

The Effect of Self and Family Guarding on Enterprise Empowerment and Its Impact on the Enterprise Blessings of Productive Zakat Mustahiq on Amil Zakat Institutions in Pekanbaru City

Azwar Harahap

Lecturer, Faculty of Economic and Business, University of Riau,
Campus Binawidya KM.12,5 New Simpang Handsome, Pekanbaru, Riau, 28296

Abstract

Poverty is a fundamental problem being faced by the entire nations of the world. There is not a single country free from the poverty issues both developed and developing countries particularly in Indonesia. Nowadays, one of the poverty alleviation efforts is empowerment program which is an efficient and effective empowerment of the poor. This research is an extended research from the previous study which led to the social empowerment specifically through productive zakat. This is very important to be done in the context of poverty alleviation itself so that those who are classified as poor with this empowerment effort will become empowered communities so that they, in turn, will become people who empower other poor communities. One program that applies such a model is the Productive Zakat program distributed to LAZ (Amil Zakat Institution) in Pekanbaru City, where the distribution to Mustahiq in the framework of Mustahiq togetherness, but its success is still questioned by various parties. The theory of community empowerment is the basis used in this study, which puts forward the concept of enterprise blessing which is based on the empowerment of productive recipients of zakat and is affected by self and family-guarding. The survey research method was conducted aimed at LAZ productive zakat Mustahiq in Pekanbaru City, collecting data with questionnaires and data were analyzed using path analysis techniques with WarpPLs program. The research results showed that the enterprise blessing of Mustahiq productive zakat recipients and Amil Zakat institutions in Pekanbaru city are affected by the empowerment or success in managing the enterprises. Meanwhile, the success in managing an enterprise is affected by an adequate daily self and family-guarding

Keywords: self-guard, family-guard, enterprise empowerment, enterprise blessing.

1. Introduction

The effort of poverty alleviation is an empowerment program. The empowerment of the poor community is an effort to make the poor people more effective and efficient. This is very important to be done in the context of poverty alleviation itself so that those who are classified as poor with this empowerment effort will become empowered communities so that they, in turn, will become people who empower other poor communities. The empowerment process that emphasizes the process of giving people the ability to be empowered, encourage or motivate individuals to have the ability or empowerment to determine their life choices. Further, it is said that the empowerment should be directed to the disadvantaged communities or groups.

One of the programs which applies such model is Zakat program. Islam is very concerned about groups that are not able to produce and meet their standard living needs, where other groups actually know of a capable tone but do not provide any assistance. Allah SWT assertively determined the existence of right and obligation between the two groups (rich and poor) in the equal distribution of wealth, which is with Zakat mechanism.

According to Yusuf Qardhawi (2010) in Islamic Law, Zakat is the name for a certain take from certain assets, according to certain characteristics and to be given to certain groups (Al Mawardi in the Book of Al Hawiy), meaning that zakat is something certain about the level and the count, and clearly who is entitled to receive the zakat itself. "Charities are for the poor, and the destitute, and those who administer them, and for reconciling hearts, and for freeing slaves, and for those in debt, and in the path of God, and for the traveler in need-an obligation from God. God is All-Knowing, Most Wise"(QS.At-Taubah:60).

The potential sources of funds for community empowerment were from Zakat funds. Collection and distribution data in 2013 continued to experience an upward trend of 3,026,860,103 Rupiahs or 24.60%. A very significant amount of distribution occurred in 2013 with a total increase of 1,664,490,000 Rupiahs or 120.99%.

The paradox phenomenon happens when the trend increases from the aggregation side but declines in the distribution side or vice versa. This phenomenon happened in 2011 and 2012. In 2011, the trend of decreasing the number of the collection was 1,826,070,545 Rupiahs or 1.63% while from the distribution side there was an increasing trend of 1,265,923,000 Rupiahs or 13.6%. And the reversed phenomenon happened in 2012 where there is an increased in aggregation as much as 2,429,209,000 Rupiahs or 33.03%, while the decline occurred in the distribution side as much as 753,180,000 Rupiahs or 40.50%.

