

# Management of Zakat Funds in Improving the Community Economy (Study On the National Amil Zakat Agency of Merangin District)

Khairil<sup>1\*</sup>, Usdeldi<sup>2</sup>, Novi Mubyarto<sup>3</sup>

<sup>1,2,3</sup>Faculty of Business and Economics, Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi  
36657 Indonesia

Corresponding author: [Khairilbangko@gmail.com](mailto:Khairilbangko@gmail.com)

|               |             |             |              |
|---------------|-------------|-------------|--------------|
| Received      | Revised     | Accepted    | Published    |
| 30 April 2024 | 20 May 2024 | 31 May 2024 | 30 June 2024 |

---

## ABSTRACT

This research is entitled Management of Zakat Funds in Improving the Community's Economy (Study of the National Amil Zakat Agency of Merangin Regency). The objectives of this research are 1) To determine the strategy for collecting zakat in improving the community economy at the National Amil Zakat Agency in Merangin Regency. 2) To find out the zakat distribution strategy at the National Zakat Amil Agency in Merangin Regency. 3) To find out the utilization of the National Amil Zakat Agency in the Merangin Regency. The research method used is qualitative descriptive analysis with empirical studies and documentation as well as through interview methods. The research focuses on the Merangin Regency National Zakat Agency. The research results show that the fund collection strategy implemented by the National Amil Zakat Agency in Merangin Regency employs two methods: direct and indirect. The fund distribution strategy implemented at the National Amil Zakat Agency in Merangin Regency still focuses on determining programs using traditional and creative consumptive and productive distribution models. Community empowerment by the National Amil Zakat Agency in Merangin Regency is carried out in two ways: consumptive and productive.

**Keywords:** *Collection, Distribution, Utilization, National Amil Zakat Agency*

## How to Cite:

Khairil, U., & Novi Mubyarto. (2024). Management of Zakat Funds in Improving the Community Economy. A Study on the National Amil Zakat Agency of Merangin District. The Asian Journal of Professional & Business Studies, 5(1), 186–201. <https://doi.org/10.61688/ajpbs.v5i1.315>

## Copyright: © 2024 The Author(s)

Published by Universiti Poly-Tech Malaysia. This article is published under the Creative Commons Attribution (CC BY 4.0) license. <http://creativecommons.org/licenses/by/4.0/legalcode>

## 1. INTRODUCTION

The problem of poverty is a major concern in both developing and developed countries. Poverty is a fundamental problem and is the focus of government attention in various countries. One important strategy in poverty alleviation is to have accurate poverty data. This accurate data is very important because it can provide reliable measurement results, which in turn will be used to make policies that pay special attention to the conditions of poor people. This activity is used to evaluate government policies on poverty and to develop goals aimed at improving the standard of living of the poor (Amalia, 2020).

Poverty negatively impacts the economy by damaging faith, morals, thought, and family. Therefore, a solution to poverty needs to be sought through fiscal policy, one of which is through the implementation of zakat. Islam provides attention and means to overcome poverty, enabling poor people and the needy to escape this condition. In this case, consistency is crucial because Islam emphasizes alleviating poverty and establishing social rules grounded in the principle of mutual assistance. This concept holds that rich people should allocate a small portion of their wealth to the poor and underprivileged through zakat, infaq, and alms (Qardhawi, 2005).

One of the basic principles of the Islamic religion is the obligation of zakat, which contains strong religious values. Zakat law encourages people to become materially strong so they are included in the Muzakki group, which is obliged to pay zakat. Zakat is proof of a Muslim's spiritual strength, even though he tends to be tied to the material world. Apart from that, zakat is also proof that everything a Muslim owns is a trust from Allah and must be managed in accordance with His will and rules (Djalaludin, 2018).

The National Amil Zakat Agency is one of the institutions authorized to administer zakat nationwide. The National Amil Zakat Agency is responsible for planning, collecting, and distributing zakat. According to Government Regulation of the Republic of Indonesia Number 14 of 2014 and Law Number 23 of 2011 concerning Zakat Management, the National Amil Zakat Agency is a body established by the Government and domiciled in the National Capital, which handles zakat nationally. Zakat Amil bodies at all levels can form Zakat Collection Units. In carrying out zakat collection, no coercion may be used against Muzakki, but Muzakki may make their own considerations regarding their assets and obligations in accordance with religious law. If he cannot calculate his assets and zakat obligations himself, the Muzakki can ask the Zakat Amil agency to assist him with the calculations. Zakat Amil bodies at all levels can form zakat collection units, not tasked with distributing and utilizing zakat.

Looking at the functions and roles carried out by this institution, it gives the meaning that the National Amil Zakat Agency as a Zakat Amil institution has a very important role in managing zakat funds, as explained in Surah At-Taubah verse 60: "Indeed, zakat is, only for the needy, poor people, zakat administrators, Mu'allaf who are persuaded by their hearts, for (freeing) slaves, people who are in debt, for the cause of Allah and for those who are on a journey, as a decrees that Allah has required, and Allah is All-Knowing, All-Wise." Based on the word of Allah in the letter At-Taubah verse 60, zakat is distributed to 8 asnaf. As for distributing zakat, the National Amil Zakat Agency also has procedures for disbursing funds in accordance with applicable regulations. This procedure is carried out through public submissions, which are then handled by the National Amil Zakat Agency in the field. Until the National Amil Zakat Agency can finally determine whether a person is eligible to receive zakat. If it is not feasible, the National Amil Zakat Agency has other options for obtaining zakat through other programs. However, if you don't deserve to receive zakat, it will be transferred to someone else deemed in need and entitled to receive it. Then, in addition to waiting for public reports and submissions, the National Amil Zakat Agency also went directly into the field. This is done because if you only wait for public reports, the National Amil Zakat Agency will not reach its target. To realize the potential of zakat, management is needed that can utilize it fully. Meanwhile, distributing and managing zakat funds requires careful handling, with attention to several factors that can influence the implementation pattern of the zakat system (Novianti, 2018). If it is managed well and in a trustworthy manner, zakat can improve people's welfare, increase their work ethic and serve as

an institution for economic equality (Hidajat, 2018).

