

## Society's Perceptions toward Zakat Distribution in Micro-Economic Empowerment

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### **Abstract:**

*Recently, there are more and more zakat management institutions offering progressive programs. One of them is micro-economic development that encourages the community's economic sector. However, there are still many Muslims who do not know about that. This study aims to capture the public's perception of the distribution of zakat. It focused on micro-economic empowerment programs. This study uses a descriptive quantitative approach through a survey method with a sample of 1129 respondents. Indonesian people already understand the obligations of Muslims. But, this awareness is still lacking. The openness and transparency of each distribution and management of zakat funds will greatly determine public perceptions and influence the subsequent programs. Zakat institutions must be professional and have a positive impact on mustahiq. They have to give assistance and guidance to them in managing trading businesses as micro-economic empowerment.*

**Keywords:** *Zakat Institutions, MEE Program, Society's Perception.*

### **INTRODUCTION**

Indonesia is a country that upholds diversity, with Islam as the majority religion. The facts show that the majority Muslim population is 87.2% of 273.5 million people (Global Religious Future, 2020; World Population Review, 2020). It should be big enough potential, especially for the development and empowerment of zakat potential in Indonesia. When Indonesia's economic condition is currently sluggish due to the impact of the Corona Virus 19 pandemic, maximizing the potential of zakat is a necessity. The latest data related to the economic impact due to the Corona Virus 19 pandemic become a serious concern for all parties, including the Muslim community. The Central Statistics Agency [BPS] reported that the condition of the poor experienced an increase in 2020. The Corona Virus 19 pandemic had a direct impact in the first quarter of 2020 with the percentage of the poor increasing by 0.37% from March 2019. Then entering September 2020 the number of poor people again rose to 10.79% of the total population. It means, in approximately ten months during the Corona Virus 19 Pandemic, the number of poor people increased by 2.76 million with a total of 27.55 million poor people (Amanda et al., 2021; BPS Indonesia, 2021).

The government cannot deny that the existence of social funds from BAZ (Badan Amil Zakat) and LAZ (Lembaga Amil Zakat) spread across Indonesia have covered and assisted in the supply of basic materials to help victims who are increasing day by day due to the impact of Corona Virus 19 (Amanda et al., 2021). The existence of LAZ/BAZ is one

of the opportunities for how the problem of increasing poverty can be controlled and tackled collectively by community groups, especially Muslims (IS Beik, 2016; Firdaus, Beik, & Irawan, 2012; Kasri, 2016; Nazri, Rahman, & Omar, 2012; Parisi, 2017). Because of the role of various social fund institutions in the form of institutions such as LAZ/BAZ, the problem of the Indonesian people's perception of the zakat funds' distribution in Indonesia is crucial. Problems related to the distribution of zakat become an important issue because it makes public perceptions of zakat management institutions good or bad in terms of LAZ/BAS (Muliati & Rasyid, 2019). Transparency is the key to ensure all muzakki know that zakat funds are allocated to those who are (Hisamuddin, 2018). There are several problems with the distribution of zakat, namely BAZ has not recorded the distribution of zakat directly, so that it can be the cause of an ineffective distribution process (Eko, Shodiq, Askandar Noor, & Afifudin, 2018). There needs to be transparency in the distribution of zakat in convincing everyone for the interests of the people to build Indonesia. Building public trust must be done continuously and culturally because perceptions are formed because of culture.

The distribution of zakat is accompanied by the target of changing the condition of the recipient from the mustahiq category to the muzakki. This target is very large which cannot be easily and in a short time. For this reason, the distribution of zakat must be accompanied by a complete understanding of the problems that exist in the recipient. If the problem is poverty, the causes of poverty must be known, so that appropriate solutions can be found to achieve the targets that have been proclaimed (Amymie, 2017). LAZ/BAZ in collecting zakat funds must continue to change the way of thinking so that it can truly become a problem solving for Indonesian people. Zakat can help prevent wealth from accumulating in some people. Because it builds awareness of the rich to distribute wealth to the poor (Amymie, 2017; Aqbar, 2019; Nazri et al., 2012; Prahesti & Putri, 2018). Therefore, zakat is also a potential source of funding to be used as an instrument of microeconomic empowerment. Zakat can be used as working capital so that the poor can create jobs, earn income and fulfill their daily needs (I. Beik, 2009; Nur & Arif, 2010).

