

Representation of Lazisnu as a Philanthropic Institution in The Village Community Economic Empowerment Program Maqashid Syariah Perspective

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ABSTRACT

The impact of the post-pandemic economic turmoil is still being felt in the form of economic problems in the community, one of which is the impact of high poverty rates, therefore LazisNu Jatim as a philanthropic institution that is community-oriented in distributing its funds certainly has an economic empowerment program that is able to bridge community problems. This research aims to determine the representation of lazisnu in its economic empowerment program. This research uses a qualitative type and approach by making it descriptive in type. To obtain maximum data, the next process is in the form of data collection techniques in the form of interviews, observation and documentation. From the data collection technique process, the researcher carries out data analysis until the validity of the data is fulfilled. The results of this research show that Lazisnu's representation as a philanthropic institution is able to empower the community with various economic programs in the form of goat farming, Indonesian villages, export and local product training, Islamic boarding school entrepreneurship and capital and providing business equipment for people with disabilities.

Keywords: *Lazis, Economic Empowerment, Maqashid Syariah*

INTRODUCTION

Islam is a religion of perfection that brings all its teachings to humans. All his teachings are always related to all behavior in human life. If examined more deeply, Islamic teachings contain several areas, namely the areas of Worship and Muamalah. The field of human worship is intended specifically for the individual who performs it so that he becomes a pious servant. Meanwhile, the teachings of muamalah are aimed at the survival of all mankind together. Thus, Islam teaches how to build human relationships with Allah SWT (hablun min Allah) as servants, as well as building relationships with fellow humans (hablun min an-nas) as a form of caliph phil- ard.

The Islamic economic system does not justify accumulating wealth only

among certain people, which in fact is the basis for the capitalist economic system. This distribution policy must of course be supported by the government and the bureaucratic system so that everything can run well. The government has a very important position in creating these policies. One intervention that can be carried out by the government is to establish an Islamic philanthropic institution. In an effort to achieve the goals of zakat management, the National Zakat Amil Agency (BAZNAS) was established which is located in the national capital, provincial BAZNAS, and district/city BAZNAS. (Murti, 2019)

Starting from the complexity of economic problems in society, it has had a broad impact on its survival, because the economy, which is dependent on life, has had a case involving various factors. These

factors can be seen, including the Covid-19 pandemic, loss of livelihoods, unilateral layoffs and factors outside of human action, namely natural disasters. The factors above are real cases in the field which of course need a solution to be present in the community's economy.

When looking at the data that has been published by the central statistics agency, it shows that in 2021 the number was 4,572 and in 2022 the number was 4,181. According to BPS, to measure poverty, BPS uses the concept of the ability to meet basic needs (basic needs approach). This concept refers to the Handbook on Poverty and Inequality published by the Worldbank. With this approach, poverty is seen as an economic inability to meet basic food and non-food needs as measured in terms of expenditure. Residents are categorized as poor if their average monthly per capita expenditure is below the poverty line. (BPS.go.id)

This range can be said to decrease in 2022 because in the previous year the figure was higher, but the decrease does not mean that there is no continuation in solving the community economy in the form of village development. Because as a unit of potential.

The existence of villages is not solely as a residential area but also as a place to earn a living. Theoretically, there are two basic and common models of village development in villages in Indonesia, firstly *firm-centered economy* or centralized village development, secondly, *bazaar economy* or business heterogeneity among residents and village government. These two village development models cannot necessarily be applied to various rural characteristics in Indonesia. (Muhammad Ikhsan, 2021)

Village progress will have a broad and significant positive impact. These positive impacts include: **From an economic perspective**, this means it will increase income for the community, which can have an impact on various aspects of life, namely religious aspects and mutual

cooperation aspects. **From a social perspective**, this means the impact is reducing unemployment, reducing the risk of brawls between residents triggered by trivial matters, reducing labor exports. **From an administrative perspective**, this means there is an increase in administrative activities such as managing files, archives and documents that require handling through technology. (E Sujono, 2017)

To move towards empowerment or development of the village economy is not only the government's task, but institutions outside the government can also be present in the economic problems of village communities through various empowerment programs. One of them is LazisNu East Java.

Lazisnu Jatim is a philanthropic institution under the auspices of PWNU Jatim which is independent and responsible to PWNU Jatim. Lazisnu is also an institution that has the authority to carry out the task of managing zakat nationally. In this case, this institution will later become the driving force for the distribution process of Islamic philanthropic attributes such as zakat, infaq, alms and "ZISWAF" endowments, which with these attributes are able to become the axis for the economic empowerment of the people.

Based on the above background, the research aims to determine the representation of Lazisnu East Java as a philanthropic institution in the economic empowerment of village communities.