This increase mainly occurred after the implementation of Law Number 23 of 2011 concerning Zakat Management. Apart from that, the Merangin Regency National Amil Zakat Agency is also active in socializing the importance of zakat to the wider community and providing optimal services, which strengthens the community's trust in channeling their zakat through the Merangin National Amil Zakat Agency. These factors play an important role in increasing the collection of zakat, infaq, and alms from year to year. If we look at the distribution percentage, it can be concluded that over several years, the distribution of zakat funds in Merangin Regency has not reached 100%.

According to statistical data, zakat collections by the National Amil Zakat Agency have increased overall in recent years, although there was a decline in 2022. This reflects an increase in public awareness of the importance of paying zakat to legitimate Zakat Amil institutions. The great potential of zakat should be utilized to reduce poverty levels and narrow the income gap between the richer groups and those who are less well off. However, in the distribution of zakat, the community still feels that the National Amil Zakat Agency has many shortcomings in distributing zakat to Mustahik. Zakat distributed to Mustahik can support the improvement of their economy when managed through productive activities. The development of productive zakat involves using zakat funds as business capital to empower the economy of zakat recipients, enabling them to run their own lives or finance their living needs. However, this productive zakat needs to be implemented in real business sectors that can drive the Mustahik economy. Thus, it is hoped that Mustahiq, who receives zakat, can also become Muzakki if their business continues to grow (Sartika, 2008). The following is poverty data for the districts/cities of Jambi Province.

There are two types of zakat distribution management: consumptive and productive. This productive zakat is more about the procedures for managing zakat, from previously being used only for consumptive purposes that fulfill momentary needs, to shifting the distribution of zakat funds to productive activities that empower people. In other words, zakat funds are no longer given to Mustahik and then consumed. Productive zakat is given to poor people, namely, people who have jobs but whose income is insufficient to meet their living needs. Consumptive zakat is zakat assets directly intended for those who cannot afford it and need it, especially the poor. Zakat assets are directed primarily toward meeting basic life needs, such as food, clothing, and a reasonable place to live. This primary basic need is especially felt by the poor and physically disabled, who cannot do anything to earn a living for their survival. As well as other temporary assistance, such as Zakat fitrah. It seems that their needs can only be addressed by using zakat assets in a consumptive manner, for example, to eat and drink for certain periods, to fulfill clothing, shelter, and other urgent life needs. The program for providing business capital assistance funds can run smoothly and effectively, depending on the amount of zakat funds collected, and the distribution carried out by BAZNAS must prioritize businesses that are productive and on target. That is, business actors have the right to receive these funds, and it is estimated that their businesses can develop with this capital assistance. Zakat is given directly to Mustahik or distributed through existing Zakat managers. In Law No. 23 of 2011, it is stated that zakat management aims to: first, increase the effectiveness and efficiency of zakat management services. Second, increasing the benefits of zakat to realize community welfare and reduce poverty.

Coordinating zakat collection has become an urgent issue and requires coordination among the National Amil Zakat Agency. Coordination in collecting zakat funds is implemented by limiting each National Zakat Amil Agency's responsibilities for collecting zakat funds. The aim is to ensure that the potential of zakat funds in society can be utilized optimally. As is known, in 2022, the potential for zakat funds in Merangin Regency will reach at least 9.4 billion rupiah. This figure is truly extraordinary and has great potential to be increased to increase the economic empowerment of the people. To maximize this great potential, it is important to divide tasks in collecting zakat funds. Each National Amil Zakat Agency must have its role and responsibility in this process (Hamka, 2012). This phenomenon illustrates several problems being faced by the Zakat management body. The National Amil Zakat Agency for Muslim contributions will address three elements of management: Collection Management, Utilization Management, and Zakat Distribution Management. These three elements are benchmarks for the economic empowerment of the people, so that the zakat funds collected can be managed, channeled or distributed to Mustahiq who are entitled to receive them. If the elements have been implemented and fulfilled well and perfectly, then the zakat institution (National Amil Zakat Agency) will

achieve its goals effectively and efficiently, where the aim of zakat management is increasing awareness in the fulfillment and service of zakat worship, increasing the function and role of religious institutions to realize community welfare and social justice as well as increasing efficiency and benefits for society.

Various studies related to this research, such as those conducted by Dewi, said that the National Amil Zakat Agency provided additional business capital to Mustahik, and there is evidence that these funds were used by Mustahik through the Amil Zakat Agency in the form of infaq for several months in a certain amount (Dewi, 2015). In other research conducted by Aulia Hilman, Saeful Anwar, and Herman, several findings were related to Productive Zakat management. Starting from planning strategies for collecting funds at the Amil Zakat Agency, such as collaboration with the government, establishing a Zakat Collection Unit, collaboration with entrepreneurs, and collaboration with the Regional Secretary. Furthermore, the Ciamis Amil Zakat Agency employs both direct and indirect methods for collecting funds. The planning for zakat distribution at the Amil Zakat Agency includes various programs, such as Social, Economic, Educational, Health, and Da'wah Programs. The distribution of zakat at the Amil Zakat Agency also includes both consumptive and productive distribution patterns (Hilman, 2016). Another research conducted by Aolya Nur Faradella said that the Amil Zakat Agency has used productive zakat utilization to improve the businesses of Mustahik through the "Prosperous" program. This program involves various forms of assistance, such as business capital assistance for assisted groups, individual business capital assistance, livestock assistance for Mustahik, assistance with infrastructure, business training, assistance with infrastructure for healthy canteens, and teacher business capital. Assistance can be in the form of cash or infrastructure. Through this program, income from the Mustahik's businesses has increased by around 50% - 70% compared to income before receiving assistance (Faradella, 2020).

