

Improvement of Community Welfare through Productive Zakat Empowerment (Case Study in KUA, Batanghari District, East Lampung Regency)

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Abstract

Zakat is one of the pillars of Islam that every Muslim in the world must practice. Zakat works to reduce and eradicate problems. Poverty can be minimized or even eliminated by means of zakat. In addition, the optimization of productive zakat is needed to represent the realization of a prosperous society free of poverty, and productive Zakat is one strategy in community empowerment as a strategy for success in increasing community welfare. This study aims to determine the role of productive zakat in community empowerment to increase welfare. The research method used in this research is field qualitative. The results of research in improving welfare through productive zakat are carried out through 1. Program Planning, namely by budgeting the Activity Plan to the recipient, 2. Empowering implementation, namely giving zakat to mustahiq, implementing mentoring and mentoring as well as strengthening religious mentality for mustahiq, and 3. Evaluating activities empowerment, namely conducting a review for the recipient and returning it to a new mustahiq.

Keywords: Empowerment; Zakat; Poverty; Well-being; Public

Abstrak

Zakat merupakan salah satu rukun Islam yang wajib dilaksanakan oleh setiap muslim di dunia. Zakat berfungsi untuk mengurangi dan memberantas masalah. Kemiskinan bisa diminimalisir atau bahkan dihilangkan dengan zakat. Selain itu, optimalisasi zakat produktif diperlukan untuk merepresentasikan terwujudnya masyarakat sejahtera yang bebas dari kemiskinan, dan Zakat produktif merupakan salah satu strategi dalam pemberdayaan masyarakat sebagai strategi keberhasilan dalam meningkatkan kesejahteraan masyarakat. Penelitian ini bertujuan untuk mengetahui peran zakat produktif dalam pemberdayaan

masyarakat untuk meningkatkan kesejahteraan. Metode penelitian yang digunakan dalam penelitian ini adalah kualitatif lapangan. Hasil penelitian peningkatan kesejahteraan melalui zakat produktif dilakukan melalui 1. Perencanaan Program, yaitu dengan menganggarkan Rencana Kegiatan kepada penerima, 2. Implementasi pemberdayaan yaitu pemberian zakat kepada mustahiq, pelaksanaan pendampingan serta penguatan mental keagamaan bagi mustahiq, dan 3. Mengevaluasi kegiatan pemberdayaan yaitu melakukan review bagi penerima dan mengembalikannya kepada mustahiq baru.

Kata Kunci: *Pemberdayaan; zakat; Kemiskinan; Kesejahteraan; Publik*

INTRODUCTION

The disparity in income and livelihoods among mankind is something that cannot be denied, because this is the sunnat of Allah so that this life can be balanced. In order to reduce this gap, there must be the intervention of Allah, namely by obliging zakat from the rich to be given to the poor, not just an optional deed of *taṭawwu'* (sunah). With zakat, social inequality can be minimized and a sense of mutual cooperation and tolerance among Muslims can be cultivated. (Toriquuddin 2015) Zakat is one of the obligations for Muslims in terms of social activities. The impact given is very positive for mustahiq or zakat recipients. If managed properly, zakat can be one of the push factors for improving the economic condition of the community, because with the distribution of zakat, there will be a growth in the welfare of zakat recipients. Because in essence zakat is one of self-cleansing as an obligation of Muslims to give part of the property to those who are entitled to receive it.

In Indonesia there are still many people who are poor or below the poverty line. Not a few of them are not able to fulfill their basic needs as basic daily needs. Although there has been a lot of support from the government, not many have succeeded in getting out of poverty by implementing various poverty alleviation programs. Currently, an Islamic style economy has become a necessity for the ummah. The economic empowerment of the ummah is increasingly being carried out by several Islamic financial institutions. They are not only trying to make the Islamic economy an alternative for Muslims, but they are also trying to make it the only option for them.

The hope of the concept of zakat is the creation of welfare for the people and a change in the fate of new muzakki from mustahiq. Thus the fate of the

mustahiq does not always depend on zakat. For that we need mustahiq data, both consumptive and productive in distributing zakat. Zakat utilization programs for economic empowerment do not only have an economic impact on mustahik. But also social and spiritual implications. Zakat is an obligation that must be fulfilled by a Muslim / Muslimah as the implementation of the third of the five pillars of Islam where the existence of zakat itself has the aim of cultivating the value of faith. Paying zakat is a form of worship in order to avoid kufr as well as to eliminate the emergence of envy and envy when the poor see rich groups of people.(Fitri 2017)

