

Design of Digitalization of Mustahiq Economic Empowerment Based on Productive Zakat

Yuni Amilya¹ & Ahmad Saifurrohman Kholil²

¹Wahid Hasyim University, Semarang

²Wahid Hasyim University, Semarang

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ABSTRACT

Poverty is a social problem that requires effective and sustainable management. Many parties have made various efforts to overcome poverty. However, the poverty alleviation models that are built tend to only use a charitable approach (generosity). So that it only creates a sense of dependence on aid, without creating a productive spirit for the poor. Therefore, in facing the times, it is necessary to digitize the right mustahik economic empowerment model. The type of research used is in the form of library research (Library Research) with qualitative methods (qualitative method). The research concludes that digitization of the right mustahik economic empowerment model can be carried out productively, namely the distribution of zakat which cannot be directly used or spent by mustahiq. So its utilization allows it to have an economic impact on mustahiq with guidance and assistance through digital technology.

Keywords: Digitalization, Empowerment, Mustahiq, Productive

INTRODUCTION

The rapid development of technology in various aspects of people's lives requires all levels to be involved in it. Technological developments have brought various impacts on society, both positive and negative. Among the positive impacts that exist, are being able to increase the effectiveness of flexible production, improve services to the community and increase income. Besides that, the negative impact that arises can cause socioeconomic inequality in society. So that the rich will get richer, and the poor will remain in poverty (Mauludin & Herianingrum, 2022).

Poverty is a social problem that requires sustainable effective solutions. In alleviating poverty in Indonesia, synergy is needed from various parties, both the government, institutions, private institutions, and even the poor themselves so that the problem of poverty in Indonesia

can be completely resolved. According to the (n Pusat Statistik, Maret, 2022), the poverty rate in March 2022 was 26.16 million people, compared to the poverty rate in March 2021, which was 27.54 million people. in 2022 there will be a percentage decrease in the poverty rate of 0.6 percent. With a poverty line of Rp. 505,469.00 per capita per month which is dominated by the food group of 74.08 percent, the remaining 25.92 percent comes from the non- food group.

Alleviating poverty in Indonesia is in line with the vision, mission, and objectives of BAZNAS in alleviating poverty, increasing people's welfare and reducing social inequality. Baznas itself is an institution formed by the government to collect and distribute ZIS in alleviating poverty BAZNAS cooperates with the government and all circles of society in realizing its vision, mission and goals. One of the efforts of BAZNAS in alleviating

poverty is through zakat, which is in the form of collecting and distributing funds from the owners of capital (muzakki) to those who need capital (mustahiq). In Islam itself, zakat is an instrument that functions as an equal distribution of wealth. Unfortunately, until now the collection and utilization of zakat have not been carried out optimally. It should be even though through optimal and targeted zakat empowerment the poverty rate in Indonesia will be significantly reduced. In 2022, the potential for zakat will reach Rp. 327 trillion, with such a huge potential, of course, zakat is one of the promising solutions in alleviating poverty in Indonesia. But in its realization in 2021 the recorded zakat funds are only Rp. 14 trillion with a potential of Rp. 327 trillion, this shows that only 4.28 percent of Muslims pay zakat at BAZNAS. Even though the realization of collecting zakat is still small, at least the realization in 2021 has increased by 33.8 percent compared to the previous year (Outlook Zakat Indonesia, 2022). Zakat can also be a potential permanent source of funds that can be used to improve the welfare of human life, especially the poor, so that they can live decently independently without depending on their fate on the mercy of others.