LITERATURE REVIEW

Amil Zakat Infaq Shodaqah Institution

Talking about philanthropic institutions, this term was actually not introduced by Islam. Philanthropy comes from the English word 'philanthropy' which means generosity (love of fellow human beings). Apart from that, Payton and Moody provide another definition of philanthropy which is called (voluntary action for the

public group) which means a voluntary action for the public interest (Suherman, 2019)

Islamic hilanthropy is here defined as a social institution that manages social funds using Islamic practices (zakat, infaq, alms, waqf), in which there are activities of giving voluntary donations, providing voluntary services, and voluntary associations. Islamic philanthropic institutions with several voluntary services must be able to provide services to society in general who need them and be able to build attitudes of social concern for the people involved in them.

According to Amelia Fauzia, professor at UIN Syarif Hidayatullah Jakarta, both zakat institutions and waqf institutions can be categorized as philanthropic institutions with Islamic characteristics. This can be seen from various aspects including economic, organizational and anthropological aspects. It is categorized as an Islamic philanthropic institution because it manages zakat, infaq or shadaqah funds and other social and religious funds in the sense of collecting and distributing these funds from muzakki and donors to those who are entitled to receive them (mustahik).

Philanthropy is interpreted as someone's actions in order to love others based on human values. This is realized by his willingness to donate his time, money, energy and thoughts to help others. Zakat amil institutions are official, legal institutions appointed by law to manage zakat in Indonesia, because zakat is a pillar of Islam which has a strategic contribution to society. (Kuntarno Noor Aflah, 2022)

In Indonesia, the potential for zakat reaches IDR 217 trillion and only 5.3% has been collected, therefore it is necessary to implement a knowledge management system to optimize collection. Furthermore, it is recommended that waqf institutions be able to also share knowledge and knowledge regarding

product orientation that has been carried out by Lazis. (Kompas, 2023)

In another sentence, philanthropic institutions such as amil zakat infaq shadaqah institutions say that the concept of social justice is also interpreted as a process that leads society to achieve a more equal distribution of power in the political, economic and social fields.

According to Shaw, institutions like Lazis not only emphasize the service aspect, but true Lazis is more about long-term mentoring and empowerment. In short, philanthropic activities are not just donations to help people, more than that, philanthropy helps and accompanies less fortunate people so they can help themselves. (Hilman Latif, 2013).

Economic Empowerment

Etymologically , it is clear that the origin of the word empowerment comes from the word power. The meaning of power generally means an ability or strength. As a verb, empowerment certainly focuses more on a process leading to the creation of abilities or strengths. In other words, empowerment is an effort or attempt to change the condition of society from being incapable to being capable, from being deficient to being sufficient, from being weak to being strong. Conceptually , empowerment means that every human being must change conditions that are not feasible to become feasible with various efforts made . ”

The term empowerment as a translation of the word "empowerment" is starting to be widely used in everyday language in Indonesia together with the term "poverty alleviation" both of which have become key words for development efforts. Regarding empowerment, Dharmawan quotes the opinion of Fear and Schwarzweller (1985) that empowerment is defined as an effort to provide power or strength to the community. According to Sumodiningrat, the existence of a community is defined as the ability of individuals who are

integrated with the community in building the empowerment of the community concerned.

In the definition above, empowerment means improving the quality of life or welfare of each individual and society, including in the following sense: (Sri Handini et al, 2019)

1. Economic improvement, especially food adequacy
2. Improvement of social welfare
3. Freedom from all forms of oppression
4. Guaranteed security
5. Guaranteed human rights free from fear and worry.

The community as the main actor in development and business actor should be the focus of village empowerment. Each individual must have sufficient insight, experience, behavior and skills needed to survive and achieve prosperity. So the concept of empowerment according to Kartasasmita is as follows: (Ajeng Dini Utami, 2019)

"First, create an atmosphere or climate that allows the development of community potential. Second, strengthen the potential or power possessed by the community. "The third meaning is protecting, namely protecting weak people (less powerful in facing the strong)."

If it is developed further, the concept alone is not enough to implement community economic empowerment, but a strategy for empowering it must also be fulfilled. The strategy in question is as follows: (Ivan Rahmat Santoso, 2021)

- a. Managerial aspects include increasing productivity/occupancy turnover, increasing marketing capabilities, and developing human resources.
- b. Capital aspects, including capital assistance (set aside 1-5% of BUMN profits and the obligation to distribute credit to small businesses of at least 20% of the bank's credit portfolio)
- c. Develop partnership programs with large businesses through the adoptive

father system, PIR, upstream-downstream linkages, venture capital and subcontracting.

- d. Development of small industrial centers in an area, whether in the form of small industrial settlements, and so on.
- e. Coaching for certain business fields and regions through joint business groups.

