Institutional and Empowerment Models of Integrated Zakāh Village in Jember

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Abstract. Indonesia has a significant zakāh potential. However, the challenges faced by zakāh management are related to the collection and distribution. This research aims to analyze the institutional patterns and empowerment models of the Integrated Zakāh Village in Jember using the Participatory Rural Appraisal (PRA) theory. Using observations, a document study, Focused-Group Discussions (FGD), and in-depth interviews with the zakāh stakeholders, this research assesses the compatibility of the PRA theory in the development of Kampung Zakāh. This study finds that the obstacles in the Zakāh Village program are related to mustaḥiq’s work ethics and enthusiasm. Among the aspects that need to be improved is the promotion of the program through social media to make it a massive community movement. Furthermore, this program empowers marginalized groups, including women, and encourages them to be independent.

Keywords: Empowerment; Jember Integrated Zakāh Village; Zakāh Management


Kata kunci: Pemberdayaan; Kampung Zakat Terpadu Jember; Manajemen Zakat

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Introduction

Zakāḥ is an Islamic instrument of poverty alleviation (Ayuniyyah & Hafidhuddin, 2020; Beik & Arsyianti, 2016; Murniati & Beik, 2014; Roziq et al., 2021; Syauqi Beik, 2009). The significant aim of zakāḥ is to redistribute assets to reduce social gaps. Zakāḥ is compulsory for Muslims whose assets have reached niṣāb (the minimum amount that someone possesses before the obligation of zakāḥ) and haul (one year of possession). The obligation of zakāḥ is in QS al-Baqarah-43, stating, "perform salah, pay zakāḥ, and bow in worship with those who bow" (Kemenag, 2010).

Zakāḥ becomes an instrument to be improvised in terms of distribution and utilization. Zakāḥ is not only distributed in the form of consumable goods but also productive goods. The utilization of zakāḥ through productive empowerment is considered ideal for reducing poverty (Furqani et al., 2018). Various zakāḥ institutions, such as BAZ (Badan Amil Zakat/National Zakāḥ Council) and LAZ (Lembaga Amil Zakat/Private Zakāḥ Institution), have initiated productive zakāḥ programs in Indonesia, including innovative ones.

Zakāḥ’s potential in Indonesia is relatively promising, as it has the highest number of Muslim populations. The potential has reached 286 trillion annually (Mohd Nasir et al., 2016). However, this number does not equal the collection of zakāḥ made by zakāḥ institutions. Nationally, the zakāḥ collection was only 8,1 trillion in 2018 (BAZNAS, 2019).

Several reasons lead to the limited amount of zakāḥ collection. One of the reasons is that some people give the zakāḥ directly to the recipients who are close to them, such as their relatives, neighbors, and people from their village (Canggih et al., 2017; Ayuniyyah & Hafidhuddin, 2020).

In some cases, zakāḥ fund is often distributed for social empowerment. The definition of empowerment is continuously expanding, and various empowerment strategies exist. Nowadays, empowerment aims to stimulate people to become subjects, not merely objects (Chambers, 1994). This means that the people are motivated to empower themselves collectively (Ismawati, 2020; Nadzir, 2015; Widjajanti, 2011; Hamzah, 2018).

Zakāḥ-based empowerment strategies should continuously be developed. Among the strategy is the establishment of Kampung Zakāḥ (Zakāḥ Kampong). This pilot project is a new model initiated in East Java, particularly in Jember, to empower young people and enhance their educational opportunities.

Kampung Zakāḥ is a relatively new project in Jember and East Java. The
program was established in March 2018. It is expected that the Kampung Zakāh project can maintain synergy with zakāh institutions (BAZ and LAZ) in Jember Regency. This, in turn, will lead to effectiveness and efficiency in zakāh management and empowerment.

