

THE ROLE OF LAZ DASI NTB IN IMPROVING THE WELFARE OF THE PEOPLE

Cahya Aini Latifah¹

Universitas Muhammadiyah Mataram, Mataram, Indonesia

cahyalatifa1@gmail.com

Mukhlishin²

Universitas Muhammadiyah Mataram, Mataram, Indonesia

mukhlishin@ummat.ac.id

Zaenafi Ariani³

Universitas Muhammadiyah Mataram, Mataram, Indonesia

efisholiha@gmail.com



Abstract

One way to help alleviate poverty according to Islamic law is to grow zakat, so researchers are interested in researching the role of LAZ DASI NTB in improving the welfare of the people of Mataram City, to find out the role of LAZ DASI NTB in improving the welfare of the people of Mataram City, this study uses a qualitative research method, As for the results of this research, LAZ DASI NTB has carried out and worked on its role well, by carrying out various programs, namely: Active Role, LAZ DASI NTB assists with livable houses, water, and drilled wells. In the participatory role, LAZ DASI NTB collaborates with the city government, the passive role, LAZ DASI NTB conducts socialization. So, from the above role it has a positive influence where the welfare of the people of Mataram City increases with poverty decreasing.

Keywords: Role, LAZ DASI NTB, Welfare

INTRODUCTION

Indonesia is one of the countries that has a large population. According to data from the Ministry of Home Affairs, Indonesia had a population of around 280.73 million in December 2023. This number is expected to continue to grow in the following years. Even though Indonesia has a large population, there is still inequality in terms of the economic welfare of each individual. It is recorded that in 2023 the number of poor people in Indonesia will be 25.9 million people.

Poverty is the most urgent economic problem that needs to be addressed immediately. Indonesia, which is still in the status of a developing country, is a fundamental problem that is of concern to the government (Akbar, 2023). Poverty is also one of the social gaps.

Social inequality is a social imbalance that exists in society that makes a very striking difference. The social gap is caused by social problems, namely the lack of compatibility between social measures and values with social reality and actions. Some social problems can be grouped into 4 parts, namely: (1) economic factors: poverty, unemployment, crime, and others, (2) health factors: physical diseases, (3) psychological factors: physical or mental diseases, and (4) cultural factors: adolescent problems, population problems, environment, bureaucracy and others. As for some of these factors, what is often faced by the community is the economic factor.

One way to help alleviate poverty according to Islamic law is to grow zakat. In addition to having a spiritual dimension, zakat can also function in the social and economic dimension (Ramadhanti & Riyadi, 2020). Zakat is one of the pillars of Islam. So, zakat normatively becomes an absolute obligation owned by every Muslim to spend part of his property. Zakat is a worship with a high social value that positively impacts the welfare of the community (Jayantara, 2021).

Based on Law Number 23 of 2011 article 1 paragraph 2 concerning Zakat Management, it is explained that zakat is the property that must be issued by a Muslim or business entity to be given to those who are entitled to receive it in accordance with Islamic law (Siti Kalimah, 2018).

In the management of zakat, it is necessary to have institutions or organizations engaged in the economic sector. These institutions will later play a role in receiving zakat in the form of mal zakat, Fitrah zakat, and other zakats. In addition to receiving zakat, the institution also plays a role in distributing the zakat to people or communities who are indeed entitled or deserving to get assistance called *Mustahik* (Kusmanto, 2014).

The Amil Zakat institution is a fund collection institution and also a distributor of funds based on the foundation of Islam, namely the Qur'an and Hadith. People who have more funds or have more ability in their economy can channel their funds to people in need, such as through the intermediary of the Amil Zakat Institution. In Law No. 38 of 1999 article 6 paragraph 1 concerning zakat management organizations, it is stated that the management of zakat is carried out by the Amil Zakat Agency (BAZ) formed by the government and the Amil Zakat Institution (LAZ) which is formed and managed by the community gathered in various Islamic mass organizations (Community Organizations), foundations and other institutions (Kirana, 2023). In Indonesia today there are many things that we can meet in various amil zakat institutions. One of them is LAZ DASI NTB.