Based on the description above, the author is interested in conducting research at the Merangin Regency National Amil Zakat Agency because this institution is the only government-owned institution that not only provides zakat in the form of money for daily consumption costs but also provides business capital, enabling Mustahik to work and increase their income. So, according to the background of problems and phenomena as well as research gaps from several previous studies, which have been explained previously, the author is interested in conducting research related to the title Management of Zakat Funds in Improving the Community Economy (Study at the National Amil Zakat Agency of Merangin Regency).

## **2. LITERATURE REVIEW**

### **Understanding Zakat**

Zakat, in the linguistic sense, carries positive connotations of fertility, purity, blessing, and tathhir (purification). In the context of Islamic law (syara'), this term is used with two important meanings. First, zakat is considered as a means to achieve fruitful rewards, so that the assets expended are known as zakat. Second, zakat reflects the purity of the soul from stinginess and sin (Shiddieqy, 2009). According to Azzarqani's explanation in Syarah Al-Muwaththa', zakat in the context of sharia has important elements that must be understood. Zakat consists of pillars and conditions. The pillars of zakat are sincerity in giving it, while the conditions are the reason or purpose of the zakat itself. Zakat applies to certain groups and is accompanied by specific legal sanctions. This is an unavoidable obligation in this world and has its rewards in the afterlife. Apart from that, zakat also can cleanse the soul from stinginess and sin, while also producing growth in wealth or increased rewards for those who carry it out (Shiddieqy, 2009). In general, zakat consists of two types. The first is Zakat Mal (treasures), which includes gold, silver, livestock, plants (including fruit and grain), and merchandise. The second is Zakat Nafs, also known as "Zakatul Fitrah" (zakat given in connection with the completion of an obligatory fast) (Shiddieqy, 2009).

### **Understanding Collection**

Collecting is the act of combining items or assets that are useful to others. In English, the term "fundraising" refers to the act of collecting funds. Meanwhile, in the Big Indonesian Dictionary (KBBI), fundraising is the process of collecting and distributing funds and handing them over to those in need. Fundraising is the practice of gathering financial and

other resources from various parties in society, including individuals, groups, organizations, companies, and even the government. The funds collected will support the operations of certain institutions, with the ultimate goal of advancing their missions and goals. Fundraising is also a process of persuading people, both individually and in groups, as well as institutions, to donate funds to an organization.

### **Fundraising Objectives**

According to Juwaini, the purpose of the collection is as follows:

- i. The main goal in fundraising is the most basic. This is the first and most basic goal in managing an institution, which is why fundraising needs to be carried out.
- ii. The second goal is to increase the number of potential donors or expand the donor base. Institutions that conduct fundraising must continually increase the number of people willing to donate.
- iii. Increasing or improving the image of the institution is one of the important goals of fundraising activities. Both directly and indirectly, fundraising activities carried out by an NGO will influence the public's perception of that institution.
- iv. Gathering relationships and supporters is an important aspect of fundraising. Sometimes, some individuals or groups have interacted with fundraising activities carried out by an organization or community institution.
- v. The fifth goal is to increase donor satisfaction, which is also the highest goal and has long-term value. Even though its implementation is carried out daily, this goal has a sustainable and important impact.

### **Zakat Infaq and Alms Collection Strategy**

The substantive method of fundraising, often simply called fundraising, refers to the pattern or strategy an institution uses to obtain financial support from the community. Fundraising methods must instill trust, convenience, pride, and additional benefits for donors or Muzakki. In general, this method can be divided into two categories (Mifhatul, 2012):

- a) The direct method is a type of method that involves donors directly in the fundraising process. Examples include direct mail, direct advertising, telefundraising, and live presentations.
- b) Indirect methods are methods that do not involve donors directly in the fundraising process. Examples include image campaigns, organizing events, building relationships, relying on references, mediation by figures, and various other approaches.

### **Understanding Distribution**

The word distribution comes from English, namely distribute, which means division or distribution. In terms of terminology, distribution is distribution (sharing, delivery) to several people or several places (Education Service, 2020). Zakat distribution has goals and objectives. The target here is the parties who are allowed to receive zakat, while the aim is to improve the welfare of society in the economic sector, thereby reducing disadvantaged community groups, which will ultimately increase the Muzakki group (Mursyidi, 2012). So, the distribution of zakat is the allocation of zakat funds to those who are entitled. One of the functions of zakat is a social function, serving as a means of connecting with fellow humans, especially between rich and poor, because zakat funds can be used creatively to overcome poverty, a social problem in people's lives. For distributed zakat funds to be efficient and effective, their use must be selective, targeting consumptive and productive needs (Hamka, 2017).

- a) Traditional Consumptive

Zakat is distributed to Mustahiq directly for daily consumption needs, such as distributing zakat fitrah in the form of rice or money to the poor every Eid al-Fitr or distributing zakat maal directly by Muzakki to Mustahiq who are in dire need due to lack of food or experiencing a disaster. This pattern is a short-term

program designed to help people overcome their problems.

b) Creative Consumptive

Zakat is realized in the form of consumer services/goods, which are used to help poor people overcome the social and economic problems they face. This assistance includes, among other things, school equipment and scholarships for students, assistance for religious facilities such as sarongs and mukenas, and prayer mats.

c) Traditional Productive

Zakat is given in the form of traditional productive goods, such as goats, cows, and sewing machines. Giving zakat in this form will encourage the creation of a business or provide new employment opportunities for the poor.

d) Creative Productive

Zakat is realized by providing revolving capital, both for social projects such as building school facilities, health facilities, or places of worship, and for business capital to help develop the businesses of traders or small entrepreneurs.