In practice, zakat itself is classified into 2 forms, namely consumptive zakat and productive zakat. Consumptive zakat itself is channeled in the form of funds to meet the consumptive needs of mustahiq in the form of food, education, and health. While productive zakat is channeled in the form of capital funds used by mustahiq for entrepreneurship, it is hoped that with this business capital mustahiq can at least fulfill his basic needs or even turn into a muzakki. To free them from poverty and their dependence on the help of others, it is necessary to utilize zakat which is realized in the form of capital that can be used, either to build a social project or to help or increase the capital of a trader or small entrepreneur. The role of zakat is not only limited to alleviation. poverty (Dwi

Wulansari & Hendra Setiawan, 2014). But to overcome other social problems. The main target of zakat is to eradicate poverty as a whole. End poverty by alleviating its causes. The role of zakat is very significant in human life. However, it should be remembered that those who provide productive zakat are those who can provide guidance and assistance to mustahiq zakat in their business activities. They must also provide spiritual and intellectual religious guidance so that the quality of their faith and Islam will increase.

In the current era of digitalization, the collection and distribution of zakat can be done online (in a network) to cover a wider range of muzakki and mustahiq and more efficient time and effort. The era of digitalization can also be used to increase awareness of muzakki to pay zakat so that the potential for zakat in Indonesia is maximally achievable. BAZNAS itself has implemented digitalization in the collection and distribution of zakat funds. BAZNAS said that the main target of this digital zakat or millennials because they are considered to prefer something fast and easy. The increasing use of the internet also affects how people donate, whether for payment, zakat, infaq or alms. The results of a survey conducted found that the way of donating before and since the COVID-19 pandemic has undergone quite significant changes.

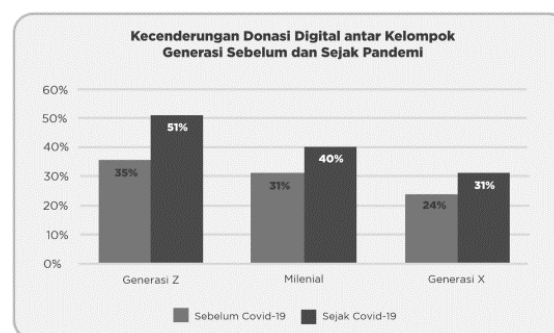


Figure 1. Trends in Digital Donation between Generation Groups before and Since the Pandemic

Source: Outlook Zakat Indonesia (2022)

From the picture above it can be seen that people's digital donations since the COVID-19 pandemic have increased

significantly in all groups of people, both generation Z and also X. The results of the survey show that there has been an increase in donations through digital channels by 16 percent for Generation Z, an increase of 9 percent for the millennial generation, and an increase of 7 percent for generation X. Therefore, these data indicate that during the COVID-19 pandemic the tendency for donations through digital channels has increased in all groups of people. Therefore, as an institution that manages public donations, zakat institutions must immediately respond quickly to the current trend, namely the trend of donations through digital channels which have experienced a significant increase since the COVID-19 pandemic by carrying out various digitalization transformations in zakat management.

However, in productive zakat, the impact of digitalization is still not felt, this is because there is no forum formed for the information center and reporting from mustahiq to the amil. Therefore, to optimize digitalization, especially in the distribution of productive zakat, the authors are interested in conducting research related to the design of digitization of productive zakat-based mustahik economic empowerment.

LITERATURE REVIEW

Productive Zakat

Productive zakat is a model of distributing zakat to mustahiq so that they produce something sustainably, with the zakat assets they have received. Productive zakat is zakat assets that are given to mustahiq not to be spent or consumed but developed and used to help or create new businesses so that with these efforts mustahiq can fulfill their life needs independently (Thoarul Anwar, 2018). The law of productive zakat is understood as the law of channeling or giving zakat funds to mustahik productively. Zakat funds are given and lent

to be used as business capital for the needy, poor, and weak people (Amsari, 2019).

Digitization of Zakat

Digitization is defined as the exploitation of digital opportunities. Digital transformation is then interpreted as a process used to restructure the economy, institutions, and society at the system level (Jamaludin & Aminah, 2021). A process of converting various information, news, and news from an analog format to a digital format so that it is easier to produce, manage, store and distribute is known as information digitization. This can be presented in digital information in the form of text, numbers, and visuals, audio which contains ideological, social, health and business matters. Digital technology is a technological system where human power is no longer used. The development from an analog system to a digital system is called digitization which leads to an automatic operating system, using a format that can be read by a computer.