Kampung Zakāh continuously improves the programs, with full support from zakāh institutions in Jember. All programs are directed to ensure that they are right on target. Among the programs are the charity for orphans, cheap groceries for the elders, bisharoḥ (payment) for Quranic teachers, and educational aids for students in Kampung Zakāh. In those programs, the recipients are differentiated according to children’s education level and family burden. All recipients (mustahiq) are expected to be free from poverty, and the gaps between the recipients and zakāh payers can be alleviated. This is because all programs targeting human right development can be maximized to expand and improve the existing empowerment programs, as zakāh can increase the human development index (Murniati & Beik, 2014).

The program developer maintains rationale in developing the variety and number of programs. There are always reasons for economic, religious, and educational development. In Kampung Zakāh, there are indications of religious degradation among Muslims caused by routine and massive donations to the community with a specific purpose, such as apostasy. The fact shows that 80% out of 436 families in Kampung Zakāh are low-income and very poor. Consequently, strengthening religiosity is needed along with economic improvement, as religiosity is better with a stable livelihood.

Economic empowerment also targets women. There has been a belief that women should not leave their hometowns even for good purposes, such as education and work. Women are given training on happy-prosperous families and entrepreneurship. Entrepreneurship training, especially those sourced from local raw materials, to be processed and marketed outside, such as herbal medicine and snacks. Education is also given to high school graduates to continue on higher education to improve their skills and knowledge. This effort is also expected to minimize public perception of women as second-class citizens. Although not without challenges and rejection from the community. Women empowerment is intended to enhance their roles in the family and society. The more active women are in economic development, the more they can have equal roles as men in decision-making in the family and society (Bocci & Mishra, 2021).

In Jember Regency, two villages are chosen and will continuously be developed as Kampung Zakāh: Jambearum village of Sumberjambe district and
Sumbersalak village of Kalisat district. They are commonly called Kampung Zakāh 1 and Kampung Zakāh 2. The development of these two Kampung Zakāhs uses a specific institutional management system and empowerment model. With these, it is important to formalize an effective model in Kampung Zakāh. Therefore, this study aims at mapping the institutional and empowerment model of the Integrated Kampung Zakāh as a pilot project to improve and complement the zakāh distribution. This paper reveals that in zakāh management, it is important to maintain collaboration in empowering impoverished societies with online and offline methods.

**Literature Review**

Zakāh is an instrument of poverty reduction (Anis & Kassim, 2016; Hadi Ryandono & Surya Nanda, 2020; Mannan, 2000; Yulinartati et al., 2013; Hamzah, 2018) that its distribution and utilization need to be enhanced. Zakāh is not only distributed in the form of consumable goods but also productive stimuli for the people. Productive zakāh is ideal for alleviating poverty (Furqani et al., 2018). Several programs are initiated by the government and zakāh institutions to enhance productive zakāh by creating various innovations.

Empowerment is a process to increase the participation and achievement of every recipient in targeting organizational objectives. At the community level, empowerment means increasing collective livelihood. This empowerment stimulates the people to have equal access to resources, including political and social participation (Perkins & Zimmerman, 1995). Empowerment means having freedom of choice and expression. Furthermore, empowerment is an effort to strengthen poor people with what they have by providing access to resources, education, rights and obligations (Hayati, 2012; Kholis et al., 2014). However, the results of these empowerment efforts remain limited. Zakāh yang diberikan kepada mustaḥiq harus dioptimalkan agar mampu memberikan pengaruh signifikan. Maka, sangat diperlukan entitas pengelola zakat dapat mengambil kebijakan yang mampu meningkatkan kontribusi dana zakat dalam pengentasan kemiskinan melalui program wirausaha aṣnāf (Bahri et al., 2022).