Good and appropriate empowerment pattern is also very necessary. A good pattern will have a positive impact and an empowerment system that is right on target, effective and efficient. The important pattern to apply is independence of thought and independence of effort. The community is only given a business capital, the rest they use the money according to their business interests and the desired business system. The existence of good governance will also influence the development of community business independence. Good governance shows that there is a process of prosperity, equality, relationships and balance of roles as well as good control between the government, society and the private sector.

Maqashid Sharia

The concept of *maqashid sharia* consists of two words, namely *maqashid* and *syariah*, linguistically the word *maqashid* is the plural form of *maqshad* which means aim and purpose, while *sharia* means the way to a spring. This means the straight path for a Muslim. So that it can be interpreted as principles that are in accordance with Islamic law. Meanwhile, according to Abu Zahrah, he stated the aim of lowering *maqashid sharia* : (Sri Wahyuni, 2020)

1. Education for every individual
The aim of education for humans is so that Muslims can become a source of goodness, not a source of evil for the surrounding environment. This can be realized through various forms of worship that comply with the Shari'a,

all of which are intended to purify the soul and strengthen solidarity.

2. Uphold justice

The meaning of *adli* here is to be fair to all parties regardless of religious differences. Every Muslim is obliged to act fairly towards his religion or towards non-Muslims.

3. Produce benefits

The meaning of *maslahah* in Islam is related to the public interest, not specific to certain groups. This is based on the protection of five things starting from religion, soul, mind, lineage and property.

The three concepts described above will be modified into a model used in performance measurement by adapting it to each institution.

METHODOLOGY

In this research the author used qualitative research. The qualitative approach is a research method used to examine the conditions of natural objects (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out in a triangulated (*combined*) manner, data analysis is inductive and deductive, the results of qualitative research emphasize meaning. rather than generalizations . (Sugiyono, 2010)

Next steps According to Lofland, the main data sources in qualitative research are words and actions, the rest is additional data such as documents and others. In this regard, in this section the types of data are divided into words and actions, written data sources, photos and statistics . (Lexy Meleong, 2017)

Next, the process of analyzing research data is the method carried out after the research data has been collected. In this section it is necessary to describe the process of systematically tracking and organizing interview transcripts, field notes and other materials so that researchers can present their findings .

Lastly, data validity is an important concept that shows the validity and reliability of data in a study. In other words, data validity is the efforts made by researchers to obtain validity or credibility of the data they find in field research. Meanwhile, to test the validity of the data obtained in this research, the researcher used *source triangulation*.

RESULTS

The importance of research results is a necessity in research methodology because field results become material for analyzing and reconciling research results and discussion. In the research results, there were several informants from LazisNu East Java who obtained the data.

The first informant, Muhammad Afif as the administrator of LazisNu said that the LazisNu economic empowerment program is "Lazisnu East Java is a regional level philanthropic institution which certainly has an economic empowerment program which aims to help the economy of communities that are having problems."

The next informant was also explained by Lazisnu's treasurer, Mawardi Imam, that "the economic empowerment program launched by Lazisnu Jatim's orientation is to alleviate poverty so that this program is expected to become a resource in solving the economic problems of village communities."

Meanwhile, according to Muhammad Taufiq, the operational management of Lazisnu explained that "there is a program that is already running in Lazisnu East Java regarding community economic empowerment which aims to improve the community economy by allocating productive zakat funds and infaq or unrestricted alms."

Based on the informant's explanation above, it can be concluded that community economic empowerment is an empowerment program based on the needs of beneficiaries to alleviate poverty and improve the community economy by

allocating productive zakat, infaq and unrestricted shadaqah funds.

Furthermore, according to the daily chairman of the East Java Lazisnu management, from the East Java Lazisnu economic empowerment program, the program in question consists of the following:

1. Rolling goats are meant by the community as mustahik, given goats to look after, with wages and maintenance costs. However, if it later gives birth, the lazisnu will take the offspring of the animal to give to another mustahik.
2. Bina Desa Nusantara is a revolving fund for villages that have businesses as assistance to revive the villages that are under the guidance of Lazisnu Desa.
3. Productive Muslims are mustahik who have a business but are limited in terms of finances as capital, or equipment as a means of support, so lazisnu provides for their needs.
4. Warung Nusantara is defined as a Nahdliyin resident who has a culinary business and falls into the category determined by Lazisnu, so the Nahdliyin can get it.
5. Skilled santri, this program is aimed at santri who can demonstrate their skills and can bring economic benefits to the Islamic boarding school, so Lazisnu is assisting them to empower them.