Productive zakat is clearly different from consumptive zakat, because consumptive zakat distribution is in the form of direct funds in the form of compensation as a form of fulfilling the recipient's basic needs (mustahik) such as food, clothing, school fees and others related to daily needs. In other words, consumptive zakat is for consumable needs, while productive zakat will have a multiplier effect because of the cycle that can produce and continue to rotate. Productive zakat is zakat that is distributed to mustahik which is managed and developed through business behaviors. The indication is that the property is used as capital which is expected to increase the economic level of the mustahik. It is also included in the meaning of productive zakat if zakat assets are managed and developed by amil, which results are distributed to mustahik regularly. More specifically, productive zakat is zakat that is distributed to mustahik in an effective, effective way with a multipurpose and productive system, in accordance with the message of sharia and the role and socio-economic function of zakat.(Zalikha 2016) So that zakat is productive, which means zakat in which the distribution is the opposite of consumptive.(Riza 2019) Zakat will be able to have a wider impact (multiplier effect), and touch all aspects of life, if the distribution of zakat is more directed towards productive activities.(Pratama 2015)

Therefore, productive zakat provides zakat which allows the recipient to continue to produce something using the zakat assets they receive. The assets and zakat funds given to Mustahik are not used, but are developed and used to support their business, so that this effort allows them to continue to meet their daily needs. In short, it has been developed to use (manage) zakat assets and bring benefits to be used to meet the long-term needs of mustahik. It is no longer included in the mustahik zakat group. Empowerment based on zakat infaq alms

has broader goals, not just material aspects but there are other goals, as follows:

a) Strengthening faith. Strengthening faith is the main basis for the utilization of zakat, not only in the development of economic aspects. b) Improve the quality of life which consists of economic aspects so that you can get out of the poverty trap. c) Fostering an entrepreneurial spirit in order to be independent (Bariyah, 2012)(Bahri dan Oktaviani 2019)

Today there is an interesting development in religious awareness among Muslims in Indonesia, especially in the awareness of zakat, bershadaqah and berinfaq. This can be shown by the many institutions that manage zakat both managed by the community and the government.(Romdhoni 2017) This is the same as what was done by the Batanghari Subdistrict KUA institution which has its own initiative to develop Zakat collected from the community to be distributed productively. Activities or programs that are carried out are one form of community empowerment in improving the welfare of mustahiq through the handover of livestock to the community with the aim that the community can be materially independent and strong through their faith and have the power to improve their abilities and skills. Empowerment can be defined as a planned and systematic process, which is carried out on an ongoing basis, either individually or collectively, in order to develop the power (potential) and abilities contained within oneself so as to be able to carry out social transformation.(Sri Najiyati Dkk 2005)

In community development, empowerment can relate to a systematic effort to enable people to gain (more) control over and improve their lives by defining problems, empowerment is about freeing oppressed people through participatory programs targeted at building resilience. These are meant to enable people to make adaptation decisions and thereby realise their own and community goals. Empowerment can be seen as facilitating capacity to make choices and to transform these into desired outcomes. It is meant to be more than participation – rather, ability to participate in decision-making and have power to make social change (Steiner dan Farmer 2018).

Empowering the community is an effort to increase the dignity of the layers of our society who are currently unable to escape from the trap of poverty and underdevelopment (Pambudi 2013). Community empowerment is an absolute prerequisite for poverty reduction efforts (Ras 2016). Based on the description above, the researcher formulated a problem to draw conclusions in

the study, namely how to improve community welfare through empowerment of productive zakat in the community of Batanghari District.

RESEARCH METHOD

The research method used by researchers is qualitative research methods. researchers become instruments. By taking a phenomenological approach, it means that the researcher acts as a researcher and sees actual events in the community. This study aims to describe, record, analyze and describe conditions that currently occur or exist. In other words, this study aims to obtain information about the current situation and see the relationship between the existing variables. This study does not use a hypothesis, but only describes the information as it is in accordance with what is happening in the field and with the variables to be studied. Therefore, the author will describe based on the data that has been collected regarding the empowerment of zakat funds in improving community welfare, the main emphasis in this research is the empowerment process carried out in improving community welfare.

RESEARCH FINDINGS AND DISCUSSION

The results of this study begin with the implementation of the KUA Batanghari District in East Lampung Regency, followed by the implementation of the program, the implementation of the livestock village program, and the empowerment of beneficiaries in the livestock village.