The first and biggest distribution allocation in the economy field is 6,171,997,825 Rupiahs or in the percentage of 83.73% in the form of capital funding for productive enterprises producing goods or services. The second largest allocation from the social sector is 937,543,000 Rupiahs or 12.72% with the form of consumer assistance programs, converts, disasters and other necessities that are not included in the existing field category. The third largest allocation in the health sector is 185,090,000 Rupiahs or 2.51% in the form of financial assistance in the hospital, the family waits for patients at the hospital and purchases drugs that are not covered by the regional/national health care (Jamkesda/BPJS), the smallest allocation in the education field is 76,520.000 Rupiahs or 1.04% in the form of scholarship funding for Mustahiq's children in elementary and secondary schools.

Zakat funds managed by the Amil Zakat Institute in Pekanbaru are very large in its allocation in the economic sector which is an economic empowerment program for recipients of zakat in the form of business capital funding. Serious attention from LAZ in Pekanbaru for economic empowerment of the poor in Riau Province can help alleviate poverty programs in Pekanbaru City.

Based on the description of the background, the researcher formulates the problem of how blessings, enterprise empowerment, self and family guarding of Mustahiq who receive productive zakat at LAZ in Pekanbaru City and whether enterprise empowerment, self and family guarding affect the empowerment of Mustahiq recipients of productive zakat at LAZ in Pekanbaru City.

There are also some objectives of this study are obtaining an empirical proof to describe blessings, enterprise empowerment, self-guard, the blessing of family guarding of Mustahiq the recipients of productive zakat at LAZ Pekanbaru City. In addition, it aimed to analyze the effect of enterprise empowerment, self and family-guarding on the empowerment of Mustahiq the productive zakat recipients at LAZ in Pekanbaru City.

2. Theoretical Review

2.1 Theoretical Concept of Zakat and Society Empowerment

According to Zakat sharia terminology means the obligation of wealth or obligation on a certain wealth of certain group at a certain time. Information on the definition of liability for a number of certain assets means that zakat is an obligation on property that is binding and not recommended. This obligation is exposed to every Muslim (baliqh/mature or not, sensible or crazy) when they have a number of assets that have fulfilled the Nishab/ calculation limit. Certain groups are Mustahiq which are summarized in 8 ashaf. The time to issue zakat is when it has passed a year (haul) for zakat in gold, silver, trade, etc. when the harvest for the crop, when it is obtained for rikaz (Zakat on found items), and until the Ramadan finishes before the Eid prayers for zakat al Fitr. "Charities are for the poor, and the destitute, and those who administer them, and for reconciling hearts, and for freeing slaves, and for those in debt, and in the path of God, and for the traveler in need-an obligation from God. God is All-Knowing, Most Wise"(QS. 9:60).

On the birth of empowerment concept as an antithesis on the development model which is less supportive for the majority of the society. This concept was established from the logical framework as follows: (1) that the process of concentration of power is built up from the concentration of power of factors of production; (2) the concentration of power of factors of production will encourage the working community and the periphery business community; (3) power will build buildings on or knowledge systems, political systems, legal systems and manipulative ideological systems to strengthen legitimacy; and (4) the implementation of knowledge systems, political systems, legal systems and ideologies will systematically create two groups of people, namely empowered communities and civilized communities (Priyono and Pranarja, 1996). Finally, what happens is the dichotomy, namely the people in power and humans who are controlled. To free the dominating and dominated situations, then a release needs to be conducted through an empowerment process of the powerless.

The mindset above is in line with the terminology of the empowerment itself which is derived from the word power. Power originated from inside but strengthened by the strengthening substance absorbed from the outside. Empowerment comes from the word "power" which gets the prefix that becomes the word "power" means to have or have power. Power means strength, power means having power. Empowerment means making something powerless or having power or having strength. Empowerment in Indonesian is a translation of empowerment in English. Empowerment as an empowerment translation according to Merriam Webster in the Oxford English Dictionary containing two meanings: To give the ability or enable to, which is translated as a member of ability/ability or possible; to give the power of authority to, which means giving power. In the development context, the term empowerment is basically not new but it is commonly declared since the existence of awareness that human factor holds an important role in the development

According to Priyono dan Pranarka (1996) who described empowerment as a teaching and learning process which is a planned and systematic effort that is carried out continuously both for individuals and collectively, in order to develop the power (potential) and abilities contained in individuals and groups. Cook and Steve (in Sedarmayanti, 2000) state the notion of empowerment as "transferring responsibilities to frontline staff and taking into account decisions and giving you the opportunity to become an individual."