LAZ DASI NTB is one of the institutions that take part in the world of zakatan, starting in 2003 as a social institution. Then in 2016, it was mandated by the government as the Amil Zakat Institution. The nature of trust and *istiqomah* that is always applied makes LAZ DASI NTB a trust of *muzakki* or donors to continue to donate to prosper the economy of the Islamic ummah in NTB, with a very noble ideal, namely giving birth to *muzakki* and *mustahiq*.

Based on the results of research conducted by (Mariana, 2021) "*The Role of the Amil Zakat (Laz) Institution of Tie NTB in Improving the Welfare of the Community of Babakan Village, Sandubaya District, Mataram City*" The results of the research found the following: first, LAZ DASI NTB is a zakat management institution that is fully formed by the community and confirmed by the government to carry out activities to collect, distribute, and utilize zakat by religious provisions. The Amil Zakat Institution or LAZ DASI NTB uses the funds that have been collected to distribute assistance to people in need who are already in the category of beneficiaries, through programs that have been distributed in Babakan

Village, Sandubaya District, Mataram City. Second, in carrying out the task of managing zakat there are several obstacles faced by the amil zakat institution DASI NTB including; Fundraising supervisors who join in and out whether it is for health reasons or getting a more decent job and others, lack of volunteers or members to carry out community response actions, as for external aspects and also obstacles faced in the distribution (Mariana, 2021).

However, if the previous researcher discussed the role of the Amil Zakat Institution (LAZ DASI NTB) in general and its opportunities and challenges, but at this time the researcher wants to discuss the role of the Amil Zakat Institution (LAZ DASI NTB) in depth, namely the active role, participatory role and passive role of the amil zakat institution LAZ DASI NTB in improving the welfare of the people of Mataram city.

LITERATURE REVIEW

Amil Zakat Institutions in Indonesia

Zakat is one of the important pillars of Islamic teachings. Etymologically, zakat has the meaning of the words develop (*an-namaa*), purify (*at-thaharatu*), and blessing (*albarakatu*). Meanwhile, in terminology, zakat means issuing part of the property with certain requirements to be given to a certain group (*Mustahik*) with certain conditions as well (Sundari, 2017).

Zakat according to Law No. 38 of 1999 concerning the Management of Zakat is the property that is required to be set aside by a Muslim or a body owned by a Muslim by religious provisions to be given to those who are entitled to receive it.

In the Qur'an, many verses expressly explain the implementation of zakat. Allah's command to carry out zakat often goes hand in hand with the command to carry out prayers. This shows how important the role of zakat is in the life of Muslims (Alamy, 2015).

According to Yusuf al-Qardhawi, what is meant by amil zakat is those who carry out zakat affairs activities. Starting from the collectors to the treasurer, the guards, and also from the recorder to the counter who records the entry and exit of zakat and distributes it to the *mustahik*. The amil zakat has duties and jobs, all of which are related to the regulation of zakat matters, namely the census of people who are obliged to zakat and the type of zakat that is required of them, as well as the amount of zakat that must be *zakati*, then knowing the

mustahik zakat. How many of them are there how much they need how much costs can be covered and other things that need to be handled perfectly by expert officers and assistants (Nugraha & Zen, 2020).

The management of zakat is regulated based on Law No. 38 of 1999 concerning Zakat Management with the Decree of the Minister of Religion (KMA) No. 581 of 1999 concerning the Implementation of Law No. 38 of 1999 and the Decree of the Director General of Islamic Community Guidance and Hajj Affairs No. D/291 of 2000 concerning Technical Guidelines for Zakat Management. Although it must be admitted that there are still many very basic shortcomings in these regulations, for example, there are no sanctions for *muzakki* who neglect their obligations (do not want to give zakat), but the law encourages efforts to establish a zakat management institution that is trusted, strong and trusted by the community (Yuniar, 2017).