### **Understanding Community Economic Empowerment**

Empowerment, according to language, comes from the word power, which means energy/strength, process, method, and act of empowering (Education Service, 2020). Empowerment is an effort to build community power by encouraging, motivating, raising awareness of their potential, and developing it. Empowerment aims to improve the community's economy productively, generating greater value and higher income. Efforts to increase the ability to generate value must at least improve access to four things: resources, technology, markets, and demand. The community economy is all economic activities and community efforts to fulfill their basic needs, namely clothing, food, shelter, health, and education. Thus, community economic empowerment is an effort to increase the community's capacity in economic activities to meet their living needs and improve their welfare, and to contribute to the national development process (Mohammad, 2012). The concept of empowerment emerged as an antithesis to development and industrialization models that do not favor the majority of people. This concept is built on the following logical framework (Mardi, 2020):

- a) That the process of centralization of power is built on the centralization of workers in the production factors.
- b) Centralization of power in the factors of production will give rise to a working society and a society of peripheral entrepreneurs.
- c) Power will build a superstructure or knowledge system, a political system, a legal system, and a manipulative ideology to strengthen and justify.
- d) Co-opting the knowledge system, legal system, political system, and ideology will systematically create two groups of society, namely an empowered society and a helpless society. Ultimately, what emerges is a dichotomy: the people who rule and the people who are controlled. To free the situation of control and domination, liberation must be achieved through a process of empowerment for those who are controlled.

### Patterns of Community Economic Empowerment

To improve people's living standards, an empowerment approach that is right on target is essential; the right approach is to provide opportunities for poor groups to plan and implement development programs they have determined themselves. Apart from that, the community is also given the power to manage its funds from both the government and the Zakat Amil; this is what differentiates community participation from community empowerment. It is necessary to consider who the target of community empowerment is, and to recognize that they also have the power to build good governance, an approach considered most relevant both in the governance structure at large and in carrying out development functions. Good governance is a condition that establishes a process of prosperity, equality, relationships, and a balance of roles, as well as mutual control carried out by government components, the people, and private entrepreneurs. There are two efforts to implement community economic empowerment (Mardi, 2020):

- a) Preparing people to become entrepreneurs. The first Islamic way to overcome poverty is to work. Providing training provisions will be very important when entering the world of work. This coaching program to become an entrepreneur can be carried out through several stages of activities, including Providing Moral Motivation Assistance. This form of moral motivation involves explaining the functions, rights, and obligations of humans in their lives. In essence, humans are required to believe, worship, work, and endeavor with all their might, while the final results are returned to the Almighty Creator. The forms of moral motivation are: Business Training and Capital
- b) The existence of education. Ignorance is the root of poverty; to eradicate poverty in the long term is from the education sector, because poverty is mostly hereditary, where the parents are poor, so they cannot afford to send their children to school, and this will add to the list of poverty rates in the future. day. This form of empowerment in the education sector can be channeled in two ways, namely: Providing scholarships and providing facilities and infrastructure.

### Zakat and Community Empowerment

From the explanations above, community empowerment through Zakat, infaq, and alms funds can generally be divided into two forms, namely (Mardi, 2020):

- a) Social-Based

This type of zakat distribution is carried out by providing direct funds as compensation to fulfil the Mustahik's basic needs. This is also called the Karitas Program (compensation) or consumptive grant. This program is the simplest way to distribute zakat funds. The types of activities to empower zakat, infaq, and sadaqah funds are:

- 1) Distribution is consumptive, that is, zakat is distributed to Mustahik for direct use, such as zakat fitrah, which is given to the poor to meet their daily needs, or zakat mal, which is given to victims of natural disasters.
- 2) Distribution is creative and consumptive in nature, namely, zakat, which is realized in a form other than the original item, such as being given in the form of school supplies or scholarships.

- b) Based on Economic Development

This type of zakat distribution is carried out by providing business capital to Mustahik, directly or indirectly, with management that may or may not involve the target Mustahiq. The distribution of zakat funds is directed at productive economic efforts, the results of which are expected to raise the level of community welfare. The types of empowerment activities are:

- 1) Distribution is traditionally productive, namely, zakat is given in the form of productive goods such as goats, cows, razors, and so on. Giving in this form can create a business that opens up employment opportunities for the poor.
- 2) Distribution in a creative, productive form, namely zakat, is realized in the form of capital, either to build social projects or increase the capital of small business traders.

### **3. METHODOLOGY**

After the data collection process is completed, the next step is to conduct data analysis. Data analysis, or data interpretation, is the process of systematically searching for and organizing records of research findings from observations, interviews, and other sources to increase the researcher's understanding of the focus under study and to present it to others, including editing, classifying, reducing, and presenting it (Tohirin, 2012). The data analysis used in this research is an ongoing, or flowing, data analysis model (Flow Model analysis), comprising three steps: data reduction, data presentation, and conclusion/verification. The explanation of each of these steps is (Sugiyono, 2010):

- i. **Data Reduction.** The data obtained in the field is quite large. For this reason, it needs to be recorded carefully and in detail. As has been stated, the longer researchers are in the field, the greater the amount of data and the more complex it will be. For this reason, data analysis needs to be carried out immediately through data reduction. Reducing data means summarizing, selecting the main points, focusing on the important ones, and identifying themes and patterns. Data reduction is a sensitive thinking process that requires intelligence and a high level of breadth and depth of insight. The data reduction stage is unit identification. Initially, it was identified that there were units, namely the smallest part found in the data, that had meaning when related to the focus and research problem. After the units are obtained, the next step is to create coding. Coding means assigning a code to each unit so that the data/units can still be traced back to their source.
- ii. **Data Presentation (Data Display).** After the data has been reduced, the next step is to display the data. In quantitative research, data can be presented as tables, graphs, charts, pictograms, and the like. Through this presentation, the data is organized in a relational pattern to make it easier to understand. In qualitative research, data can be presented as short descriptions, charts, relationships between categories, flowcharts, and the like. Narrative text is most often used to present data in qualitative research. Data display is the process of organizing information to draw conclusions and take action. He further said that usually, the form of display of qualitative data uses narrative text. As with data reduction, the creation and use of displays is also not part of the analysis.
- iii. **Conclusion Drawing/verification (Conclusion Drawing/verification).** The third step in qualitative data analysis, according to Masri (2010), is drawing conclusions and verification. The initial conclusions are still tentative and will change if strong supporting evidence is not found in the next stage of data collection. However, if the conclusions put forward at the initial stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, then they are credible. Concluding is part of the research as a complete configuration. Conclusions or verification are carried out during the research. Thus, conclusions in qualitative research may address the problem formulation from the start, but may not. As stated, the problems and problem formulations in qualitative research are still tentative and will evolve once the research is in the field.