**Participatory Rural Appraisal (PRA)** is an empowerment approach initiated by Robert Chamber (1994). This approach needs to be participative, human-centered, empowering, and sustainable. The process is maintained by emphasizing that people are not only the objects in an empowerment program but the subjects or actors. There are five basic empowerment processes, such as 1) needs recognition;
2) needs planning; 3) program execution; 4) monitoring; 5) evaluation (Chambers, 1994; Hamid, 2018). According to Bank Indonesia (2016: 151), the ideal zakāh management system should consist of the following: 1) a monitoring body to protect recipients’ rights from moral hazards posed by zakāh managers; 2) Zakāh management organization to collect zakāh from zakāh payers (muzakki) and distribute the zakāh to the recipients (mustaḥiq) and not reduce the rights of zakāh recipients. All should be sharia-compliant; 3) Sharia financial institutions and sharia micro-financial institutions are providers of information, education, and research about zakāh. These institutions are important to ensure effective and efficient information flows and zakāh collection and distribution; 4) zakāh association and zakāh accounting association. These two institutions are important to facilitate experience sharing among zakāh institutions. Meanwhile, the importance of Zakāh Accounting Association involvement is because zakāh management is not only ensuring zakāh distribution but also ensuring the compliance of zakāh management with sharia and accounting principles.

Figure 1 on the Bank Indonesia Version of the Zakāh Institutional System illustrates the interrelationship between one institution and others.

Figure 1. Zakāh Institutional System


Figure 1 above illustrates the complex interactions of zakāh management. In the empirical world, there are variations in the institutional system implemented in different places. This is due to the different contexts of each area, the BAZ and LAZs’ capacities, and the involvement of the local governments. The ideal zakāh institution should be able to create an environment where the national-based system can be implemented at the local level.
Methods

This is qualitative research, employing the exploratory approach to show clear pictures of the empowerment model of Kampung Zakāh in Jember. This approach is chosen due to the limited information and research on Kampung Zakāh, particularly in Jember (Burns, 2005). Qualitative research enables this research to present deeper and more detailed explanations about the research object (Denzin, 2011).

This research considers the primary and secondary data. The primary data is obtained from interviews with the people from Kampung Zakāh and village figures involved in the empowerment projects. Meanwhile, other interviews were conducted with the representatives of zakāh institutions and stakeholders, including the Ministry of Religious Affairs of Jember. This research took place in two villages: Paceh, Jambe Arum Village, Sumberjambe District, Jember Regency (Jambuarum village/Kampung Zakāh 1) and Palu Ombo, Sumber Salak Village, Ledokombo District, Jember Regency (Sumber Salak village/Kampung Zakāh 2).

This research considers Miles and Huberman’s model of data analysis. The steps include data processing, reduction, and repetitive conclusion drawing to the saturated points (Miles et al., 2009). The triangulation was conducted to confirm the findings to the Executive Director of Kampung Zakāh Jember, the official of the Ministry of Religious Affairs Jember, the Director of LAZ AZKA Al Baitul Amin Jember, and the recipients of zakāh from Kampung Zakāhs.

Results and Discussion

Jember is one of the regencies in East Java province. It has two villages chosen to be kampung zakāh. The first is Dusun Paceh, Jambe Arum Village of Sumber Jambe District, located northeast of Jember city. Its northern part is bordering with Pujer District of Bondowoso Regency. Most of the roads at Jambuarum are unpaved dirt roads. The path to Dusun Paceh is relatively narrow and can only be accessible by one car. The village is under the slope of Mount Raung. Around 500 meters from Kampung Zakāh is a production forest; the rest is Mount Raung forest. The distance between Kampung Zakāh and the district office is around 7 Km. This is the farthest compared to other villages in the district, and it takes 1.5 hours of a road trip from Jember city to the village. It has an altitude of 450 Mdpl (BPS Jember, 2021).

Economically, the condition of Kampung Zakāh 1 is relatively challenging. Most of the houses are far from the healthy house criteria. Two thousand six
hundred-three families use wood for cooking (BPS Jember, 2019). Some of them use bamboo-woven walls or a hut with no flooring. Furthermore, most people work as casual farm and factory workers, with a salary of around IDR40,000/day or USD2.57 (exchange rate on 19 December 2022). Usually, they work only half a day. For consumption, people rely on natural protein resources, such as river fish, eels, and others.