This study tries to capture how people perceive the distribution of zakat, which focused on small economic empowerment programs (MEE/micro economy empowerment). This study uses a survey method as a quantitative descriptive study based on Lawrence (2003). It aims to make a generalization from observation of society's perception of the distribution of zakat in microeconomic empowerment. The sample in this study used a clustering stage random sampling technique of 1129 respondents spread over 17 provinces in Indonesia. The analysis used in this study is to describe the results of the survey, then deepened through a literature review. The limitations of the study are that it is not able to specify each zakat management organization and has not accommodated the different views of community groups regarding the distribution of zakat.

## **DISCUSSION**

### **The Capture of Zakat Distribution in Indonesia**

Based on the survey results, the Indonesian people have experienced small economic empowerment as much as 49.6% while 38% have never. A common thread can be drawn that there are still some people who are not familiar with small economic empowerment. Meanwhile, 42.6% of Indonesians stated that they had complete information regarding LAZ/BAZ programs and knew about these programs. But 41.9% of Indonesians stated that they did not know about the information. Even though LAZ/BAZ

has tried to provide complete information, there are still some public misunderstandings about LAZ/BAZ programs in the field. On the third question, 45% of Indonesians strongly agree that LAZ/BAZ must serve prospective muzakki with a friendly and polite attitude. In addition, 41.1% of the public agree that it is not only polite and friendly but the LAZ/BAZ must also instill an attitude of openness to the community in the management and distribution of zakat funds. This must be done so that the public understands more about matters relating to zakat funds or programs from LAZ/BAZ. Further information can be seen in the following table:

**Tabel.1 The Survey of Society's Perceptions Toward LAZ/BAZ**

	Strongly Never	Never	Ever	Often
Have you ever heard of small economic empowerment?	7%	38%	49.6%	5.4%
	Strongly not Know	Not Know	Know	Strongly Know
In introducing it to the public, especially to Indonesian society, have LAZ/BAZ provided complete information regarding its programs?	9.3%	41.9%	42.6%	6.2%
	Strongly disagree	Disagree	Agree	Strongly agree
Do you agree that in serving Muzakki candidates, LAZ/BAZ must provide a friendly and polite attitude?	5.4%	8.5%	41.1%	45%
Do you agree that in addition to being polite and friendly, LAZ/BAZ must also instill an attitude of openness to the community in the management and distribution of zakat funds?	10.1%	9.3%	41.1%	39.5%

Source : Primary Data is processed [2020]

Indonesian people are aware of the payment of zakat and the use of zakat in life. 43.4% of the people know and 41.9% know very well about God's commandment in terms of paying zakat for the people that afford to pay it. 48.8% of them strongly believe that by paying zakat, God will reward them. So that 45% of Indonesian people have paid zakat. 52.7% of them believe and are aware that there are other people's rights in their property so that 56.6% of Indonesians feel they have an obligation as Muslims and also groups of people who can afford to pay zakat. 59.7% of them already understand the consequences that will be obtained if they do not carry out the obligation to pay zakat and 64.3% believe that they have paid zakat according to their property.

The Indonesian people are very familiar with the payment of zakat. This supports their motivation to increase their zakat activities. Following the results of the questionnaire in the motivation section, 48.8% of the people want to increase their zakat with the religious knowledge. 62.7% they believe that microeconomic empowerment can create civil society in Indonesia. 67.4% are interested in paying zakat in LAZ/BAZ with the

socialization that must be provided. Clear and transparent socialization can make LAZ/BAZ trusted by the people of Indonesia. Not only socialization, 48.1% of the public stated that LAZ/BAZ must also provide a professional and trustworthy attitude. These things can support the community to pay zakat through LAZ/BAZ.