Empowerment is an effort to build the power itself, by encouraging, motivating, and raising awareness of the self-potential and trying to develop it. Furthermore, these efforts are followed by strengthening the potential or power of the community itself. In this context, more positive steps are needed, apart from only creating conducive climate and atmosphere. This strengthening includes real steps, and related to the provision of input, and also the opening of access to various opportunities which will make the society more empowered (Kartassasmita, 1996).

3. Research Hypothesis

H₁ : It is hypothesized that self and family guarding affect significantly to the empowerment of Mustahiq productive zakat recipients in LAZ Pekanbaru city.

H₂ : It is hypothesized that enterprise empowerment affects significantly on the enterprise blessings of Mustahiq the productive zakat recipients in LAZ Pekanbaru City.

4. Research Method

4.1 Research Settings

The research was conducted in LAZ Pekanbaru City for three months started in August until October 2017.

4.2 Sampling Technique

The samples in this research were 367 Mustahiq of productive zakat in Pekanbaru City. 15% of the whole population was taken as the samples which are 55 people using a proportional random sampling technique.

4.3 Data Type and Sources

The The type of data used in this study included several points namely:

- a. Primary Data. The primary data in this research were obtained from the survey research through a questionnaire distributed to Mustahiq related to the productive zakat funding recipients.
- b. Secondary data. Secondary data in this study are literature sources, journals, and scientific articles; data and company reports are decommissioned related to the issues raised.

4.4 Operational Variables Sources

Based on the conceptual concept used in this research related to the research variable, the operational concept was formulated as follow:

Tabel.1 Latent Variable and Indicator/Dimension

Latent Variables	Codes	Indicator/Dimension
Self-guarding (X1)	X1_1	The right and obligation to establish an enterprise
	X1_2	Having an enterprise permit
	X1_3	Regulation of establishing an enterprise
	X1_4	The provision of job vacancy
Family-guarding (X2)	X2_1	Understanding the halal livelihood
	X2_2	Halal and good livelihood useful for the family
	X2_3	Providing family maintenance from halal sources
Enterprise Empowerment (Y1)	Y1_1	Ability
	Y1_2	Independence
Blessings of Mustahiq (Z1)	Z1_1	Helpful to others in need
	Z1_2	Obligations for all human beings
	Z1_3	I am happy to help someone who has a harder life than me

4.5 Data Collection Techniques

The data collection techniques used in this research were namely observation of data collection by making direct observations in the field related to the problem under study, questionnaires, the data collection was done by distributing questionnaires to respondents relating to research objectives and documentation. As well as conducting the data collection by learning and analyzing the documents related to the research data.

4.6 Data Analysis Techniques

This research used a descriptive method. A quantitative descriptive method is a method of examining a group of people, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive research is to make a systematic, factual and accurate description, description of the facts, characteristics, and relationships between the phenomena investigated. In the quantitative method, an SEM analysis was used obtained from WarpPLS software.

5. Research Result

5.1 Description on Self-guard

The research was conducted by distributing questionnaires to 55 recipients of productive zakat in Pekanbaru city spread across districts. The recipients of this zakat have various productive enterprises such as selling fried snacks and garbage pickers who collect second-hand goods.

Based on the results of research conducted in the field related to the problem of the effect of self and family guarding on the enterprise empowerment and its impact on the blessing of the Mustahiq the recipients of zakat, the following results can be described:

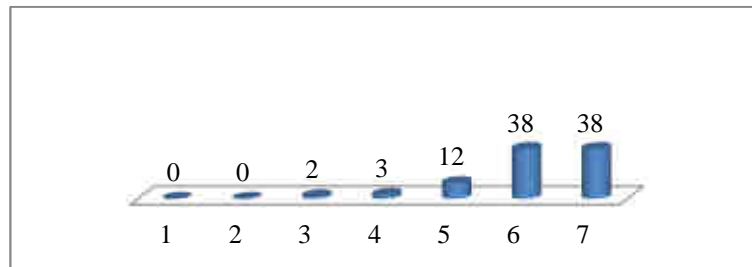


Figure 1. Percentage of Self-guard of Productive Zakat Recipient variable

Seen from the data, it can be said that the self-guard of the productive zakat recipients is already good with their average answers of good and very good in understanding the condition of enterprise permit that they have gotten and applied.