Planning for the KUA Program in Batanghari Subdistrict, East Lampung Regency in Empowering

Every empowerment activity must have a plan or concept so that the program can run. This was done when the KUA, Batanhari District, East Lampung Regency, implemented an empowerment program. As explained in the explanation of the interview results by the author.

“Every program implemented must be in accordance with the RKAT or activity plan and annual budget. So, at the beginning of each year, the activity is planned or conceptualized, then what is the work plan, now the first is in the RKAT. For example, the program has now started which is the result of a year-end activity planning meeting. This is the beginning of a plan so that the program can be deployed in KUA, Batanhari

District, East Lampung Regency. " Interview with the Head of KUA, Batanghari District, East Lampung Regency, 05 January 2021)

Based on the results of interviews with the Head and Education of KUA, Batanhari District, East Lampung Regency, the initial plan for distributing Zakat funds is planned towards the end of the year or the beginning of the annual calendar. Each plan and program manager will conduct a survey and analyze the beneficiaries according to the program owned by the KUA, Batanhari District, East Lampung Regency. After deciding which program to distribute between the RKAT or annual activity plan and the budget, each person in charge of the program will be the recipient of the zakat chosen according to the legal standards of zakat, namely eight asnaf or qualifications. Find a group of people. After entering the time of the RKAT meeting, branch leaders evaluate previous programs to ensure that the plans disseminated can be better implemented. In addition to program planning, the collection of Zakat received by the KUA of Batanhari District in East Lampung Regency must also be considered so that it can be adjusted to the program that is being rolled out. Therefore, zakat funds can later be distributed to all programs such as education, social, economic and health programs.

According to Mr. Sapri, the strategy to strengthen zakat funds starts from raising zakat funds. As happened during the month of Ramadan. This month, the main activity is raising funds for zakat. Because at this time people flocked to pay zakat, such as zakat fitrah, professional zakat, zakat assets, and disgrace. Therefore, the first strategy undertaken by the KUA of Batanhari Regency in East Lampung Regency is to develop a strategy to raise as much zakat funds as possible so that the program can run better. In addition, because of the large number of collected levies, more and more beneficiaries will receive Zakat funds distributed by KUA in Batanhari District, East Lampung Regency.

"The strategy used to raise Zakat funds is to open jobs in telemarketing, event, financing, and area manager positions. After being hired, they are trained to invite people to give zakat, donate, give and donate at KUA, Batanhari District, East Lampung Regency, by being able to explain the programs we have. Follow up with KUA, a permanent donor in Batanhari District, East Lampung Regency, to be able to give zakat and donate to DD. " (interview with Mr. Udin, a PNS Civil Servant KUA, Bagatanghari District)

This is the first step in the Zakat Foundation's empowerment strategy before being assigned to the existing program in the KUA Batanghari District. The strategy for distributing Zakat funds follows the plan prepared at the Annual Budget and Activity Planning Conference. The place where each department head designs activities with his manager. After data on beneficiaries are available, zakat funds will be distributed according to the draft annual budget and adjusted to the collected zakat results. Therefore, the KUA in Batanhari Subdistrict, East Lampung Regency will continue to pay attention to the performance of fundraising and zakat fundraising activities so that muzakki and zakat givers can collect zakat tax on DD. Innovative program. Of particular concern are the duties of the program manager and the head of each program. They need to make a budget that was drawn up a year ago, which will then be rolled out into a program that has been prepared and compiled. For example, Ramadan programs such as distributing Ramadan parcels, distributing free takjil, distributing alfitter zakat, cleaning mosques. Other routine and long-term programs are similar to those mentioned in the program plan. This is part of the strategy implemented in the program plan and will later be implemented in distributing Zakat funds..

"KUA in Batanhari District, East Lampung Regency has a fund manager that collects a monthly income target or zakat fund. Therefore, as a program manager, I also create programs that are implemented both in long-term and short-term programs. Targets created match those made during the RKAT. After the Zakat Fund is collected, it will be checked whether the goal has been achieved. If the Zakat funds that have been collected can run all the programs that I have created, then all the planned programs will run. But if not, only a few programs will be implemented. (interview with the PNS Extension Officer, Mrs. Asriatun on January 5, 2021)

Based on the results of an interview with Asriatun, the source of funds used for the livestock village program is zakat funds. A monthly zakat fund will be rolled out for each program. One of them is the Livestock Village Program. The distribution of funds in this program can be done by channeling funds that are felt directly or indirectly by the beneficiaries. Direct disbursement of funds means that recipients receive seeds and a sheepfold. The indirect distribution of funds means the need to publish activities such as those published in magazines and newspapers, as well as the use of Zakat funds to burden facilitators who are responsible for developing beneficiaries.