Based on the explanation above, the community economic empowerment program by Lazisnu Jatim provides a real contribution to the community so that slowly the community's economy will take shape and its status will also increase if it continues. Mawardhi Imam further said that the above program is not just capital alone but takes other forms as follows:

- a. Providing Business Capital
Provision of revolving funds provided by lazisnu to empower community businesses with stages of assistance to disbursement of business funds.
- b. Providing Work Tools

Providing to mustahik who are limited to work tools and are able to carry it out after assistance from the Lazisnu management.

c. Training / Workshop

This activity is for Nahdliyin residents to create expertise, skills as a form of economic empowerment for NU residents in the community's economic problems.

DISCUSSION

The economic program at ' LAZISNU is divided into two, namely the consumptive economics program and the productive economics program. The consumptive economic program is a program in the form of providing cash or basic commodities to the needy, needy and underprivileged. The target of this program is clear for those who really need help for immediate consumption. Different from the productive economic program. This program provides assistance in the form of marketing development, quality improvement, added value and/or providing working capital in the form of revolving funds to small traders, farmers, breeders and other micro entrepreneurs. The goal is clear, how to provide stimulants to people so they can continue to survive by trying.

Islamic philanthropy has an important role in the economy because it is an instrument for transferring the income of the rich to the poor through zakat, infaq and alms. Apart from that, it can also help improve material prosperity, and can also have a positive impact on increasing ashnaf spirituality . (Beik and Arsiyanti, 2016)

Representation of lazisnu as a philanthropic institution in Islam, the realm of sharia which has a very wide reach. Covers the relationship between humans and God, humans and humans, and humans and nature. This area concerns religious, social and cultural aspects as well as science and technology. This is one

of the most important parts of forming an entrepreneurial character. However, the main and first thing is to increase your insight and ability to see the economic opportunities and potential that exist in your surrounding life. (Ivan Rahmat Santoso, 2021)

The explanation presented by Ivan Rahmat Santoso is in line with the existence of Lazisnu East Java where the sectoral aspects of the establishment of Lazisnu are able to touch the religious, social and cultural, economic and science and technology structures. With this arrangement, Lazisnu Jatim comes with various programs, one of which is economic empowerment of village communities with a clear aim of changing the community's economy.

In connection with the above, Hielman Latif in his book *Islamic Philanthropy* explains that philanthropic activities do not just emphasize the service aspect, while philanthropy is more about mentoring and empowerment which has a long-term impact. In short, philanthropic activities are not just donations to help people. More than that, philanthropy is helping and assisting less fortunate people so they can help themselves. Therefore, philanthropic activities such as Lazisnu Jatim for social justice are not elitist or paternalistic, unlike charity activities, which are activities that give "from the top down." (Hilman Latief, 2013)

This empowerment is done because they need additional capital to carry out sales productivity. With the help of productive zakat funds, the continuity of their business is maintained even though the assistance provided is only stimulant. The assistance they receive is in the form of cash with varying amounts for each individual. The hope is that the money will be used properly to support the continuity of the business. Apart from business continuity, it certainly makes mustahiq become muzakki. '

In line with the statement above, the community economic empowerment

program by Lazisnu Jatim provides a real contribution to the community so that slowly the community's economy will take shape and its status will also increase if it continues. Mawardhi Imam further said that the above program is not just capital alone but takes other forms as follows:

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Based on the discussion above, it is studied according to maqashid sharia with reference to Abu Zahrah's opinion that with the implementation of Lazisnu Jatim activities or programs in empowering the community's economy, it has fulfilled the objectives of maqashid sharia. The aim in question is that the community economic empowerment program is running, so the 3 goals according to Abu Zahrah can be said to be included in the measurement of maqashid and can achieve economic benefit. The three are as follows:

1. Education for every individual
The aim of education for humans is so that Muslims can become a source of goodness, not a source of evil for the surrounding environment. This can be realized through various forms of worship that comply with the Shari'a, all of which are intended to purify the soul and strengthen solidarity.
2. Uphold justice
The meaning of adli here is to be fair to all parties regardless of religious differences. Every Muslim is obliged

to act fairly towards his religion or towards non-Muslims.

3. Produce benefits

The meaning of masalah in Islam is related to the public interest, not specific to certain groups. This is based on the protection of five things starting from religion, soul, mind, lineage and property.

CONCLUSION

According to the results and discussion above, it can be concluded that Lazisnu positions itself as a philanthropic institution, not just giving, helping like a top down hand. However, we usually return to the general rule that philanthropy must be able to assist people who are in a position of economic problems with various programs such as economic empowerment programs.

The economic empowerment program does not necessarily provide funds, but has 3 forms of assistance in economic empowerment, namely providing funds, providing work tools and providing training. From this it is clear that Lazisnu Jatim is present in alleviating poverty in village communities.

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