5.2 Description on Family-guard

The variable description on family guarding possessed by the recipients of productive zakat was still not optimal, this is because some of the zakat recipients have not fully given a halal and good income to the family in doing the business. In addition, it is also because some of them have deceived consumers and also eaten bad food. From questionnaires carried out to 55 respondents who receive zakat, the results can be seen in the following table:

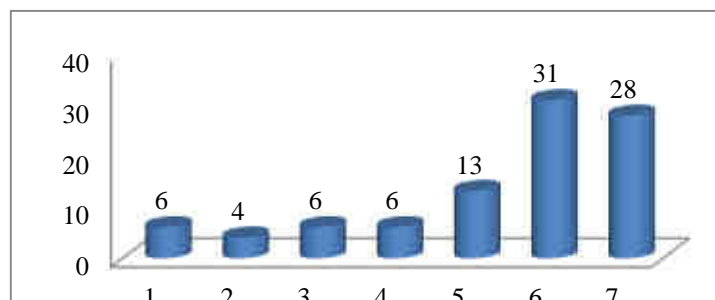


Figure 2. Percentage of Family-guard of Productive Zakat Recipient variable

From the above diagram, it can be stated that 31% of 55 recipients of productive zakat from the Amil Zakat institution in Pekanbaru City provide a halal livelihood and are good for families but those who give answers 1 to 4 reach 22% and this is quite large. When viewed from the data, it can be said that the recipients of zakat has not provided adequate income (halal and good) for the family. This gives the sense not yet optimal in its development and it needs an attention.

5.3 The Description of Enterprise Empowerment

In relation to the issue of enterprise empowerment experienced by the recipients of productive zakat in Pekanbaru City, it can be seen that some interesting points are as many as 21% of respondents said they have been empowered and almost half of them are underpowered. However, there are 37% of 55 respondents said that they have been empowered as presented in Figure 3.

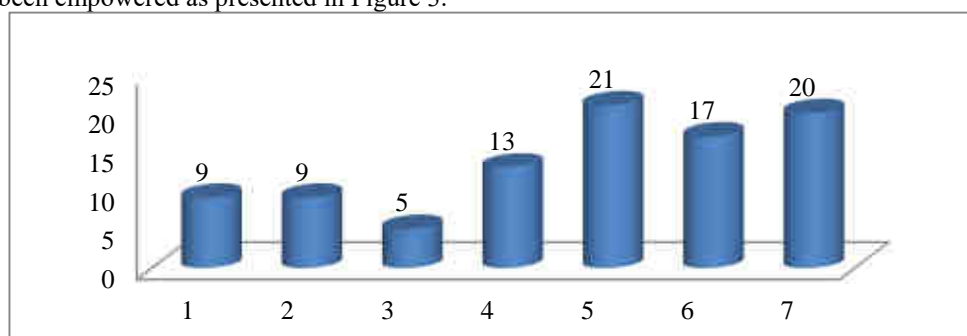


Figure 3. Percentage of empowerment of Productive Zakat Recipient

Based on the results of research conducted from the data, it can be seen that the empowerment of recipients of productive zakat is still not optimal and this is also a concern among Amil zakat in an effort to optimize their empowerment and is expected to gain empowerment in the future. Through the activities of improving the distribution of zakat funding and also guidance and training to the Mustahiq, the productive zakat recipients create its own challenge in prioritizing that they are more empowered.

5.4 The Description of Enterprise Blessings

The enterprise blessings that are experienced by the productive zakat recipients based on the research results on the field it can be obtained a data of funding which can be seen on the following table:

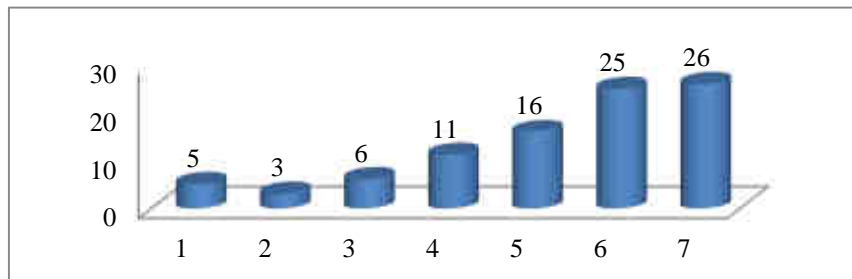


Figure 4. Percentage of enterprise Blessings of Productive Zakat Recipient

From the data above, it can be seen that the blessings experienced by the productive zakat recipients from their enterprise results can be felt significantly. They feel calmer, even though the results obtained from their business are not so great, but they are not chased by debt and the debt they get from loan sharks and now they are free from loan sharks so that whatever they get can be treasured by the family and feel calmer in worshipping Allah SWT.