Implementing the KUA Empowerment Program, Batanghari District, East Lampung Regency in Improving Community Welfare

There are various programs owned by the KUA of Batanhari District in East Lampung Regency. However, what is interesting to research and related to empowerment activities is the Village Animal Husbandry program. Namely, a poverty alleviation program through the distribution of productive zakat through handing over livestock to those entitled to receive it through a survey conducted in villages in Batanghari sub-district, East Lampung district. As for the handover of livestock in the form of Javanese sheep or bean goats. Submissions are adjusted according to the planning that was planned in advance by giving zakat recipients in stages in each village in the Batanghari sub-district.

Tabel 1.
List of Beneficiaries of Goat Productive Zakat at KUA Batangahri District in 2020

No.	Benefit recipients	Total Mustahiq
1	Desa Rejo Agung	2 people's
2	Desa Adiwarno	2 people's
3	Desa Nampirejo	2 people's
4	Desa Buana Sakti	2 people's
5	Desa Telogorejo	2 people's
6	Desa Balerejo	2 people's
7	Desa Banarjoyo	2 people's

The KUA of Batanhari District, East Lampung Regency has its own standards in determining who is entitled to benefit from the Zakat Fund. The selection of beneficiaries of the KUA program in Batanhari Subdistrict, East Lampung Regency, starts in areas where the majority of the population is poor.

The process takes longer to determine the beneficiaries of these livestock villages. First, determine whether the area survey form is appropriate and where the area survey is located. Later I will explain what the economic, geographic and social conditions are like. Especially for livestock villages, the conditions are the availability of animal feed, the availability of stable land, and the community's need to want to raise livestock .. (interview with Mr Sapri, 05 January 2021))

According to the information provided by Pak Supuri, in carrying out empowerment it is necessary to know the state of the area to be empowered and

the community in the area. This is to ensure smooth empowerment. Like looking at the area, is it suitable for raising sheep, and more importantly whether people want to raise it. If you do not agree, it will be very difficult to carry out empowerment, even though the situation in the regions is very supportive. The majority of the population in Rejo Agung Village are farmers. So, one of the residents who spoke with Pak Supuri at that time explained that most of the people who live there work as breeders, and said that the potential for development is raising sheep. This shows that agriculture actually cannot be separated from livestock. The grass around the grown vegetables can be used as animal feed, but fertilizers can be used as fertilizer, which is very suitable for crops. Therefore, the community suggested that the potential for development in Rejo Agung Village is the breeding of goats and sheep..

The KUA in Batanhari Regency, East Lampung is similar to the BPS (Central Statistics Agency) standard which provides a standard or measure of pre-prosperity for the poor through the community's monthly income in determining beneficiaries. Regarding the determination of beneficiaries, there must be administration that must be prepared by the beneficiaries. Village ID card, family card, photocopy of SKTM (incapacitated letter), picture of a house photo, etc.

In implementing one of its empowerment programs, namely the Animal Husbandry Village Program which will be included in the Productive Zakat Empowerment Program in KUA Batanhari District, which will launch a program called THK or Sacrifice Tever at KUA, Batanhari District, East Lampung Regency, along with several fundraising activities and other members, We invite the public to make sacrifices in KUA, Batanhari District, East Lampung Regency. In this case, the price of sacrificial animals and cattle is given to potential donors and explains the benefits. The sacrificial animals will later be handed over or will be entrusted to the manager of KUA, Batanhari District, East Lampung Regency. This is the first step in supporting Fundraser, a livestock village program as a liaison between donors and KUA, Batanhari District, East Lampung Regency. All empowerment activities require that the community be accompanied by people who are experts in their respective fields. Therefore, the KUA in Batanhari Subdistrict, East Lampung Regency not only provides seeds and sheep pens, but also a companion. The selected facilitator is someone who has knowledge of livestock and can easily monitor village livestock activities, so that they live in an

empowerment area or not far from the livestock village. The facilitator here is a worker who is appointed by the KUA.

As for the sheep that will be handed over to the recipient, Mr. Supuri calculates the total funding requirements from the Zakat Fund adjustment last year based on the results of the RKAT or the annual activity plan and budget.

Beneficiary activities are not only raising sheep, but also learning how to care for livestock properly. Because the program implemented is not raising livestock, but only a fattening process, various efforts are made by the facilitator to assist the beneficiaries in raising sheep in a healthy manner. The sheep sold at KUA, Batanhari Subdistrict, East Lampung Regency, have a higher value than the initial capital, so even those who initially are of normal weight can expect premium weights. The facilitator provides directions on how to manage the organization, in addition to training on animal care. As a result, livestock groups are no longer partners but are expected to be independent after being able to develop the two livestock businesses in groups and individually.

