

## Community Empowerment Through Amil School For The Enhancement Of Productive Zakat Management

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### **Abstract.**

*Various elements of society and the government are now concerned with the professional and institutional administration of zakat so that it may have a systemic effect on society, namely the establishment of an independent and prosperous society. This article's purpose is to provide a comprehensive picture of community empowerment through amil schools and the administration of productive zakat. The method utilized in this activity is training through the provision of two-part material on the law of zakat and community empowerment. Community service activities in the form of productive zakat management training through community empowerment were avidly attended by delegates from service offices and recipients of partner scholarships for this activity, as demonstrated by the results of this activity. Partners carry out the productive zakat program through community empowerment, which is dispersed across multiple program areas, including economics, education, social, health, and calamity, and has a long-term impact through community empowerment activities. Participants can increase their knowledge, experience, and perspectives on the significance of productive zakat management as a result of this activity, as productive zakat management in the form of community empowerment is able to reduce poverty levels in society.*

**Keywords :** Productive Zakat; Community Empowerment; Amil and Management.

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### **I. INTRODUCTION**

The operations of zakat in Indonesia have undergone significant regulatory, institutional, potential, and management improvements over the past decade. Multiple zakat management organizations have also used digital media to increase zakat fundraising (Soleh, 2020), one of them is by utilizing internal platforms, such as websites, social media, and networking, as well as external platforms, such as crowdfunding, e-commerce, and e-wallets. Efforts to increase the amount of zakat collection must be balanced with the distribution of zakat that has an impact on the independence and welfare of the community. Among these efforts is the existence of a zakat distribution program in the form of productive zakat distributed to mustahik in the form of programs with a long-term orientation, such as empowerment and business development for mustahik, community empowerment, and others (Makhrus, 2018a), consequently, the management of productive zakat distribution must be planned, programmed, evaluated, and quantifiable. LAZISMU Banyumas Regency, which presently has 100 coordinated service offices under "one-roof management", is one of the zakat management organizations in Indonesia that offers effective zakat programs. This system has also won a number of national awards for its innovative collective zakat administration in one region. Even so, the LAZISMU Banyumas Regency still faces a variety of difficulties in administering productive zakat. The problems encountered by LAZISMU Banyumas Regency as partners in community service activities can generally be divided into two parts: first, efforts to increase the capacity of managers (amil) in distributing productive zakat, particularly for novice amils who are typically employed in service offices.

Second, enhance the quality of community empowerment from numerous perspectives of productive zakat. Therefore, comprehensive training is required so that objectives and obstacles can be effectively addressed. The need for participants in this activity to investigate productive zakat management activities in community empowerment must be communicated to managers (amil), the vast majority of whom work in service offices, in a more comprehensive manner. This educational effort is essential to the productive zakat management process because educational activities will lead to the success of three aspects: the significance

of paying zakat through a professional zakat management organization, the muzaki's trust in paying zakat to zakat management organizations, and the institutional aspect of zakat management organizations in providing maximum service to the muzaki and mustahik. Literally, zakat means sacred, growing, blessed, and commendable. While in terms of zakat as an obligatory act of worship performed by distributing a portion of one's assets to those who are eligible to receive it in accordance with Shari'a law, zakat is a voluntary act (Asman et al., 2023). Empowerment is defined as giving power to control or control humans, both individuals and groups, to participate in decisions that concern themselves and their communities (Dahl, 1989). Then, community empowerment as an advocacy strategy for attaining social justice (McCabe & Harris, 2021).

The significance of managing zakat and its effect on people's lives, including the digitalization of the empowerment model that must be carried out in a creative, productive, and non-charitable manner so that it has an economic impact on mustahik with training and coaching efforts adapted to digital-based technological developments (Zein et al., 2020). One of them is the zakat empowerment program for productive businesses, which demonstrates the aspect of channeling additional business capital for mustahik with an indicator of the level of effectiveness indicated by the accuracy of the business's predetermined goals and objectives (Arisnawati, 2021). Training designed for beginner amil, namely service office delegations and recipients of college scholarship programs for tertiary institutions in the Purwokerto region, is used to solve problems encountered by community service partners. During the process of implementing this activity, the strategy employed is to provide comprehensive comprehension and insight regarding the optimization of productive zakat management in community empowerment. The implementation team's efforts to provide this comprehension and insight were accomplished by dividing the activity material into two sessions. The first session will cover the law of zakat, including the fundamental concept of zakat in the Qur'an, the wisdom of zakat, and the significance of paying through institutions. The second session, productive zakat management and community empowerment, includes the definition of productive zakat, its premise and form, the definition of community empowerment, types and techniques of community empowerment, and the definition of productive zakat.