This condition makes the obtained results and the existing spirit to increase their business in the future improving and there is a strength to work better and pray to the Almighty from what they have struggled for. This encourages their spirit and they have more blessings in life and efforts.

5.5 The effects of self and Family-guarding on the enterprise empowerment and its impact on the blessings of Mustahiq zakat Recipient

It can be seen from the data analysis results using an SEM analysis with the indicator and also analyzed using a WarpPLS program then a model generated can be seen as followed:

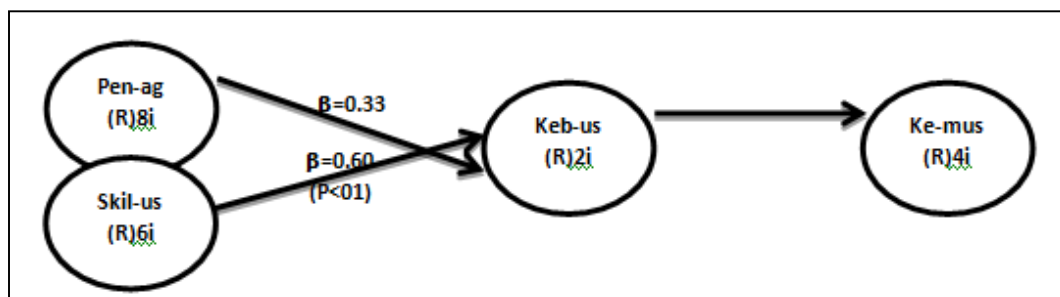


Figure 5. Model of Blessings on Mustahiq the productive Zakat Funding Recipient

Based on the data above, it can be proven the first and second hypothesis, the proven hypothesis can be seen in the following elaboration:

- First Hypothesis

H1 : It is hypothesized that self and family-guarding affect significantly to the empowerment of Mustahiq productive zakat recipient in LAZ Pekanbaru city.

From the research results, it can be seen that the significant value of the applied variable was beta 0.33 and the significance of 0.01 showed that self-guarding give a positive effect on the enterprise empowerment.

Then, the variable of keeping the beta family is 0.60 and the significance value is 0.01 which means that the effect of keeping the family has a positive and significant effect on enterprise empowerment.

- Second Hypothesis

H2 : It is hypothesized that enterprise empowerment affects significantly on the enterprise blessings of Mustahiq

productive zakat recipient in LAZ Pekanbaru City.

From the study, it was obtained the coefficient value of 0.49 and the significant value of 0.01 which means that the empowerment given gives positive and effects on the enterprise empowerment.

In the determination coefficient, it can be seen that the effect of self-guarding and family-guarding variables on the enterprise empowerment was 50%, this means that the enterprises of productive zakat recipients in Pekanbaru city 50% of them were affected by the self-and family-guarding while the rest was affected by other factors. Meanwhile, from both variables, the family-guarding variable has a bigger effect compared to the self-guarding variable.

5.6 Discussion

Based on the description above, it can be said that the blessing of enterprises of Mustahiq or productive zakat recipients from Amil Zakat institution in Pekanbaru City was affected by the empowerment or the success in managing the enterprises. Meanwhile, the success in managing the enterprises was affected by the daily self-guarding and family-guarding that they have.

The results of this study have the meaning that self-guarding makes the recipients of productive zakat can be effective as well as by maintaining this zakat recipient will be calm in running his business. In addition, zakat recipients with business skills will easily carry out their business activities and will also have the confidence to be better at generating their products.

Furthermore, in fact, the empowerment of productive zakat recipients will give an effect on the blessings of Mustahiq in living their lives. This means that the enterprises they run from the results of self-guarding and an adequate skill which will enable them to succeed and ends in the blessed life.