Law of the Republic of Indonesia Number 38 of 1999 concerning Zakat Management articles 6 and 7 states that zakat management institutions in Indonesia consist of two types, namely the Amil Zakat Agency (BAZ) and the Amil Zakat Institute (LAZ). The Amil Zakat Agency was formed by the government, while the Amil 34 Zakat Institute was established by the community (Yuniar, 2017).

The Role of Economic Empowerment

The definition of a role is a series of behaviors that are expected of a person based on social position, both formally and informally some say that the meaning of this role is an action taken by an individual or a group of people in an event or event, and is a form of behavior that is expected of a person who has a position in society. The role is a dynamic aspect of social status or position. That is when a person can carry out his obligations and also get his rights, the person has carried out a role.

RESEARCH METHOD

In this study, the researcher is interested in researching "*The Role of the Amil Zakat (Laz) Institution of NTB Ties in Improving the Welfare of the People of Mataram City*". The researcher used a qualitative descriptive approach. Qualitative descriptive is research that is carried out on independent variables without making comparisons or connecting with other

variables, so the variables studied are independent. The purpose of this research is to describe precisely the characteristics of an individual, state, symptom, or group or to determine the frequency (Abubakar, 2021).

The data used in this study are. First, primary data is basic data obtained by researchers from sources. In this case, the primary data source in this study is LAZ DASI NTB. Second, secondary data includes official documents, books, and research results in the form of reports, diaries, and the like, which are related to the role of the Amil Zakat institution in the welfare of the community.

RESULTS AND DISCUSSION

The Role of LAZ DASI NTB in Community Welfare

Currently, LAZ DASI NTB has become the largest Islamic philanthropic organization that collects public funds in NTB Province and has realized its programs through cooperation and partnerships with local, national, and international organizations.

The journey of social service of the Amil Zakat Institution Dompot Amal sejahtera Ibnu Abbas (DASI) NTB since 2013 until now, is a real work that started from a social institution, then focused on the Zakat management organization until it became the official Amil Zakat Institution on the scale of West Nusa Tenggara Province in 2016. This achievement is proof of an institution that is always *istiqomah* in the application of trust, professional and transparent nature, and behavior with a priority in serving to manage and distribute community funds and donors in the form of zakat, *infaq*, alms for the welfare of the people who are classified as *asnaf*.

The following is the role of LAZ DASI NTB in improving the welfare of the people of Mataram City.

a. Active roles

An active role is the role of LAZ DASI NTB which is always active in its actions. This can be seen or measured from their actions and contributions to the welfare of the people of Mataram City. In this active role, LAZ DASI NTB has carried out many programs to improve community welfare in the city of Mataram, based on the results of an interview with the director of the empowerment program on June 3rd, 2024, namely:

"The active role carried out by LAZ DASI NTB in improving the welfare of the people of Mataram City, that LAZ DASI NTB has carried out many program programs, including; economic empowerment programs, providing livable assistance, clean water assistance, and drilled wells"

From the results of the interview above, it can be concluded that LAZ DASI NTB has done its job well in striving to improve the welfare of the people of Mataram City.

b. Participatory Role

Participatory roles are roles that are performed based on need or only at certain moments. Of course, in addition to its active role, LAZ DASI NTB also carries out a participatory role in improving the economy of the people of Mataram City through the Mataram City Government program. Based on the results of an interview conducted by the researcher with the director of the empowerment program on June 3, 2024, the following are:

"Through the participatory role of LAZ DASI NTB also participates in various programs carried out by the city government in improving the welfare of the people of Mataram City"

From the results of the interview above, it can be concluded that LAZ DASI NTB does not close its eyes and collaborates with the city government in various government programs to improve the welfare of the people of Mataram city.

c. Passive Role

A passive role is a role that the individual does not perform. This means that the passive role is only used as a symbol in certain conditions in people's lives. In an interview conducted by the researcher with the Director of the empowerment program on June 3, 2024, the following are:

"For a passive role, LAZ DASI conducts socialization related to Zakat, so that the zakat funds collected from the community or muzakki are anti-we will distribute them through program programs that can improve the welfare of the people of Mataram City"

From the results of the interview above, it can be concluded that LAZ DASI NTB conducts various socialization programs to increase the muzakki and public awareness

of who is eligible to issue their zakat so that the zakat funds will later be distributed to the underprivileged.