The main demand of globalization is fast, accurate and reliable information. In improving the performance of an institution, it is necessary to have a fast and precise information system. So far, digitalization-based technology can be used to control planning, operational, control, and problem-solving strategies. Digitalization-based technology can be applied in managing funds, including social funds such as zakat. For efficiency and optimization of zakat as a production input, online applications and computer systems can be used for both collection and distribution. So that it can be used to improve performance and help the zakat management process. In addition, it is also an effort to support modernization and innovation. The use of information technology makes communication smoother, easier, cheaper and realtime. One of the increasingly popular information technologies is the use of the internet in

various personal, business, government and social media activities. The involvement of technology in the collection, distribution, control and reporting of zakat will increase the quantity and quality of empowering zakat funds, which is expected to increase the welfare of mustahiq.

Conceptually the role of technology in collecting zakat funds will expand the reach of amil in accessing muzakki. Meanwhile, muzakki will find it easier to distribute their zakat to amil. On the other hand, the use of technology in distributing zakat funds will make it easier for amil to control programs and monitor mustahiq developments so that the use of zakat funds and the process of increasing mustahiq welfare are better monitored. For amil zakat, the use of technology can be used to facilitate administration, reporting and information on amil institutions, so that the credibility and professionalism of amil institutions and personnel are further increased. Thus, amil institutions will be increasingly trusted by the public in general. On the other hand, the majority population is Muslim, the Islamic lifestyle continues to increase and the development of information technology is an external factor for the development of Zakat Management Organizations.

Economic Empowerment

Economic empowerment is basically an effort to maximize and improve the ability of individuals, groups and communities in a certain environment so that they have the skills to improve their quality of life independently, especially in economic matters. The people's economy in this case is also the people's economy, because the basis of both is the same. The people's economy is an economic system that involves all levels of society in the process. The people's economic system includes national development administration starting from the planning system to monitoring and reporting (Istan, 2017).

In alleviating poverty, individual motivation and work ethic are also needed to try to get out of poverty. Personally, individuals must be aware that to be able to get out of the mire of poverty is themselves, because no matter how good the program is and no matter how much the budget is spent on poverty alleviation, if people are reluctant or don't have the will to get out of poverty then they will never be released. Because Allah SWT will not change the condition of a people (a person) if that person does not want to change it himself. Poverty alleviation also requires cooperation between the government and the community. Poverty alleviation cannot be carried out only with one-sided wishes, but must be comprehensive from various elements, namely the government, as the role of related institutions and the community itself as the subject and object of change. Economic empowerment means increasing the ability or independence of the community. Within the framework of national development, community empowerment efforts can be seen from the point of view, of creating an atmosphere or climate that allows the community to develop; increasing community capacity in development through various financial assistance, training, construction of infrastructure and facilities, both physical and social, as well as institutional development in the regions, protection through partiality for the weak to prevent unequal competition and create mutually beneficial partnerships.

RESEARCH METHOD

This type of research includes the type of literature (Library Research). Literature research is a theoretical study, references and other scientific literature related to the culture, values and norms that develop in the social situation under study (Sari & Asmendri, 2018). While based on its nature, this research is categorized as descriptive research. Descriptive research is a way to

find new meaning, describe a condition of existence, determine the frequency of occurrence of something, and categorize information. Descriptive research is done by focusing on certain aspects and often shows the relationship between various variables (Zellatifanny & Mudjiyanto, 2018). In this case, the digitization of productive zakat-based economic empowerment and analysis of the design of the digitization. The data collection method used in this research is manuscript review or literature study. In this type of data collection method data can be obtained from personal notes, personal letters, diaries, work reports, meeting minutes, case notes, tape recordings, videos, photos and so on.