Results Achieved by KUA Batanhari District, East Lampung Regency in Improving Community Welfare

The existence of KUA Batanhari District in East Lampung Regency as a zakat institution with various types of programs to help those in need with various innovative programs of empowerment and other forms of support. Efforts are being made to ensure that the implemented programs run smoothly and are expected to help people get out of financial difficulties and become independent. There is an empowerment program implemented by the KUA of Batanhari District in East Lampung Regency, namely programs such as the Animal Husbandry Village Program. This program is an activity that aims to support the prosperity of the people.

The activities carried out in this activity are the breeding process for 2 years and then directed back to the broodstock and handed over to the new mustahiq and so on. Therefore, in this case, the process of economic activity carried out by the KUA in Batanhari District, East Lampung Regency, is to conduct economic screening activities for beneficiaries. At KUA, Batanhari District, East Lampung Regency, free assistance is provided in the form of sheep seeds, pens and facilitators, and beneficiaries have access to other facilities such

as assistants and facilitators to care for sheep. They are trained and instructed, and as a result, are able to understand how to properly raise sheep.

Apart from beneficiaries who receive guidance in the form of knowledge and support related to sheep raising, they are also trained in the religious aspect. The results obtained not only gain knowledge about livestock, but also add religious value.

"We are carrying out a schedule of socialization as well as the implementation of religious counseling regarding the zakat that I have received so that my family can develop it and later continue it for our relatives in need. We think it really helps us in economic terms and helps us in other ways. " (interview with Pak Arip, one of the beneficiaries)

This program helps increase people's income, builds communities on the scientific side of animal husbandry, and teaches on the religious side. Income from sales can cover your child's school fees, home repairs, and other needs in the long run.

This activity of the Zakat Fund empowerment program will help distribute the Zakat Fund to donors, financial assistance for livestock recipient villages, as well as the poor in other areas where the sacrificial animals are distributed. Income from the sale of sacrificial animals to donors killed at KUA in Batanhari District, East Lampung Regency is channeled to areas that receive few sacrificial animals, and the meat of these sacrificial animals is distributed to poor people in need. Therefore, this empowerment activity has many benefits for donors, KUA Batanhari District, East Lampung Regency, Livestock Village Program recipients, and beneficiaries in the form of sacrificial animal meat provided by donors.

The activity of KUA, Batanhari District, East Lampung Regency, distributing Zakat funds is a very innovative initiative. The Zakat Fund is managed with a good concept, so that in contrast to direct support in the form of basic necessities and lack of money, the Zakat Fund is a longer and more sustainable way in this empowerment program that the community feels about their needs. The community is also expected to be able to increase their economic potential better with this livestock village empowerment program

The implementation of the empowerment program carried out by the KUA in Batanhari District, East Lampung Regency is an activity that is very beneficial for the beneficiaries. The program created by this Zakat institution

makes the distribution of Zakat funds more productive. Therefore, zakat funds are not only given in the form of money, food, clothing and basic necessities, but also in the form of supporting goods which of course cannot be used as capital, such as carts and money. Those who have just been handed over will also be given support and direction to develop business funds from the Zakat Fund.

From the description above, the program run by the KUA in Batanhari Subdistrict, East Lampung Regency aims to direct the empowerment of people who need zakat funds, and a livestock village empowerment program was formed with the aim of improving. that. Independent community welfare in raising sheep

CONCLUSION

Increasing community welfare through productive zakat empowerment is an effective strategy as a goal of empowerment. These activities can be carried out in a sustainable manner and have a complex value in improving the economy as well as increasing faith for muzaki and mustahiq. The strategy consisted of 3 stages, namely before distributing zakat, the first stage, namely the End of Year Activity Recana or RKAT. This stage is the planning of what programs will be implemented in the following year and a budget plan is also made, after the concept is complete the team will look for beneficiaries in accordance with the program that has been made.

Furthermore, in the implementation of the empowerment program, the activities of which provide assistance to the beneficiaries in the form of sheep, pens and facilitators. With this program, people in need are given direction and knowledge about animal husbandry, especially sheep. Then the implementation of activity evaluation is carried out with supervision and at the same time a follow-up of the activity program. This stage is carried out periodically and continuously so that zakat is received effectively and then the goal of zakat is achieved, namely to make the community prosperous.

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