## II. METHODS

The method employed in this dedication process is productive zakat management training, which is divided into two material sessions delivered in the form of seminars, while the approach in the course of this activity is dialogic and participatory, so that participants play an active role in resolving problems, needs, and expectations (Luck, 2003). In addition, the training participants were given the opportunity to ask questions and share their thoughts with the presenters about the presented material, allowing for dialogue between the presenters and participants as well as dialogue among the participants themselves.

This method of training consists of the following steps: first, the implementation team and collaborators conduct an initial analysis of training requirements, including the assignment of tasks. Before the training begins, the participants are given a pretest to determine their motivation, knowledge, and expectations. Thirdly, the material is presented in the form of a seminar employing a participatory, dialogical methodology. Fourth, simulation-based practice is conducted during the training session. Fifth, at the conclusion of the training, participants were given a posttest to determine changes in their knowledge, attitudes, and behavior before and after the training. Sixth, following the training, partners will implement a plan to maximize productive zakat management through inventive and innovative community empowerment.

## III. RESULT AND DISCUSSION

Community service in the form of productive zakat training in community empowerment through amil schools is carried out by the implementing team in coordination with partners based on the needs in resolving problems faced by partners; consequently, the determination of this training is the result of coordination between the implementing team and partners. The participants in this activity were delegates from the LAZISMU service office in Banyumas Regency and recipients of the Beastudy Sang Surya scholarship program who studied at several universities in the Purwokerto area. They were deemed to be

more suitable parties as recipients of the program because they were the parties who received the productive zakat program, which in the future would allow them to become a beginner amil in improving zakat management institutions. This community service activity in the guise of training took place in the meeting room of the Muhammadiyah Regional Leadership Office, Banyumas Regency, on 18 May 2023. The participants were given a pretest to complete by the implementation team prior to the commencement of the practical exercises. This was done in order to obtain an initial analysis of the participants' capacity to participate in the activity and follow the material, so that it could be considered by the implementing team when proposing solutions to partner and participant problems.



**Fig 1.** During coordination meetings with partners

In the process of implementing this program, the material is divided into two sessions so that it can provide benefits and have a significant effect on resolving partner issues. In the first session, the law of zakat, including the fundamental concept of zakat in the Qur'an, the wisdom of zakat, and the significance of paying through institutions, will be discussed. The second session, productive zakat management and community empowerment, includes the definition of productive zakat, its premise and form, the definition of community empowerment, types and techniques of community empowerment, and the definition of productive zakat. Participants' comprehension of optimizing productive zakat management in community empowerment through amil schools was enhanced through a lecture followed by a question-and-answer session. Evaluating the efficacy of the process of ongoing activities based on the implementation of this activity. The evaluation is structured as follows:

1. Responses from participants. This is accomplished by learning the responses of the participants through small-group discussions following the presentation of the material; however, this process is brief due to the limited time available.
2. Partners who provide follow-up. As a continuation of this activity, the partners will conduct a follow-up activity agenda centered on productive zakat management based on community empowerment through amil schools. The implementation team is willing to accompany the training process because of this partner's initiative.
3. An evaluation of the implementation team is conducted. This pertains to the improvement of activities' methods, phases, materials, forms, and concepts in preparation for their next implementation.

To maximize the impact on the participants, the material was divided into two sessions in which the presenters explained the previously determined material. During the process of delivering the material, the participants were given the opportunity to respond to the material presented, both in the form of questions and suggestions, making this activity a kind of participatory dialogic form; this was done so that the participants would gain an understanding of the optimal management of productive zakat for community empowerment. The presenters of this training activity also gave participants the opportunity to provide simulations of productive zakat management practices with an institutionalized community empowerment program. At the conclusion of the material session, the presenters evaluated the participants' explanations to optimize skill mastery and the design of productive zakat programs. Effective zakat programs administered by zakat management organizations are implemented in a variety of disciplines, including economics,

education, social, health, and disaster relief, and have a long-term impact by empowering communities. In general, the distribution of productive zakat is channeled to the impoverished in the form of business capital and other resources that can increase the productivity of businesses to sustainably improve the standard of living. Several principles must be considered in the distribution of productive zakat, namely, giving priority to necessities such as clothing, shelter, and sustenance. Second, productive zakat is distributed to mustahik who can invest the funds they have received. Thirdly, zakat funds can become revolving funds by maintaining the total quantity so that they can assist one another with mustahik. Fourth, Amil possesses a mustahik data center with the capacity to ensure that the distribution of productive zakat is not misdirected (Hilmi Ridho & Abdul Wasik, 2021).