**Table.2 Survey Of Public Knowledge About Zakat And Small Economic Empowerment**

	Strongly Don't Want	Don't Want	Want	Strongly Want
With the religious knowledge that you get about the importance of tithing, do you want to increase your zakat?	1.6%	8.5%	48.8%	41.1%
	Strongly Not True	Not True	True	Strongly True
Is it true that with the socialization provided by LAZ/BAZ, you become interested in paying your zakat at LAZ/BAZ?	8.5%	11.6%	67.4%	12.4%
Do you feel compelled to pay tithe at LAZ/BAZ because it is trusted?	4.7%	14%	67.4%	14%
	Strongly Not Necessary	Not Necessary	Necessary	Strongly Necessary
When you want to pay zakat, do you feel the need for an institution that can distribute your zakat properly?	12.4%	5.4%	52.7%	29.5%
	Strongly Not Interested	Not Interested	Interested	Very Interested
By knowing that the Amil Zakat Institution is one of the instrument institutions that has a micro-economic empowerment program, are you interested in paying your zakat at the Amil Zakat Institution?	5.4%	14%	71.3%	9.3%
	Strongly disagree	Disagree	Agree	Strongly agree
Do you agree that in the management of zakat funds, LAZ/BAZ must provide a professional and trustworthy attitude?	6.2%	8.5%	37.2%	48.1%
Do you agree that the Amil Zakat Institution under the auspices of the government is difficult to distribute zakat funds properly?	6.8%	34.7%	41.5%	16.9%

	No	Perhaps	Yes	
Should microeconomic empowerment be done for the creation of a civil society in Indonesia?	11.9%	25.4%	62.7%	
	Strongly Never	Never	Ever	Often
Have you seen some of the results of micro-economic empowerment carried out by LAZ/BAZ or even zakat foundations in your area in alleviating poverty?	5.9%	30.5%	49.2%	14.4%
	Strongly Not Sure	Not Sure	Sure	Strongly Sure
Do you agree that the existence of a microeconomic empowerment program can turn mustahiq into muzakki?	5.9%	14%	59.7%	12/4%
	Strongly Not True	Not True	True	Strongly True
Is it true that you pay zakat because you hope to help improve the economy of the community, especially the lower middle class?	4.7%	12.4%	58.1%	24.8%

Source : Primary Data is processed [2020]

Based on the survey results, 71.3% of the people are interested in paying zakat at the Amil Zakat Institution. 67.4% stated that the people of Indonesia felt they were encouraged to pay their zakat in LAZ/BAZ because it was trusted. 52.7% The community still feels the need for an institution that can distribute zakat appropriately according to the target. Meanwhile, 41.5% of the people agree that the Amil Zakat Institution under the auspices of the government is still difficult to distribute zakat funds properly. According to the results of this study, the public agrees that it is still difficult for the government to properly distribute zakat funds. For this reason, the community needs a trusted institution that can distribute zakat correctly and according to targets transparently. 30.5% of the people have never seen some of the results of micro-economic empowerment carried out by LAZ/BAZ or zakat foundation materials in the regions in alleviating poverty. 59.7% of people believe that the existence of a microeconomic empowerment program can turn mustahiq into muzakki and 58.1% of people pay zakat to help improve the community's economy, especially the lower middle class. Therefore, it is hoped that the zakat paid through LAZ/BAZ can be right on target for the lower classes who need it.

### **Zakat and The Micro-economic Empowerment**

Factors that make people's perceptions of determination in paying zakat are due to several factors. Based on the survey results, namely the religiosity of worship, the knowledge factor about zakat, the wealth factor on income, and how the credibility of

LAZ/BAZ. Based on the research (Muliati & Rasyid, 2019) regarding public perception in paying zakat, it is also determined how the knowledge and credibility factors of the amil zakat institution are determined. So this shows how the community, especially Muslims, must continue to be open and critical of information about the distribution of zakat.

In addition, the distribution of zakat must be accompanied by the principles of transparency and accountability. With this principle, it will certainly give confidence to the community so that a positive perception of LAZ/BAZ will be built. In line with research findings (Eko et al., 2018; Hisamuddin, 2018) that through the rules regarding the financial accounting reporting system following PSAK Syariah 109 for zakat management organizations. By adhering to that, public trust will be built so that awareness and culture of paying zakat becomes more massive. Consistency in implementing transparency and accountability by LAZ/BAZ makes zakat management institutions trustworthy by the public.

LAZ/BAZ must maintain public trust. The existence of a zakat distribution process that can be accounted for and on target, becomes the next benchmark. The distribution of zakat must have a positive impact on the community, especially the poor who will try to improve their fate by carrying out business activities (Najma, 2014; Nur & Arif, 2010; Prahesti & Putri, 2018). Because the distribution of zakat can provide a sustainable multiplier effect and raise the level of life of zakat recipients.

The potential of the Muslim community in Indonesia is a hope for the maximum potential for zakat that can be managed by LAZ/BAZ. This will be realized if there is an increasingly positive perception of the distribution of zakat. The distribution of zakat will be a concern for muzakki or mustahiq because that is where zakat management institutions play a role. So the zakat distribution process must be carried out by LAZ/BAZ openly and must apply the principle of accountability. So that paying zakat for the Muslim community is no longer just an obligation but also a culture.