After analyzing the data obtained, the next step is to assess its validity. Validation is carried out to eliminate bias in the researcher's understanding of the research participant's understanding and to determine the validity of the data, so examination techniques are needed. To determine the validity (trustworthiness) of data, inspection techniques are



needed. The implementation of inspection techniques is based on several criteria. Credibility standards are needed so that the results of qualitative research can be trusted by readers and accepted as true by the participants studied. To assess the credibility or trustworthiness of data from qualitative research, several criteria are used. Among others (Tohirin, 2012):

1. Opt-In Extension. In qualitative research, the researcher, as well as the researcher's participation, is very decisive in data collection. Participation is not achieved in a short time but requires extension within the research setting. In extending observations to test the credibility of this research data, the focus is on the data obtained and whether, after being checked again, it remains correct or has changed. If, after checking again, the data is correct, meaning it is credible, then the extended observation period can be ended.
2. Diligence or constancy of observation, namely consistently seeking interpretations in various ways in connection with a constant or tentative analysis process. Looking for an effort to limit various influences and looking for what can be taken into account and what cannot be taken into account. Increasing perseverance means conducting observations more carefully and consistently. In this way, the certainty of data and the sequence of events can be recorded definitively and systematically. By increasing diligence, researchers can check again whether the data found is correct. Likewise, by increasing persistence, researchers can provide accurate and systematic data descriptions of what is observed.
3. Triangulation. Triangulation is a technique used to test the trustworthiness of data (checking the validity of the data or verifying the data), or, in other terms, "trustworthiness," by utilizing sources outside the data for comparison with the data that has been collected. In descriptive qualitative research, triangulation is the method used to verify the research throughout data collection and analysis until the report is written. In other words, triangulation is the process of testing the correctness of data. Without triangulation conducted by the researcher, the data presented would be nothing like a report on an activity or a committee, and would be dry and meaningless. Triangulation is the process of discovering and generating the true meaning of a "meaningful" research finding. With triangulation, researchers can recheck their findings by comparing them with sources, methods, and theories. The methods that can be taken are: asking a variety of questions, checking them against various data sources, and using multiple methods to assess data trustworthiness.
4. Peer examination through discussion. Namely, an examination is carried out by gathering other researchers or other people who have the same general knowledge about what is being researched, so that together with them the researcher can double-check the perceptions, views, and analysis that is being carried out. The aim is for the researcher to maintain an open and honest attitude and to provide a good initial opportunity to explore and test hypotheses that emerge from the researcher's thinking.

#### **4. FINDINGS AND DISCUSSION**

The discussion is an analysis of the research results, presented alongside existing facts and supporting theoretical concepts. The following are some of the analyses presented, namely:

##### **Analysis of Zakat Collection Strategies in Improving the Community Economy at the National Amil Zakat Agency in Merangin Regency**

The strategy for collecting and distributing zakat, infaq, and alms (ZIS) funds implemented by the National Amil Zakat Agency (BAZNAS) of Merangin Regency follows four key management functions: planning, organizing, implementation, and monitoring. During the planning stage, BAZNAS Merangin establishes collection and distribution targets, defines objectives, prepares implementation schedules, and determines appropriate methods for managing ZIS funds. These planning activities provide a systematic framework to ensure that zakat management is effective and aligned with institutional goals. This finding is consistent with Terry's (2015) management theory, which defines planning as the process of determining organizational objectives and identifying the actions required to achieve them. The results also

support the findings of Ridwan (2019), who reported that BAZNAS conducts strategic planning by distributing brochures and proposals to government and private institutions, collaborating with mosques to establish zakat collection centres, and facilitating direct zakat payments at BAZNAS offices to enhance public awareness and compliance with zakat obligations.

In organizing, institutions in Merangin Regency recruit management members based on required skills and an honest, responsible nature. Apart from that, the National Amil Zakat Agency in Merangin Regency also recruits volunteers to assist with the collection and distribution of zakat, infaq, and alms funds. This is in line with the theory put forward by Terry (2015) that organizing is the process of grouping activities to achieve goals and assigning each group to a manager, who has the authority and responsibility to supervise group members. However, in its implementation, the National Amil Zakat Agency in Merangin Regency is still not optimal because it is difficult to determine and find Muzakki. In implementation, the National Zakat Amil Agency in Merangin Regency carries out the process of collecting zakat, infaq, and alms funds in 2 ways, namely direct collection such as maintenance, collecting zakat, opening counters at internal mosques, social events (Islamic stories & motivational training), as well as direct and indirect distribution such as social media content, online zakat by transfer or through barcode scanning.

This is in line with the theory, according to Ridwan (2013), that the Standard Operating Procedures that zakat institutions must have are: (1) creating social media, (2) optimizing and improving the quality of donors in various forms (silaturahmi, collecting zakat, consulting zakat infaq sadakah and waqf, religious lecture services, etc.), (3) utilizing advanced technology to collect donations (infaq messages, infaq via account, website, etc.), and (5) increasing the number of infaq boxes. Meanwhile, for the implementation of distribution, before the zakat, infaq and alms funds are distributed, the National Amil Zakat Agency in Merangin Regency takes 12.5% of the zakat, and for infaq/alms, 20% of the funds collected are distributed in 2 ways, distribution consumptive and productive through 4 series of work programs of the National Amil Zakat Agency in Merangin Regency, namely educational programs, social humanitarian programs, da'wah programs and health programs. This is to Fakhruddin's (2018) theory, which states that for distributed zakat funds to be efficient and successful, professional and selective distribution is needed, both consumptive and productive, to avoid wrong targets.