Efforts to optimize community empowerment programs will be more effective if sufficient funding sources (donations) are obtained; consequently, zakat management organizations must utilize a variety of media, including social media, particularly the existence of social media as a place to build mutual solidarity, as opposed to a medium for interaction and promotion. In order to provide social services in the form of donations to those in need, the designed program must be able to address the desires and requirements of donors by providing a variety of donation options. As explained in the Qur'an 2: 43, QS 2: 267, QS 9: 103, QS 6: 141, and QS 9: 5, zakat is a legal obligation that must be met by parties who have attained a certain level of zakat. In the context of zakat management in Indonesia, the state regulates zakat Law No. 23 of 2011 concerning Management of Zakat to maximize the impact of management. Under this statute, zakat must be managed by a formal zakat management organization so that the process of collecting, managing, distributing, and reporting can be held accountable. Zakat management must be institutionalized because, through institutions, zakat has the greatest impact in an institutional context by providing institutional strengthening and trust, as well as long-term effects on recipients of zakat-based community empowerment programs. While in the context of zakat collection, the fundraising strategy process is carried out by identifying the muzaki, including their requirements, background, occupation, place of residence, and income, among others. For the distribution of zakat to have a lasting effect, it must be carried out with forethought.

The provision of revolving funds that may be utilized by mustahik in the form of a qard hasan contract as a loan without services is one form of productive zakat empowerment. Indeed, the management of productive zakat is hindered by several obstacles, such that it is not optimal during the Covid-19 pandemic because the capital provided by zakat institutions is not optimally utilized by mustahik. The digitalization of empowerment through productive zakat necessitates extensive support, including the use of diverse digital media (Zein et al., 2020). The empowerment of zakat can improve people's welfare, which is characterized by decreased inequality and the eradication of destitution. (Zaenal et al., 2018), this is achieved through a variety of business support programs (Mawardi et al., 2023) taking into consideration the order of importance and the potential of the mustahik (Mawardi et al., 2023). Thus, religiosity, demographics, and sociocultural factors have a significant impact on the efficacy of zakat-based community empowerment (Ridlwani et al., 2022). One form of zakat-based community empowerment program is ZChicken, a certified franchise system in the culinary industry with its own brand. (Fatchurrohman & Asifa, 2023), a family economic business development program that emphasizes on community-based economic development is also available (Yuna & Soumena, 2023). The zakat administration organization continues to experience productivity on a regular basis, as evidenced by the significant expansion of amil zakat institutions based on community organizations. (Putri, 2022), incorporating social media into the digitalization of zakat, especially since social media can provide an alternative to financial inclusion in society (Makhrus, 2018b).

During this community service activity, participants were also given the chance to share their experiences with productive zakat management and community empowerment. Other participants with different experiences provided feedback, and the presenters then provided a summary. The presenters' responses were tailored to the objectives of managing productive zakat through community empowerment as an effort to increase the autonomy and welfare of the community through a variety of active and innovative educational programs. The participants' comprehension is characterized by an increase in their ability and skills of productive zakat management and community empowerment, which they can demonstrate by



providing personal and group/organizational examples; this form of skill is able to explain systematically, calmly, and provide simulations of management development productive zakat and community empowerment for the purpose of promoting community welfare. To determine the effect of implementing this activity, the implementation team gave all participants a post-test. The results of this posttest serve as a benchmark for the implementing team to determine the evaluation and follow-up of the team's community service activities. Based on the results of the posttest, it can be concluded that the participants gained knowledge and experience regarding the management of productive zakat through community empowerment, which can be implemented practically through a shared commitment to enhancing their own capacity as scholarship recipients who can later become amil beginners.

The Beastudy Sang Surya program, organized by Lazismu Banyumas, provided financial assistance to the participants, who were students at numerous campuses in Purwokerto. This form of scholarship is a form of community empowerment based on zakat to provide human resources with expertise and competence in the future, as well as becoming a novice amil by promoting the LAZISMU program online and offline in Banyumas Regency. As a follow-up to this service activity, participant commitment is to continue promoting the significance of productive zakat management through community empowerment by coordinating with LAZISMU Banyumas Regency as a professional zakat management organization, thereby involving participants as subjects and objects of productive zakat-based community empowerment to increase the autonomy and welfare of society. The driving force behind this activity was that the participants were service office delegates and scholarship recipients in the form of the Banyumas Regency LAZISMU Sang Surya Beastudy program, so that the participants in this community service training had a bond to become beginner amils who were able to deliver the various programs carried out by LAZISMU Banyumas. This activity is hindered by the fact that the participants are still students and do not have a professional amil certificate obtained through the amil zakat competency examination, so they are amil novices.

#### IV. CONCLUSION

To optimize the management of productive zakat in community empowerment through beginner Amil schools, the implementing team conducts a series of community service activities in the form of training tailored to the requirements of partners in resolving problems. Banyumas Regency Beastudy Sang Surya LAZISMU recipients of scholarships and service office delegations participated in this activity. In the implementation of this training, the content is divided into two parts: the law of zakat and community empowerment, both of which are delivered as seminars. Participants and partners in this community service activity have a strong commitment to instituting productive zakat in the distribution of zakat in the form of community empowerment, so that participants who begin as novice amil can eventually become expert amil.

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