"Here in the village, we rarely find a job. Among the available job is lumberjacks and casual farm workers. The payment is only IDR20,000 or USD1.28 (exchange rate on 19 December 2022) for half day" (Amiruddin, personal communication, 26 November 2020).

"Usually, people take vegetables from the fields and fish from the river. Vegetable seller or mlijo rarely comes to the village (Amiruddin, personal communication, 26 November 2020)."

Economic activities include production, consumption, and distribution. However, the observation reveals that people do not have many production activities. This is because the majority of their farmlands are rainfed rice fields. Consequently, the rice grows at certain times during the rainy season. Moreover, the distribution system is still insufficient. Most people rely on local agricultural products. Only some of them have vehicles. Consequently, the predicate of consumption society is suitable for them, as production and distribution activities are still very limited.

The second Kampung Zakāh is Dusun Palu Ombo, Sumbersalak Village of Ledokombo district. It is located in the southern part of the Sumber Jambe district and borders Banyuwangi Regency in the east. It is strategic that this village is passed by an inter-district road connecting Kalisat district and Sukowono district. Besides, Kampung Zakāh 2 is located nearer the city center than Kampung Zakāh 1. The trip to Kampung Zakāh 2 normally takes around 45 minutes from Kampung Zakāh 1 and 48 minutes from Jember.

Kampung Zakāh 2 inhabitants have lived in a relatively different situation than Kampung Zakāh 1. People in Kampung Zakāh 2 mostly have more livable houses. However, the majority of the people have chosen to be migrant workers. Among the problems in Kampung Zakāh 2 is the high divorce rate, reaching 1136 cases in Ledokombo (BPS Jember, 2021; Pengadilan Agama Jember, 2021), and a high number of orphan school children. Moreover, it is believed by the people that children, especially girls, should be accompanied by their guardian when they leave the village, even for educational purposes. Consequently, some
choose to cancel their education even though they have donors or scholarships for higher education.

"Many orphans and migrant workers’ families face broken home issues. In the past, a migrant worker in Malaysia passed away and was helped by a friend of Mbak Cicik" (Kamza, personal communication, 13 January 2021 & 21 January 2021).

Regarding economic activities, such as production, distribution, and consumption, various activities are maintained by the people. Therefore, in the context of zakāh, the people can be categorized into two: muzakki and mustaḥiq. The muzakki are those who, according to sharia, are considered capable. Meanwhile, the zakāh recipients or mustaḥiq live in poverty lines.

The idea of establishing kampung zakāh is due to the consideration that most of the people in this village are mustaḥiq. Of the 436 Kampung Zakāh population, 80% are impoverished. Apart from poverty, the villagers face religious issues. This is why many zakāh institutions are involved in empowerment efforts. One is to avoid riddah or apostasy (Puskas BAZNAS, 2022).

Institutionally, Kampung Zakāh is under the auspices of the Ministry of Religious Affairs of Jember. The Ministry of Religious Affairs established Kampung Zakāh as poverty alleviation and riddah prevention efforts. Every Kampung Zakāh has a coordinator, also an inhabitant named Amiruddin. He acts as the Director Executive. Other positions are President Director, Financial Director, and heads of divisions. These divisions are Quran illiteracy alleviation, economic and educational development, radicalism prevention, sakīnah (peaceful) family development, and drug abuse prevention. The following is the organizational structure of Kampung Zakāh:

Several institutions have been involved in this empowerment program. In its development, some private zakāh institutions, BAZ and even individuals distribute their zakāh independently. Structurally, several private zakāh institutions develop a synergy with Kampung Zakāh, as it needs access to the zakāh fund, and the private zakāh institutions need mustaḥiq to enable them to distribute the collected zakāh fund. These institutions have a periodic schedule for zakāh distribution under the coordination of Amiruddin as the executive director. This coordination is to avoid time clashes in the zakāh distribution. The private zakāh institutions in Jember are incorporated into one forum for coordination and information exchange.
Figure 2. Organizational Structure of Kampung Zakāh

- Advisor
  - Head of Ministry of Religious Affairs Jember

- President Director
  - BAZNAS, LAZNAS, UPZ
  - Muhammad Muslim

- Executive Director
  - Amiruddin

- Finance Director
  - Fauziah Isniwarni

- Quran Literacy Affairs Division
  - Cecep Hendrik Adanta

- Economic Development Division
  - Mudarris

- Education Development Division
  - Samhadi

- Radicalism Alleviation Division
  - Ahmad Sya’roni

- Peaceful Family Development
  - Siti Dalilah

- Drug Abuse Division
  - Hasinuddin

Source: Primary Data Processed (2020)
Ideal Institution for Zakāh Management

Ideally, the zakāh institution should consist of a supervisory board; zakāh management organization; financial institution and sharia micro financial institution; information, education and research organizations; and other supporting institutions, such as Zakāh Association and Zakāh Accounting Association. According to Bank Indonesia, these organizations are crucial in maintaining the continuity of zakāh collection and distribution and protecting the zakāh recipients’ rights (Bank Indonesia, 2016: 151).

Zakāh distribution in Kampung Zakāh Jember can be categorized into four: first, traditional consumptive distribution means that zakāh is directly distributed for consumption needs. The targets are mustaḥiq, who suffer from disasters or live under the poverty line. The zakāh is taken from zakāh al-fiṭr (obligatory zakāh paid by able Muslims at the end of Ramadan month) and zakāh al-māl (zakāh paid by Muslims with a certain amount of wealth kept in a year). This category is a simple short-term solution to address problems faced by the mustaḥiqs. Second, creative consumptive distribution means that zakāh is used for consumption but to help mustaḥiq escape socio-economic issues. The zakāh can be in the form of scholarships, school equipment, worship equipment, and farming equipment.

Third, traditional productive distribution means that zakāh is given to mustaḥiq as productive goods, such as livestock (chicken or goats). Mustaḥiq in Kampung Zakāh has been given three goats (one male goat and two female goats). As for the chicken, they are given five hens and two roosters. With this, the mustaḥiq will have savings for their future. Fourth, creative, productive distribution means that zakāh is distributed to mustaḥiq as initial or additional capital to develop their businesses. Fifth, asset distribution means the zakāh is given as house construction or renovation for uninhabitable houses.

Seventh, the social and spiritual development program means that the zakāh institutions assist the mustaḥiq’s family (father, mother, and children). This assistance is in the form of the establishment of several institutions, such as Father Schools to provide understanding about family, social and spiritual lives for fathers. The next is the Mother School to provide knowledge about family life, gender equity, family financial planning, and business training. The last is the Quranic school for children, providing Quranic teaching with the Dirāsati method under the supervision of Quran teachers (ustād) from Al Baitul Amin Mosque, Alun-Alun Jember.
These empowerment models are the form of synergy between *muzakki* (*zakāh* payers), *āmil* (*zakāh* manager), and *mustaḥiq* (*zakāh* recipients). This synergy is in fundraising. The National *Zakāh* Council and private *zakāh* institutions distribute funds, but in other cases, some *muzakki* prefer to give the fund to the recipients or Kampung *Zakāh* directly.

The theory of *Participatory Rural Appraisal* (PRA) becomes the guidance in complementing the empowerment program. Some of them have been fully implemented, while others have not.