In supervision, the National Amil Zakat Agency in Merangin Regency is supervised by Mr. Syafrudin Hadi Chairman of the National Amil Zakat Agency in Merangin Regency to monitor activities and management. Meanwhile, daily activities will be monitored directly by the respective department managers. This is in line with Terry's (2015) theory that control or supervision is a form of inspection, intended to make managers aware of a potential problem before it becomes serious. However, the implementation is still not optimal, because the form of planning, financial, and reporting supervision takes the form of mutual supervision, especially in the Program Division, where there is no deputy chairman but is headed by a section head, according to the organizational structure of the National Amil Zakat Agency in Merangin Regency.

### **Analysis of Zakat Distribution Strategy at the National Amil Zakat Agency in Merangin Regency**

The role and function of amil is crucial in the success of zakat management, which includes collecting, managing, and distributing zakat. Likewise, the role of the National Amil Zakat Agency in the Merangin Regency. The distribution of zakat funds for community empowerment by the National Amil Zakat Agency in Merangin Regency is not free from obstacles that affect the smooth distribution of zakat funds. Inhibiting factors faced by the National Amil Zakat Agency in Merangin Regency, as the author has mentioned in the results of previous research, there were two inhibiting factors, namely the difficulty in finding Mustahiq and the difficulty in selecting Mustahiq candidates. The Mustahik desired here are those who are physically able to do the work, but sometimes they lack the skills, and some also lack the capital. Meanwhile, selection is a procedure conducted by the National Amil Zakat Agency in Merangin Regency to screen Mustahik candidates eligible to receive zakat funding assistance.

According to the author, these obstacles can be overcome by educating the public about the benefits of entrepreneurship, especially those in lower economic communities. So that they do not always have the status of Mustahiq, who rely on zakat funds for consumption. Because distribution for consumers can only fulfill momentary needs, they (Mustahik)

do not explore the potential within themselves to develop. Because they just wait for the results, with no effort on their part. Counseling can also provide the public with an understanding of the criteria for receiving zakat (Mustahiq). This understanding can later raise public awareness about their condition. When they know and are aware of the conditions, they do not carelessly ask for zakat funds, so that the National Zakat Amil Agency in Merangin Regency has no difficulty in carrying out the selection to determine the criteria for people who are entitled to become Mustahik. The distribution of Zakat funds at the Merangin Regency National Amil Zakat Agency is very good; the distribution models are also based on theory. That is, in general, the Zakat distribution model is classified into 4 points, namely:

- i. I. The traditional consumptive distribution model is based on distributing it to Mustahiq for direct use, such as zakat fitrah, which is distributed to the poor to meet their daily living needs, or zakat mal, which is given to victims of natural disasters.
- ii. creative consumptive distribution model, which is realized in other forms than the original goods, such as in the form of school supplies or scholarships.
- iii. the traditional productive distribution model, namely, providing productive goods such as livestock, razors, and so on. This gift will create a business that will open up employment opportunities for the poor.
- iv. creative productive distribution model, namely in the form of capital, either for developing social projects or increasing capital for small businesses.

The interview conducted with Mr. Ali Suparman explained that the institution's plan for distributing zakat funds in the Merangin Regency refers to an order from the head office. So, for the monthly routine distribution, those are all individual posts. Usually, at the beginning of the month, a decision letter is sent from the head office to distribute zakat funds. So where will the distribution go? It goes into the program. Each program has its main tasks and functions. The distribution of zakat funds is not haphazard; it is based on central decisions. Every month, there are regulations such as those for educational programs. Now, in the educational program, there are many more programs, such as preaching, health, the Institute for Independence (education), and Entrepreneurship. Everyone has a nominal amount to distribute. So, there are already rules regarding how much funding will be distributed. The planning for the distribution of zakat, infaq, and alms at the Merangin Regency National Amil Zakat Agency is already in the magazine. The distribution planning is:

- a) Traditional/Consumptive (momentary assistance) means fulfilling daily needs, namely the distribution of zakat fund assistance given directly to be used, such as zakat fitrah.
- b) Contemporary/Productive (empowerment assistance), where giving zakat can make recipients produce something continuously, with the zakat assets they have received.
- c) Zakat targets, where the parties in need in the zakat targets are called 8 asnaf, but the Merangin Regency National Amil Zakat Agency only includes 4, such as needy, poor, fisabilillah, and amil.

In an interview with Mrs. A'yun Muliya, the staff explained that if it is said that cooperation is more about synergy, the meaning is the same, just not routine. As there are Zakat Village activities in the village, we synergize with several institutions so that the Zakat Village can develop and remain under the auspices of the Merangin Regency Zakat Forum. As we have monthly and weekly programs, we ensure there is no collaboration with other institutions, because each Zakat Institution must have its own path, though synergy is with companies or agencies. One example is when there is a company that has funds but does not have the manpower; here, we, the zakat institution, have extra manpower, and then we distribute the funds. Usually, this is in collaboration with other institutions.