Based on the BAZNAS report (Center for Strategic Studies, 2020), it is estimated that Indonesia's zakat potential reaches 2.2% of the total GDP (Gross Domestic Product) in 2020, reaching IDR 327.6 trillion. Whereas the realization of zakat fundraising on a national scale has only reached about 20% of the total. That is, there is a very large gap which is the potential and realization in raising zakat funds. This is the main task of LAZ/BAZ in order to be able to optimize the potential of zakat by building trust and public perception. So that the potential for zakat is welcomed by muzakki to entrust their zakat to LAZ/BAZ (Syarifuddin, 2019; Wahyuni, 2016).

Indonesia has rules regarding zakat as outlined in UU No. 23 Tahun 2011, it explains that zakat management institutions, namely BAZNAS and LAZ, must formally receive legitimacy and accreditation from the government. Based on the law, BAZNAS is given the authority to manage and coordinate all zakat institutions including LAZ in Indonesia. In optimizing the reach, it is necessary to raise funds for capacity building which includes synergy, cooperation, and concentration on the purpose of zakat. So that institutionally the potential of zakat in Indonesia can be maximized for empowerment (Amymie, 2017; Riadi, 2020).

LAZ/BAZ must be really open in socializing related programs about zakat. They must be professional and friendly to socialize so that people understand more about zakat and believe in LAZ/BAZ that they can distribute zakat properly (Alam, 2018). Indonesian people understand the importance of zakat in Islam from its uses, obligations, and also the consequences of not implementing it. They are motivated and want to distribute zakat

through the Amil Zakat Institution. Indonesian people still agree that distributing zakat properly to people who really need it is still difficult. So this is where the role of the Amil Zakat Institution is to be more professional and transparent in distributing zakat in order to create an Indonesian civil society and turn mustahiq into muzakki.

Zakat is an instrument for the progress of society, through various steps, one of which is empowerment (Aprilianto & Widiastuti, 2021). Empowerment is more important because the zakat funds given will continue to flow. Another reason is the cause of the ongoing business circulation. Therefore, changing the paradigm of the community is more important because it relates to these funds such as formulating them in the form of empowerment with the aim of making zakat recipients independent (Nurjanah, 2020). Small economic empowerment is a character, mustahiq can stand alone and after that they become muzaki. Continuous circulation will pave the way for sustainable zakat empowerment (Hakim, Muslikhati, & Rifa'i, 2020).

Productive Zakat functions more in the form of a pattern of zakat utilization and makes mustahiq economically empowered continuously. And from every capital that has been received by the amil to mustahiq, it is hoped that it will become a simultaneous cycle of zakat distribution. So what is meant by productive zakat is the management and distribution of productive zakat funds, which have long-term effects for zakat recipients. This goal is to eradicate the poverty chain and provide a stimulus to the people to think critically and creatively in developing social funds that are used as business capital in the form of micro-economic empowerment (Amanda et al., 2021; Amymie, 2017; Najma, 2014; Nurjanah, 2020). ; Prahesti & Putri, 2018).

Assistance from the LAZ/BAZ to manage the zakat funds so that it becomes a good and successful business in the future. Moreover, the limitations of mustahiq in managing and utilizing social funds are still minimal, this guidance will become a separate provision and learning and become a milestone in the success of mustahiq's business (Anwar, 2016; Habibi, 2016; Hidajat, 2017; Nurjanah, 2020). Of course, assistance is needed from competent zakat managers in the business and economic world. Zakat managers must have good skills in the field of business and be able to provide soft skills. That way the purpose of zakat production can be achieved and can be tangible evidence for zakat fund managers in the eyes of the community. So that it will have an impact on increasing the level of public trust in zakat institutions, positive perceptions lead to positive public sentiments to increase their zakat. In addition, the purpose of zakat as a function of small economic empowerment will also be carried out in a sustainable manner.

## **CONCLUSION**

The openness and transparency of each distribution and management of zakat funds will greatly affect the following programs for zakat institutions. Indonesian people already understand the obligations that must be fulfilled as a Muslim, it's just that this awareness is still lacking due to lack of information and this has decreased the level of public trust in zakat institutions. LAZ/BAZ zakat institutions must be professional and have a positive impact on mustahiq, one of which is by providing assistance and guidance to them to manage trading businesses in the form of micro-economic empowerment.

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