The first is the *Needs assessment*. It is an initial process to identify the primary and urgent necessities of Kampung *Zakāh*. The needs assessment relied on surveys and data collection from agencies, such as the Central Bureau of Statistics (Badan Pusat Statistik/BPS) and information from local people to the Ministry of Religious Affairs of Jember. With this, the management knew which locations were most suitable to be designated as Kampung *Zakāh*, including which initial program was chosen to meet the basic and urgent needs of the *mustaḥiq*.

One that is considered an urgent need of the *mustaḥiq* is protection from *riddah* or apostasy. The program's implementation was firstly maintained through consumptive programs while also introducing the initiation of Kampung *Zakāh* and approaching the people. After that, the management organized needs planning, along with the executive director candidate, Amiruddin.

"At the beginning, it is only rice and sugar (that we provided). The important thing is that the people acknowledge and are happy with the program". (Amiruddin, personal communication, 5 September 2022).

The second is *needs planning*. As time went by, the urgent needs of the *mustaḥiq* became clearer. In this situation, the role of an executive director became important. The executive director provided a list of the needs to the National *Zakāh* Council, private *zakāh* institutions, and other donors. The executive director also attempted to make a schedule with considerable communication with those institutions and individuals within the following 3-6 months regarding the time and types of aids to be distributed. As the native inhabitant of Kampung *Zakāh*, he understood the real situation of Kampung *Zakāh* and the *mustaḥiqs*. The planning made by the executive director involved the *mustaḥiqs*. With frequent interaction through regular village meetings and *pengajian* (religious gathering), the real problems in the village were identified.

The third is *program implementation*. Generally, the program implementation has involved all donors (LAZ, BAZ, and individuals) with their presence in
Kampung Zakāh. Even though the location is relatively remote and hard to reach, the donors managed to be present. The program implementation had been prepared with the coordination between the executive director and donors. This coordination is to ensure that time, place, type of program and the number of mustaḥiq are as expected by the donors.

The fourth is program supervision. The program supervisions consist of direct and indirect supervision. Direct supervision is the direct visit of the donors to the location. The chosen activities were one-offs, such as bamboo weaving and brick-making training. The supervision was maintained directly by the donors. The indirect supervision was by providing a periodical report collected by the executive director in the location. The supervision was conducted in coordination with the executive director for the periodical activities, such as productive cattle distribution. This is because the locations are relatively distant, and supervision cannot be maintained daily.

The fifth is evaluation. Evaluation is a joint activity between the executive director, the Ministry of Religious Affairs, donors, and the mustaḥiq. The evaluation is conducted thoroughly, which includes the evaluation of the empowerment program, location selection and local customs and cultures. The evaluation ensures that the programs run as expected by the donors. The periodical evaluations are maintained through weekly meetings, monthly meetings, and existing forums, such as Father/Mother School forums. The evaluation involves mustaḥiq to acknowledge issues that arise during the programs. The mustaḥiqs are encouraged to improve themselves and the programs to ensure the target achievement (Amiruddin, personal communication, 26 November 2020).

Kampung Zakāh also maintains social media communication. There are several digital channels to interact with donors. Among them is Facebook FanPage, initiated by Amiruddin. Based on the authors’ observation, the last post was dated 1 July 2020. This FanPage aims to communicate with external parties to inform them of the activities in Kampung Zakāh. Every activity of Kampung Zakāh is broadcasted through this media.

Even though Kampung Zakāh is under the auspices of the Ministry of Religious Affairs of Jember and has a coordinator (Amiruddin), some donors have chosen to distribute their zakāh directly to the recipients. This can be seen in the Facebook posts, documenting several activities at the coordinator’s house and Kampung Zakāh’s activities within the last two years. During those periods, the donors visited Kampung Zakāh in the Sumberjambe district.
There are two types of donors at Kampung Zakāh: the National Zakāh Council, private zakāh institutions, and individual donors. Several national and regional private zakāh institutions have organized their activities at Kampung Zakāh, as described in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Private-Based Zakāh Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>AZKA Al Baitul Amin</td>
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<tr>
<td>2</td>
<td>BAZNAS Jember</td>
</tr>
<tr>
<td>3</td>
<td>LAZISNU</td>
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<tr>
<td>4</td>
<td>LAZISMU</td>
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<tr>
<td>5</td>
<td>Gerebek Sedekah</td>
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<td>6</td>
<td>YDSF</td>
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<tr>
<td>7</td>
<td>Rumah Zakāh</td>
</tr>
<tr>
<td>8</td>
<td>Perorangan</td>
</tr>
<tr>
<td>9</td>
<td>Nurul Hayat</td>
</tr>
</tbody>
</table>