### **Analysis of the Utilization of the National Amil Zakat Agency in Merangin Regency**

One of the conditions for the success of zakat in achieving social and humanitarian goals is a professional distribution method grounded in sound principles, so that zakat is not misdirected. Where people who are entitled to receive it do not get it, instead it is given to those who are not entitled or have the right but receive an insufficient amount of zakat, or it is given to people whose economic conditions are better, while those whose economic conditions are less good do not

get it. The distribution of zakat has changed over time. Initially, it was mostly distributed in a consumptive form, but as time has passed and human understanding has advanced, many zakat funds have been distributed in a productive form. The distribution of zakat can be classified into 4 forms (Qodri, 2014):

- a) Traditionally consumptive, meaning the process where zakat is distributed directly.
- b) Consumptive creative nature means the process of consuming other forms than the original goods, such as those given in the form of scholarships, pottery, and a hoe.
- c) Traditionally productive, meaning that the process of giving zakat is given in the form of objects or goods that are known to be productive for an area that manages zakat, such as cows, goats, trishaws, and so on.
- d) Being creatively productive means a process of realizing zakat giving in the form of revolving capital for social program businesses, home industry, and small business capital.

The distribution carried out by the National Amil Zakat Agency in Merangin Regency, as the author has explained, basically takes two forms, namely consumptive and productive. The distribution of zakat in productive forms can be further developed. If zakat is given consumptively, it cannot grow, so the zakat funds will be depleted without experiencing development, as they will be used up in a single consumption and can only be used for a relatively short period. Indirectly, giving zakat in a consumptive manner will only educate Mustahik to become lazy about trying and working to improve their standard of living. The distribution of zakat in consumptive form at the National Amil Zakat Agency in Merangin Regency is carried out by providing food, clean water assistance, and assistance to people traveling (travelers) who have run out of supplies. According to the theory of zakat distribution, this form falls under the traditional consumer category because it is given directly to the Mustahik. This consumptive distribution is given to Mustahik who are physically unable to do work or cannot be given skills.

Another distribution pattern is empowerment, carried out by the National Amil Zakat Agency in Merangin Regency to ease the burden on the people. The Amil Zakat Institute creates empowerment programs by taking into account the needs and conditions of the community so that the programs implemented are efficient, right on target, and effective. . Distribution using this empowerment model is realized in the form of programs, namely da'wah and social programs, health care programs, independent institutional programs, disaster management programs, and entrepreneurship programs. The author categorizes da'wah and social programs, health care programs, and KPMS (Management of Healthy Food Traders) as creative consumptive distribution. Because the consumption process is in a different form than the original item. Namely, zakat funds are then disbursed through these programs. Then, for the independent institutional program, based on the distribution pattern, the author categorizes it into a form of distribution that is creatively productive. In this program, Mustahik are invited to engage in business or other economic activities. In the independent institution program, zakat is implemented through skills training, so with zakat funds allocated to skills training, the Mustahiq acquires skills to improve their economic level and income.

Zakat is the most effective means of fighting poverty, the root cause of many disasters for both individuals and society. Poverty is the basis of all disasters, the source of people's hatred, and is a source of crime and prejudice because of social inequality. This wisdom will return to the zakat giver's person and property, and also help them realize their faith, spread the message of Islam, and overcome their difficulties (Qardhawi, 2017). Unemployment and poverty are two national problems that remain unresolved. The government has made various efforts to overcome this, but this is not enough. The National Amil Zakat Agency in Merangin Regency has created a breakthrough with the Independence Institute program. One program that empowers the community is the Independence Institute program. Zakat distribution is based on the principle of self-help to achieve independence. The target is to make a Mustahik into a new Muzakki. The welfare of the people can be moved and stimulated by the circulation of funds used by Mustahik for production. Zakat has the potential to empower Mustahik through distribution in the form:

- a) Poverty alleviation, the allocation of zakat has been specifically determined by Islamic teachings in the Koran, namely the distribution of zakat to the eight asnaf.
- b) Improvement of income distribution. Zakat is only taken from the rich and given only to the poor. Thus, zakat redistributes wealth from the rich to the poor, thereby improving income distribution.

- c) Job creation. Islam encourages job creation by facilitating cooperation (partnership, musyarakah). With the zakat funds collected, the management or amil can distribute them by creating employment opportunities for Mustahik.

The method of distributing productive zakat implemented by the National Amil Zakat Agency in Merangin Regency can help improve people's welfare. After the Mustahik has tried to earn income with the business capital assistance received, the Mustahik can live a decent life. All the basic needs of oneself and one's family can be met. Productive distribution (empowerment) is the distribution of zakat with the target of changing the condition of the recipient (Mustahik). The hope is that after receiving productive zakat, they will move from the Mustahiq category to the Muzakki category. The distribution of zakat carried out by the National Amil Zakat Agency in Merangin Regency, in a productive form for use by Mustahik, will bring greater benefits in achieving zakat's goals. This system will bring public benefit because more and more Mustahik will be helped to meet their daily needs through their own efforts, without continuing to depend on others. The benefits of this system can support production, thereby lifting the Mustahik economy. Because zakat is not a gift in the form of consumption that does not last long, the Mustahik becomes poor again. As much as possible, zakat can improve the community's economy, enabling them to meet their living needs more effectively and for a relatively long period.

The Mustahik empowerment program carried out by the National Zakat Amil Agency in Merangin Regency, as explained by the author in the previous chapter, is a process of coaching the ashnaf of zakat (Mustahik). This empowerment is funded by zakat and allocated through a skills training program. The program aims to equip Mustahiq with the skills that can help their economy. Once they are economically capable, they are no longer Mustahiq for zakat but become Muzakki. The empowerment of zakat by the National Zakat Amil Agency in Merangin Regency is considered an activity that is closely related to the zakat mission, so the National Zakat Amil Agency in Merangin Regency always upholds the principle of ikhtiar (prudence) in implementing it. This precautionary principle is proven by the selection of Mustahik candidates who are entitled to receive zakat.