RESULTS AND DISCUSSION

Many studies on the productive zakat empowerment model have been carried out, it's just that the concept used does not involve the digitalization of technology. Among the previous studies that support this research, among others:

1. According to (Choiri, 2021) that productive zakat-based economic empowerment at LAZ Sidogiri Bangkalan branch is still low, namely 20 percent of the total distribution of ZIS funds, also the mustahiq target of productive funds is only around Sidogiri alumni, there is no effort from LAZ Sidogiri Bangkalan branch to look for mustahiq outside the regional scope. He also mentioned that productive zakat funds did not reach the target due to the lack of verification of productive zakat recipient data. Furthermore, in addition to the portion and target of productive zakat, the provision of guidance and assistance to mustahik in the management of capital funds has not been carried out optimally, due to the lack of staff and amil officers so this has become an obstacle in optimizing economic empowerment through productive zakat.

2. According to (Syahriza et al., 2019) collection of zakat funds has already been implemented digitization in practice. However, the distribution and zakat still use the traditional method, namely face-to-face. Allocation of zakat funds at the North Sumatra zakat house is channeled into four programs, namely a winning smile (education), a healthy smile (health), an independent smile (economic welfare), and a sustainable smile (disaster and environment). In allocating productive zakat fund themselves, they are allocated to 70 heads of families of micro business actors and business actors get full assistance and zakat house facilitators every day. In empowering the mustahik economy by the North Sumatra zakat house, this has been achieved, namely with the status of mustahiq who have been able to independently reach the muzaki level.

According to (Syaripuddin, 2022) productive zakat-based mustadiq economic empowerment in Kuningan district is divided into two, namely the z-mart program which focuses on the economic development of mustahiq who have retail shop businesses and the food barn program which focuses on mustahiq in agriculture. In productive zakat-based economic empowerment in Kuningan district there are also problems such as the presence of z-mart merchant stalls and beneficiary land not by the provisions of the LPEM BAZNAS, then prices of retail goods that experience uncertain increases and decreases and stocks of retail goods that are not uncertain, and vehicles for sending retail goods to program beneficiary stalls cannot be distributed to certain areas due to different terrain, there are still mustahik recipients of the food barn program who practice cropping patterns that are not in accordance with the directions and guidance of LPEM BAZNAS, and there are still mustahik managing before there is assistance from LPEM BAZNAS both the z-mart program and food storage. Based on the problems above, LPEM BAZNAS makes continuous assistance efforts and

communicates easily understood by mustahik in order to realize the transformation of mustahik into muzakki. Also implementing digitization in solving problems such as digitizing administration, marketing stall products online, as well as integrating modern shop management.

Judging from previous research, it can be concluded that the distribution of productive zakat in Indonesia still uses traditional methods without involving digitization technology in it, even though digitalization of technology can be used in planning mustahiq businesses, controlling mustahiq business finances, accompanying, and reporting mustahiq businesses that are financed through zakat funds. So that the development of the business can always be monitored. Also, with the digitalization of technology, it can reduce accommodation costs needed to carry out direct assistance and supervision, as well as increase transparency and clear accountability regarding the allocation of capital and zakat given to mustahiq.

Zakat basically does not only aim to serve the poor (mustahiq) on a consumptive basis. However, it has a broader objective, namely narrowing the gap that exists between the poor and the rich, so that the distribution of income runs fairly in the social order. Therefore, the development of productive zakat, especially creative productive needs to be supported by various parties to be empowered in society. The creative productive distribution model can be done by providing capital to develop a business. It is hoped that the capital provided can be returned and will be rolled out again to other mustahik. Thus it will have an impact on changes in the welfare of mustahik, so that in the end mustahiq can become muzakki. An increasing number of muzakki will reduce the number of poverty that occurs in society. Thus, Zakat will affect poverty alleviation in Indonesia

In order for this creative productive distribution model to work well, it requires coaching and mentoring activities. Where

coaching and assistance is carried out for mustahiq based on digital technology. Through digital technology, mustahiq will learn to plan, organize, report, and be accountable for the funds provided effectively and transparently. The following is a scheme for a mustahiq economic empowerment model based on productive zakat funds involving digital technology. The following is a digitalization scheme for productive zakat-based mustahiq economic empowerment.