5. Conclusion and Suggestion

5.1 Conclusion

Based on the research conducted, it can be concluded as the followings:

- The self-guarding of the productive zakat recipients is relatively good and the average answers stated good and very good in self-guarding by understanding the condition of the enterprises they run.
- In family guarding of productive zakat recipients related to entrepreneurship, 31% of 55 recipients of productive zakat from the institution of Amil zakat in Pekanbaru City have skills in business but those who answered 1 to 4 reach 22% and this was quite large. When viewed from the data, it can be said that the recipients of zakat do not have sufficient skills in running the business. This makes their efforts not optimal in their development and this requires attention.
- The enterprise empowerment experienced by the recipients of productive zakat in Pekanbaru City revealed some interesting points such as 21% of the respondents stated that they have an adequate empowerment and almost half of them stated that have not been empowered. However, there are 37% of the 55 respondents stated they have been empowered.
- The perceived blessing of the productive zakat recipients from the results of his enterprise they experienced. They feel calmer even though the results obtained from their business are not so great, but they are not chased by debt and the debt they get from loan sharks in which now they are free from so that whatever they get can be appreciated by the family and feel calmer in worship to Allah SWT. It is proven that enterprise blessings of Mustahiq the productive zakat recipient from Zakat Amil institution was affected by the empowerment or the success in the enterprise management, while the success of enterprise management was affected by daily self and family-guarding that they have.

5.2 Suggestion

From the above conclusions related to the blessing of Mustahiq productive zakat recipient, there are several suggestions proposed as follows:

- The manager of zakat funds should guide the recipients of productive zakat to practice the religion in their daily lives and can also run businesses, then need to improve the family care
- Zakat funds are not only given directly to recipients of productive zakat but through guidance and empowerment from experienced parties and also universities in the community service program to be mutually sustainable
- To increase the blessings of zakat fund recipients, it is suggested the zakat recipients will make efforts to reach the empowerment and the result of the enterprise should be improved.

References

- Al-Qur'an & Terjemahan., 2005. Departemen Agama RI. Penerbit PT. Syaamil Cipta Media, Bandung.
- Becker, Gary S. 1975. Human Capital: A Theoretical and empirical analysis, 2nd ed National Bureau of Economic Research New York.
- Beik, I.S. 2008, Analysis on the Role of Zakat in Alleviating Poverty: Dompot Dhuafa Republika Case Study. Makalah Dipresentasikan pada Konferensi Internasional IDB di Bengladesh, Februari 2009.
- Chapra, M. Umar 2001. The Future of Economic: An Islamic Perspective. The Islamic Foundation, UK Amdiar Amir, dkk (peterjemah). 2001 Shari'ahli Economics and Banking Institute. Jakarta
- Eka Armes Pailis, 2016. Ekonomi Zakat, Karya Nofa, Pekanbaru
- Fachri Bais Salam, 2014, Manajemen Zakat, Alhuda Press, Pekanbaru
- Friedmann, John, 1992. Empowerman The Politics Of Alternative Devolopment. Cambridge Mass: Blackwell Publisher
- Ghozali, Abbas. 2005. The Role of Education tu Economic Growth International Seminar on Towards A New Indonesia" University of Gadjah Mada for its 50th Anniversary Jogjakarta.
- Ghozali, Abdul Malik, 2009. Tahadduts bin ni'mah dalam Zakat, majalah Gontor, edisi Oktober
- Gujarati, Damodar N. 2003. Basic Econometrics McGraw-Hill Companies, Inc. New York
- Kartasasmita, G. 1996. *Pemberdayaan Masyarakat: Konsep Pembangunan yang berakar pada masyarakat*. Bandung. ITB
- Kuncoro,M.2008. Grameen Bank dan Lembaga Keuangan Mikro
- Prijono, O.S dan Pranarka, A.M.W. 1996. Pemberdayaan Konsep Kebijakan dan Implementasi. Jakarta CSIS
- Sadarmayanti, 2000. Tata Kerja dan Produktifitas Kerja CV. Mandar Maju Bandung
- Qardhawi, Yusuf. 2007. Fiqih Maqashid Syariah: Moderasi Islam antara Aliran Tekstual dan Aliran Liberal. Terjemahan Arif Munandar Riswanto Pustaka Alkautsar. Jakarta