Source: Processed Fieldwork Data (2020)

The above table shows that almost all LAZ and BAZ in Jember have their empowerment program at Kampung Zakāh. This is in line with the statement of the Ministry of Religious Affairs of Jember, stating that the objective of Kampung Zakāh establishment is to facilitate the donor institutions to find mustaḥiq, which in turn, will make the aids right on target, focused, and accelerate the program objective (Adistna, the Representative of The Ministry of Religious Affairs, Jember, personal communication, 2020). This ultimate objective is to transform mustaḥiq into muzakki (Ryandono & Nanda, 2020).

The next is the interaction between āmil (zakāh distributors) and mustaḥiq. In this context, the āmil manages several empowerment programs during the Kampung Zakāh program. Among the programs are the productive and consumptive programs. One of the reasons behind the consumptive program is that some mustaḥiqs are older people, including elderly widows. In this case, a productive program becomes impossible.

However, some programs seemed not optimal, as expected by muzakki. This is because of some constraints faced. The halted program includes bamboo
Weaving, goat fattening, and brick production. The bamboo weaving ran only a few moments, with some mustahiqs involved. Nevertheless, this program needs tenacity and skills. The challenge was often related to the limited working ethic. This is because society’s advancement is only feasible when people persistently improve their higher norms for better capabilities (Casson, 1993). Also, intention among these people is important (Bahri et al., 2022). With the passing of the coordinator of this program, the participants started to leave the program.

The improvement of the Kampung Zakāh human resources is continuously managed. This is not without obstacles. The National Zakāh Council, private zakāh institutions and individual donors continuously manage the efforts. Human resources are considered the primary factor in encouraging economic development success. The preparedness of human capital to face challenges, especially economic problems, becomes the precondition of development success (Asadullah & Mansor, 2021).

Considering the empowerment stage theory, Kampung Zakāh needs to improve wider public communication through social media channels, especially during the extraordinary situation such as the Covid-19 pandemic (Hudaefi & Beik, 2021; Mahardiyanto & Sutikno, 2022). Social media communication needs to be massively maintained to make it a public movement. Furthermore, an intensive synergy with universities can also be developed. Another matter is that there is a need for a periodical audit of Kampung Zakāh. Currently, the audit is still merely for the National Zakāh Council and private zakāh institutions. The accountability of Kampung Zakāh, as the recipient, needs to be maintained by the audit process (Alhubbufillah et al., 2019).

**Conclusion**

Kampung Zakāh is a region where most inhabitants are mustahiq or zakāh recipients. Referring to the Participatory Rural Appraisal (PRA), the empowerment process in Kampung Zakāh needs more improvement in the planning and evaluation stages. This is important to maximize the outcomes and minimize the failures. Furthermore, there is a need to promote the program to the public through social media to enhance wider public engagement in the program.

The empowerment in Kampung Zakāh targets various parties, including women. This is important as the locals still consider women dependent on their guardians. They cannot travel without their guardians’ companionship, even for educational and professional purposes. Therefore, empowerment and awareness
enhancement in the psychological aspects needs to be continuously maintained. The challenges faced by the zakāh management in Kampung Zakāh are the low working ethic and spirit among the mustaḥiq and the awareness to independently become entrepreneurs. This makes the empowerment program seems to work only for limited periods.

References