Human Resources

People are people who are involved in productive zakat-based economic empowerment, starting from muzakki, mustahiq, and also amil. People are very important in the success of productive zakat-based economic empowerment digitally because people are in control of how the process goes from collecting, determining muzaki, to channeling funds to muzakki.

To create quality people, of course there must be education related to productive zakat and digitalization that will be used, in this case amil is highly demanded to be technologically literate in order to be able to operate technology in a mature manner. BAZNAS itself must provide training to amil related to digitalization of this technology so that later the amil can provide training and assistance to mustahiq. Technology education does not only apply to amil and mustahiq, but also to muzakki where digital literacy is needed to increase awareness of paying zakat with the convenience provided by BAZNAS, where paying zakat can now be done from various digital platforms that have been provided. The use of digitalization of technology is not only for productive zakat but also applies to consumptive zakat, in which funds are channeled to muzakki without intermediaries.

Process

The process referred to here is a series of identifying, screening, selecting, distributing, and reporting muzaki who receive zakat. In this process a forum is needed to integrate this so that muzakki, mustahiq and amil can access information easily.

In this case, there are several options for developing the container. First, BAZNAS can use existing platforms such as SIMBA (Baznas management information system), where SIMBA itself acts as a transaction recording platform, both collecting and distributing Zakat Infaq and Shodaqoh funds. This is more efficient than creating a new website, using SIMBA as the information center will facilitate supervision and monitoring in big data. Second, if SIMBA cannot be used as a muzaki reporting and monitoring platform, BAZNAS needs to create a new platform, even though additional funds are needed to create this platform.

Besides that, muzaki are also expected to use open banking to channel capital from amil to muzakki. With this process can be done efficiently in terms of time and effort.

Technology

Technology is the most important aspect in terms of digitizing productive zakat-based economic empowerment, in which technology acts as an intermediary between muzakki, mustahiq, and BAZNAS. The technology in question is a device used to access the internet such as a computer or smartphone that is connected to the internet. With technology, BAZNAS can reach mustahiq who really need it more broadly, but synergy with the government is also needed for adequate technology. Economic empowerment can also reach all corners of the country.

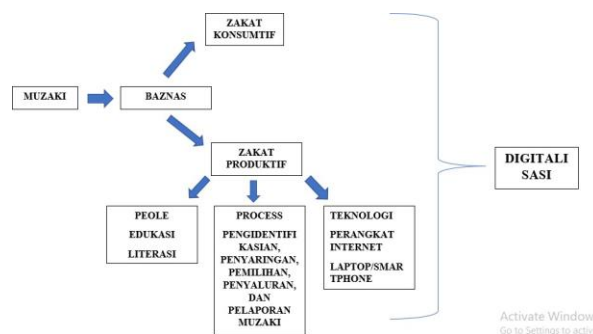


Figure 2. Zakat Digitization Scheme for Consumptive and Productive Zakat

CONCLUSION

Poverty is a social problem that requires effective and sustainable management. Many parties have made various efforts to overcome poverty. However, the poverty alleviation model that is built tends to only use a charitable approach (generosity), which will only create a sense of dependence on assistance, without creating a productive spirit for the poor. Poverty alleviation also cannot be carried out only by a handful of people, but requires the involvement of all elements of society.

Poverty reduction needs to be carried out in a systematic, sustainable, holistic and integrated manner. In order for this creative productive distribution model to run well, it requires coaching and mentoring activities that can be carried out by OPZ, academics, and the government. The guidance and assistance provided to mustahiq must keep up with the times, through the use of digital technology. So that mustahiq can learn to plan, organize, report, and be accountable for the business managed through the zakat fund received.

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