Of the three roles above that LAZ DASI NTB has done and worked on well, it is done to improve the welfare of the people of Mataram City.

Community Welfare

In Law Number 11 of 2009, social welfare is defined as the condition for the fulfillment of the material, spiritual, and social needs of citizens to live a decent life and be able to develop themselves, so that they can carry out their social functions. Welfare can be seen from income equity, easily accessible education, and increasing and equitable health quality (Permanasari, 2011). Meanwhile, economic welfare, according to the Wikipedia dictionary quoting Samuelson and Nordhaus (2004), refers to the level of welfare and living standards of both individuals or groups of people. In the field of economics, it specifically refers to the benefits obtained through the results obtained from material goods and services. In other words, it refers to the part of social welfare that can be fulfilled through economic activities.

Efforts to improve the welfare of the population are the main agenda that is always echoed by the government from year to year. However, statistics show that the improvement in welfare can only be enjoyed by some of the population and the rest are still in a state of shortage or poverty (BPS, 2013). The shortage in question for new residents is limited to fulfilling basic needs such as food, clothing, and board, even though the concept of welfare is very broad covering many aspects that must be taken into account. According to Kollie (1974) in Bintaro (1989:44).

One of the things that affects people's welfare is poverty. Poverty is a condition in which a person or a group of people are unable to fulfill their basic rights to maintain and develop a productive life. These basic rights include the right to meet the needs of food, health, education, employment, housing, clean water, land, natural resources, and the environment, a sense of security from treatment or threat of violence, and the right to participate in socio-political life. Poverty can arise due to many factors and also concerns many aspects such as social, economic, and cultural. So, the problem of poverty becomes a

multidimensional problem where it is quite difficult to measure it and there needs to be a common view in its measurement.

A large part of the above rights has been given by LAZ DASI NTB to the people of Mataram City, to improve the welfare of the people of Mataram City. This is proven by the reduction in the poverty rate in Mataram City.

Table 1
Poverty in Mataram City

No	2021	2022
1	8,65	8,63

Source: BPS NTB

From the table above, it can be concluded that the poverty rate in Mataram City for the 2021-2022 period has decreased, in 2021 poverty in Mataram City reached 8.65% and in 2022 it decreased by 8.63%. This does not hide the fact that there is interference from LAZ DASI NTB, which has carried out its role as a social institution in NTB.

This is supported by zakat receipt data from LAZ DASI to the people of Mataram City from 2021-2022

Table 2
Zakat Receipt Data

No	2021	2022
1	924.041	736.027

Source: Research Findings

From the table above, it can be explained that the number of zakats received by the people of Mataram City from LAZ DASI in 2021 amounted to 924,041 people, and decreased in 2022 to 736,027 people.

Thus, the data of the Mataram city government with data from LAZ DASI NTB is quite relatable, where according to data from the Mataram city government in 2021-2022 there has been a decrease in the poverty rate in Mataram. Meanwhile, from the data shared; by LAZ DASI NTB the receipt of Zakat from the people of Mataram City has decreased, so with the decline in the community receiving Zakat, the welfare of the people in Mataram City has increased.

CONCLUSION

Based on the results of the presentation of the above research findings, the researcher concludes that "The Role of the Amil Zakat Institution (Laz) Tie NTB in Improving the Welfare of the People of Mataram City" has been running well, where there are three main roles of Laz Tie NTB that have been performed, namely Active Role, Participatory Role, and Passive Role. Maximizing the role of Laz Dasi NTB has an impact on increasing the welfare of the people of Mataram City supported by data taken that Zakat receipts of the people of Mataram City have decreased, namely in 2021 amounting to 924,041 people, and experiencing a decrease in 2022 amounting to 736,027 people., so that with the decline in the community receiving zakat, the welfare of the people in Mataram City has increased.

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