This empowerment is realized through an independent institutional program. This program aims to overcome the problems of unemployment and poverty through various training. The training programs carried out at the Independence Institute are designed to prepare skilled technical personnel, so all training must be followed by work practice and internship programs. It is hoped that graduates from the Independence Institute will become skilled personnel. Apart from technical training materials, entrepreneurship and spiritual guidance will also be taught. Although there are not many, it is hoped that this program will also produce small entrepreneurs who are trustworthy and responsible. There are several vocational education programs implemented by the National Amil Zakat Agency in Merangin Regency, including technical skills, cultivation and graphic design. Community empowerment is guidance or support developed to change and simultaneously improve the community's economy and standard of living. Through the independent institutional program, the National Amil Zakat Agency in Merangin Regency can improve the community's economic status. With these programs, Mustahik are better able to meet their living needs. The targets for distributing zakat funds in the community empowerment program at the National Zakat Amil Agency in Merangin Regency are those included in the eight (8) ashnaf mentioned in the Qur'an, which are grouped into two categories. The first four (4) ashnaf are emergency ashnaf so they are given more priority than the next four (4) ashnaf. Of the first four ashnaf, the poorest are given the highest priority.

Thus, according to the author, the distribution of zakat for community empowerment carried out by institutions in Merangin Regency has been able to empower the community with the skills programs implemented. The distribution targets of zakat funds set by the National Amil Zakat Agency in Merangin Regency are also based on the zakat principles outlined in Islamic law. Zakat is not only an individual obligatory act of worship but also an effort to build a prosperous society under the auspices of the state, with special institutions tasked with collecting and distributing it.

## 5. CONCLUSION

The fund collection strategy carried out at the National Amil Zakat Agency in Merangin Regency uses two methods, namely a direct fund collection strategy and an indirect fund collection strategy. The fund distribution strategy implemented by the National Amil Zakat Agency in Merangin Regency still uses a traditional consumptive distribution model, a creative consumptive distribution model, a traditional productive distribution model, and a creative productive distribution model. The distribution of zakat funds for community empowerment by the National Amil Zakat Agency in Merangin Regency is carried out in two ways: consumptive and productive. The distribution of zakat in consumptive form is given in the form of food, disaster management, and assistance to people who run out of supplies while traveling, it is also given to Mustahiq who are physically unable to do work or cannot be given skills.

## 6. ACKNOWLEDGEMENT

The authors would like to express their sincere gratitude to Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi for providing the resources and support necessary to complete this study. We would also like to thank all participants who contributed their time and insights to this research. Special appreciation is extended to colleagues and peers who offered valuable feedback during the development of this manuscript.

## REFERENCES

- Adisasmita, R. (2021). *Regional government management*. Yogyakarta: Graha Ilmu.
- Ahmad, A. (2015). Effective zakat management in the contemporary era. *Journal of Zakat and Waqf*. <https://doi.org/10.1535/1406>
- Amalia, N. (2020). The role of BAZNAS in overcoming poverty in Makassar City. *Journal of the Faculty of Islamic*
- Aminatul, H. (2021). *Financial management of Bidikmisi scholarship recipient students* (Dissertation, IAIN Purwokerto, Central Java).
- Arikunto, S. (2015). *Research procedures: A practical approach*. Jakarta: Rineka Cipta.
- Ash-Shiddieqy, M. H. (2009). *Zakat guidelines*. Semarang: PT Pustaka Rizki Putra.
- Dewi. (2021). *Strategy for productive zakat utilization to empower mustahiq welfare in Lazis NU, Banyumas Regency* (Thesis, Purwokerto State Islamic Institute).
- Djalaludin. (2018). *Qur'ani management*. Malang: UIN Maliki Press.
- Fahrini, H. H. (2016). Effectiveness of the professional zakat fund distribution program. *Journal of the Economic Education Study Program (JPPE)*. <https://doi.org/10.12.12367>
- Faradella, A. N. (2020). *Productive utilization of zakat in increasing micro enterprises* (Undergraduate thesis, Purwokerto State Islamic Institute, Central Java).

- Hadi, M. (2010). *Professional zakat: Problems and solutions. A sociological review of Islamic law*. Yogyakarta: Student Library.
- Hamka. (2012). *Guide to zakat management organizations*. Jakarta: Ministry of Religion, Directorate General of Islamic Community Guidance.
- Hilman, A., Anwar, S., & Herman. (2016). *Implementation of productive zakat management in efforts to alleviate poverty* (Thesis, UIN Sunan Gunung Djati, Bandung).
- Ismail, A. S. (2002). *Indonesian contextual zakat jurisprudence*. Jakarta: National Zakat Amil Agency.
- Malayu, S. P. H. (2007). *Human resources management*. Jakarta: PT Bumi Aksara.
- Meleong, L. J. (2018). *Qualitative education methods*. Bandung: Remaja Rosdakarya.
- Mukhtar. (2013). *Qualitative descriptive research methods*. South Jakarta: Reference GP Press Group.
- Nasir, M., & Bahri, E. S. (2016). *National zakat strategic plan*. Jakarta: BAZNAS.
- Nasir. (2013). *Research methods*. Jakarta: PT Graha Indonesia.
- Qardhawi, Y. (2005). *Zakat spectrum in building a community economy*. Jakarta: Zikrul Hakim.
- Religion, Muhammadiyah University of Makassar. <https://doi.org/10.3229/1724>
- Rianto, Y. (2012). *Educational research methodology: Basic review*. Surabaya: SIC.
- Sari, E. K. (2006). *Introduction to zakat and waqf law*. Jakarta: Grasindo.
- Soemitra, A. (2009). *Sharia banks and financial institutions*. Jakarta: Kencana.
- Stoner, J. A. F. (2012). *Management*. Jakarta: Intermedia.
- Sugiyono. (2020). *Quantitative, qualitative, and R&D research methods*. Bandung: Alfabeta.
- Tarigan, A. A. (2016). *Tafsir of economic verses*. Medan: FEBI UINSU Press.
- Zabir, M. (2017). Management of zakat distribution through the superior scholarship program by Baitul Mal Aceh. *Al-Idarah: Journal of Islamic Management and Administration*. <https://doi.org/10.1538>
- Zuhri, S. (2012). *Zakat in the era of reform*. Semarang: Faculty of Tarbiyah, IAIN Walisongo.