager's account, read against the Gibson et al. (2012) framework, shows strong goal attainment and constituent satisfaction sitting alongside a resource acquisition constraint centered on staff numbers and a process efficiency bottleneck centered on beneficiary verification. Ramadani (2025) found that clear work division and delegated authority strengthen organizational effectiveness through the mediation of employee performance, and the manager's description of a formal structure that becomes deliberately fluid during urgent moments suggests a similar dynamic operating qualitatively at LAZISMU Bligo, structure providing clarity in ordinary conditions while flexibility protects service continuity in extraordinary ones. What distinguishes the mustahik account from the manager's is not disagreement but a difference in the unit of measurement: where the manager speaks in terms of targets, resources, and procedures, mustahik speak in terms of dignity and attentiveness. This distinction matters conceptually, because it demonstrates that muzakki based service quality and mustahik based organizational effectiveness are not interchangeable expressions of the same underlying satisfaction; the service exchange relationship with those who give and the beneficiary relationship with those who receive are experientially distinct, a distinction the respondent group correspondence built into this study's design was intended to preserve rather than dissolve.

Islamic Values as a Contextual Determinant of Effectiveness

The convergence of amanah, ikhlas, and ibadah across all four informant groups extends Maulana et al. (2025), whose account of organizational commitment among zakat institution employees identifies affective, continuance, and normative dimensions rooted in the internalization of spiritual values. The present findings suggest these values operate even more broadly than commitment alone, reinforcing workload tolerance among staff, motivating contextual performance beyond formal duty, anchoring muzakki trust independently of transactional service quality, and shaping the dignity mustahik describe in their treatment as beneficiaries. This is consistent with Eri & Suhairi (2022), who note that organizational management effectiveness challenges in zakat institutions are inseparable from the accountability expectations that come with managing amanah funds specifically, and it extends the Gibson et al. (2012) organizational effectiveness framework by showing, through the words of the people who live inside it, how a spiritual dimension can reinforce every pathway of an organizational effectiveness model simultaneously rather than functioning as one variable among several.

CONCLUSIONS AND SUGGESTIONS

This study examined organizational management effectiveness at LAZISMU Bligo Service Office through the accounts of staff, a manager, muzakki, and mustahik, each speaking from the vantage point most directly connected to their relationship with the institution. Workload emerged as manageable and proportional, sustained less by formal workload management systems than by a spiritual framing of work as amanah that

buffers pressure and, when workload stays within this manageable range, appears to support rather than hinder performance and organizational effectiveness. Muzakki described service quality as a durable pillar of trust resting on staff courtesy and transparent fund reporting, even as many, particularly those who interact with the institution only once a year, expressed a wish for more proactive communication. Employee performance was marked by a consistent willingness to extend beyond formal duty rooted in intrinsic religious motivation rather than material incentive, alongside a performance evaluation system that staff themselves describe as still informally structured. Organizational management effectiveness looked different depending on where the observer stood: the manager saw goal attainment and accumulated trust as strengths set against chronic staffing and resource constraints and a verification bottleneck, while mustahik measured effectiveness less by targets than by whether they were treated with dignity, a standard the institution appears to meet consistently even as its capacity to reach elderly or physically limited beneficiaries at their own homes remains a wish rather than a practice. Running through every one of these accounts was a shared vocabulary of amanah, ikhlas, and ibadah that binds workload, service quality, performance, and effectiveness together into something more than four separate themes.

Practically, several directions follow from these accounts and are grounded in specific findings rather than general advice. Strengthening documented standard operating procedures around beneficiary verification, the process the manager identified as the institution's most persistent bottleneck, would help reduce variation in response time during busy periods. Building a more proactive and partly digital channel of communication toward muzakki, especially those who interact with the institution only once a year, would close the gap between how much muzakki already trust the institution and how much they feel kept informed by it. A more equitable distribution of tasks, or additional staffing timed ahead of predictable peak periods such as Ramadan and year end reporting, would ease the multitasking pressure staff describe most acutely during those windows. Developing a more structured, two way performance evaluation system that recognizes contribution beyond formal duty and not only quantitative output would give staff clearer feedback on where they stand and what to improve. And a modest home visit mechanism for elderly or physically limited mustahik, a wish several raised directly and independently, would extend the sense of dignity mustahik already describe to those least able to reach the office on their own.

The limitations of this study include its confinement to a single service office, so its findings describe LAZISMU Bligo's own configuration of people and constraints rather than zakat institutions in general; the internal managerial perspective on organizational effectiveness rests on a single informant, though this is partially offset by the independent corroboration of ten mustahik describing their experience as beneficiaries; data collection captured a single window in the institution's yearly cycle, so how these themes shift between ordinary months and peak periods such as Ramadan could not be directly observed; and the analysis relies on informants' own accounts of their workload and performance rather than triangulating every claim against independent

administrative records item by item. Future research is recommended to extend this study through a comparative qualitative design across multiple LAZISMU service offices or comparable institutions, a longitudinal design following an institution across a full annual cycle including its peak season, and, once an institution's staff population has grown large enough to support it, a return to quantitative or mixed methods validation of the patterns identified qualitatively here.

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